

I do not believe or have scripture to claim that knowing the correct name is a salvation issue. I do know that there are blessings and cursings associated with obeying His word as described in Deuteronomy 28. That being said, I believe you can only be blessed by seeking and proclaiming His name.

My goal by the end of this document is to show how there are over 100 witnesses in scripture to the pronunciation of Yahu, instead of Yahw, or Jehov.

Once I realized and embraced His true name, my life forever changed. When I read a translation with His name in it, it sheds a whole new understanding to many verses. I feel like I know my Elohim better than I ever have, once His name was revealed. I pray this happens for you. The intentions of this document are to present the information that was revealed to me, to the reader. My hopes are that the information provided will bless you and cause you to seek His name even more. You should verify and test all information provided and ask in prayer for wisdom.

Psalms 22:22 I will declare Your name to My brethren; In the midst of the assembly I will praise You.

Proverbs 30:4 ...What is His name, and what is His Son's name, If you know?

The name in Hebrew - The basics

Modern Hebrew: יהוה

Ancient/Paleo Hebrew: 𐤎𐤏𐤕𐤍

English letters: YHWH (commonly understood as YHWH or YHVH)

Phonetic transliteration breakdown: Hebrew reads right to left

			<<<	Start here
Hebrew	ה	ו	ה	י
Phonetic	Hey	Uau (vav)	Hey	Yod
English	H	U	H	Y
English Phonetic	ah	long U sound	h	Ya

The debate on how to pronounce the name all surrounds the third letter which is known as the “vav” or “waw”. Since the 3rd letter can be pronounced in Hebrew as U, V, or W we get the names: Yahweh and Jehovah, but most people don't consider the U because its a “vowel” sound and Hebrew does not use vowel letters. However, the “Vav” as a U sound is used in Hebrew all the time, we will see this in the document as you read along.

What's interesting is that the letters V and W didn't exist until more recent history. Actually the English alphabet is in a particular order for a reason. For this part of the alphabet: T, **U, V, W**, X,Y,Z

The U comes first and the V, W follow it because these two letters were added to the alphabet in later history. Source: <https://www.dictionary.com/e/w/>

What you will notice in the source above is that J, V, and W are added later in history for English phonetics. These letters are used to compose two of the names Yahweh and Jehovah in English transliterations. These letters, however, are not used in Hebrew, they would not make good representations of how to pronounce a Hebrew name in English.

The Ineffable name doctrine and Niqqud.

I want to start with a bit of history on why I believe the name has been hidden, not lost. While I do not wish to go into deep details on this history, as this is not the focus of the document. It is worth mentioning to the reader that it exists, and I will leave it up to you to do some more research. During Babylonian captivity, the Jews did not want the Babylonians to know the name of Yahuah. This is where it started, the covering up of His name using titles like Adonai or The Lord. I believe early translators unknowingly translated Scripture using titles instead of the true name because of this doctrine. Anytime you see "The Lord" in your English translation you can be sure His true name was written there in the original Hebrew. There are also many other Jewish doctrines in the Talmud for not speaking the name, even though the Torah/bible does not have any such command. Here is an example, which I do not agree with:

https://www.chabad.org/library/article_cdo/aid/1443443/jewish/Why-Dont-Jews-Say-Gds-Name.htm

The ineffable name doctrine overview video:

 UNCOVERING FALSEHOODS (PT. 1) THE INEFFABLE NAME DOCTRINE: WHY WE SAY "THE LORD" INSTEAD OF HIS NAME

Niqqud

It is also worth mentioning that originally, Hebrew did not contain Niqqud. The little pronunciation marks around the Hebrew letters cause confusion with the true pronunciation of names. You can verify this by looking at the Dead Sea Scrolls or other old scrolls. If these Niqqud did not exist when the Scripture was written, why would we use it to determine the pronunciation of the names in Scripture today? There are many examples of confusion surrounding the Niqqud, that's why you see pronunciations like Jehovah or Yahweh. These are two totally different pronunciations caused by modern interpretation and niqqud. Not to mention the suppression of the true name. You will hardly come across a popular article or video on the internet that includes Yahuah in the lineup of debated names.

