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Where is Jesus Christ, the God of Israel's Name in the *Tanakh* (Old Testament)?

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If Jesus Christ is the God of Israel, where is His name in the *Tanakh* (Old Testament)? We know a Hebrew name to identify *God* and/or *The Godhead*. We know the Hebrew names which identify the *Holy Spirit*, but what are the Hebrew names to identify *Jesus Christ*?

In the *Tanakh* (Hebrew Old Testament) God and/or the Godhead is identified with the name *The LORD God* יהוה אֱלֹהִים (*Yahveh 'Elohim*). The Holy Spirit is identified by the names *Spirit*, רוּחַ (*Ruach*), *The Spirit of God* רוּחַ אֱלֹהִים (*Ruach 'Elohim*), *The Spirit of the LORD* רוּחַ יְהוה (*Ruach Yahveh*), and even *The Spirit of the LORD God* רוּחַ יְהוה אֱלֹהִים (*Ruach Yahveh 'Elohim*), once in Isa. 61:1, but where is the Hebrew name for the preincarnate Christ? Computer analysis produced twelve pages of data in this article.

In the New Testament, we read, “*for there is no other name under heaven that has been given among men, by which we must be saved*” (Acts 4:12). Was this name hidden from the Jews? God said Israel is His chosen people (Deut. 7:6), and Christ Himself said that “*salvation is from the Jews*” (John 4:22). There are hundreds of prophesies and numerous appearances in the *Tanakh* (Old Testament) of the Jewish Savior such as *the Angel of the LORD*, the Man who dined with Abraham, the Man who wrestled with Jacob, Job's *Redeemer*, etc., but what was Jesus Christ's preincarnate name in the *Tanakh* (the Old Testament)? Christ Himself states that the *Tanakh* is “*these are they which testify of Me*” (John 5:39), but who is “*Me*?”

The title *Jesus Christ* is an offense because He claims to be both God and man in one Person. This means Jesus Christ is His own Creation, as if Henry Ford became his own automobile. We are talking about the Creator becoming *one of His creatures* without limitations on the Creator or distortion of the creature—God's nature and human DNA fully intact. As He said, “*I and the Father are one*” (John 10:30), not “*the two of us and the Father are one.*”

This writer has published nearly 200 articles, and three books on Hebraic Meter in the Bible (more on this later) but this is the first attempt to apply Umberto Cassuto's *Hebraic Meter* to the preincarnate Christ in the Hebrew Bible. The data in this article generated by a computer is real but how should it be interpreted? Its interpretation depends on the unanticipated hurdle of proof that “*Messiah/Christ*” is the Divine name for God on Earth.

For this article to have validity the Christ must be a Divine title for God. Three of the eleven reviewers questioned this assertion. Kachelmeier cited John Gerhard who states that Jesus's Baptism is when He was anointed *the Christ*. Conversely, we note that Jesus is born the King of the Jews and that the title *the anointed of the LORD* is prophetic of Christ according to Chemnitz and Pieper. Therefore, Christ was *the Anointed* before His Baptism in Matthew and Luke.

Many Christians are not aware that the name of their God, *Jesus Christ*, is a compound title representing His two natures, *human* (Jesus) and *Divine* (Christ), which means *The Anointed One, The Messiah, The One Anointed with the Logos* (Pieper, *Christian Dogmatics*, Vol. II, p. 331), or *The Most Holy* (Dan. 9:24, Pieper Vol. II p. 73; Chemnitz, *The Two Natures of Christ*, page 61).

We are stunned at how many translations on Bible Gateway disagree with KJV's *the most holy* being a Person (Daniel 9:24) and translate that it is *the most holy place* or *the holy of holies* when the word *place* is not in the Hebrew text! We learn in only two verses (Danial 9:25-26) that the *Messiah/Christ* is God in human flesh and is the *Messiah* in two more verses in the New Testament (John 1:41, 4:25).

In extremely important exegesis Dr. Steinmann's commentary on Daniel identifies the Messiah/Christ (pp. 465-68) as the "*the Holy One of God (Mk 1:24; Jn 6:69, see also Acts 2:27; 13:35; Rev. 3:7)* supported by Ibn Ezra and Nachmanides (Rabbi Moshe ben Nachman or Ramban), Hippolytus, Tertullian, Theodoret, and Calvin." Luther writes, "*For in Christ [the Son of David] a part of our flesh and blood, that is, our human nature, sits in heaven above at the right hand of God*" (LW, Vol. 13, Psalm 110:1 p.243).

According to Hebraic Meter, the phrase "*the anointed of the LORD*"—a reference to Israelite kings—repeats in the Bible without prefix or suffix exactly seven times. The following title, *the anointed of the LORD*, is a type of Christ (Pieper, Vol. II, John 1:41, p. 331) who sits on the throne of David, beginning with Saul and ending with Zedekiah.

<i>The anointed of the LORD 7 times in the Bible</i> (Figure 1)
The anointed of the LORD..... מְשִׁיחַ יְהוָה (1Sa 24:7)
The anointed of the LORD..... מְשִׁיחַ יְהוָה (1Sa 24:11)
The anointed of the LORD..... מְשִׁיחַ יְהוָה (1Sa 26:16)
The anointed of the LORD..... מְשִׁיחַ יְהוָה (2Sa 1:14)
The anointed of the LORD..... מְשִׁיחַ יְהוָה (2Sa 1:16)
The anointed of the LORD..... מְשִׁיחַ יְהוָה (2Sa 19:22)
The anointed of the LORD..... מְשִׁיחַ יְהוָה (Lam 4:20)

Fewer Christians are aware that there is an equivalent compound *human* and *Divine* Hebrew name to *Jesus Christ* which repeats 300 times in the *Tanakh* (Old Testament). It is not the well-known fully deific compound name *The LORD God* (יְהוָה אֱלֹהִים): *Yahveh* meaning "*I am that I am*"—but translated *LORD*—and אֱלֹהִים ('*Elohim*) translated as *God*. There is nothing human about the name *The LORD God (Yahveh 'Elohim)*, which repeats at least 914 times (in all forms).

The other *human* and *Divine* compound title for *God* in the *Tanakh* (Old Testament) is *Adonai Yahveh* (translated as *Lord God*), which like *Jesus Christ*, is both *human* and *Divine*. Less than 1% of Christians are aware that *Adonai* (אֲדֹנָי) means *human lord* or *master*, a term of respect, like *Sir* as in *Sir LORD* in English, or *Señor* in Spanish. Less than 1% of 1% of Christians are aware that *Yahveh* (יְהוָה) is translated as *God* instead of *LORD* when it is preceded by Adonai. Try that question on a survey of Christian knowledge in any congregation. To put it another way, the

term *lord* is capitalized when it precedes *Yahveh* and *Yahveh* is consequently translated as *God* instead of *LORD*.

The generic term *God* is used in sermons because it is not possible to know when *Lord* or *LORD* is intended. *Adonai Yahveh* should literally be translated as *Lord LORD* instead of *Lord God* and repeats in the *Tanakh* (Old Testament) 300 times. *Adonai Yahveh* was just as confusing for the Jews who mistranslate *Adonai Yahveh* from Hebrew into Greek more than 75% of the time in the Septuagint. Jewish translators three centuries before Christ were entirely confused on how to explain that their God had both a *human* and a *Divine* title 300 times? This writer was shocked that a take-away from this article is that Jews before Christ could not explain the name of their God.

Jews have a solution for the confusion: Don't translate the Bible, learn Hebrew, and don't talk about all the different names for God. Have you ever heard of Jews explaining the difference between *LORD God* and *Lord God*? They know it's there, but it is a mystery they don't discuss, and for that matter, neither do Christians. This is one of the reasons Jews keep Hebrew scrolls and read them out loud in their synagogues. Whoever *God* is, the Jews can't be in error when they use the Hebrew. To this day in their synagogues Jews continue to pray in the presence of their scrolls while Christians in their churches pray in the presence of the cross.

This article identifies the name *Adonai Yahvey* in the Hebrew as being *Jesus Christ* in the New Testament. Moses wrote that a *Divine* and *human* being—a *Star out of Jacob*, and a *Scepter shall rise out of Israel* (Num 24:17)—referenced by the Magi—would come to Israel. The twofold goal of this article is:

First, to raise the possibility that the Hebrew name for the preincarnate *Jesus Christ* proliferates the *Tanakh* (the Old Testament).

Second, to learn if Hebraic Meter located by computer analysis supports the conclusion that *Adonai Yahveh* is indeed the name/title for Jesus Christ in the New Testament.

No Jew has ever found more significant common ground for Judaism and Christianity based on the form of the text than Rabbi Umberto Cassuto. Cassuto (1883-1951) was the first to write about the discovery of *key words* and *key phrases* in the Torah (the first five books of the Bible written by Moses). He is the first to explain and illustrate that *key words* and *key phrases* in the Torah are written in multiples of 7s, 10s, and 12s. This Hebraic Meter also becomes a diagnostic tool for authenticating the existence of the original text. This is not a code, but a literary genre found only in the Bible, beginning with the Torah, the five books of Moses.

