

# About The Restored Sword

*KJV Study Bible · Sacred Names Restored*

---

*“For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” — Hebrews 4:12  
(KJV)*

---

## Why This App Exists

The King James Version has shaped English-speaking Christianity for more than four hundred years. Its language is beautiful, its translators were careful men of deep learning, and its text has carried the gospel to the ends of the earth. This app is built on the KJV precisely because it *is* good. It is a trustworthy translation, and I do not take it lightly.

But every translation, however faithful, reflects choices. And in a handful of places — small in number, but significant in weight — the choices the KJV translators made have, I believe, obscured something the original manuscripts make unmistakably clear: the personal name of the Father, the Hebrew roots of His titles, and the original name of His Son.

The Restored Sword is not a new translation. It is the complete King James Bible, word for word, with four specific restorations: YHWH in place of “the LORD,” Elohim in place of “God” in the Old Testament, Yahushua in place of “Jesus,” and Mashiach in place of “Christ.” Everything else remains as the KJV translators gave it. What follows is the reasoning — and the sources — behind each of those restorations.

## The Name YHWH — Mentioned 6,828 Times

The most important restoration is also the simplest. In the Hebrew Masoretic Text — the textual basis for every standard Old Testament translation,

including the KJV — the four-letter personal name of God, יהוה (YHWH, the Tetragrammaton), appears **6,828 times**. [1] [2] [3]

That is not a rounded estimate. It is an actual count, verified in both the Biblia Hebraica and the Biblia Hebraica Stuttgartensia — the two standard scholarly editions of the Hebrew Bible used by translators worldwide. [3] The journal Reformed Faith & Practice of Reformed Theological Seminary notes that YHWH “occurs 6,828 times in the Hebrew Bible, and is the most frequent proper name in all of the Hebrew Bible — almost 20% of all proper names found in the Hebrew text.” [4]

And yet, in the 1611 King James Version, the name YHWH appears only four times in its full form: Exodus 6:3, Psalm 83:18, Isaiah 12:2, and Isaiah 26:4 — and even there, it is rendered as “JEHOVAH.” [5] Everywhere else — all 6,824 other occurrences — it is replaced with the word “LORD” in small capital letters.

---

*The Father put His name in Scripture 6,828 times. The translators left it in four.*

---

Why? The reason is not hidden. It is a matter of historical record, and the KJV translators themselves did not invent the practice. They inherited it.

### **A Tradition of Silence**

By the second century BC, a Jewish tradition had developed of not pronouncing the Divine Name aloud out of reverence, replacing it verbally with Adonai (“my Lord”) when the text was read in synagogue. [2] This practice became codified in the Mishnah around AD 217, and the people were forbidden even to think of “The Name” (Ha-Shem). [2]

When the Hebrew Scriptures were translated into Greek — the Septuagint, around the third century BC — the translators followed the spoken custom and rendered YHWH as κύριος (Kyrios, “Lord”). [6] When Jerome produced the Latin Vulgate in the late fourth century, he used Dominus (“Lord”). [6] And when William Tyndale published his English translation of the Pentateuch in 1530, he wrote in a marginal note: “Iehovah is God’s name... as

oft as thou seist LORD in great letters (except there be any error in the printing) it is in Hebrew Iehovah.” [5] The KJV translators of 1611 adopted Tyndale’s convention without modification.

The rabbinic reason was reverence. The KJV translators’ reason was tradition. Neither was malicious. Both assumed that substituting “Lord” in place of the Father’s name was safer than risking its misuse. But the cost of that safety has been enormous: generations of English-speaking Christians have read the Bible cover to cover without ever encountering the name that The Most High Himself said He wanted remembered.

Exodus 3:15 is explicit. After revealing His name to Moses, God says: “*This is my name for ever, and this is my memorial unto all generations.*” The Father made His name clear in Scripture nearly seven thousand times. The Restored Sword puts it back.

## **Elohim — The Mighty One**

The second restoration concerns the Hebrew word Elohim, which the KJV translates as “God” wherever it appears in the Old Testament.

