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# Rummaging in the Holy Spirit's Back Closet: *The Hebrews*—Nexus to Baptism, Lord's Supper, and Lord's Prayer

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We all bring agendas, traditions, and presuppositions to the Scriptures. Sometimes we find support and other times we don't. In every case the Bible presents the Holy Spirit's agenda. This computer search led to a biblical adventure in theology unknown to church bodies and absent from commentaries. How often do you read about theology as adventure?

The initial goal was to find more evidence for Hebraic Meter—the rule of 7s, 10s, and 12s in the Torah first identified by Umberto Cassuto (1883-1951)—for further proof that we have the Bible's original text. In essence, using computer technology as a scientific method to verify the original text. The wild card is that words cannot be separated from meaning. A collection of words on the same subject in the Torah brought up obscure results which take a circuitous route to Baptism, the Lord's Supper, and the Lord's Prayer.

The search began by scanning the Torah for “*the Hebrews*” הֵעֲבָרִים (*ha`ibriym*, ha-ib-reem'). Just as hoped for, there are exactly 14 of them, a double set of seven arranged in Hebraic Meter.

## ***The Hebrews* (identical consonant spelling) 14 times in the Torah**

the Hebrews.....	הֵעֲבָרִים	(Gen 40:15)
the Hebrews.....	הֵעֲבָרִים	(Gen 43:32)
the Hebrews.....	הֵעֲבָרִים	(Exo 2:6)
the Hebrews.....	הֵעֲבָרִים	(Exo 5:3)
the Hebrews.....	הֵעֲבָרִים	(Exo 7:16)
the Hebrews.....	הֵעֲבָרִים	(Exo 9:1)
the Hebrews.....	הֵעֲבָרִים	(Exo 9:13)
the Hebrews.....	הֵעֲבָרִים	(Exo 10:3)
the Hebrews.....	הֵעֲבָרִים	(Num 21:11)
the Hebrews.....	הֵעֲבָרִים	(Num 27:12)
the Hebrews.....	הֵעֲבָרִים	(Num 33:44)
the Hebrews.....	הֵעֲבָרִים	(Num 33:47)
the Hebrews.....	הֵעֲבָרִים	(Num 33:48)
the Hebrews.....	הֵעֲבָרִים	(Deu 32:49)

The wild card became evident when English translations were checked against the Hebrew. The first two repetitions in Genesis refer to Joseph and his brothers. The next six in Exodus refer to the Children of Israel, but the second six, according to the translations, refer to a place called *Abarim*. The first reaction was, “How do the translations come up with the word *Abarim* with the same spelling for “*the Hebrews*?” “Why do the translations drop the heavy “*h*” sound from “*the Hebrews*?” “Where did that soft “*ā*” sound come from after the “*b*” in *Abarim*?” “Why keep the “*m*” which is the Hebrew “*s*” at the end of “*Abraim*” but not in “the Hebrews?” Readers don't have a clue that both *the Hebrews* and *Abraim* are written with identical consonants.

God took away Hebrew as a spoken language during the Babylonian Captivity (beginning in 605 BC), a language that was pronounced with vowels from memory but not written with

vowels. When Ezra read the Law in Nehemiah Chapter 8 at the dedication of the second temple (in 516 BC), most of the people no longer spoke Hebrew. By 300 BC, Hebrew had long been a dead language (like Latin today), so the Hebrew Bible was translated into Greek (called the *Septuagint*, meaning 70 translators). Beginning 600 AD until 1008 AD the Masoretes added vowel points to the Hebrew Bible. They were attempting to preserve 4<sup>th</sup> Century AD Tiberian pronunciation. The Masoretes put a soft “*ă*” after the “*b*” in *Abarim*. They didn’t want the pronunciation of *Abarim* to sound like “*The Hebrews*”—even if it was spelled with the same consonants.

At the time of Christ and up until the destruction of Jerusalem in 70 AD, pockets of scribes, such as the Temple Scribes and the Essenes, were producing Hebrew scrolls. Scrolls from the Dead Sea vary between four different modes (recensions) of pronunciation (“*Encyclopedia of the Dead Sea Scrolls*,” Nathan Jastram, pp. 615-19). Today, we can only guess at how the original Hebrew was pronounced. Imagine how much English pronunciation has changed over the past 500 years, let alone Hebrew between 1500 BC and 1008 AD, from Moses to the Masoretes.