Cassuto's diagnostic demonstrates that the phrase "*spoke Adonai Yahveh*" (*says the Lord LORD*) a *human* and *Divine* name, repeats exactly 144 times (12 x 12) in perfect Hebraic Meter. This is the same human/Divine *Adonai Yahveh* who translated Himself into human flesh (John 1:14). Until the advent of computer textual analysis, neither Jews nor Christians were aware of this phenomenal linguistic revelation of God. All 144 citations—located in *Codex Leningradensis* in the National Library, St. Petersburg, Russia—are quoted below. Without seeing it, who would believe such a claim?

The phrase “*Says Adonai Yahveh*” is perfectly preserved in 432 (12 x 12 x 3) words, not one word missing in 3,500 years! The deeper question is whether it is the Holy Spirit’s intention to not only organize *key phrases* in Hebraic Meter but also to unify the theology with that Meter?

The Apostle John, a Jew, ties the Hebrew Bible and the Greek New Testament together in the first verse of his Gospel with the cryptic words. “*In the beginning was the Word, and the Word was with God, and the Word was God*” (John 1:1). No one had ever written such words before, which must have been a shock to Jews who could read both the Hebrew and the Greek Septuagint translation of *Tanakh* (Old Testament). John identifies *Adonai Yahveh* as “*the word made flesh*” (John 1:14). Jews understood that John was equating the materialization of *Adonai Yahveh* in the flesh with what God said.

How is it that the similarity of the human and Divine name/title *Jesus Christ* has not been associated with the *human* and *Divine* name of *Adonai Yahveh* in the Hebrew Bible? The most likely reason is that Christians look for Jesus Christ in the New Testament and Jews do not look for Him in the Hebrew.

Notice how the *human* and *Divine* God *says, speaks, or is spoken to* 144 (12 x 12) times, including once in Obadiah, a one-chapter book! John’s “*The Word was God*” is not a Greek ontological, existential state of being for the sake of being, as some portray Him, but the God who acts with speech.

This is in full agreement with Hebrews 4:12-13 which begins “*For the word of God is quick, and powerful, and sharper than any two-edged sword...*” It then continues, “*And no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account.*” Hebrews speaks about the Word as the personification of Divine action. “God and His Word cannot be separated” (Lenski, *Commentary on Hebrews*, p. 141).

How many are aware that Abraham is the first to address God as *Adonai Yahveh* (Genesis 15:2 and 8) with, “*O Lord God, how may I know that I shall possess it [the land of Israel]?*” This is a mistranslation, which should read “*My Lord LORD*” instead of “*O Lord God.*” Christian translators avoid leading readers to conclude that “*my Adonai Yahveh*” is the same “*my Lord*” addressed to Jesus Christ in the New Testament. Henry Morris is one of the rare commentators to recognize that Gen. 15:2 is the first time *Adonai Yahveh* appears in the Bible, and identify Him as *the Word of the LORD*, the preincarnate Christ (p. 323).

From a Christian perspective, Abraham is speaking to the Second Person of the Trinity, the preincarnate Christ and two angels. Jesus Christ states: “*...Abraham rejoiced to see My day, and he saw it and was glad*” (John 8:56, Luther, Vol. 2, p. 260, Vol. 3, p.194, 219; Henry Morris, pp. 323 and 338). Genesis 18:1 says the *LORD (Yahveh)* appeared to Abraham *in the flesh* and two verses later (Genesis 18:3) Abraham calls *Yahveh* “*my Lord*” (*Adonai*). There it is! If Abraham says *Yahveh* is *Adonai*, why isn’t *Adonai Yahveh* understood as *Jesus Christ* throughout the Bible? Is this about Christian antisemitism? We suspect that Greek, Roman, Byzantine, and Western cultures did what all cultures do—recast other cultures—in this case Hebrew culture—in terms of their own culture. Abraham sees, speaks with, and feeds *Yahveh* in the flesh—whom he calls *Adonai* two verses later—while many believe that God must be bigger than this.

Abraham’s dialogue with *Adonai Yahveh* in Genesis 18:27, 18:30, 18:31, 18:32 should in each case read “*my Lord*” just as translations write in Gen. 18:3 (instead of “*O Lord*,”) and which only the Greek Septuagint translates as “*my Lord*” (18:27). The inconsistency shows that translators do not know how to deal with God being referenced in the diminutive human term *Adonai* (*Lord*). It appears that it took a Jew named Umberto Cassuto to teach the world how to read the Bible correctly, and he didn’t need a computer to do it.

In keeping with Cassuto’s discovery of Hebraic Meter in the Torah, the 144 repetitions contain numerous metered subsets of *says Adonai Yahveh* (in multiples of 7s, or 10s, or 12s)—further proof that we indeed have all the original words. *Adonai Yahveh* will be translated as it appears in the Hebrew as *Lord LORD* and not as *Lord God*. *Lord* next to *LORD* must be God! It’s not possible for Him to be a semi-God or a demiurge.

Research for this writer’s first book, (titled *In Search of the Biblical Order*, 1987)—began in 1978. In this article it has evolved into a sequel of Albert Schweitzer’s *Search for the Historical Jesus in the Tanakh* (the Old Testament). The Apostle John is the only writer in the New Testament to identify Jesus Christ as the *Word of God*. In the entire Bible “*The Lord LORD*” appears with the definite article (shown below) exactly seven times. If the Masoretes had retro-engineered the text in 1008 AD, they most certainly would have had Moses and Isaiah write the name with the same letters, but they didn’t. They had no idea that “*The Lord LORD*” is in the *Tanakh* seven times. “*The Lord LORD*” is saying, “*Here I am, you found Me in My own book.*” The secret of Hebraic Meter is that it demonstrates that the structure of the text supports the meaning of the text.

<i>The Lord LORD 7 times in the Bible</i> (Figure 3)
The Lord LORD..... יהוה יהוה (Exo 23:17)
The Lord LORD..... יהוה יהוה (Exo 34:23)
The Lord LORD..... יהוה יהוה (Isa 1:24)
The Lord LORD..... יהוה יהוה (Isa 3:1)
The Lord LORD..... יהוה יהוה (Isa 10:16)
The Lord LORD..... יהוה יהוה (Isa 10:33)
The Lord LORD..... יהוה יהוה (Isa 19:4)

The title *Lord LORD* is found 300 (3 x 100) times in 14 books beginning with the *Torah*, 293 times (יהוה יהוה without suffix or prefix) plus 7 repetitions with the definite article (shown above). There are four other repetitions with different spellings. People ask, “What was Jesus doing as a child?” Here we see the revelation of *Jesus Christ*, our God, before He was born in time.

It should be understood that all names for *God* arranged in Hebraic Meter do not identify the Person of the Trinity being addressed (as is claimed for *Adonai Yahveh* and *Ruach Yahveh*). The following exhibit “*The Holy One of Israel*,” repeats exactly 30 times (3 x 10) in the Bible, and may be *God*, *God the Son*, or *the Godhead*. Not one word is missing.

(Figure 4)		
The Holy One of Israel 30 times (3 x 10) in the Bible		
The Holy One of Israel 24 times (2 x 12) in Isaiah		
The Holy One of Israel.....	קדוש ישראל	(2Ki 19:22)
The Holy One of Israel.....	קדוש ישראל	(Psa 71:22)
The Holy One of Israel.....	יקדוש ישראל	(Psa 78:41)
The Holy One of Israel.....	קדוש ישראל	(Psa 89:19)
The Holy One of Israel.....	קדוש ישראל	(Isa 1:4)
The Holy One of Israel.....	קדוש ישראל	(Isa 5:19)
The Holy One of Israel.....	קדוש ישראל	(Isa 5:24)
The Holy One of Israel.....	קדוש ישראל	(Isa 10:20)
The Holy One of Israel.....	קדוש ישראל	(Isa 12:6)
The Holy One of Israel.....	קדוש ישראל	(Isa 17:7)
The Holy One of Israel.....	בקדוש ישראל	(Isa 29:19)
The Holy One of Israel.....	קדוש ישראל	(Isa 30:11)
The Holy One of Israel.....	קדוש ישראל	(Isa 30:12)
The Holy One of Israel.....	קדוש ישראל	(Isa 30:15)
The Holy One of Israel.....	קדוש ישראל	(Isa 31:1)
The Holy One of Israel.....	קדוש ישראל	(Isa 37:23)
The Holy One of Israel.....	קדוש ישראל	(Isa 41:14)
The Holy One of Israel.....	בקדוש ישראל	(Isa 41:16)
The Holy One of Israel.....	יקדוש ישראל	(Isa 41:20)
The Holy One of Israel.....	קדוש ישראל	(Isa 43:3)
The Holy One of Israel.....	קדוש ישראל	(Isa 43:14)
The Holy One of Israel.....	קדוש ישראל	(Isa 45:11)
The Holy One of Israel.....	קדוש ישראל	(Isa 47:4)
The Holy One of Israel.....	קדוש ישראל	(Isa 48:17)
The Holy One of Israel.....	קדוש ישראל	(Isa 54:5)
The Holy One of Israel.....	קדוש ישראל	(Isa 55:5)
The Holy One of Israel.....	קדוש ישראל	(Isa 60:9)
The Holy One of Israel.....	קדוש ישראל	(Isa 60:14)
The Holy One of Israel.....	קדוש ישראל	(Jer 50:29)
The Holy One of Israel.....	מקדוש ישראל	(Jer 51:5)

The following examples are bunched together with little analysis so we can speak about them as a group and so that readers can grasp the scope of *Adonai Yahveh/Jesus Christ* in Hebraic Meter.