Elohim (אֱלֹהִים) is a Hebrew word meaning “Mighty One” or, in its plural form, “Mighty Ones.” It appears roughly 2,600 times in the Hebrew Bible and is the word used in the very first verse of Genesis: “*In the beginning Elohim created the heaven and the earth.*” [7] [8] Strong’s Hebrew Lexicon (entry H430) defines it as “gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God.” [9]

Elohim is grammatically plural but, when referring to the God of Israel, it nearly always takes a singular verb — a construction Hebrew scholars call the “plural of majesty” or “plural of intensity.” [10] The NIV Study Bible explains: “This use of the plural expresses intensification rather than number and has been called the plural of majesty, or of potentiality.” [10] In other words, the form itself communicates overwhelming greatness — a fullness of power and presence that a singular word could not carry.

The English word “god,” by contrast, is not specific. It comes from the Old English word *god*, which traces back to Proto-Germanic *\*gudān* — a pre-

Christian Germanic word used by the Anglo-Saxons for any deity they worshipped before their conversion to Christianity. It is a generic term. It was applied to Thor, to Woden, to Tiw, and to whatever “higher power” a tribe happened to recognize. When Christian missionaries reached the Anglo-Saxons, they adopted the existing word rather than introducing a new one — which was understandable, but it means the English word “god” carries no intrinsic reference to the God of Israel. It simply means “a deity.”

Using “god” is not wrong. Scripture uses generic terms for God in many languages, and the Holy Spirit is not limited by vocabulary. But Elohim is more specific. Elohim is the word the Hebrews used, and it carries a weight that the generic English “God” does not. When you read “In the beginning Elohim created the heaven and the earth,” you are reading it closer to how Moses wrote it — not a generic “a god” among many, but the Mighty One, the supreme Creator, the God of Abraham, Isaac, and Jacob.

---

*“God” says there is a deity. Elohim says who.*

---

## **Yahushua — The Real Name of the Messiah**

The third restoration is the most personal, because it is the name of the Son. The Hebrew name of the Messiah was not Jesus. That is not a controversial claim — it is a plain matter of historical record, acknowledged even by the most mainstream Christian sources.

The Messiah’s mother, a Hebrew woman living in first-century Galilee, did not speak English. She did not speak Latin. She did not even speak Greek at home. She spoke Aramaic and Hebrew, and when the angel Gabriel told her what to name her Son (Luke 1:31), the name he gave her was a Hebrew name: *Yehoshua* (יְהוֹשֻׁעַ), commonly shortened in the Second Temple period to *Yeshua* or *Yahushua*. [11] [12] [13] It is a compound of two Hebrew elements: *Yeho-* (a shortened form of YHWH) and *-shua* (from the Hebrew verb *yasha*, meaning “to rescue, deliver, save”). [14] The name literally means “**YHWH saves**” — which is exactly what Matthew 1:21 tells us: “*thou shalt call his name [Yahushua]: for he shall save his people from their sins.*” The meaning

of the name *is* the explanation. In English, “Jesus” does not mean anything. In Hebrew, His name literally *is* the gospel.

## **The Journey from Yahushua to Jesus**

Here is the path the name actually took to get from Hebrew to modern English. This is not disputed — it is documented in standard reference works, academic etymological dictionaries, and even in mainstream Christian answer sites. [11] [12] [14] [15]

