



Breathing the Name Yahweh
Posted on March 28, 2022 by Yahweh Resoration Ministry

Is it possible that with every breath you take you are breathing the name Yahweh? It has been said the Jewish sages associated the name with breath. The uniqueness of this two syllable form YaH-WeH can indeed be breathed, try it. Inhale “Yah” and exhale “weh,” or you can exhale Yah and inhale weh. The yod, heh, and waw (which make up the Tetragrammaton) are semi-vowel letters in Hebrew, commonly called *matres lectionis*, from the Latin “mothers of reading” and are consonants that are used as vowels. In Biblical Hebrew they are used for the unchangeable vowel combinations in Masoretic vowel pointing.

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Ancient Jewish historian Flavius Josephus backs this up in his description of the inscription on the miter of the high priest: “A mitre also of fine linen encompassed his head, which was tied by a blue ribbon, about which there was another golden crown, in which was engraven the sacred name: it consists of four vowels,” The Wars of the Jews, 5.235. Could Josephus be indicating the name is an *onomatopoeia* (formation of a word from the sound associated with it)? I’m pretty convinced he is. I am also convinced they considered yod, heh, and waw as *matres lectionis* and I believe the Hebrew tells the story.

Vowels are spoken with the open mouth and to inhale and exhale air you must open your mouth. It is no accident that the Tetragrammaton is made up of semi-vowel letters.

Yahweh told Moses in response to his question, what shall I call You, in Exodus 3:14 said: “I Am that I Am.” I Am is from the verb of existence HaYah in Hebrew, which means to become, come to pass, as well as sustain. His name is attributed to life. Our very sustenance is the air we breathe. Maybe this is why David wrote: “I will bless Yahweh at all times; His praise shall continually be in my mouth.” Psalms 34:1. To breathe is the very essence of life. Yahweh’s Holy Spirit is called the Ruach HaKodesh in Hebrew. Ruach literally means breath, wind or spirit.

Yahweh’s very breath filled life into the lungs of man, Genesis 2:7; 7:22.

In Psalm 150:6 Scripture says: “Let every thing that hath breath praise Yah. HalleluYah.” Psalm 150:6 retains the short form Yah in the Masoretic text. It is vowel pointed to “Yah” (yod, qamets, heh) twice in the text. The final heh in Yah contains a mappiq dot indicating the heh is to be pronounced as a full aspirated consonant “YaH,” rather than just the qamets vowel “Ya,” adding the breathy “h” sound to Yahh.

Many rabbis know the importance of the Tetragrammaton YHWH in relation to breath. The Jewish prayer book, the Siddur, teaches, “Nishmat kol chai tivarekh et-shimcha, YHWH elohenu” — “The breathing of all life, praises your Name, YHWH our Elohim.”

This is yet another proof of why the simplicity of the two-syllable name Yah-weh is authentic and why so many of the complex three-syllable variations cannot be breathed.

In Genesis 2:7 Yahweh breathed into Adam the breath of life and made him live. “Nishmat khayyim (breath of life).” Khayyim is represented in the popular Chai symbol of the two Hebrew letters Het-yod, popular among Jews in the land of Israel and worn as necklaces symbolizing life.

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Recall the phrase in the movie Fiddler on the Roof: “to life to life l’chaim.” In Jeremiah 23:36 we see the Hebrew phrase “Elohim khayyim Yahweh sebaowth Elohenu” or “Elohim of the living, Yahweh of Hosts our Elohim.”

Pronounce the tetragrammaton the way it is written: YHWH. Notice you can actually pronounce the name with just the four letters. It really is quite amazing! You really don’t even need the vowels to say the name. This is the beauty of these aspirate consonants that make up the name and how fascinating Yahweh’s name really is.

From the first man Adam till now, no matter your religion, if you believe in the Bible, or an Atheist, the name of Yahweh will be on every one’s lips until your last breath.

Jesus....A Reflection

Even the name “Jesus Christ” was an invention of institutional Christendom.

The Hebrew or Aramaic name for “Jesus” was “Yeshua.” The name “Jesus” originates from the Latin translation of the Greek name Iēsous, which comes from the Hebrew “Yeshua.” The English equivalent would be “Joshua.” So we could just as easily call Jesus “Joshua.” So let’s do that.

As far as titles go, which were common at that time, Joshua preferred to be called “son of man” or “son of Adam,” which has the same meaning. Jesus’ name could have easily been known to us as, Joshua ben Adam.