And I said, alas Lord LORD 7 times in the Bible (Figure 5)	
And I said alas Lord LORD.....	נאמר אלה אדני יהוה (Jer 1:6)
And I said alas Lord LORD.....	נאמר אלה אדני יהוה (Jer 4:10)
And I said alas Lord LORD.....	נאמר אלה אדני יהוה (Jer 14:13)
And I said alas Lord LORD.....	נאמר אלה אדני יהוה (Eze 4:14)
And I said alas Lord LORD.....	נאמר אלה אדני יהוה (Eze 9:8)
And I said alas Lord LORD.....	נאמר אלה אדני יהוה (Eze 11:13)
And I said alas Lord LORD.....	נאמר אלה אדני יהוה (Eze 21:5)

Notice how Isaiah, Jeremiah, and Amos all contribute to what is predominantly a list from Ezekiel. Thirty times (3 x 10) is a remarkable display of 150 perfectly placed words preserved in the text. What does the *Lord LORD* do? He speaks.

Therefore, thus says the Lord LORD 30 (3 x 10) times in the Bible (Figure 6)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Isa 10:24)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Isa 28:16)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Isa 65:13)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Jer 7:20)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 5:7)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 5:8)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 11:7)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 13:8)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 13:13)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 13:20)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 15:6)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 17:19)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 21:29)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 22:19)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 23:35)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 24:6)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 24:9)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 25:13)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 25:16)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 26:3)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 28:6)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 29:8)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 29:19)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 30:22)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 31:10)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 34:20)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 36:5)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 36:7)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Eze 39:25)
Therefore, thus says the Lord LORD..... כֹּה־אָמַר אֲדַבֵּר יְהוָה (Amo 3:11)

The probability of these five words repeating 30 times is beyond trillions. The above list of 30 repetitions shrinks down to exactly an even 10 repetitions in the Bible with the calculated addition of “Behold.”

Therefore, thus says the LORD LORD, Behold 10 times in the Bible (Figure 7)
Therefore, thus says the LORD LORD, Behold 7 times in the Ezekiel
Therefore, thus says the LORD LORD, Behold..... כֹּה־אָמַר אֲדַבֵּר יְהוָה הִנְנִי (Isa 28:16)
Therefore, thus says the LORD LORD, Behold..... כֹּה־אָמַר אֲדַבֵּר יְהוָה הִנְנִי (Isa 65:13)
Therefore, thus says the LORD LORD, Behold..... כֹּה־אָמַר אֲדַבֵּר יְהוָה הִנְנִי (Jer 7:20)
Therefore, thus says the LORD LORD, Behold..... כֹּה־אָמַר אֲדַבֵּר יְהוָה הִנְנִי (Eze 5:8)
Therefore, thus says the LORD LORD, Behold..... כֹּה־אָמַר אֲדַבֵּר יְהוָה הִנְנִי (Eze 13:20)
Therefore, thus says the LORD LORD, Behold..... כֹּה־אָמַר אֲדַבֵּר יְהוָה הִנְנִי (Eze 25:16)

Therefore, thus says the LORD LORD, Behold..... כֹּן כֹּה אָמַר יְהוָה הַגָּנִי (Eze 26:3)
Therefore, thus says the LORD LORD, Behold..... כֹּן כֹּה אָמַר יְהוָה הַגָּנִי (Eze 29:8)
Therefore, thus says the LORD LORD, Behold..... כֹּן כֹּה אָמַר יְהוָה הַגָּנִי (Eze 29:19)
Therefore, thus says the LORD LORD, Behold..... כֹּן כֹּה אָמַר יְהוָה הַגָּנִי (Eze 30:22)

We make no claim to have fully comprehended this data generated by a computer. If the following series is run through the *Tanakh* without *Adonai* and with just *Yahveh*, we arrive at another series of 28 (4 x 7) repetitions with a subset of seven (instead of a subset of ten as the above). The assumption is that this series is God and/or the Godhead.

<i>Thus says the LORD, Behold 28 times (4 x 7) in the Bible</i>	
(Figure 8)	
<i>Therefore, thus says the LORD, Behold 7 times in the Bible</i>	
Thus says the LORD, Behold..... כֹּה אָמַר יְהוָה הַגָּנִי	(2Sa 12:11)
Thus says the LORD, Behold..... כֹּה אָמַר יְהוָה הַגָּה	(1Ki 13:2)
Thus says the LORD, Behold..... כֹּה אָמַר יְהוָה הַגָּלִי	(2Ki 22:16)
Thus says the LORD, Behold..... כֹּה אָמַר יְהוָה הַגָּלִי	(2Ch 34:24)
Thus says the LORD, Behold..... כֹּה אָמַר יְהוָה הַגָּנִי	(Isa 66:12)
Thus says the LORD, Behold..... כֹּה אָמַר יְהוָה הַגָּה	(Jer 6:22)
Thus says the LORD, Behold..... כֹּה אָמַר יְהוָה הַגָּנִי	(Jer 10:18)
Thus says the LORD, Behold..... כֹּה אָמַר יְהוָה הַגָּנִי	(Jer 13:13)
Thus says the LORD, Behold..... כֹּה אָמַר יְהוָה הַגָּה	(Jer 18:11)
Thus says the LORD, Behold..... כֹּה אָמַר יְהוָה הַגָּנִי	(Jer 20:4)
Thus says the LORD, Behold..... כֹּה אָמַר יְהוָה הַגָּנִי	(Jer 21:8)
Thus says the LORD, Behold..... כֹּה אָמַר יְהוָה הַגָּנִי	(Jer 30:18)
Thus says the LORD, Behold..... כֹּה אָמַר יְהוָה הַגָּלִי	(Jer 32:3)
Thus says the LORD, Behold..... כֹּה אָמַר יְהוָה הַגָּלִי	(Jer 34:2)
Thus says the LORD, Behold..... כֹּה אָמַר יְהוָה הַגָּנִי	(Jer 44:30)
Thus says the LORD, Behold..... כֹּה אָמַר יְהוָה הַגָּה	(Jer 45:4)
Thus says the LORD, Behold..... כֹּה אָמַר יְהוָה הַגָּה	(Jer 47:2)
Thus says the LORD, Behold..... כֹּה אָמַר יְהוָה הַגָּה	(Jer 48:40)
Thus says the LORD, Behold..... כֹּה אָמַר יְהוָה הַגָּה	(Jer 49:12)
Thus says the LORD, Behold..... כֹּה אָמַר יְהוָה הַגָּנִי	(Jer 51:1)
Thus says the LORD, Behold..... כֹּה אָמַר יְהוָה הַגָּנִי	(Eze 21:8)
Therefore, thus says the LORD, Behold..... כֹּן כֹּה אָמַר יְהוָה הַגָּנִי	(Jer 6:21)
Therefore, thus says the LORD, Behold..... כֹּן כֹּה אָמַר יְהוָה הַגָּלִי	(Jer 11:11)
Therefore, thus says the LORD, Behold..... כֹּן כֹּה אָמַר יְהוָה הַגָּנִי	(Jer 28:16)
Therefore, thus says the LORD, Behold..... כֹּן כֹּה אָמַר יְהוָה הַגָּלִי	(Jer 29:32)
Therefore, thus says the LORD, Behold..... כֹּן כֹּה אָמַר יְהוָה הַגָּנִי	(Jer 32:28)
Therefore, thus says the LORD, Behold..... כֹּן כֹּה אָמַר יְהוָה הַגָּנִי	(Jer 51:36)
Therefore, thus says the LORD, Behold..... כֹּן כֹּה אָמַר יְהוָה הַגָּנִי	(Mic 2:3)

If “*therefore*” is removed from Figure 6 and “*behold*” added to it, the above computer search generates another 28 (4 x 7) repetitions.