1. **Hebrew:** Yehoshua (יהושע), shortened to Yeshua or Yahushua. The original name of the Messiah, used by His family, His disciples, and every person who spoke to Him during His earthly ministry.
2. **Greek:** Ἰησοῦς (Iēsous). Greek had no “sh” sound, so the Hebrew shin became a sigma (s). Greek masculine names could not end in “-a,” so a final sigma was added. Two sound changes, driven purely by the limits of Greek phonology.
3. **Latin:** Iesus. When Jerome translated the Bible into Latin around AD 382–405 (the Vulgate), he carried over the Greek form as Iesus, pronounced roughly YAY-soos. Note there is still no “J” — Latin had no letter J. The first letter was I, a consonantal “Y” sound.
4. **Middle English:** Iesus. Early English Bibles (Wycliffe 1382, Tyndale 1526, even the original 1611 KJV) printed the name as “Iesus.” The pronunciation at the time was still closer to “YEE-zus” or “YAY-zus.”
5. **Modern English:** Jesus. In the 14th–16th centuries, monks copying Bibles by hand began elongating the initial I into a J — originally just as a decorative flourish. By the 17th century, English had come to pronounce J as a distinct “J” sound. The letter J did not exist in any of the biblical languages. It did not exist in Latin. It did not even exist as a separate letter in English until roughly the 1600s. [15]

So the name “Jesus” that we use today passed through **four languages** (Hebrew → Greek → Latin → English) and accumulated sound changes and letter changes at every step. The name “Joshua,” on the other hand, came into English by a more direct route (Hebrew → English) without the detour through Greek and Latin. And here is the remarkable fact: **Joshua and Jesus are the same name.** Both come from the Hebrew Yehoshua. Both mean “YHWH saves.” The only reason they look different in English is that one took the scenic route and the other did not.

You can see this clearly in the KJV itself. In Hebrews 4:8, the KJV translators were referring to Joshua son of Nun — but because the New Testament was written in Greek, Joshua’s name appears there as Iēsous. So the KJV reads: *“For if Jesus had given them rest, then would he not afterward have spoken of another day.”* The “Jesus” in that verse is Joshua son of Nun. The King James translators translated the same Greek word (Iēsous) two different ways depending on which person it referred to — “Joshua” in the Old Testament, “Jesus” in the New — even though it is exactly the same name. [15]

---

*If the translators had been consistent, the New Testament would say “Joshua” from Matthew to Revelation. Or the Old Testament would say “Jesus son of Nun.” They cannot have it both ways.*

---

The Restored Sword uses Yahushua because it honors the actual Hebrew name His mother called Him — the name that carries, in its very letters, the promise that YHWH saves.

## **Mashiach — The Anointed One**

The fourth restoration is brief. The word “Christ” is not a name. It is a title — and in its original language, it is a Hebrew word, not a Greek one. The Hebrew *Mashiach* (מָשִׁיחַ) means “Anointed One” — the king or priest set apart by the pouring of oil, marking him as chosen for sacred service. The Greek New Testament translates this word as Χριστός (Christos), which comes into English as “Christ.”

When Andrew told Peter in John 1:41 that they had found the Messiah, John records his exact words: *“We have found the Messias, which is, being interpreted, the Mashiach.”* (The KJV renders the second word as “the Christ,” but John’s Greek text literally says Christos, explicitly translating the Hebrew term Messias — which is itself a transliteration of Mashiach.) The restoration is simple: when the original text uses a Hebrew title, we use the Hebrew title.

## **A Note on Pronunciation**

One question arises the moment someone encounters the restored Name in Scripture: how is YHWH actually pronounced? I want to answer this carefully, because it is important to be clear about what we know and what we don't.

The honest truth is that the exact pronunciation is still debated. The Hebrew text gives us four consonants — יהוה (Yod-Hey-Waw-Hey) — but by the time Jewish tradition had stopped speaking the Name aloud, the original vowels were no longer recorded in writing. Two centuries of modern scholarship have attempted to reconstruct the pronunciation from clues in early Greek transcriptions, Hebrew theophoric names, and ancient testimonies. Sincere, careful believers have reached two main conclusions.

**The goal of this app is not to settle that debate.** The goal is to restore what the manuscript actually contained: the four Hebrew letters YHWH. How you pronounce those letters when you speak them aloud is a matter you can study, pray over, and decide for yourself. Both positions come from sincere believers studying the same text. Here are the two main arguments.