Supposedly, the word for *Hebrew* came from Abraham’s ancestor Eber or Heber עֵבֶר (ay'-ber) which means “*the region beyond*.” The consonants are identical. How could English readers even know the last six repetitions of “*Abarim*” in our translations are plurals, and how does a place become a plural? Imagine: Germanys? Mexicos? or Englands? The following is how English Bibles translate the above list.

***The Hebrews consonants spelling 14 times in the Torah***  
***The Hebrews/Abarim 12 times 6 in Exodus, 6 more in Numbers/Deuteronomy***

the Hebrews.....	הֶעֱבְרִים	(Gen 40:15)
the Hebrews.....	הֶעֱבְרִים	(Gen 43:32)
the Hebrews.....	הֶעֱבְרִים	(Exo 2:6)
the Hebrews.....	הֶעֱבְרִים	(Exo 5:3)
the Hebrews.....	הֶעֱבְרִים	(Exo 7:16)
the Hebrews.....	הֶעֱבְרִים	(Exo 9:1)
the Hebrews.....	הֶעֱבְרִים	(Exo 9:13)
the Hebrews.....	הֶעֱבְרִים	(Exo 10:3)
Abarim.....	הֶעֱבְרִים	(Num 21:11)
Abarim.....	הֶעֱבְרִים	(Num 27:12)
Abarim.....	הֶעֱבְרִים	(Num 33:44)
Abarim.....	הֶעֱבְרִים	(Num 33:47)
Abarim.....	הֶעֱבְרִים	(Num 33:48)
Abarim.....	הֶעֱבְרִים	(Deu 32:49)

There is yet another surprise. Depending on which translation you read, instead of *Abarim* sometimes you will find:

Iyeabarim (Num 21:11 NAS) or Ijeabarim (Num 21:11 KJV)..... הֶעֱבְרִים  
 Iye-abarim (Num 33:44 NAS) or Ijeabarim (Num 33:44 KJV)..... הֶעֱבְרִים

All this is due to the fact that translators simply don’t know what to do with *Abarim*, so they joined it to the preceding Hebrew word and made up a new word that is not in the Bible—similar to *Chicago Illinois* becoming *Chicagoillinois*.

Lists such as this cause us to think the final repetition in Deuteronomy was an afterthought, something like the Holy Spirit saying, “Oops, need to add one more to arrive at a multiple of seven, ten, or twelve before We get to the end of Torah.”

As the motto in real estate is “location, location, location,” so in Bible interpretation the motto is “context, context, context.” Genesis 40:15 is the tipoff on what may have gone wrong here. “*For I was in fact kidnapped from the land of the Hebrews, and even here I have done nothing that they should have put me into the dungeon*” (Genesis 40:15). What if Joseph means what he says, and that the land of the Hebrews is an actual place, not just a people within the land of Canaan—like the borough of Brooklyn within New York City?

And what if the Canaanites living on the Eastside of the Jordan River called the people on the Westside of the Jordan “Hebrews,” “*the region beyond*,” shorthand for “the people who lived on the other side of the Jordan”? In the Detroit Metro area, everyone knows “*Eastiders*” refers to people who live East of Woodward, and “*Westiders*” means people who live West of Woodward. They are actually two different cultures within the same metro area. Stay with us, eventually we will get to *Baptism, The Lord’s Supper, and The Lord’s Prayer*.

What about the rest of the Hebrew Bible after the Torah, called the Tanakh, with the words “*The Hebrews*”? Christians invented the term “*Old Testament*”—based on the Lord’s Supper. Many of them now believe this is mistranslated and should be “*Old Covenant*” to support what is called “*Covenant Theology*.” (Allow a digression here: Lutherans who think Christ means “*covenant*” in the Lord’s Supper just don’t know what they are talking about. A *covenant* is an agreement between two parties, whereas a *testament* is a will effective upon the death of the testator. )

Based on context (not on spelling) “*the Hebrews*” repeats exactly 12 times in the Hebrew Bible, eight in the Torah with four more repetitions in 1 Samuel. According to the rule of 7s, 10s, and 12s in Hebraic Meter, the phrase “*the Hebrews*” repeats exactly 12 times for the 12 Tribes of Israel. To be sure, all religious denominations—populated with scholars who teach we no longer have the original text—will say this is merely a coincidence.