(Figure 9)
<i>Thus says the LORD LORD, Behold 28 times (4 x 7) in the Bible</i>
<i>Thus says the LORD LORD, Behold 24 times (2 x 12) in the Ezekiel</i>

Therefore, thus says the LORD LORD, Behold 10 times in the Bible	
Therefore, thus says the LORD LORD, Behold 7 times in the Ezekiel	
Therefore, thus says the LORD LORD, Behold.....	לֹא־כֹה־אָמַר אֲדַבֵּר יְהוָה הֲנִנִי (Isa 28:16)
thus says the LORD LORD, Behold.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה הֲבֵנָה (Isa 49:22)
Therefore, thus says the LORD LORD, Behold.....	לֹא־כֹה־אָמַר אֲדַבֵּר יְהוָה הֲבֵנָה (Isa 65:13)
Therefore, thus says the LORD LORD, Behold.....	לֹא־כֹה־אָמַר אֲדַבֵּר יְהוָה הֲבֵנָה (Jer 7:20)
Therefore, thus says the LORD LORD, Behold.....	לֹא־כֹה־אָמַר אֲדַבֵּר יְהוָה הֲנִנִי (Eze 5:8)
Therefore, thus says the LORD LORD, Behold.....	לֹא־כֹה־אָמַר אֲדַבֵּר יְהוָה הֲנִנִי (Eze 13:20)
thus says the LORD LORD, Behold.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה הֲנִנִי (Eze 21:3)
thus says the LORD LORD, Behold.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה הֲנִנִי (Eze 23:22)
thus says the LORD LORD, Behold.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה הֲנִנִי (Eze 23:28)
thus says the LORD LORD, Behold.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה הֲנִנִי (Eze 24:21)
Therefore, thus says the LORD LORD, Behold.....	לֹא־כֹה־אָמַר אֲדַבֵּר יְהוָה הֲנִנִי (Eze 25:16)
Therefore, thus says the LORD LORD, Behold.....	לֹא־כֹה־אָמַר אֲדַבֵּר יְהוָה הֲנִנִי (Eze 26:3)
thus says the LORD LORD, Behold.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה הֲנִנִי (Eze 26:7)
thus says the LORD LORD, Behold.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה הֲנִנִי (Eze 28:22)
thus says the LORD LORD, Behold.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה הֲנִנִי (Eze 29:3)
Therefore, thus says the LORD LORD, Behold.....	לֹא־כֹה־אָמַר אֲדַבֵּר יְהוָה הֲנִנִי (Eze 29:8)
Therefore, thus says the LORD LORD, Behold.....	לֹא־כֹה־אָמַר אֲדַבֵּר יְהוָה הֲנִנִי (Eze 29:19)
Therefore, thus says the LORD LORD, Behold.....	לֹא־כֹה־אָמַר אֲדַבֵּר יְהוָה הֲנִנִי (Eze 30:22)
thus says the LORD LORD, Behold.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה הֲנִנִי (Eze 34:10)
thus says the LORD LORD, Behold.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה הֲנִנִי (Eze 34:11)
thus says the LORD LORD, Behold.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה הֲנִנִי (Eze 34:17)
thus says the LORD LORD, Behold.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה הֲנִנִי (Eze 35:3)
thus says the LORD LORD, Behold.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה הֲנִנִי (Eze 36:6)
thus says the LORD LORD, Behold.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה הֲבֵנָה (Eze 37:12)
thus says the LORD LORD, Behold.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה הֲבֵנָה (Eze 37:19)
thus says the LORD LORD, Behold.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה הֲבֵנָה (Eze 37:21)
thus says the LORD LORD, Behold.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה הֲנִנִי (Eze 38:3)
thus says the LORD LORD, Behold.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה הֲנִנִי (Eze 39:1)

The following Figure is a classic example of compound Hebrew Meter, in this case 7 + 10 = 17. As expected, the list clearly divides into 7 and 10 repetitions. The division is displayed after the 17 repetitions.

(Figure 10)	
Thus says the Lord LORD because 17 times (7 + 10) in the Bible	
Thus says the Lord LORD, because.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה יַעֲזֹב (Eze 5:7)
Thus says the Lord LORD, because.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה יַעֲזֹב (Eze 13:8)
Thus says the Lord LORD, because.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה יַעֲזֹב (Eze 16:36)
Thus says the Lord LORD, because.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה יַעֲזֹב (Eze 21:29)
Thus says the Lord LORD, because.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה יַעֲזֹב (Eze 22:19)
Thus says the Lord LORD, because.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה יַעֲזֹב (Eze 23:35)
Thus says the Lord LORD, because.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה יַעֲזֹב (Eze 25:3)
Thus says the Lord LORD, because.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה יַעֲזֹב (Eze 25:6)
Thus says the Lord LORD, because.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה יַעֲזֹב (Eze 25:8)
Thus says the Lord LORD, because.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה יַעֲזֹב (Eze 25:12)
Thus says the Lord LORD, because.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה יַעֲזֹב (Eze 25:15)
Thus says the Lord LORD, because.....	כֹּה־אָמַר אֲדַבֵּר יְהוָה יַעֲזֹב (Eze 28:2)

Thus says the Lord LORD, because..... כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 28:6)
Thus says the Lord LORD, because..... כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 31:10)
Thus says the Lord LORD, because..... כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 36:2)
Thus says the Lord LORD, because..... כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 36:3)
Thus says the Lord LORD, because..... כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 36:13)

(Figure 11)
Thus says the Lord LORD, because (without therefore) 10 times in the Bible
Thus says the Lord LORD, because..... כֹּה־אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 16:36)
Thus says the Lord LORD, because..... כֹּה־אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 25:3)
Thus says the Lord LORD, because..... כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 25:6)
Thus says the Lord LORD, because..... כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 25:8)
Thus says the Lord LORD, because..... כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 25:12)
Thus says the Lord LORD, because..... כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 25:15)
Thus says the Lord LORD, because..... כֹּה־אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 28:2)
Thus says the Lord LORD, because..... כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 36:2)
Thus says the Lord LORD, because..... כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 36:3)
Thus says the Lord LORD, because..... כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 36:13)

Therefore, thus says the Lord LORD, because 7 times in the Bible (Figure 12)
Therefore, Thus says the Lord LORD, because..... כֹּה־כֵּן כֹּה־אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 5:7)
Therefore, Thus says the Lord LORD, because..... כֹּה־כֵּן כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 13:8)
Therefore, Thus says the Lord LORD, because..... כֹּה־כֵּן כֹּה־אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 21:29)
Therefore, Thus says the Lord LORD, because..... כֹּה־כֵּן כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 22:19)
Therefore, Thus says the Lord LORD, because..... כֹּה־כֵּן כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 23:35)
Therefore, Thus says the Lord LORD, because..... כֹּה־כֵּן כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 28:6)
Therefore, Thus says the Lord LORD, because..... כֹּה־כֵּן כֹּה אָמַר אֲדֹנָי יְהוִה גִּעַן (Eze 31:10)

The following is another $7 + 10 = 17$ division without *Adonai* (Lord) and just *Yahveh* (LORD), illustrating intentional division within the display of Persons in the Trinity. The phrase “*Because, I am the LORD your/their God*” is a subset of “*Because I am the LORD.*” It also repeats exactly 70 times in Ezekiel. Notice the inconsistency of the Hebrew hyphen (*Maqqef*), which means the Massorettes has no idea this phrase repeats 70 times in Ezekiel. Again, we are unable to explain the statistical anomaly between *Adonai Yahveh* and *Yahveh*.

Because I Am the LORD 70 (7 x 10) times in Ezekiel (13 Figure)

כִּי־אֲנִי יְהוָה (Eze 5:13)	כִּי־אֲנִי יְהוָה (Eze 25:11)
כִּי־אֲנִי יְהוָה (Eze 6:7)	כִּי־אֲנִי יְהוָה (Eze 25:17)
כִּי־אֲנִי יְהוָה (Eze 6:10)	כִּי־אֲנִי יְהוָה (Eze 26:6)
כִּי־אֲנִי יְהוָה (Eze 6:13)	כִּי־אֲנִי יְהוָה (Eze 26:14)
כִּי־אֲנִי יְהוָה (Eze 6:14)	כִּי־אֲנִי יְהוָה (Eze 28:22)
כִּי־אֲנִי יְהוָה (Eze 7:4)	כִּי־אֲנִי יְהוָה (Eze 28:23)
כִּי־אֲנִי יְהוָה (Eze 7:9)	כִּי־אֲנִי יְהוָה (Eze 28:26)
כִּי־אֲנִי יְהוָה (Eze 7:27)	כִּי־אֲנִי יְהוָה (Eze 29:6)
כִּי־אֲנִי יְהוָה (Eze 11:10)	כִּי־אֲנִי יְהוָה (Eze 29:9)
כִּי־אֲנִי יְהוָה (Eze 11:12)	כִּי־אֲנִי יְהוָה (Eze 29:21)
כִּי־אֲנִי יְהוָה (Eze 12:15)	כִּי־אֲנִי יְהוָה (Eze 30:8)
כִּי־אֲנִי יְהוָה (Eze 12:16)	כִּי־אֲנִי יְהוָה (Eze 30:19)