### **The Case for “Yahweh”**

The reconstruction “Yahweh” was proposed by the German Hebrew scholar Wilhelm Gesenius (1786–1842), whose Hebrew lexicon remains one of the foundational works of modern biblical scholarship. His argument rested on two lines of evidence. [19] [20]

First, early Christian writers who lived closer to the Second Temple period recorded Greek transcriptions of the Name. Theodoret of Cyrus (c. 393–460) reported that the Samaritans of his day pronounced the Name as Ἰαβέ (Iabe), and Epiphanius of Salamis (d. 404) gave the same form. [19] Clement of Alexandria (2nd century) wrote Ἰαουέ (Iaoue). When the Greek transcriptions are worked back through the phonology of the period, Gesenius argued, the best-fit Hebrew vocalization is יהוה (Yahweh). [20]

Second, Gesenius argued that the verb form makes grammatical sense as a third-person masculine imperfect of the Hebrew root *hayah* (“to be”), producing a meaning along the lines of “He Is” or “He Causes to Be” — which matches the self-revelation at the burning bush in Exodus 3:14: “*I AM THAT I AM.*” [19] The Oxford Companion to the Bible, the Eerdmans Bible Dictionary,

the New Bible Dictionary, and the Wycliffe Bible Dictionary all adopt “Yahweh” as the scholarly consensus reconstruction on these grounds. [21]

### **The Case for “Yahuah”**

The Yahuah reconstruction takes a different approach, rooted not in Greek transcriptions but in how the Hebrew letters themselves behave within the biblical text. The argument rests on the Hebrew letter Waw (ו), the third letter of the Tetragrammaton. In Hebrew linguistics, Waw is what is called a *mater lectionis* (“mother of reading”) — a letter that can function as either a consonant or a vowel. When Waw functions as a vowel, it produces a long “oo” sound, like the oo in *moon* or *true*. [22]

The most accessible proof is a word everyone already knows: **Judah**. The Hebrew word for Judah is יהודה (Yahudah), and it is pronounced *Yah-oo-dah*. The Waw in the middle is clearly making an “oo” sound. Now compare the letters: Yahudah is יהודה (Yod-Hey-Waw-Dalet-Hey). The Father’s Name is יהוה (Yod-Hey-Waw-Hey). The only difference is one letter — the Dalet (the “d”). Remove the Dalet from *Yah-oo-dah*, and you are left with *Yah-oo-ah* — **Yahuah**. [22]

The theophoric names in Scripture reinforce this. When the Father’s Name appears as part of a personal name, it consistently carries the “-yahu” ending (with the Waw-as-vowel “oo” sound), never a “-yahweh” ending. Elijah is *Eli-yahu* (“My El is Yahu”). Isaiah is *Yesha-yahu* (“Yahu saves”). Jeremiah is *Yirme-yahu*. Hezekiah is *Hizqi-yahu*. Josiah is *Yoshi-yahu*. In every case, the Father’s Name embedded in a Hebrew proper name ends in *-yahu* — not *-yahweh*. The proponents of Yahuah argue that if the original pronunciation had been “Yahweh,” we would expect to see “-yahweh” endings somewhere in the theophoric names — and we simply do not. [22]

Proponents of this view also point out a subtle linguistic problem with rendering Waw as the English consonant “W.” The English letter W did not exist in any ancient language. It developed in medieval Europe from two U letters written side by side — which is why we still call it “double-U.” When early English translators rendered the Hebrew Waw as “W,” they were using a letter that was itself originally a vowel (UU). The very name “double-U”

preserves the evidence that the Hebrew letter was meant to carry a U sound, not a W-as-in-water sound. [22]

### **Why This App Does Not Choose**

Both camps are sincere believers studying the same four Hebrew letters, and both bring real evidence. The Yahweh camp has centuries of scholarly tradition and ancient Greek transcriptions on its side. The Yahuah camp has the internal evidence of the Hebrew text itself — particularly the theophoric names and the behavior of Waw as a *mater lectionis* — on its side. I personally lean toward Yahuah because the argument from the theophoric names and the pronunciation of Yahudah (Judah) is, to my study, the most internally consistent reading of the Hebrew. But I hold that conviction loosely, and I do not believe the Father is offended by believers who pronounce His Name with reverence in either form.