Did Abraham, Isaac, and Jacob know the name?

It is often mentioned that the name is not important to know because Abraham, Isaac, and Jacob did not know the name. However, this is completely wrong. I will use Scripture to prove it. First, we will look at Exodus 6:3, Second, Mosheh at the burning bush, and Third, all the scripture in Genesis you have to explain away or ignore, that quotes Yahuah or Abraham saying The Name.

First, Exodus 6:3 is often quoted to prove that Abraham, Isaac, and Jacob did not know the name. This verse is a good example of how translators can cause mass confusion and doctrine by mistranslating, adding, rearranging just one word or a punctuation mark. Let's take a look at a few examples, I will leave a link to over 30 translations that translate a bunch of different ways, some better than others.

LEB - And I appeared to Abraham, to Isaac, and to Jacob as God Shaddai, but by my name Yahweh I was not known to them.

This translation makes it sound like they did not know Him by name, only as "God Shaddai".

NASB- and I appeared to Abraham, Isaac, and Jacob as God Almighty, but by My name, LORD, I did not make Myself known to them.

This translation also makes it seem as if they only knew Him as "God Almighty", though doesn't even place the name where it should appear in the original Hebrew. It also takes the liberty to add words to make it clear the name wasn't revealed to them.

50+ translations of this verse: <https://www.biblegateway.com/verse/en/Exodus%206:3>

If we take a direct look at the interlinear for this verse, we can see the mistake made by the translators. Here is the direct ([link](#)) to Blue Letter Bible for you to see the full verse. However, I am going to put a screenshot on the next page and dissect it.

https://www.blueletterbible.org/kjv/exo/6/1/ss0/rl0/t_concir_56003

STUDY The screenshot on the next page. For comparison, **I placed a similar verse breakdown at the very end of this document** to show that my interpretation is not singled out to this verse only, take a look at it as well.

SEE NEXT PAGE

Exodus 6:3

(WLC • KJV)

Full Chapter

Bible

Blueletter Bible:

3	And I appeared	unto	Abraham,	unto	Isaac,	and unto
	וָאֵרָא / אֲרָא	אֵל	אַבְרָהָם	אֵל	יִצְחָק	אֵל / וְ
	vā'ērā'	'el	'abrāhām	'el	yishāq	v'el
	H7200	H413	H85	H413	H3327	H413
	רָאָה	אֵל	אַבְרָהָם	אֵל	יִצְחָק	אֵל
	rā'ā	'el	'abrāhām	'el	yishāq	'el
	H C / VNw1cs	H R	H Np	H R	H Np	H C / R
	Jacob,	by	[the name of]	God	Almighty,	
	יַעֲקֹב	אֵל / בְּ		אֵל / בְּ	שְׁדֵי	
	ya'āqōḇ	b'ēl		b'ēl	šadāy	
	H3290	H410		H410	H7706	
	יַעֲקֹב	אֵל		אֵל	שְׁדֵי	
	ya'āqōḇ	'el		'el	šaday	
	H Np	H R / Ncmsa		H R / Ncmsa	H Np	
	and my name					
	but by my name	JEHOVAH	was I	not	known	to them.?
	וְשִׁמִּי / וְ	יְהוָה	נֹדַעְתִּי	לֹא	נֹדַעְתִּי	לָהֶם / לְ
	ûshmî	Y'hvā	nōḏa'tî	lō'	nōḏa'tî	lāhem
	H8034	H3068	H3045	H3808	H3045	
	שֵׁם	יְהוָה	יָדַע	לֹא	יָדַע	
	šēm	Y'hōvā	yāḏa'	lō'	yāḏa'	
	H C / Ncmsc / Sp1cs	H Np	H VNp1cs	H Tn	H VNp1cs	H R / Sp3mp

"my"

Shem = "name"

Added in text by translators

"and" vav conjunction

6:3 וָאֵרָא u·ara and·I-am-ⁿappearing to Abraham al - abrem to Isaac al - itzchq u·al and·to Jacob in·El Who-Suffices u·al and·name-of·me

יְהוָה לֹא נֹדַעְתִּי לָהֶם :
ieue la nudothi l·em :
Yahweh not I-was-known to·them

scripture4all.org

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name JEHOVAH was I not known to them.