יהוה כִּי־אֲנִי יְהוָה (Eze 12:20)	יהוה כִּי־אֲנִי יְהוָה (Eze 30:25)
יהוה כִּי אֲנִי יְהוָה (Eze 12:25)	יהוה כִּי־אֲנִי יְהוָה (Eze 30:26)
יהוה כִּי־אֲנִי יְהוָה (Eze 13:14)	יהוה כִּי־אֲנִי יְהוָה (Eze 32:15)
יהוה כִּי־אֲנִי יְהוָה (Eze 13:21)	יהוה כִּי־אֲנִי יְהוָה (Eze 33:29)
יהוה כִּי־אֲנִי יְהוָה (Eze 13:23)	יהוה כִּי־אֲנִי יְהוָה (Eze 34:27)
יהוה כִּי־אֲנִי יְהוָה (Eze 14:8)	יהוה כִּי אֲנִי יְהוָה (Eze 34:30)
יהוה כִּי־אֲנִי יְהוָה (Eze 15:7)	יהוה כִּי־אֲנִי יְהוָה (Eze 35:4)
יהוה כִּי־אֲנִי יְהוָה (Eze 16:62)	יהוה כִּי־אֲנִי יְהוָה (Eze 35:9)
יהוה כִּי־אֲנִי יְהוָה (Eze 17:21)	יהוה כִּי־אֲנִי יְהוָה (Eze 35:12)
יהוה כִּי אֲנִי יְהוָה (Eze 17:24)	יהוה כִּי־אֲנִי יְהוָה (Eze 35:15)
יהוה כִּי אֲנִי יְהוָה (Eze 20:12)	יהוה כִּי־אֲנִי יְהוָה (Eze 36:11)
יהוה כִּי אֲנִי יְהוָה (Eze 20:20)	יהוה כִּי־אֲנִי יְהוָה (Eze 36:23)
יהוה כִּי־אֲנִי יְהוָה (Eze 20:38)	יהוה כִּי אֲנִי יְהוָה (Eze 36:36)
יהוה כִּי־אֲנִי יְהוָה (Eze 20:42)	יהוה כִּי־אֲנִי יְהוָה (Eze 36:38)
יהוה כִּי־אֲנִי יְהוָה (Eze 20:44)	יהוה כִּי־אֲנִי יְהוָה (Eze 37:6)
יהוה כִּי אֲנִי יְהוָה (Eze 21:4)	יהוה כִּי־אֲנִי יְהוָה (Eze 37:13)
יהוה כִּי אֲנִי יְהוָה (Eze 21:10)	יהוה כִּי־אֲנִי יְהוָה (Eze 37:14)
יהוה כִּי אֲנִי יְהוָה (Eze 21:37)	יהוה כִּי אֲנִי יְהוָה (Eze 37:28)
יהוה כִּי־אֲנִי יְהוָה (Eze 22:16)	יהוה כִּי־אֲנִי יְהוָה (Eze 38:23)
יהוה כִּי־אֲנִי יְהוָה (Eze 22:22)	יהוה כִּי־אֲנִי יְהוָה (Eze 39:6)
יהוה כִּי־אֲנִי יְהוָה (Eze 24:27)	יהוה כִּי־אֲנִי יְהוָה (Eze 39:7)
יהוה כִּי־אֲנִי יְהוָה (Eze 25:5)	יהוה כִּי אֲנִי יְהוָה (Eze 39:22)
יהוה כִּי־אֲנִי יְהוָה (Eze 25:7)	יהוה כִּי אֲנִי יְהוָה (Eze 39:28)

because I am the LORD your/their God 17 times in the Bible (Figure 14)
because I am the LORD your God 10 times in the Bible
because I am the LORD their God 7 times in the Bible
because I am the LORD your God..... כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם (Exo 6:7)
because I am the LORD your God..... כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם (Exo 16:12)
because I am the LORD your God..... כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם (Lev 11:44)
because I am the LORD your God..... כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם (Lev 20:7)
because I am the LORD your God..... כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם (Lev 24:22)
because I am the LORD your God..... כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם (Lev 25:17)
because I am the LORD your God..... כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם (Lev 26:1)
because I am the LORD your God..... כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם (Deu 29:5)
because I am the LORD your God..... כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם (Eze 20:20)
because I am the LORD your God..... כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם (Joe 4:17)
because I am the LORD their God..... כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם (Exo 29:46)
because I am the LORD their God..... כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם (Lev 26:44)
because I am the LORD their God..... כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם (Eze 28:26)
because I am the LORD their God..... כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם (Eze 34:30)
because I am the LORD their God..... כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם (Eze 39:22)
because I am the LORD their God..... כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם (Eze 39:28)
because I am the LORD their God..... כִּי אֲנִי יְהוָה אֱלֹהֵיהֶם (Zec 10:6)

Remarkably, *The Lord LORD* is recorded 10 times in the Bible as saying, “*As I live, declares the Lord LORD, surely,*” before He assumed human flesh and before there was any hint of His resurrection from the dead.

As I live, declares the Lord God, surely 10 times in the Bible (Figure 15)
As I live declares the Lord LORD, surely..... אֲנִי חַי־אֲנִי נֹאֵם אֲדֹנָי יְהוִה אֵם (Eze 5:11)
As I live declares the Lord LORD, surely..... אֲנִי חַי־אֲנִי נֹאֵם אֲדֹנָי יְהוִה אֵם (Eze 14:16)
As I live declares the Lord LORD, surely..... אֲנִי חַי־אֲנִי נֹאֵם אֲדֹנָי יְהוִה אֵם (Eze 14:20)
As I live declares the Lord LORD, surely..... אֲנִי חַי־אֲנִי נֹאֵם אֲדֹנָי יְהוִה אֵם (Eze 16:48)
As I live declares the Lord LORD, surely..... אֲנִי חַי־אֲנִי נֹאֵם אֲדֹנָי יְהוִה אֵם (Eze 17:16)
As I live declares the Lord LORD, surely..... אֲנִי חַי־אֲנִי נֹאֵם אֲדֹנָי יְהוִה אֵם (Eze 18:3)
As I live declares the Lord LORD, surely..... אֲנִי חַי־אֲנִי נֹאֵם אֲדֹנָי יְהוִה אֵם (Eze 20:31)
As I live declares the Lord LORD, surely..... אֲנִי חַי־אֲנִי נֹאֵם אֲדֹנָי יְהוִה אֵם (Eze 20:33)
As I live declares the Lord LORD, surely..... אֲנִי חַי־אֲנִי נֹאֵם אֲדֹנָי יְהוִה אֵם (Eze 33:11)
As I live declares the Lord LORD, surely..... אֲנִי חַי־אֲנִי נֹאֵם אֲדֹנָי יְהוִה אֵם (Eze 34:8)

say to them thus says the Lord LORD 12 Times in the Bible (Figure 16)
and you say to them thus says the Lord LORD..... וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה (Eze 2:4)
and you say to them thus says the Lord LORD..... וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה (Eze 3:11)
and you say to them thus says the Lord LORD..... וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה (Eze 3:27)
say to them thus says the Lord LORD..... אָמַר אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה (Eze 12:10)
say to them thus says the Lord LORD..... אָמַר אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה (Eze 12:23)
say to them thus says the Lord LORD..... אָמַר אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה (Eze 12:28)
and you say to them thus says the Lord LORD..... וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה (Eze 14:4)
and you say to them thus says the Lord LORD..... וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה (Eze 20:5)
and you say to them thus says the Lord LORD..... וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה (Eze 20:27)
and you say to them thus says the Lord LORD..... וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה (Eze 24:3)
say to them thus says the Lord LORD..... אָמַר אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה (Eze 33:25)
and you say to them thus says the Lord LORD..... וְאָמַרְתָּ אֲלֵיהֶם כֹּה אָמַר אֲדֹנָי יְהוִה (Eze 37:12)

As a case in point, the following are 80 (8x10) repetitions of *Yahveh* in Amos

The LORD 80 times (8 x 10) in Amos (Figure 17)

LORD יְהוָה (Amo 1:2)	LORD יְהוָה (Amo 3:11)	LORD יְהוָה (Amo 5:17)	LORD יְהוָה (Amo 7:15)
LORD יְהוָה (Amo 1:3)	LORD יְהוָה (Amo 3:12)	LORD יְהוָה (Amo 5:18)	LORD יְהוָה (Amo 7:15)
LORD יְהוָה (Amo 1:5)	LORD יְהוָה (Amo 3:13)	LORD יְהוָה (Amo 5:18)	LORD יְהוָה (Amo 7:16)
LORD יְהוָה (Amo 1:6)	LORD יְהוָה (Amo 3:15)	LORD יְהוָה (Amo 5:20)	LORD יְהוָה (Amo 7:17)
LORD יְהוָה (Amo 1:8)	LORD יְהוָה (Amo 4:2)	LORD יְהוָה (Amo 5:27)	LORD יְהוָה (Amo 8:1)
LORD יְהוָה (Amo 1:9)	LORD יְהוָה (Amo 4:3)	LORD יְהוָה (Amo 6:8)	LORD יְהוָה (Amo 8:2)
LORD יְהוָה (Amo 1:11)	LORD יְהוָה (Amo 4:5)	LORD יְהוָה (Amo 6:8)	LORD יְהוָה (Amo 8:3)
LORD יְהוָה (Amo 1:13)	LORD יְהוָה (Amo 4:6)	LORD יְהוָה (Amo 6:10)	LORD יְהוָה (Amo 8:7)
LORD יְהוָה (Amo 1:15)	LORD יְהוָה (Amo 4:8)	LORD יְהוָה (Amo 6:11)	LORD יְהוָה (Amo 8:9)
LORD יְהוָה (Amo 2:1)	LORD יְהוָה (Amo 4:9)	LORD יְהוָה (Amo 6:14)	LORD יְהוָה (Amo 8:11)
LORD יְהוָה (Amo 2:3)	LORD יְהוָה (Amo 4:10)	LORD יְהוָה (Amo 7:1)	LORD יְהוָה (Amo 8:11)
LORD יְהוָה (Amo 2:4)	LORD יְהוָה (Amo 4:11)	LORD יְהוָה (Amo 7:2)	LORD יְהוָה (Amo 8:12)
LORD יְהוָה (Amo 2:4)	LORD יְהוָה (Amo 4:13)	LORD יְהוָה (Amo 7:3)	LORD יְהוָה (Amo 9:5)
LORD יְהוָה (Amo 2:6)	LORD יְהוָה (Amo 5:3)	LORD יְהוָה (Amo 7:3)	LORD יְהוָה (Amo 9:6)
LORD יְהוָה (Amo 2:11)	LORD יְהוָה (Amo 5:4)	LORD יְהוָה (Amo 7:4)	LORD יְהוָה (Amo 9:7)
LORD יְהוָה (Amo 2:16)	LORD יְהוָה (Amo 5:6)	LORD יְהוָה (Amo 7:4)	LORD יְהוָה (Amo 9:8)
LORD יְהוָה (Amo 3:1)	LORD יְהוָה (Amo 5:8)	LORD יְהוָה (Amo 7:5)	LORD יְהוָה (Amo 9:8)
LORD יְהוָה (Amo 3:7)	LORD יְהוָה (Amo 5:14)	LORD יְהוָה (Amo 7:6)	LORD יְהוָה (Amo 9:12)
LORD יְהוָה (Amo 3:8)	LORD יְהוָה (Amo 5:15)	LORD יְהוָה (Amo 7:6)	LORD יְהוָה (Amo 9:13)
LORD יְהוָה (Amo 3:10)	LORD יְהוָה (Amo 5:16)	LORD יְהוָה (Amo 7:8)	LORD יְהוָה (Amo 9:15)