This is why **The Restored Sword displays the Name as “YHWH”** — the four Hebrew letters, transliterated into English consonants, without committing to a specific vocalization. That is exactly what the Hebrew manuscripts themselves contain. When you read “YHWH is my shepherd” in Psalm 23, you are reading what the Hebrew text actually says, and you are free to voice it however your study leads you: Yahweh, Yahuah, or simply as the four letters of the Name.

My encouragement is simple: study it for yourself. Read the theophoric names in Hebrew. Read the ancient Christian transcriptions. Pray about it ask our Father in Heaven for clarity. Reach your own conclusion. The point is not to win a pronunciation debate — the point is to know the Name and honor the One who gave it to us.

---

*The manuscript gave us four letters. Speak them in whichever voice your study confirms — but speak them.*

---

### **A Word About the King James Version**

I want to say this as clearly as I can: the King James Version is a good translation. It is not a bad Bible that needs replacing. The translators of 1611

were extraordinary scholars who worked under difficult conditions with the best manuscripts available to them, and the result has shaped English literature, English law, English worship, and English faith for four centuries. If you grew up reading the KJV, you grew up reading God's Word, and the Holy Spirit has used that Word to save and sanctify millions.

The Restored Sword is not a rejection of the KJV. It is the KJV — every book, every chapter, every verse, every word the translators preserved. What this app does is restore a handful of specific items the translators chose to substitute for reasons of tradition rather than fidelity to the original. YHWH goes back where the Hebrew says YHWH. Elohim goes back where the Hebrew says Elohim. Yahushua goes back where the Hebrew says Yahushua. Mashiach goes back where the Hebrew says Mashiach. Nothing else changes.

If you disagree with those restorations, the KJV remains exactly what it has always been, freely available everywhere. But if you have ever wondered what the Father's name actually is — or what His Son's name actually was — this app gives you a way to see it for yourself, in the text of Scripture, alongside everything else the KJV translators preserved so faithfully.

---

*Read the Word. Know His name. Draw the sword.*

---

— Wes

## References & Sources

*The following sources were consulted in the preparation of this document. The factual claims in this write-up — particularly the occurrence counts, translation history, and etymological details — are drawn from these references.*

- [1]** "Tetragrammaton." Wikipedia. "The following graph shows the absolute number of occurrences of the Tetragrammaton (6,828 in all) in the books in the Masoretic Text." Retrieved from: <https://en.wikipedia.org/wiki/Tetragrammaton>
- [2]** Sweeny Silver, Sandra. "The Tetragrammaton — Yahweh." Early Church History. "The four letters of the tetragrammaton, YHWH, are found 6,828 times in the Masoretic Hebrew Old Testament." <https://earlychurchhistory.org/christian-symbols/the-tetragrammaton-yahweh/>
- [3]** "YHWH: The Biblical Tetragrammaton." Abrahamic Study Hall. Confirms 6,828 occurrences in the Biblia Hebraica and Biblia Hebraica Stuttgartensia, plus 134 soferim

(scribal) alterations from YHWH to Adonai and 8 to Elohim, bringing the original total to approximately 6,970. <https://www.abrahamicstudyhall.org/2017/03/21/yhwh-biblical-tetragrammaton/>