#### ***The Hebrews 12 times in the Bible***

The Hebrews.....	הַעֲבֵרִים	(Gen 40:15)
The Hebrews.....	הַעֲבֵרִים	(Gen 43:32)
The Hebrews.....	הַעֲבֵרִים	(Exo 2:6)
The Hebrews.....	הַעֲבֵרִים	(Exo 5:3)
The Hebrews.....	הַעֲבֵרִים	(Exo 7:16)
The Hebrews.....	הַעֲבֵרִים	(Exo 9:1)
The Hebrews.....	הַעֲבֵרִים	(Exo 9:13)
The Hebrews.....	הַעֲבֵרִים	(Exo 10:3)
The Hebrews.....	הַעֲבֵרִים	(1 Sam. 4:6)
The Hebrews.....	הַעֲבֵרִים	(1 Sam. 13:3)
The Hebrews.....	הַעֲבֵרִים	(1 Sam. 13:19)
The Hebrews.....	הַעֲבֵרִים	(1 Sam. 29:3)

As time progressed, the word for “*the Hebrews*” became synonymous with the people who lived West of the Jordan because they had to “*cross over the Jordan*” to get to “*the region beyond*” (as stated earlier). So, the noun for “*the Hebrews*” also became a verb—like “bug” becoming “to bug.” The Masoretes added different vowel points so that people would read that they “*crossed*”

over” instead of “*they hebrewed.*” What scholars will believe is simply another coincidence, the verb-participle “*the ones who cross over*” repeats exactly seven times in the Bible. These are the same scholars who teach that we do not possess the original inerrant text of the Bible today, leading much of Christianity to doubt that we know what God has said. Their goal is to change Christianity from a religion based on miracles into a tradition and/or a philosophy.

***The ones who crossover 7 times in the Bible***

- The ones who crossover..... העֲבָרִים (Ps. 129:8)
- The ones who crossover..... העֲבָרִים (Jer. 34:18)
- The ones who crossover..... העֲבָרִים (Jer. 34:19)
- The ones who crossover..... העֲבָרִים (Ezek. 39:11)
- The ones who crossover..... העֲבָרִים (Ezek. 39:11)
- The ones who crossover..... העֲבָרִים (Ezek. 39:14)
- The ones who crossover..... העֲבָרִים (Ezek. 39:15)

More than a verb, “*the Hebrews*” became a metaphor for crossing a border. This first appears in Jer. 34:18. In order to understand the metaphor it must be translated as “*the ones who transgress*” or “*trespass*” a border, where they are not supposed to be. Jeremiah uses the consonants for “*the Hebrews*” as a metaphor for Hebrews who double-crossed God’s Covenant. The Hebrews were circumcised into agreement with God’s Covenant when they crossed the Jordon. When they broke the Covenant, they doubled-crossed God—in essence they backed up across to the East side of Jordon River where they were not supposed to be.

Notice that John the Baptist was stationed on the East side of the Jordon (beyond Jordan—John 1:28, 3:26, 10:40; the location of ancient Aenon in John 3:23 is uncertain and the river may have changed course). When the Jews crossed over the Jordon to be baptized, they literally crossed back to the West side as those forgiven of their trespasses by John’s Baptism into a New Covenant with God—just as 1500 years earlier when Israel crossed to the West side and was circumcised into the Old Covenant.

In the Lord’s Supper Christ declared the wine to be the New Testament in His blood, not the New Covenant, because He identifies the blood as His last will and testament before his death. Hebrews 9:15-20 leaves no doubt that the context of the Lord’s Supper is *testament* not “*covenant*,” unless of course *Hebrews* is *antilegomena* confusion, contradicts Matthew, and doesn’t belong in the Bible. In the future we expect those who confuse *testament* with *covenant* in the Lord’s Supper will publish new editions of the Bible with Old and New Covenants.