Also in Amos, the following 21 (3 x 7) repetitions are 21 of the above preceded by *Adonai*.

(Figure 18)
The Lord LORD 21 times (3 x 7) in Amos
The Lord LORD..... אֲדֹנָי יְהוָה (Amo 1:8)
The Lord LORD..... אֲדֹנָי יְהוָה (Amo 3:7)
The Lord LORD..... אֲדֹנָי יְהוָה (Amo 3:8)
The Lord LORD..... אֲדֹנָי יְהוָה (Amo 3:11)
The Lord LORD..... אֲדֹנָי יְהוָה (Amo 3:13)
The Lord LORD..... אֲדֹנָי יְהוָה (Amo 4:2)
The Lord LORD..... אֲדֹנָי יְהוָה (Amo 4:5)
The Lord LORD..... אֲדֹנָי יְהוָה (Amo 5:3)
The Lord LORD..... אֲדֹנָי יְהוָה (Amo 6:8)
The Lord LORD..... אֲדֹנָי יְהוָה (Amo 7:1)
The Lord LORD..... אֲדֹנָי יְהוָה (Amo 7:2)
The Lord LORD..... אֲדֹנָי יְהוָה (Amo 7:4)
The Lord LORD..... אֲדֹנָי יְהוָה (Amo 7:4)
The Lord LORD..... אֲדֹנָי יְהוָה (Amo 7:5)
The Lord LORD..... אֲדֹנָי יְהוָה (Amo 7:6)
The Lord LORD..... אֲדֹנָי יְהוָה (Amo 8:1)
The Lord LORD..... אֲדֹנָי יְהוָה (Amo 8:3)
The Lord LORD..... אֲדֹנָי יְהוָה (Amo 8:9)
The Lord LORD..... אֲדֹנָי יְהוָה (Amo 8:11)
The Lord LORD..... אֲדֹנָי יְהוָה (Amo 9:8)

Notice the how *LORD* and *Lord LORD* are integrated into the same meter.

(Figure 19)
And in that day it will come to pass, declares the LORD 7 times in the Bible
And in that day it will come to pass, declares the LORD..... (Jer 4:9)
And in that day it will come to pass, declares the LORD..... (Jer 30:8)
And in that day it will come to pass, declares the LORD..... (Hos 2:18)
And in that day it will come to pass, declares the Lord LORD... (Amo 8:9)
And in that day it will come to pass, declares the LORD..... (Mic 5:9)
And in that day it will come to pass, declares the LORD..... (Zep 1:10)
And in that day it will come to pass, declares the LORD..... (Zec 13:2)
וְהָיָה בַּיּוֹם הַהוּא נְאֻם יְהוָה (Jer 4:9)
וְהָיָה בַּיּוֹם הַהוּא נְאֻם יְהוָה (Jer 30:8)
וְהָיָה בַּיּוֹם הַהוּא נְאֻם יְהוָה (Hos 2:18)
וְהָיָה בַּיּוֹם הַהוּא נְאֻם אֲדֹנָי יְהוָה (Amo 8:9)
וְהָיָה בַּיּוֹם הַהוּא נְאֻם יְהוָה (Mic 5:9)
וְהָיָה בַּיּוֹם הַהוּא נְאֻם יְהוָה (Zep 1:10)
וְהָיָה בַּיּוֹם הַהוּא נְאֻם יְהוָה (Zec 13:2)

(Figure 20)
Lord LORD 14 (2 x 7) times in Jeremiah
The Lord LORD..... אֲדֹנָי יְהוָה (Jer 1:6)
The Lord LORD..... אֲדֹנָי יְהוָה (Jer 4:10)
The Lord LORD..... אֲדֹנָי יְהוָה (Jer 14:13)
The Lord LORD..... אֲדֹנָי יְהוָה (Jer 2:19)

The Lord LORD..... אֲדֹנָי יְהוָה (Jer 2:22)
The Lord LORD..... אֲדֹנָי יְהוָה (Jer 7:20)
The Lord LORD..... אֲדֹנָי יְהוָה (Jer 32:17)
The Lord LORD..... אֲדֹנָי יְהוָה (Jer 32:25)
The Lord LORD..... אֲדֹנָי יְהוָה (Jer 44:26)
To the Lord LORD..... אֲדֹנָי יְהוָה (Jer 46:10)
To the Lord LORD..... אֲדֹנָי יְהוָה (Jer 46:10)
The Lord LORD..... אֲדֹנָי יְהוָה (Jer 49:5)
To the Lord LORD..... אֲדֹנָי יְהוָה (Jer 50:25)
The Lord LORD..... אֲדֹנָי יְהוָה (Jer 50:31)

Ah Lord LORD 10 times in the Bible (Figure 21)	
Then I said Ah Lord LORD 7 times in the Bible	
Ah Lord LORD..... אַה־יְהוָה אֲדֹנָי יְהוָה (Jos 7:7)	
Ah Lord LORD..... אַה־יְהוָה אֲדֹנָי יְהוָה (Jdg 6:22)	
Then I said Ah Lord LORD..... יְהוָה אֲדֹנָי יְהוָה (Jer 1:6)	
Then I said Ah Lord LORD..... יְהוָה אֲדֹנָי יְהוָה (Jer 4:10)	
Then I said Ah Lord LORD..... יְהוָה אֲדֹנָי יְהוָה (Jer 14:13)	
Ah Lord LORD..... יְהוָה אֲדֹנָי יְהוָה (Jer 32:17)	
Then I said Ah Lord LORD..... יְהוָה אֲדֹנָי יְהוָה (Eze 4:14)	
Then I said Ah Lord LORD..... יְהוָה אֲדֹנָי יְהוָה (Eze 9:8)	
Then I said Ah Lord LORD..... יְהוָה אֲדֹנָי יְהוָה (Eze 11:13)	
Then I said Ah Lord LORD..... יְהוָה אֲדֹנָי יְהוָה (Eze 21:5)	

Twenty times (2 x 10) *Adonai Yahveh* is identified in the Bible as *the Lord LORD of Hosts*, a military figure who is leading an army.

(Figure 22)	
The Lord LORD of Hosts 20 times (2 x 10) in the Bible	
The Lord LORD of Hosts..... יְהוָה צְבָאוֹת הַאֲדֹנָי (Isa 1:24)	
The Lord LORD of Hosts..... יְהוָה צְבָאוֹת הַאֲדֹנָי (Isa 3:1)	
Lord LORD of Hosts..... אֲדֹנָי יְהוָה צְבָאוֹת (Isa 3:15)	
The Lord LORD of Hosts..... יְהוָה צְבָאוֹת הַאֲדֹנָי (Isa 10:16)	
Lord LORD of Hosts..... אֲדֹנָי יְהוָה צְבָאוֹת (Isa 10:23)	
Lord LORD of Hosts..... אֲדֹנָי יְהוָה צְבָאוֹת (Isa 10:24)	
The Lord LORD of Hosts..... יְהוָה צְבָאוֹת הַאֲדֹנָי (Isa 10:33)	
The Lord LORD of Hosts..... יְהוָה צְבָאוֹת הַאֲדֹנָי (Isa 19:4)	
To the Lord LORD of Hosts..... אֲדֹנָי יְהוָה צְבָאוֹת (Isa 22:5)	
Lord LORD of Hosts..... אֲדֹנָי יְהוָה צְבָאוֹת (Isa 22:12)	
Lord LORD of Hosts..... אֲדֹנָי יְהוָה צְבָאוֹת (Isa 22:14)	
Lord LORD of Hosts..... אֲדֹנָי יְהוָה צְבָאוֹת (Isa 22:15)	
Lord LORD of Hosts..... אֲדֹנָי יְהוָה צְבָאוֹת (Isa 28:22)	
Lord LORD of Hosts..... אֲדֹנָי יְהוָה צְבָאוֹת (Jer 2:19)	
To the Lord LORD of Hosts..... אֲדֹנָי יְהוָה צְבָאוֹת (Jer 46:10)	
To the Lord LORD of Hosts..... אֲדֹנָי יְהוָה צְבָאוֹת (Jer 46:10)	
Lord LORD of Hosts..... אֲדֹנָי יְהוָה צְבָאוֹת (Jer 49:5)	
To the Lord LORD of Hosts..... אֲדֹנָי יְהוָה צְבָאוֹת (Jer 50:25)	
Lord LORD of Hosts..... אֲדֹנָי יְהוָה צְבָאוֹת (Jer 50:31)	
Lord LORD of Hosts..... אֲדֹנָי יְהוָה צְבָאוֹת (Psa 69:7)	