- [4] “Pulpit Notes: The Divine Name.” Reformed Faith & Practice, Reformed Theological Seminary. “It occurs 6,828 times in the Hebrew Bible, and is the most frequent proper name in all of the Hebrew Bible — almost 20% of all proper names found in the Hebrew text.” <https://journal.rts.edu/article/pulpit-notes-the-divine-name/>
- [5] Tyndale, William. “Marginal note on Exodus 6:3, Pentateuch translation (1530).” Tyndale wrote: “Iehovah is God’s name... as oft as thou seist LORD in great letters (except there be any error in the printing) it is in Hebrew Iehovah.” Cited in the New World Translation appendix on the Divine Name, discussing the origin of the “LORD” substitution convention that the KJV later adopted. The 1611 KJV printed “Jehovah” in only four verses: Exodus 6:3, Psalm 83:18, Isaiah 12:2, and Isaiah 26:4.
- [6] “From YHWH to Yahweh: Decoding the Tetragrammaton.” BibleAnalysis.org. Discusses the Septuagint rendering of YHWH as Kyrios (“Lord”) in the 3rd century BC, Jerome’s use of Dominus in the Vulgate, and the Masoretic vowel-pointing system that prompted readers to say Adonai in place of YHWH. <https://www.bibleanalysis.org/from-yhwh-to-yahweh-decoding-the-tetragrammaton/>
- [7] “Elohim.” Wikipedia. “Elohim (Hebrew: אֱלֹהִים) is a Hebrew word meaning ‘gods’ or ‘godhood.’ Although the word is plural in form, in the Hebrew Bible it most often takes singular verbal or pronominal agreement and refers to a single deity.” <https://en.wikipedia.org/wiki/Elohim>
- [8] Heiser, Michael S. “Who Are the Elohim?” Logos Bible Software. “Most often (over 2,000 times) in the Hebrew Bible it is singular, referring to the God of Israel.” <https://www.logos.com/grow/who-are-elohim/>
- [9] Strong, James. “Strong’s Hebrew 430: Elohim.” Strong’s Exhaustive Concordance. “Plural of ‘elowahh; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative.” Retrieved via Bible Hub: <https://biblehub.com/hebrew/430.htm>
- [10] NIV Study Bible (Grand Rapids: Zondervan, 1985), page 6. “The Hebrew noun Elohim is plural but the verb is singular, a normal usage in the OT when reference is to the one true God. This use of the plural expresses intensification rather than number and has been called the plural of majesty, or of potentiality.” Cited in Outreach Judaism, <https://outreachjudaism.org/elohim-plural/>
- [11] “Yeshua.” Wikipedia. “Yeshua (Hebrew: יֵשׁוּעַ) was a common alternative form of the name Yehoshua (יְהוֹשֻׁעַ, ‘Joshua’) in later books of the Hebrew Bible and among Jewish people of the Second Temple period. The name corresponds to the Greek spelling Iesous (Ἰησοῦς), from which, through the Latin IESVS/Iesus, comes the English spelling Jesus.” <https://en.wikipedia.org/wiki/Yeshua>
- [12] “Jesus (name).” Wikipedia. Documents the transliteration path and notes that the Greek “added a final sigma to allow the name to be inflected in Greek grammar” and

that the shin (שׁ) was replaced with sigma because Greek had no “sh” sound.  
[https://en.wikipedia.org/wiki/Jesus\\_\(name\)](https://en.wikipedia.org/wiki/Jesus_(name))