The translators chose to use the English conjunction “but” instead of the Hebrew conjunction “and” which causes confusion to the reader. When in Hebrew the “Vav” in front of the word means “and” or “and the” as noted in the resource below, as is documented multiple times in the same verse above. From my research, “vav” should never be used as the conjunction “but”; however liberal translators will use “but” from time to time because it may sound better in English. The problem with this in this instance is that it creates confusion to the reader that Abraham knew “God Almighty” BUT not “YHWH”. When the “vav conjunction” is translated properly they can see how Abraham knew “God Almighty” AND “YHWH”.

See sources on next page, research “vav conjunction”.

Vav conjunction [\[edit\]](#)

This Hebrew prefix, spelled with the letter ו (vav), is normally a conjunction with the meaning of “and” or “and the”. Although always appearing in unpointed texts as a simple vav, it has various pronunciations depending on meaning and phonetic context. Specifically:

1. When meaning “and”, it is pronounced (and vocalized) as /wə-/ in most contexts, but as /u-/ either when the next consonant is a [labial consonant](#) (e.g. /b/, /p/, /m/, /w/) or when the vowel after the next consonant is a [schwa](#).
2. When meaning “and the”, it is always pronounced as /wa-/, and triggers [gemination](#) of the next consonant (marked with a [dagesh](#), or dot in the center of the letter, in vocalized text). Additional complications arise when the following consonant is in the class of consonants that cannot be geminated. /wa-/ is thought to be a contraction of /wə-ha-/ “and-the-” (note that the definite article /ha-/ likewise triggers gemination and similar complications).

Sources: <https://en.wikipedia.org/wiki/Vav-consecutive>
https://www.hebrew4christians.com/Grammar/Unit_Four/Conjunctive_Vav/conjunctive_vav.html

Let’s take the verse word for word from the Hebrew without adding in additional phrases or punctuation, using the proper conjunction “and” instead of “but”.

And I appeared unto Abraham unto Isaac and unto Jacob by God Almighty and the name Yahuah was I not known to them

When we do this, we can see that Yahuah was asking a rhetorical question at the end. Let’s add in the proper punctuation:

And I appeared unto Abraham, unto Isaac, and unto Jacob by God Almighty and my name Yahuah, was I not known to them?

We can clearly see how this verse was not properly translated among many of the translation examples I linked above. By just using the proper conjunction, and placing the proper punctuation, we can see how the verse changes into Abraham, Isaac, and Jacob knowing him by both El Shaddai and Yahuah.

In the second part of this investigation, we look at the evidence that Abraham knew the name based on the burning bush scene. Many people believe the name was revealed when Mosheh met Yahuah at the burning bush. However, using Scripture, we can prove that the name is known by the Hebrew Israelites in Egypt captivity. Using a restored name translation, we look at Exodus 3:12-16

And he said, Certainly I will be with you; **and this shall be a sign unto you**, that I have sent you: When you have brought forth the people out of Mitsrayim, ye shall serve Elohiym upon this mountain. **And Mosheh said unto Elohiym, Behold, when I come unto the children of Yashar'el, and shall say unto them, The Elohai of your fathers has sent me unto you; and they shall say to me, What is his name?** What shall I say unto them? And Elohiym said unto El-Mosheh, Ehayah Asher Ehayah: and he said, Thus shall you say unto the children of Yashar'el, Ehayah has sent me unto you. And Elohiym said **moreover** unto El-Mosheh, **Thus shall you say unto the children of Yashar'el, Yahuah Elohai of your fathers, the Elohai of Avraham, the Elohai of Yitschaq, and the Elohai of Ya'aqov, has sent me unto you: this is my name forever, and this is my remembrance** unto all generations. **Go, and gather the elders of Yashar'el together, and say unto them, Yahuah Elohai of your fathers, the Elohai of Avraham, of Yitschaq, and of Ya'aqov, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Mitsrayim: - Exodus 3:12-16**