The above examples are the most extensive display of *Adonai Yahveh* in the *Tanakh* (Old Testament) ever gathered in one writing, made possible only by a computer search engine. As shown in Figure 22 John depicts *The Lord LORD of Hosts* riding on a white horse, with the titles “*The Word of God*,” “*Lord of Lords*” and “*King of Kings*” leading a vast army for the final battle in Revelation 19:11-16.

At this time, identifying *Adonai Yahveh* as *Jesus Christ* with the aid of Cassuto’s Hebraic Meter raises questions about our understanding of the Hebrew Bible and Christianity. It’s much easier to say, there is no Meter as if the Word of God is exempt from 21st Century computer technology. In this brief article we will attempt to anticipate some relevant questions. It is not possible to adequately address the Christology in each of the above Figures. The amount of data is simply overwhelming. We are also certain that *Adonai Yahveh* does not resemble the “*Jesus*” contemporary church bodies often trivialize. Overall, the distribution of *Adonai Yahveh* in the *Tanakh* (Old Testament) increases from four repetitions in the Torah to 14 in Jeremiah and an astonishing 217 in Ezekiel at the time of the Captivity.

1) Why so much confusion translating *Adonai Yahveh*?

You will never read *Adonai Yahveh* transliterated from the Hebrew in an English translation of the Bible (as is done for the Greek words *Baptism*, *Jesus*, and *Alleluia*). The confusion starts when translators write *Yahveh* as *LORD*, but (as explained earlier) they translate *Yahveh* as *God* when it is next to *Adonai*. On his part, Luther writes about this problem in translating *Adonai* and *Yahveh* in 1535 (LW, Vol. 13, p. 230), “This is the reason why we have distinguished them throughout the entire Bible by writing the one in large and the other in small letters” (see also LW, 12, p. 99). He has more to say than quoted here. To add further confusion, most editions don’t even use upper-and-lower-case letters to distinguish between *Lord God* (*Adonai Yahveh*) and *LORD God* (*Yahveh Elohim*). There are so many ways *Adonai Yahveh* is translated it seems that American readers are led to believe in a generic God of a generic religion. The contemporary trend to simplify God is resulting in a revival of 18th Century Bostonian Deism.

2) Is there a precedent for translating *Adonai Yahveh* as *Lord LORD*?

The answer is yes, and by none other than the Jews themselves in the Greek Septuagint beginning from 300 BC. The Septuagint correctly translates *Adonai Yahveh* 25% of the time as *Lord Lord*. The Septuagint tells us that the Jews were never clear on what *Adonai Yahveh* meant. They couldn’t explain it or understand it—as is also a problem in the Christian Church to this day. Neither Jews nor Christians have recognized nor explained the significance of how or why a human name is attached to the Divine name in the Hebrew Bible.

3) What about the double *Lord LORD* in this article?

In Hebrew when *Adonai* stands alone, it can also mean *Yahveh*. However, when *Adonai* precedes *Yahveh*, it only means *Lord*. Hence *Adonai Yahveh* always means *Lord LORD*, not *Lord God*. The presumed meaning of *Yahveh* in Hebrew is “*I Am that I Am*” but that too is awkward. The translation of the Greek Septuagint is so poor that Jews today will not acknowledge it. Yet, it is an invaluable commentary on what Jews thought the Hebrew meant 300 years before the birth of Christ. If you have ever heard that the New Testament doesn’t follow the Septuagint correctly, Hooray! Nor should it. For example, *Adonai Yahveh* repeats in Ezekiel 217 times or 200 + 17, the same 17 in Figures 10-12, “*Thus says the Lord LORD, because.*” Whoever translated Ezekiel—and many Jews worked on the entire translation—

translated *Adonai Yahveh* as *Lord Lord* in Greek 54 times; the other 163 are translated just about every way imaginable. In other words, they really didn't know what to do with it.

The English translation of the Septuagint attempts to cover up how poor the Greek translation really is. For example, in the Septuagint Judges 6:16, 1 Chr. 17:24, Est 4:17 or 2, Psa 2:7, Psa 129:3, Job 5:8 and Mic 6:1 don't even say *Adonai Yahveh* in Hebrew, yet the Septuagint reads *Lord Lord*. On the other hand, the Septuagint in Psa 16:2 is correct with *Lord Lord* while other translations are misdirected by the KJV. All together *Adonai Yahveh* appears as *Lord Lord* 70 times out of approximately 300 in the Septuagint. On occasion, either alternate or apparently abbreviated names for God are translated as *Lord Lord* also without support from the Hebrew text. In other words, the Septuagint translators wing it when it works for them—such as shown in the following two examples. If you think the Septuagint translation in the third column is inconsistent, the English translations are simply embarrassing.

(Figure 23)			
LORD Lord in reverse 7 times in the Bible (followed by Septuagint Translation)			
Hebrew Translation	Septuagint Translation		
The LORD my Lord..... יהוה אדני	Lord Lord	(1Sa 25:28)	
To the LORD my Lord..... יהוה אדני	Lord my Lord	(Psa 16:2)	
And to the LORD my Lord..... יהוה אדני	Lord Lord	(Psa 68:21)	
The LORD my Lord..... יהוה אדני	Lord Lord	(Psa 109:21)	
The LORD my Lord..... יהוה אדני	Lord Lord	(Psa 140:8)	
The LORD my Lord..... יהוה אדני	Lord Lord	(Psa 141:8)	
The LORD my Lord..... יהוה אדני	Lord God	(Hab 3:19)	

(Figure 24)			
God God in Septuagint Translation 12 times in the Bible			
Hebrew Translation	Septuagint Translation		
God God..... אלהים אלהים	Lord Lord	(Job 5:8)	
God God..... אלהים אלהים	Lord	(Job 8:5)	
God God..... אלהים אלהים	God	(Job 13:3)	
God God..... אלהים אלהים	God	(Job 15:13)	
God God..... אלהים אלהים	Lord	(Job 15:25)	
God God..... אלהים אלהים	Lord	(Job 34:23)	
God God..... אלהים אלהים	Mighty One	(Job 34:31)	
God God..... אלהים אלהים	Lord	(Job 38:41)	
God God..... אלהים אלהים	God my God	(Psa 43:4)	
God God..... אלהים אלהים	Mighty God	(Isa 10:21)	
God God..... אלהים אלהים	God	(Isa 45:20)	
God God..... אלהים אלהים	The One	(Lam 3:41)	

4) Why pay attention to *Adonai Yahveh* as a unique name for God?

It appears that *Adonai Yahveh* was accepted as a name for God without any thought as to *why* or *how*. *Adonai Yahveh* came to the attention of this writer only because it exhibits its own Hebraic Meter (a literary genre first identified by Umberto Cassuto). *LORD God, LORD, God, our LORD God, your LORD God* and more, all exhibit their own Hebraic Meter as does *Adonai*

Yahveh. In other words, the text itself isolates *Adonai Yahveh* and arranges the name into an astonishing array of Cassuto's multiples of 7s, 10s, and 12s. Like it or not, Cassuto has recast how Christians and Jews should read the Bible.

Before we go further, there are a few caveats. Did you notice that in addition to the 300 repetitions of *Adonai Yahveh*, there are exactly seven in reverse order in Figure 23? If you weren't paying attention, neither does anyone else. We have all been trained to read about a generic *God*. Just to make sure we don't miss the point; the Holy Spirit reverses the order from *Adonai Yahveh* to *Yahveh Adonai* exactly seven times similar to *Jesus Christ* and *Christ Jesus* in the New Testament. *Sinaiticus* repeats *Christ Jesus* 100 times, and *Jesus Christ* 130 times.

5) Does the New Testament identify *Jesus Christ* as *Adonai Yahveh* in the Hebrew Bible?

Jesus Christ himself brings up the question of His identity to the Pharisees (in Matthew 22: 41-45, Mark 12:35-37, and Luke 20:40-44). He asked them how David could say in Psalm 110:1 "*The LORD said to my Lord*" if *my Lord* in this psalm is David's Son? Not only does Abraham identify *Yahveh* as *Adonai* in Genesis 15 and 18, but David also says that *my Adonai* in the flesh is sitting at the right hand of *Yahveh*. In Matt. 7:21, 22; 25:11, Luke 6:46, and 13:25 Jesus brings up "*Lord Lord*" about Himself as written in the Septuagint translation of *Adonai Yahveh*.