- [13]** “What Is Jesus’ Name in Hebrew?” Jewish Voice Ministries International. “Yehoshua, and therefore Yeshua as well, means ‘the Lord is salvation.’... In the late 4th century, Jerome translated the Bible into Latin, a manuscript known as the Vulgate. In it, the Greek Iesous became the Latin Iesus.” <https://www.jewishvoice.org/read/blog/what-jesus-name-hebrew>
- [14]** “Jesus in Hebrew: the meaning of Yeshua.” One For Israel Ministry. “Yeshua was the Aramaic version of the Hebrew name Yehoshua (Joshua), and means ‘Yahweh saves’... In about the 14th century, in the scriptoria of monasteries where Bibles were copied by hand, monks began to elongate the initial I of words into a J.”  
<https://www.oneforisrael.org/how-yeshua-became-jesus-the-journey-of-language/>
- [15]** “If His name was Yeshua, why do we call Him Jesus?” GotQuestions.org. Acknowledges that “Yeshua is the Hebrew name, and its English spelling is ‘Joshua.’ Iesous is the Greek transliteration of the Hebrew name, and its English spelling is ‘Jesus.’ Thus, the names ‘Joshua’ and ‘Jesus’ are essentially the same” — and specifically notes that in Hebrews 4:8, the KJV renders Iêsous as “Jesus” when it refers to Joshua son of Nun, highlighting the translators’ inconsistency.  
<https://www.gotquestions.org/Yeshua-Jesus.html>
- [16]** “Jesus — Etymology, Origin & Meaning.” Online Etymology Dictionary. “From Late Latin Iesus (properly pronounced as three syllables), from Greek Iesous, which is an attempt to render into Greek the Aramaic (Semitic) proper name Jeshua (Hebrew Yeshua, Yoshua) ‘Jah is salvation.’” <https://www.etymonline.com/word/Jesus>
- [17]** Theological Wordbook of the Old Testament, Volume 1, edited by R. Laird Harris, Gleason L. Archer, Jr., and Bruce K. Waltke. Chicago: Moody Press, 1980. Page 13: “To avoid the risk of taking God’s name (YHWH) in vain, devout Jews began to substitute the word ’ădōnā(y) for the proper name itself. Although the Masoretes left the four original consonants in the text, they added the vowels ē (in place of original a)...” — the standard scholarly reference on this translation history.
- [18]** Gesenius, Wilhelm. Hebrew Chaldee Lexicon to the Old Testament (first English translation, 1824). Gesenius was one of the most influential Hebrew scholars of the modern era, and he established “Yahweh” as the most probable reconstruction of the original pronunciation of YHWH, based on analysis of theophoric names and early Greek transcriptions. This is the scholarly consensus reflected in virtually every modern Bible dictionary.
- [19]** “Yahweh.” Wikipedia. Summarizes the Gesenius proposal and notes that “in his Hebrew Dictionary Gesenius supports the pronunciation ‘Yahweh’ because of the Samaritan pronunciation Ιαβε reported by Theodoret, and that the theophoric name prefixes YHW [Yeho] and YH [Yo] can be explained from the form ‘Yahweh.’” Documents the Greek transcriptions by Clement of Alexandria (Ιαουε), Theodoret (Ιαβε), and Epiphanius. <https://en.wikipedia.org/wiki/Yahweh>
- [20]** Theodoret of Cyrus (c. 393–460). Questions on Exodus, chapter 7, question 15. Reports that the Samaritans pronounced the Tetragrammaton as Ἰαβέ (Iabe). This

statement, along with similar testimony from Epiphanius of Salamis and Clement of Alexandria, forms the primary ancient evidence used by Gesenius and later scholars to reconstruct “Yahweh” as the original pronunciation. Discussed in the Penn Museum Journal article on the pronunciation of the Ineffable Name:

<https://www.penn.museum/sites/journal/75/>

- [21]** Major scholarly Bible dictionaries supporting “Yahweh” as the consensus reconstruction: The Oxford Companion to the Bible (Bruce Metzger, ed.), p. 548: “The Bible often refers to God by his proper name, which was probably pronounced Yahweh.” The Eerdmans Bible Dictionary (Allen C. Myers, ed.), p. 1075: “Inscriptional evidence favors yahwae or yahwe.” The New Bible Dictionary (J.D. Douglas, ed.), p. 478: “The pronunciation, Yahweh, is indicated by the transliteration of the name into Greek in early Christian literature.” The Wycliffe Bible Dictionary (Charles Pfeiffer, ed.), p. 694: “Yahweh was doubtless the approximate pronunciation of the tetragrammaton.”
- [22]** “Who or What is Yahuah?” Assembly of Yahuah. Presents the case for “Yahuah” based on the Hebrew letter Waw as a *mater lectionis* (vowel function producing an “oo” sound), the pronunciation of Yahudah (Judah) as direct proof, the consistency of the “-yahu” ending in theophoric names throughout Scripture (Eli-yahu, Yesha-yahu, Yirme-yahu, Hizqi-yahu, Yoshi-yahu), and the historical development of the English letter W from “double-U.” <https://assemblyofyahuah.com/about/yahuah/>

---

*“Thy word is a lamp unto my feet, and a light unto my path.”*

— Psalms 119:105

**Restored Sword: KJV Study Bible**