

Hebrew for the Goyim

© 2007, Pat Mercer Hutchens, Ph.D.

Name Above All Names – The Tetragrammaton. (tetra means 4; grammaton means letter)

Recently when Rowan (a very dear friend from Texas) was asked to pray, he boldly began his prayer, “*Yabweh Junior (referring to Jesus), we honor you. We bless and praise you and thank you for this food. Show us your way. Go with us today as we go with you. Amen.*” After picking myself up off the floor and glancing to see if lightening was about to strike, I decided since I was still alive it was time to begin a serious study and meditation about the use of God’s personal name (יהוה).

Some facts. We begin by noting a few Biblical facts. *El* (אל - god) is a title, an appellative. *Elohim* (אלים) is the plural form of *el* (אל). *Yabweh* (יהוה) is the personal name of God (אל - el) revealed to Moses. (There are no capital letters in Hebrew). When God told Moses to go to Egypt and deliver the Israelites, Moses asked, “When I say to the children of Israel, ‘The God of your fathers has sent me to you,’ and they say to me, ‘What is his name (מה שמי)?’ what shall I say to them?” God told Moses to say, “*I Am* (אני) sent me to you,” but added “*Yabweh* (יהוה) אל of your father, אל of Abraham, אל of Isaac, and אל of Jacob, sent me to you.” It is important to know that *nowhere* in the Hebrew Scriptures is the **definite article “the”** before the name Yahweh. Therefore, to translate Yahweh (יהוה) as “The” LORD is quite misleading. *The LORD* sounds like a title but *Yabweh* is a personal name. The word *Adon* (אדון) does mean “lord” and is translated *Lord* (small letters). So it would be correct to say “The name of our God (אל) who is our Lord (אדון) is *Yabweh* (יהוה).”

So in the English (or other languages) Bible when you see “The LORD,” cross out the word “the” and understand it to be the powerful, personal name of God, *Yabweh*. Placing an article in front of the name is like saying, “The name of our first president was ‘The George.’” No, the name of our first president was George. The name of our God (אל) is *Yabweh* (יהוה). Search the Scriptures for a place where anyone is forbidden to speak the personal name of our God. You won’t find it.

In earlier studies of the letter heb (ה), which is found *twice* in God’s personal name, we learned:

- The letter *heb* (ה) comes from an Egyptian hieroglyph (*holy* symbol) for *light* and *life*, “the Eternal One,” “god of hundreds of thousands of years,” “infinity.” This letter *heb* is **doubled** in Yahweh.
- The very core of Yahweh (יהוה) is the word *hawa* (הוה), meaning **to be, to exist**. In Genesis *hawa* is translated “Eve,” the mother of all living.
- Prefixing the letter *yod* (י sign of manifestation) produces God’s personal name Yahweh (יהוה).

As long as people have read the Bible, they wondered about the **four letter name** of *Yabweh*. *Where did it come from? What does it*

mean? How is it pronounced? Should we dare to speak it — even if we think we know how? YHWH is referred to as the “Tetragrammaton” (four letter name) and the Encyclopedia Judaica indicates that “*at least until the destruction of the First Temple in 586 B.C. this name was regularly pronounced with its proper vowels... but by the third century B.C. the pronunciation...was avoided*” lest God’s name be spoken in vain.”¹ (underline mine)

One author says the true pronunciation of God’s Name was prohibited only after “the third century B.C.E. for all except the high priest on Yom Kippur,” and that it was

“standard dogma, repeated uncritically in all books of respectable biblical scholarship by Jews and Gentiles alike, that the Jehovah pronunciation is a product of the ignorance of Gentile Hebraists regarding a Jewish scribal practice, that of indicating the substitute term of Adonai by the vowel points of this name placed beneath the letters of the Tetragrammaton. And it is equally proof of their enlightenment, again by all such Jews and Gentiles, to proudly make use of the ‘correct’ form, Yahweh.”² (emphases mine)

This same source quotes Rudolph Steiner (who writes primarily about the nature of music) who said

“The Hebrew word ‘*Jahve*,’ for example, did not have the *J* and *V*; it actually consisted only of vowels and was rhythmically half sung.”³

Half sung is close to half breathed. Ancient Hebrew only had consonants. Perhaps religious services were “half sung,” but nowhere in the Bible is anyone forbidden to *speak* the name of Yahweh.

This strict prohibition was a later genuine attempt to honor God and keep the Third Commandment (*Thou shalt not take the name of Yabweh in vain*). *Would that everyone feared to use God’s name in vain, but is this rule Biblical or necessary?* Is it not similar to prohibiting any glance at a woman to avoid adultery? Or prohibiting a look at **anything** belonging to others in order to avoid coveting.

Perhaps this strict religious tradition motivated the Apostle Paul when he said he would *never* eat meat if it offended a brother. Does this mean everyone must stop eating meat? Religious traditions tend to *clarify, enlarge* and *expand* the basic laws of God, which in time often leads to increasingly stricter *man-made* and then *man-monitored* legalisms. Certainly **nowhere** in the Bible can anyone find a law prohibiting the respectful use of God’s name in prayer or speech.