As noted earlier, *Adonai Yahveh* appears, without prefix or suffix, 293 times and seven more times with the definite article "*The Adon Yahveh*." Experimentation with an asterisk at the end of *Adonai* produces one more repetition—but try to find it. After considerable effort, the single repetition was found in Isaiah 51:22. It turns out this is the only verse in the Bible where *Adonai Yahveh* reads "*your Lord the LORD*" or "*your Lord LORD*." "*Thus says your Lord LORD, even your God Who contends for His people, 'Behold, I have taken out of your hand the cup of reeling; The chalice of My anger, You will never drink it again'*" (Isa 51:22). The context of Isaiah 51:17-23 is that Jesus Christ in the flesh will take the cup of wrath away from Jerusalem. In this one verse, the God/man *Adonai Yahveh* is the God of Israel, the preincarnate Christ. We invite explanations as to why *Adonai Yahveh* is not the preincarnate Christ.

6) Why isn't *Adonai Yahveh* be incorporated into our Christology?

We can only speculate that the problem began when the New Testament Church was erroneously convinced that the Jewish translation of their Scriptures, called the Greek Septuagint (beginning in 300 BC), was correct. Yet on examination the Septuagint mistranslates *Adonai Yahveh* more than 75% of the time. They had no idea who *Adonai Yahveh* was, nor do they up to this day. The Septuagint influenced Jerome's Vulgate, Early Church Theology, and the Lutheran Reformation's understanding of Christ in the *Tanakh* (Old Testament). Yet, computer technology and search engines analyze the data without preconceived ideas and/or traditions.

7) What can we learn from the preincarnate Christ's name in the Hebrew Bible?

In one sense, it is a process of elimination. The New Testament speaks of three Divine Persons in One Divine Being, Father, Son, and Holy Spirit. The Father is identified as *Yahveh*, or *Elohim* or *Yahveh Elohim*. *Adonia Elohim* (Lord God) repeats five times in the *Tanakh* in all forms. The Holy Spirit is identified by the names *Spirit*, *Ruach Elohim* (Spirit of God) 21 times in all forms, *The Spirit of the LORD* 28 times in all forms, and even *The Spirit of the LORD God* once in Isaiah 61:1, but where is the Second Person of the Trinity? According to computer analysis He is there 300 times in Hebraic Meter.

Many church bodies have difficulty expressing the relationship between the three Persons of the Trinity. For example, the LCMS Praesidium, with whom this writer is familiar, does not allow use of the term *separate* in regard to the Trinity, yet the Athanasian Creed teaches the Father, the Son, and the Holy Spirit are each God and yet there is only one God, not three Gods. The LCMS does not even allow anyone to publicly quote its top theologian Francis Pieper who writes: “And, finally, the doctrine of the Trinity is taught also in those passages which, like the New Testament in Matt. 28:19, and 2 Cor. 13:14, enumerate the three Persons of the Trinity side by side and as three *separate* Persons” (*Christian Dogmatics*, Vol. I, p. 395).

8) Does the *Tanakh* support *Adonai Yahveh* being the Second Person of the Trinity?

The impetus for this article began with the observation that *Adonai Yahveh* exhibits the Hebraic Meter first identified by Umberto Cassuto. Therefore, theology in this article is quoted to defend the literary structure but the Hebraic Meter is not used to defend theology. When the research commenced, there was no thought of writing about the Trinity. Hebrew scholar Karl Randolph is intrigued with the data but questions the conclusion that *Adonai Yahveh* is the Second Person of The Trinity, even though he agrees that the *Tanakh* identifies the First and the Third Persons.

Randolph was presented with commentaries by Luther, F. Delitzsch, August Pieper, Leupold, and Edward Young on Isaiah 51:22 quoted in question 5. These five illustrious scholars did not notice that “*your Adonai Yahveh, even your God*” is a *hapax legomenon*, meaning it only occurs once in the entire Hebrew Bible. Delitzsch speaks of *Adonai Yahveh* in 51:22 as God the Father while Luther, Pieper, Leupold, and Young do not comment on the Person of the speaker. Delitzsch, Pieper, and Young also conclude that *Adonai Yahveh* is plural, meaning *human lords*, Young noting that in this case, the plural *lords* is referring to a singular *Lord*.

When asked for evidence that *Adonai Yahveh* is not a title for the preincarnate Christ, Randolph immediately raised Isaiah 48:16, “*Come near to Me, listen to this: From the first I have not spoken in secret, From the time it took place, I was there. And now the Lord GOD has sent Me, and His Spirit*”(NASB). Randolph says *Adonai Yahveh* in this verse is *God the Father*, not *Jesus Christ*. His skills with Hebrew surpass the five named scholars.

Luther, Delitzsch, Pieper, Leupold, Young and KJV all agree that “me” in 48:16 is Cyrus, not Jesus Christ, though NASB and other translations signify that it is Christ. If “me” is not the preincarnate Christ, then the preincarnate Christ is the one sending Cyrus and the Holy Spirit. Randolph disagrees and states, “The One identified as ‘The First and the Last’ in verse 12 is speaking in verses 14 and 15 and is sending Babylon and the Chaldeans to Jerusalem, which means that Cyrus is not the one sent in verse 16.”

Like falling dominoes, one verse impacts the interpretation of another (when the original goal was primarily to discuss Hebraic Meter). Based on Isa. 48:12, Randolph and others believe that Isa. 48:16 (above) is about the Trinity, “*Listen to Me, O Jacob, even Israel whom I called; I am He, I am the first, I am also the last*” (Isa 48:12), while Luther does not. In 1529 Luther had not yet acknowledged the canonicity of *The Book of Revelation* and does not quote Revelation as referring to Isa. 48:12. The “*First and the Last*” is found exactly 7 times in the Bible. Our view

is that these seven verses all reference Jesus Christ, particularly Isa. 44:6 which reminds us of Christ’s statement, *I and the Father are One*.

(Figure 25)	
"I, the LORD, am the first , and with the last . I am He."	(Isa 41:4)
<i>I am the first, and I am the last; and beside me there is no God.</i>	(Isa 44:6)
am He, I am the first , I am also the last .	(Isa 48:12)
I am Alpha and Omega, the first and the last :	(Rev 1:11)
I am the first and the last :	(Rev 1:17)
These things saith the first and the last , Who was dead, and is alive;	(Rev 2:8)
I am Alpha and Omega, the beginning and the end, the first and the last .	(Rev 22:13)

Delitzsch, like Luther, does not see a reference to Christ in Isa 41:4, 44:6; or 48:12. Delitzsch states that God is speaking through Cyrus in “*the first and the last*.” Neither Luther, Delitzsch, Leupold, or Young see any reference to Revelation in verse 12. Leupold and Young both identify Christ in 44:6, where Leupold does reference Revelation. August Pieper can’t avoid Christ in 44:6 (*the first and the last*) and gives a guarded nod to Revelation—without naming the book—that the words “*the first and the last*” are “a familiar reference in Scripture” p. 242. All agree that Cyrus is being sent to prepare that way in 48:16 for *Adonai Yahveh*. In other words, “*the Lord God (Adonai Yahveh) has sent me (Cyrus) and His Spirit*.”

This discussion is focused on one difficult verse. When dealing with 300 repetitions, there must be more difficult verses, some of them as obscure as Isa. 44:6 above where both the Father and the Son speak as One. Yet none of the five commentators dare state that the distinct Persons of *God the Father and His Redeemer* are speaking as One God. Therefore, the quest to identify *Adonai Yahvey* as the second Person of the Trinity must rely on the clear passages. This writer’s view is that in 48:16 Cyrus, a pagan, is used to carry out Christ’s mission.

9) Why all of this discussion about The Trinity?

While religious denominations sit back on their traditions and storied reputations, they have lost the dynamic to move forward with the gifts God has given them. Luther turned Wittenburg, Germany into the Silicon Valley of 16th Century Gutenberg-Press-publishing, from which the Roman Catholic Church has never recovered. Reformed Church bodies have taken command of the religious airwaves from which the Lutherans have never recovered. The Lutherans are afraid to let the public know how different they are from other church bodies. Now, all denominations are threatened by the internet and fear computer analysis of the Bible.

American Christianity is in a death spiral of mass marketing and insipid minimalism. They have convinced the public that computer technology reveals nothing about the Bible, thereby disassociating the Bible from objective public examination. Their churches have become time capsules, shielding Scripture from the technological revolution, proudly saying, “We haven’t learned anything new about the Bible in the past 500 years.”

At the same time, a miraculous new world of theological exploration is at their fingertips. The text beckons a new generation of stakeholders to explore revelations of the Divine Word, God and Christology through the blessing of technology. The observation of Hebraic Meter in the

Bible through computer analysis offers an astonishing new linguistic tool. It reveals previously unknown self-organizing principles within the text; insights into the authentication, inspiration and inerrancy of the text; and more about God and salvation in Jesus Christ. There is more that God wants us to know about Him before the return of Jesus Christ.