The word “**sign**” in Hebrew is “oth” sounding like “oath”, biblical usage is sign or token. The word “sign” in Hebrew could also be used as “remembrance” [according to BLB](#). In the verses above we can see that He gives “a sign” and then the name is the topic of discussion. After revealing the name we are told that His Name is a **remembrance** to all generations.

Let's look at this scene in context. Mosheh was raised by the Egyptians. He did not know the name. Because Mosheh knew that the Hebrew Israelites would know the name of their Elohim, he says “when I come unto the children of Yashar'el, and shall say unto them, The Elohai of your fathers has sent me unto you; and they shall say to me, What is his name? What shall I say unto them?”. Mosheh understood that the proof was in the pudding, he needed to prove he knew the name. Yahuah then tells Mosheh, to tell the elders that the Elohai of your FATHERS appeared to me and visited you. Yahuah is telling Mosheh that they have heard of me before through Abraham, Isaac, and Jacob. Read this verse:

*And Aharon spoke **אח** all the words which Yahuah had spoken unto Mosheh, and did the signs in the sight of the people. And the people believed: **and when they heard that Yahuah had visited the children of Yashar'el, and that he had looked upon their affliction, then they bowed their heads and worshiped.** - Exodus 4:30-31*

In Exodus 4:30 we can see that the elders immediately believed Aaron and Mosheh. Again, when the translation uses the actual name, it brings a whole new light to the verse. When they heard that Yahuah (not The Lord) had visited the children of Israel they bowed their heads and worshiped. Why would they do this unless they knew who He was? Otherwise, they would have the same reaction Pharaoh did. They knew of Yahuah already from the stories of their fathers, but this generation hadn't experienced Yahuah themselves, but they knew of Him to know He was their Elohim and worshiped him right away.

*AND afterward Mosheh and Aharon went in, and told Phar'oh, **Thus says Yahuah Elohai of Yashar'el**, Let my people go, that they may hold a feast unto me in the wilderness. And Phar'oh said, **Who is Yahuah**, that I should obey his voice to let Yashar'el go? **I know not Yahuah**, neither will I let Yashar'el go. - Exodus 5:1-2*

What's interesting is that Pharaoh immediately does not recognize the name, he has the opposite reaction of the Hebrew Israelites. In Exodus 5:1-2, using a translation that uses the name, instead of “The Lord”, it has a much more profound impact on the reader. The mere mention of a “new god” or “his name” did not convince the Pharaoh of anything. He needed convincing, the Israelites did not.

An interesting and more detailed account of this can be read in the book of Jasher.

*And when they were restored to rods, the rod of Aharon swallowed up their rods. **And when the king saw this thing, he ordered the cepher of records that related to the kings of***

Mitsrayim, to be brought, and they brought the cepher of records, the chronicles of the kings of Mitsrayim, in which all the idols of Mitsrayim were inscribed, for they thought of finding therein the name of Yahuah, but they found it not. And Phar'oh said to Mosheh and Aharon, Behold I have not found the name of your Elohiym written in this cepher, and his name I know not. And the counselors and wise men answered the king, We have heard that the Elohiym of the Ivriym is a son of the wise, the son of ancient kings. And Phar'oh turned to Mosheh and Aharon and said to them, I know not Yahuah whom you have declared, neither will I send his people. And they answered and said to the king, Yahuah Elohiym of elohiym is his name, and he proclaimed his name over us from the days of our ancestors, and sent us, saying, Go to Phar'oh and say unto him, Send my people that they may serve me. YASHAR (JASHER) 79:42-47 תא CEPHER

In this account in Jasher, we can see how the Pharaoh reacts to the name Yahuah. However, we also see that the name was proclaimed over the ancestors of the Hebrew Israelites!