Some believe the true pronunciation was lost after the destruction of the Temple and the dispersion of the Jews. It stands to reason the faithful might be hesitant to say God’s name if they were not sure how to pronounce it. Is it possible that *now*,

with Jews back in the homeland of Israel, The Name will be spoken again? Exciting idea! Scholars compiling *The Encyclopedia Judaica* state that “the true pronunciation of the name YHWH was *never* lost. Several early Greek writers... testify the name was pronounced ‘Yahweh,’ or perhaps ‘Yahweh-asher-Yihweh.’” (He brings into existence whatever exists).⁴

Personal Conclusions.

If the writer may share personal conclusions after *years* of searching, I believe it's entirely possible the true name of The Eternal (יהוה) *cannot* be spoken, but can only be *breathed*.

For years I prayed fervently, asking God to show me how to say The Name. I reasoned that if I were his child, surely I should know how to say my Father's name. Many times I added fasting to my prayers. In other words, with fasting and prayer, “I asked, I sought and I knocked” on Heaven's door.

One beautiful fall day in Chicago when finishing up an extra long jog of several miles, I suddenly stopped — out of breath and gasping for air. As I sucked in heavy, long, deep breaths, I heard “YH.” As I forcefully blew out the air, I clearly heard a “WH” sound. Immediately, I was stuck by these sounds. In fact, I felt **God's presence** reveal to me what may be called “wisdom and understanding” — that *to live and to breathe is to speak His Name*. This revelation added new understanding to the Scripture, “*In Him we live and move and have our being*” (Acts 17:28). “*Let everything that has breath praise the Lord*” came alive in my spirit. That day I actually looked up into the heavens and laughed out loud,

“That's it, isn't it, LORD? I **must** speak your Name *in order to live!* Right? Every time I breathe, I speak your Name, don't I! That's it! Yahweh, that's so great! Thank you! Thank you! Thank you!”

It explained to me something I copied down in a classroom lecture during graduate school, “He who can rightly pronounce (speak) it (The Name) causes heaven and earth to tremble, for it is the NAME which *rushes* through the universe.”

Science Supports Concept

The concept of a single breath “moving the earth” by “breathing” the name Yahweh is not inconsistent with current scientific knowledge. The study of fractals shows that all systems are subject to feedback, and that feedback “will often undergo revolutionary changes of behavior, such as when a **microphone** is placed beside a speaker and the microscopic static generated blows up into a deafening screen, or when a **tiny grain of ice** on a plane wing explodes into a turbulence substantial enough to cause the plane to crash...or a **small rolling pebble** that unleashes an avalanche,” so the universe has an extreme sensitivity to **every little move of every little thing**.⁵

Our praises lifted up to our Father God Yahweh and our Redeemer Jesus are like little tsunamis affecting the whole universe as they travel through the earth. At first these insights may seem far fetched, but it thrills the heart to know that even our *smallest actions* are effectual in the Universe. 

1. Encyclopedia Judaica, Vol. 7, p. 680

2. Leonora Leet, *The Secret Doctrine*, (ITI, Rochester, VT, 1999), p. 158.

3. _____, p. 158.

4. Encyclopedia Judaica, Keter Publishing House, Jerusalem, 1971. Vol. 680.

5. John Briggs, *Fractals, The Patterns of Chaos*, (Simon and Schuster, NY, 1992), p. 19.

Myths & Facts

A Guide to the Arab-Israeli Conflict

By Mitchell G. Bard

MYTH:

“Lebanon has abided by UN Resolution 1701 and poses no direct threat to Israel.”

FACT:

On August 11, 2006, the UN Security Council adopted Resolution 1701 in response to the Israel-Hizballah war. The resolution called upon the Lebanese government “to secure its borders and other entry points to prevent the entry in Lebanon without its consent of arms and related materials.”

In May 2007, United Nations Secretary General Ban Ki-moon established the Lebanon Independent Border Assessment Team (LIBAT) to evaluate Lebanon's compliance with Resolution 1701. The committee concluded that “The performance of the (Lebanese inspection) agencies in stopping ongoing arms smuggling, which is generally accepted as a fact, can only be described as not up to what can be expected” (Lebanonwire, Independent Border Assessment Team Report, June 2007).

The committee discovered widespread corruption amongst Lebanese border police and described the ease by which missiles and militants can sneak across the Syrian-Lebanese border. The report illustrated the United Nations' skepticism of Lebanese attempts to end the flow of illegal arms into Lebanon when it said “one would have expected that an occasional seizure of arms...would have taken place. If by nothing else, then by pure chance. This lack of performance is worrying” (Ibid).

Lebanon's failure to implement Resolution 1701 poses a direct threat to Israel and to Lebanese stability. Since last summer's war, large amounts of weapons (including rockets capable of striking as far south as Tel Aviv and southern Israel), have been smuggled into Lebanon from Syria and Iran. Hizballah leader Hassan Nasrallah has declared openly that Hizballah will not disarm so long as Israel remains a threat. He also claims to have tens of thousands of rockets ready to fire at Israel (Israeli military estimates place the number at 20,000) (The Sunday Times, June 10, 2007). The smuggling and stockpiling of weapons by Hizballah, with the complicity of Lebanese border officials, also threatens the pro-Western Lebanese government. If the UN does not take steps to insure the implementation of its resolution, the risk of renewed violence between Israel and Hizballah will grow, as will the possibility of a takeover of Lebanon by Hizballah. 