But instead, “Christ” (from the Greek word, *Christós*, meaning “anointed”) is a translation of the Hebrew word *Māšîaḥ*, and became used as a messianic title for Jesus. The title was chosen and written into the New Testament.

God is spirit and takes on human expression in people. Joshua ben Adam taught that all people must relate to God in the spirit of his name. Think of this in light of the name Joshua ben Adam. The “son of man” or “son of Adam” means a human one in solidarity with all human ones.

In other words, relating to God in the name of Joshua ben Adam means we come to God in solidarity with all humankind. The church has never embraced this radical solidarity of Josuha ben Adam, and has instead pit people against one another in the name of God.

This radical solidarity was the way of Joshua. It included the idea that no person is separate or separated from God. Joshua once taught that if one comes to worship God with a sacrifice but discovers he is in conflict with his neighbor that he should leave his sacrifice at the altar and go make amends. On another occasion, Joshua challenged people to extend this line of solidarity to include even one’s “enemy.” He equated service to God as caring for the lowliest and least among them, and spoke

of loving God and loving others as two sides of the same coin.

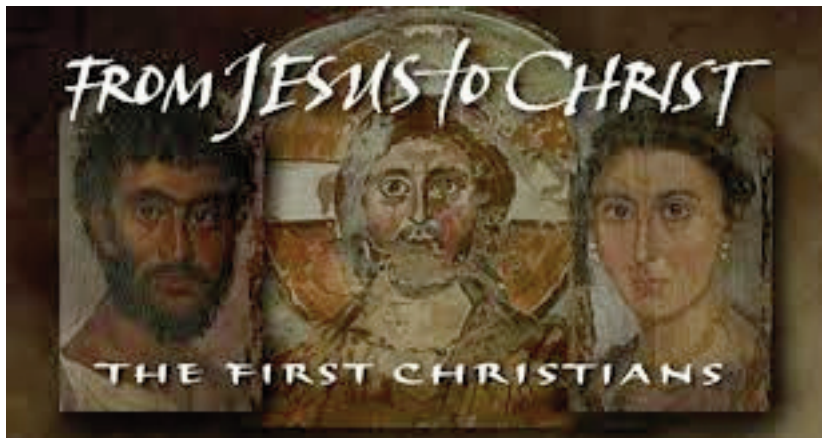
One can only relate to God in the name and spirit of Joshua ben Adam because God is inseparable from people. There is no “us” and “them.” Joshua ben Adam would

reject any religion that advocates hatred, violence, and division against others.

He once said that merely speaking a diminishing term against another person is a violation of his way. And yet too often modern Christianity has fashioned a gospel that is built on demeaning humankind by asserting the idea that people are bad at the core, repulsive to God, and deserve eternal torment.

The world mistakenly thought that it was his divinity that made Josuha ben Adam special. Instead, it was his humanity. Being divine is easy, it’s just what we are. Making it human is the challenge. This is the legacy that one we call “Jesus” left behind. It’s easy being divine OR human, it’s epic to be divine AND human.”

Jim Palmer, Notes from (Over) the Edge



Both Gift and Grace

Many of the prayers we say have been passed down to us for generations. The psalms, for instance, mark the cry of the human spirit across time. The Scriptures speak of peoples and prayers over twenty centuries before us. Prayers such as these in every culture carry the wisdom of the past to enlighten the insights of the present. These prayers are venerable, a history of the unchanging human spirit. But they do not guarantee that those who say them will ever be “prayerful” people. They tell us only that people pray. Prayerfulness, on the other hand, is the capacity to walk in touch with God through everything in life. It is the internal awareness that God is with me—now, here, in this, always. It is an awareness of the continuing presence of God. It is my dialogue with the living God who inhabits my world in Spirit and in Mind. Prayerfulness sees God everywhere. Prayerfulness talks to God everywhere.

Prayerfulness submits the uncertainties of the moment to the scrutiny of the internal eyes of God. It trusts that that no matter how malevolent the situation may be, I can walk through it unharmed because
God is with me.

Prayerfulness is both gift and grace, both a natural disposition and a quality of soul to be developed. But develops it! Prayerfulness is fostered by the simple consciousness that God is. That God is near us at all times. That God is closer to us than the breath we breathe. That God is available, a silence in the midst of chaos, a voice in the midst of confusion, a promise at the center of the tumult.

*If I ask and I listen and I reach out and I fill my heart with the words of the One who is the Word,
then I will be answered. Somehow the path will become clear.*

—from The Breath of the Soul by Joan Chittister (Twenty-Third Publications)