I used to read Exodus 3:12-16 as if Mosheh was just curious about the name of who he was speaking to. However, thinking of these in context laid out above, you can clearly see the name was the SIGN that Yahuah visited.

Third, there are too many verses in Genesis that show Abraham knew the name. I have heard excuses that Genesis was written after the name, or writers have gone back and filled in the name. However, for this to be true, you would have to admit verses like this are misquoting Our Creator:

And he said unto him, "I am Yahuah that brought you out of Ur of the Kasdiym, to give you this land to inherit it." - Genesis 15:7

In the verse above, in order to claim Abraham did not know the name, you would have to say that the writer misquoted Elohim by putting His name there instead of whatever else He referred to Himself as.

We also see in Genesis 28:13 and 16 that Jacob was spoken to with the name and Jacob used the name to refer to Him.

*And, behold, Yahuah stood above it, and said, "I am **Yahuah** Elohai of Avraham your father, and the Elohai of Yitschaq: the land whereon you lie, to you will I give it, and to your seed"; - Genesis 28:13*

*And Ya`aqov awoke out of his sleep, and he said, "Surely **Yahuah** is in this place; and I knew it not." - Genesis 28:16*

Here are a bunch of verses to consider, remember, anywhere you see "The Lord" the original transcript said YHWH: Genesis 15:2, 16:2, 16:5, 16:11, 16:13, 18:3, 18:13, 18:19, 18:27, 18:30, 18:31, 18:32, 19:13-14, 20:4, 22:14, 22:16, 24:3, 24:7, 24:12, 24:27, 24:31, 24:35, 24:40, 24:42, 24:44, 24:48

The above verses are only the instances where the name was quoted by someone in Scripture. They would have to know His name in order to refer to Him by it. Otherwise, these quotes would have to be considered inaccurately recorded or changed by the author, which causes a huge concern for scripture... its easier to accept that they knew His name than to say Scripture is inaccurately written or changed.

Admittedly, it was hard for me to see this before with a translation that doesn't use the name where it was originally written. All of this became clearer to me when I started using a restored name translation. There are at least 4 translations that I know of, you should use one.

I hope this is sufficient evidence that the name was known by Abraham, Isaac, and Jacob. They passed down the name throughout the generations, even when enslaved by Egypt.

Can we know the name?

Psalm 135:13 Your name, O יהוה, endures forever,...

I find it hard to believe that our Elohim, the Creator of the heavens and the earth, would allow His name to be lost. Especially, since he has a command for it not to be taken in vain/made worthless. Would he allow it to disappear? He has said that this is His Name unto all generations!

The world/Satan would have you believe that you cannot know the true name of our Creator in order to keep believers from truly praising and worshiping using the true name. There are many fictitious gods created by Satan and they had many names. These gods are just Satan, Satan created them in order to keep people from worshiping the one true Elohim and creator of everything. It is acceptable to Satan to have many names, but it is not acceptable to Yahuah.

*And Elohiym said moreover unto El-Mosheh, Thus shall you say unto the children of Yashar'el, **Yahuah Elohai** of your fathers, the Elohai of Avraham, the Elohai of Yitschaq, and the Elohai of Ya'aqov, has sent me unto you: this is my name forever, and this is my mention unto all generations.*
- Exodus 3:15

So how do we use Scripture to prove the pronunciation of Yahuah, instead of Yahweh or Jehovah? There are actually many witnesses to the name Yahuah throughout Scripture. There are nearly 100 names that have three of the four letters of the Tetragrammaton. [The Tetragrammaton are the four Hebrew letters that represent of our Creator.](#) Seen in beggining of this document in modern Hebrew. We can use the first three letters from the Tetragrammaton that exist in nearly 100 names in Scripture to make sense of the proper pronunciation of our Creator's name.