After Christ’s death, His will is in force for all those who had already joined the New Covenant by crossing to the West side of the Jordon at their Baptism. Christ’s Disciples were baptized before they received the Lord’s Supper. Those who joined the New Covenant at their Baptism, become beneficiaries of Christ’s will in the New Testament in the Lord’s Supper. Every time we pray the Lord’s Prayer, we are asking God to forgive us for double crossing Him, “*forgive us our trespasses.*” It means we trespassed God’s boundaries for us. Thus, the West side of the Jordan becomes a metaphor for heaven, and the East side becomes metaphor for hell, and Hebrews *crossover* from Hell into Heaven because they have forgiven for their *trespasses* or double-crossing God.

The above examples of Hebrew Meter include every repetition of the consonants which spell “the Hebrews” in the Tanakh. What about *Hebrews* without the article “the”? For starters “*Hebrews*” also repeats in the Torah 14 times just as “the Hebrews” repeats in the Torah 14 times (above). For all the so-called “conservative” professors and church “leaders”—who to a man are convinced before they read the Bible that they do not have the original text—we will have to call this second double-seven with the word “*Hebrews*” just another coincidence. They want everyone to be just as confused about God as they are. The following are 14 examples of how the consonants for “*Hebrews*” are translated in the Torah.

**Identical consonants 14 times in the Torah**

**You crossover 12 times in the Torah**

**you crossover—Jordan 7 times**

**The land which you crossover...to possess it 7 times in the Torah**

- and behold, **two Hebrews** (Exo 2:13)
- Why then are **you transgressing** the commandment of the LORD (Num 14:41)
- when **you crossover** the **Jordan** into the land of Canaan (Num 33:51)
- when **you crossover** the **Jordan** into the land of Canaan (Num 35:10)
- you crossover** the border of your brother (Deu 2:4)
- in the **land which you crossover** there to possess it (Deu 4:14)
- not cross the **Jordan**, and **you crossover** and take possession of this good land (Deu 4:22)
- from the **land which you crossover** the **Jordan** to possess it (Deu 4:26)
- in the **land which you crossover** there to possess it (Deu 6:1)
- and possess the **land which you crossover** there to possess it (Deu 11:8)
- But the **land which you crossover** there to cross to possess it (Deu 11:11)
- when **you crossover** the **Jordan** to go to possess the land (Deu 11:31)
- on the **land which you crossover** the **Jordan** to possess it (Deu 31:13)
- in the **land which you crossover** the **Jordan** to possess it (Deu 32:47)

- והנה שְׁנֵי־אֲנָשִׁים עֹבְרִים (Exo 2:13)
- לָמָּה נָתַתָּה אֶתְּם עֹבְרִים אֶת־כִּי יְהוָה (Num 14:41)
- כִּי אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן אֶל־אֶרֶץ כְּנָעַן (Num 33:51)
- כִּי אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן אֶרְצָה כְּנָעַן (Num 35:10)
- אַתֶּם עֹבְרִים בְּגִבּוֹל־אָחִיכֶם (Deu 2:4)
- בְּאֶרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ (Deu 4:14)
- אִינְנִי עֹבֵר אֶת־הַיַּרְדֵּן וְאַתֶּם עֹבְרִים וַיְרִשְׁתֶּם אֶת־הָאֶרֶץ הַטּוֹבָה הַזֹּאת (Deu 4:22)
- מֵעַל הָאֶרֶץ אֲשֶׁר אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ (Deu 4:26)
- בְּאֶרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ (Deu 6:1)
- וַיְרִשְׁתֶּם אֶת־הָאֶרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ (Deu 11:8)
- וְהָאֶרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ (Deu 11:11)
- כִּי אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן לְבֹא־לְרִשְׁתָּהּ אֶת־הָאֶרֶץ (Deu 11:31)
- עַל־הָאֲדָמָה אֲשֶׁר אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ (Deu 31:13)
- עַל־הָאֲדָמָה אֲשֶׁר אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ (Deu 32:47)