The debate is surrounding the third letter of the Tetragrammaton. Often referred to as the "vav" or "waw" which is represented by a letter "V" or "W" in the English language. However, no one ever considers the letter "U" in the pronunciation. The English letter U sound is a common and valid transliteration for the "vav" in Hebrew. The Hebrew for HalleluYah (הללויה) is a prime example of a "Vav" sounding like a "U". Here is a YouTube video showing how you can pronounce vav with a "u" Sound or "oo", it also further proves the "vav conjunction": https://youtu.be/N_wG1inpJL8?t=213

In the chart at the end of this document you will see nearly 100 names used in Scripture with the proper transliteration from Hebrew to English. I believe another way that the name has been hidden is through **translation of the names** used in Scripture **instead of transliteration**. It is not a common practice to translate names, you do not visit a foreign country and give them a totally different name. Out of respect for the people in Scripture, their names should have been phonetically transliterated and not changed to something totally different. I don't care to debate this though, let's just look at their names in Hebrew.

What I have found is that there seems to be a bias when it comes to Strongs concordance/ BLB. In the name example below we can see two spellings, one with and one without the "vav". In Scripture, the name appears with the "vav", in the interlinear, it shows both spellings. In the concordance entry, it only shows the

spelling without the “vav”. It also shows the pronunciation without the “vav”. This happens for most, if not all, the names I list at the end of this document. The “vav” or “U” sound is dropped from most of the names. Instead of using the full name, Strong's often abbreviated it, why? I could only assume.

Shown in Scripture with the vav:

18:3 ויקרא אחאב אל-עבדיהו אשר על-הבית
ועבדיהו היה ירא את-יהוה מאד:

Obadiah,	עבדיהו
	H5662
	עבְדִּיָּהּ
	'ōḇadyā

When you view the Strong's concordance entry for this name, they hide the vav:

Lexicon :: Strong's H5662 - 'ōḇadyā	
עבְדִּיָּהּ	
Transliteration	Pronunciation
'ōḇadyā	o-bad-yaw'
Part of Speech	Root Word (Etymology)
proper masculine noun	Act part of עָבַד (H5647) and יָהּ (H3050)
KJV Translation Count — Total: 20x	
The KJV translates Strong's H5662 in the following manner: Obadiah (20x).	
Outline of Biblical Usage [?]	

Keep scrolling

In the chart at the end of this document, I included a modern example of how the first three letters of the Tetragrammaton are pronounced even today with modern Hebrew knowledge and understanding. The current Prime Minister of Israel is Benjamin Netanyahu. We clearly can see that his name contains the first three letters of Yahuah. And it is not debated that we pronounce the end of his name as “yahoo”.

Notes about the highlighted examples in the chart below.

The **green highlighted example** below is the name QūshYahū or better known as Kushaiah in English. Carefully observe the Hebrew spelling of this name and you can see how in both English translation and Hebrew transliteration the “vav” is pronounced with a “oo” sound in the beginning of the name. (Hebrew: קושיהו) **both “vav” letters are understood as “oo” sound.**

Kushaiah

QūshYahū (qoosh-ya-hoo)

קושיהו

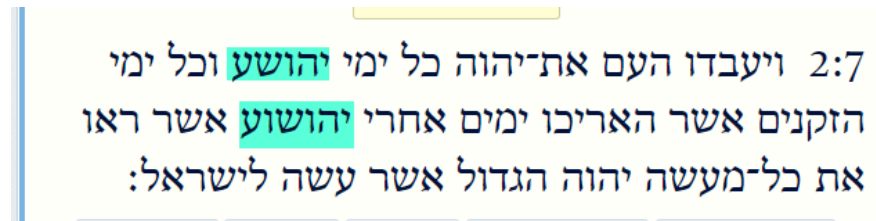
In the **blue highlighted example** in the chart below I want to point out that the English translation name Judah is actually transliterated as Yahudah. You can see the full name of Yahuah is in the name Yahudah and the “dalet” or letter “d” is the only difference. The funny thing is, “Yahudah” is not a debated transliteration of Judah... but Yahuah...is ignored in most debates online.

Yahudah	Yahuah
<div data-bbox="569 894 705 938">יהודה</div> <div data-bbox="132 971 541 995">Lexicon :: Strong's H3063 - יהודה</div> <div data-bbox="1115 971 1161 995">Aa</div> <div data-bbox="583 1029 709 1084">יהודה</div> <div data-bbox="132 1114 321 1141">Transliteration</div> <div data-bbox="132 1179 231 1208">yehūḏā</div> <div data-bbox="653 1114 837 1141">Pronunciation</div> <div data-bbox="653 1179 827 1208">yeh-hoo-daw'</div> <div data-bbox="1098 1187 1142 1219">🔊</div> <div data-bbox="268 1268 1008 1294">https://www.blueletterbible.org/lexicon/h3063/nkjv/wlc/0-1/</div>	<div data-bbox="1539 894 1644 938">יהוה</div>

Finally, in the **purple highlighted example**, you find the name of Joshua. Which when properly transliterated is Yahusha. The name Joshua or Yahusha is used 218 times in scripture. It is spelled 2 different ways in scripture, one with an extra “Vav” that gives the “shua” at the end of the name. Shown below:

Yahusha - יהושע	Yahushua – יהושוע
Appears 200+ times	Appears 2 times in scripture – used as main spelling??

In this link you will find the 1 verse where it is spelled both ways, pictured below. (Judges 2:7) https://www.blueletterbible.org/nkjv/jdg/2/7/t_conc_213007



For some reason, Strong’s concordance decided the misspelled form, that is used only 2 times, should be the main spelling that determines the same name as our Messiah. <https://www.blueletterbible.org/lexicon/h3091/nkjv/wlc/0-1/>

What is even more baffling is how we go from the correct transliteration of Yahusha to accepting the incorrect pronunciations such as Yehoshua > Yeshua > Joshua > Jesus. Which are all wrong transliterations. This is the kind of information Google gives people:

Yeshua

Jesus' name in Hebrew was “Yeshua” which translates to English as Joshua. Jul 10, 2018

If Messiah’s name is the same as Joshua, why do we call him Jesus, and not Joshua?

If Messiah’s name is the same as Joshua and in Hebrew it is claimed to be Yehoshua, why do we call Him Yeshua?

Yeshua is shortened from Yehoshua. What was removed from Yehoshua? The Father’s name. Yeho is the disguised pronunciation of Yahu. When we say Yeshua, we remove from the name the one who is doing the saving. **Yahusha means: Yahuah Saves, more accurately: I am Salvation.** [Yeshua is just Hebrew for salvation.](#)

I am come in my Father's name, and ye receive me not: *if another shall come in his own name, him ye will receive.* - John 5:43

Not only did Messiah Spiritually come in His Father’s name, but His name also physically contained the name of the Father. Spiritual and Physical!

If there is power in His name, don’t you think Satan would want it to be hidden? I believe we all should be seeking our relationship with the Father to the point we know His true name.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: - Matthew 7:7

For whatever is hidden shall be revealed, and whatever has been kept secret, shall come to light. - Mark 4:22

Prophetic Picture of the Fathers name and the Sons name:

In the English we know them as Elijah and his son Elisha. Here are the names from Blue Letter Bible in Hebrew:

Elijah	H452	אֵלִיָּהוּ אֵלִיָּה 'ēlīyā
Elisha,	H477	אֵלִישָׁע אֵלִישָׁע 'ēlišā

Notice Elijah has the vav at the end, and thats how it's spelled in scripture. The true transliteration would be Eliyahu.

Notice how Elisha has the “sha” at the end like Yahusha. They have the transliteration correct for Elisha.