To this writer the above list is completely astonishing. According to the rule of 7s, 10s, and 12s, twelve of the fourteen repetitions are translated as “*crossover*,” twelve times for the twelve tribes of Israel. Seven times we find the words “*crossover the Jordan*,” along with seven different exact statements of “*land which you cross over...to possess it.*”

There are 79,976 Hebrew words in the Torah. There are 14 repetitions of the Hebrew consonants variously translated as *Hebrews*, *transgress*, or *crossover* repeating once out of every 5,712 words. The Hebrew word for “*which*” repeats 1664 times, or once every 48 words. A Hebrew word for “*you*” repeats 264 times in the Torah, or once out of every 303 words. The Hebrew

words for “*the land*” and all forms of “*Earth*” repeat 228 times, or once in every 351 words. The odds of these four words appearing in any order, let alone the precise order as above, are 29,159,440,128 to one (just for the second line to match the first line of text). This does not consider raising the probability to the fifth power for the remaining five lines. Such a number would exceed 80 zeros. But in the world of fantasy—misnamed as “*faith*”—such coincidences happen all the time when you wish upon a star with Jiminy Cricket.

After reviewing the above list, a search was conducted for every occasion of “*you crossover*” (אתם עברים) in the entire Bible. What again?! It is list of 14 repetitions, another coincidence!? The results also show that in context, the first and last repetitions are-translated as “*why do you transgress,*” a classic chiasm. Apparently, it took the Holy Spirit nearly 1000 years to repeat Numbers 14:41 (first through Moses and then through an unknown writer in Second Chronicles 24:20). We imagine the Holy Spirit said to Himself, “I’ve got to get that last line in before the Bible ends so I can connect “*Hebrews*” with “*transgressions*” and finish off that list of 14 verbs with a literary flourish.”

**You cross over 14 times in the Bible**

**To possess it 7 times in the Torah**

**You cross over the Jordan 7 times in the Bible**

**The land which you cross over...to possess it 7 times in the Bible**

- Why do **you transgress** the mouth of the LORD (Num 14:41)
- when **you crossover** the **Jordan** into the land of Canaan (Num 33:51)
- when **you crossover** the **Jordan** into the land of Canaan (Num 35:10)
- you crossover** the border of your brother (Deu 2:4)
- in the **land which you crossover** there to possess it (Deu 4:14)
- from the **land which you crossover** the **Jordan** to possess it (Deu 4:26)
- in the **land which you crossover** there to possess it (Deu 6:1)
- the **land which you crossover** there to possess it (Deu 11:8)
- But the **land which you crossover** there to cross to possess it (Deu 11:11)
- when **you crossover** the **Jordan** to go to possess the land (Deu 11:31)
- on the **land which you crossover** the **Jordan** to possess it (Deu 31:13)
- in the **land which you crossover** the **Jordan** to possess it (Deu 32:47)
- in three days, **you crossover** this **Jordan**, to go in to possess the land (Jos. 1:11)
- Why do **you transgress** the commandments of the LORD (2 Chr. 24:20)

- למה זה אתם עברים את פי יהוה (Num. 14:41)
- כי אתם עברים את־הַיַּרְדֵּן אֶל־אֶרֶץ כְּנָעַן (Num. 33:51)
- כי אתם עברים את־הַיַּרְדֵּן אֶרְצָה כְּנָעַן (Num. 35:10)
- אתם עברים בגבול אחיכם (Deut. 2:4)
- בְּאֶרֶץ אֲשֶׁר אתם עברים (Deut. 4:14)
- מֵעַל הַיַּרְדֵּן אֲשֶׁר אתם עברים את־הַיַּרְדֵּן שְׂמֹחַ לרִשְׁתָּהּ (Deut. 4:26)
- בְּאֶרֶץ אֲשֶׁר אתם עברים שְׂמֹחַ לרִשְׁתָּהּ (Deut. 6:1)
- אֶת־הָאֶרֶץ אֲשֶׁר אתם עברים שְׂמֹחַ לרִשְׁתָּהּ (Deut. 11:8)
- וְהָאֶרֶץ אֲשֶׁר אתם עברים שְׂמֹחַ לרִשְׁתָּהּ (Deut. 11:11)
- כי אתם עברים את־הַיַּרְדֵּן (Deut. 11:31)
- עַל־הָאֲדָמָה אֲשֶׁר אתם עברים את־הַיַּרְדֵּן שְׂמֹחַ לרִשְׁתָּהּ (Deut. 31:13)
- עַל־הָאֲדָמָה אֲשֶׁר אתם עברים את־הַיַּרְדֵּן שְׂמֹחַ לרִשְׁתָּהּ (Deut. 32:47)
- שְׁלֹשַׁת יָמִים אתם עברים את־הַיַּרְדֵּן הַזֶּה לְבוֹא לרִשְׁתָּהּ אֶת־הָאֶרֶץ (Jos. 1:11)
- למה אתם עברים את־מִצְוֹת יְהוָה (2 Chr. 24:20)

In the above list of 14 repetitions, we must highlight the phenomenal list of seven repetitions within it. “*You crossover the Jordan*” repeats exactly seven times. There are 306,757 Hebrew

words in the Bible. We are not going to attempt to calculate the probability of these four words occurring together as earlier, because the database is four times larger than the Torah, and there is really no point to it. Notice, that the last repetition is in the Book of Joshua, not Moses. One is reminded of Naaman washing in the Jordan seven times.

***you crossover the Jordon 7 times in the Bible***

- you crossover the Jordon..... אתם עברים את־הַיַּרְדֵּן (Num. 33:51)
- you crossover the Jordon..... אתם עברים את־הַיַּרְדֵּן (Num. 35:10)
- you crossover the Jordon..... אַתְּמֶם עֹבְרִים אֶת־הַיַּרְדֵּן (Deut. 4:26)
- you crossover the Jordon..... אַתְּמֶם עֹבְרִים אֶת־הַיַּרְדֵּן (Deut. 11:31)
- you crossover the Jordon..... אַתְּמֶם עֹבְרִים אֶת־הַיַּרְדֵּן (Deut. 31:13)
- you crossover the Jordon..... אַתְּמֶם עֹבְרִים אֶת־הַיַּרְדֵּן (Deut. 32:47)
- you crossover the Jordon..... אַתְּמֶם עֹבְרִים אֶת־הַיַּרְדֵּן (Jos. 1:11)

You would think that with all this evidence some scholar in a seminary somewhere might conclude that Someone is coordinating all of these words in the Bible and deduce that there is no question that we have the original text. Yet, the physical reality that we possess the original text is a threat to what is now taught as the inerrancy of the Bible—including in the LCMS, WELS, ELS, and CLC, all bent on self-extinction. Extinction is a better choice than proclaiming that we have scientific proof for the original text of the Bible. No matter how much data is presented, the religious denominations will not allow the text to convince them that they have the original words, similar to the Priests not allowing Jesus to convince them that He healed the man born blind.

Even with the advent of computer technology which allows us to verify the authenticity of the text, the religious denominations now resort to teaching their members that it is possible to have faith in Jesus without agreement with the Bible. They imagine that they can believe in Jesus without believing the Bible. The LCMS publishes: “*Trust in Jesus is not based on trust in the Bible;*” (“*Why Should I Trust the Bible?*” by Rev. A. Trevor Sutton, 2017, page 21, endorsed by retired Concordia Seminary President Dr. Dale Maier).

On the other hand, this writer would have long since given up Christianity if it wasn’t for the miraculous existence of the Bible. There is great comfort in believing in Jesus because the Bible tells me so and because I need the Bible in order to become, be, and remain a Christian.

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***“In Search of the Biblical Order” and  
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**Robert Dargatz**, former professor of Old Testament Studies and chairman of the Religion Division at Concordia University Irvine California, and Pastor of Emmanuel Lutheran Church, Orange, CA, elected to the LCMS Commission on Theology and Church Relations.

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*“...utterly destroys the documentary hypothesis that has prevailed in academia for generations”*

*“...evidence within the text itself of the text’s authenticity”*

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