Eliyahu means “El is Yahu” or “God is Yahu” and the Son’s name means “El is Salvation” or “God is Salvation” ([source](#))

Elisha is a prophetic picture of the name Yahusha - “Yahu is salvation”

So why do I think this is so important? Because I believe many people have missed out on the blessing of knowing the name Yahuah. How the name brings understanding and clarity when restored in scripture, how prayer becomes more personal when you use His name, how His name can be glorified among His servants. I also believe that this verse comes into play for the last generation:

I know your works: behold, I have set before you an open door, and no man can shut it: for you have a little strength, and have guarded my word, and have not denied my name. - Revelation 3:8

I argue that “guarding His word” is knowing Him and obeying, and that “not denying His name” is knowing and proclaiming His actual name. I don’t think he repeated Himself by saying the same thing 2 different ways. The Church of Philadelphia is the only church that is fully protected in the “hour of trial” during tribulation and it’s because they guarded His word and did NOT deny His name. Why would you deny it physically or spiritually? Glorify it!

Therefore, behold, I will this once cause them to know, I will cause them to know my hand and my might; and they shall know that my name is Yahuah. YIRMEYAHU (JEREMIAH) 16:21

This is a perfect verse showing He wants you to know Him (hand and might) and His name. Character and Name.

Pour out Your wrath on the nations (gentiles) who do not know You (character), and on the tribes (Israel) who do not call on Your Name (Yahuah). For they have eaten up Ya'aqo?, devoured him and consumed him, and laid waste his home. - Jeremiah 10:25

Above we see the nations/gentiles do not know Yahuah, and the tribes/Israel know Him but do not call on His name.

For all the peoples walk, each one in the name of his mighty one, but we walk in the Name of Yahuah our Elohim forever and ever. - Micah 4:5

I would like to point out that walking in the name is done spiritually and physically. If there is no name, or it doesn't matter what the name is, then why walk "in the name" of anyone? The scriptures, when using a restored name, clearly point out that walking in the name of Yahuah, is the difference. Walking in the "name of the Lord" can mean many things, especially to the spiritually blind. The verse above clearly points out that all people are walking in the name of their god, even the unbelievers, they have a god (Satan) and don't know it.

Below are all the names that contain "Yahu" in scripture, nearly 100. I didn't even consider the many other names with "Yah" in their name. I have redlined the first three letters of the Tetragrammaton in the Hebrew spelling. I have provided links to the Strong's concordance to each name and the verse location where you can find the name. I suggest that you click on the link to the verse location and review the interlinear text. What you will notice is that the name of the person often contains the first three letters in the original text. When you click on their name and view the Strong's concordance entry, they drop the third letter of the tetragrammaton or "vav" from the name in the Strong's entry. This occurs in Strong's concordance many times as if they are trying to hide the fact that the name of our Creator is a signature and sign throughout Scripture.

Imagine saying these names in the chart below with the "vav" sounding like the letter "w" or "v".

Ex: "EliYahw" or "EliYahv" versus the commonly accepted transliteration of "EliYahu"

English Translation	Transliteration	Hebrew spelling	Hebrew meaning	Strong's BLB	Verse Location
Jehovah/Yahweh	Yahūah (ya-hoo-ah)	יהוה	Yahuah Exists/ I am	H3068 - Y^{eh}ōvâ	Exodus 3
Netanyahu	NET-ən-YAH-hoo	נחניהו	Yahuah Gives	Wikipedia	Modern example
Obadiah	ÂbadYahū (a-bad-ya-hoo)	עבדיהו	To Serve Yahūah	H5662 - 'ōbadyâ	1 Kings 18
Abijah	ÂbYahū (ab-ya-hoo)	אביהו	Yahūah Father	H29 - 'ăbîâ	2 Chronicles 13
Achaziah	ÂçhazYahū (akh-az-ya-hoo)	אחזיהו	Yahūah takes Possession	H274 - 'ăhazyâ	2 Kings 1
Achijah	ÂçhYahū (akh-ya-hoo)	אחיהו	Yahūah Brother	H281 - 'ăhîyâ	1 Kings 14
Adonijah	ÂdanYahū (adan-ya-hoo)	אדניהו	Yahūah Master	H138 - 'ădōnîyâ	1 Kings 1

Adaiah	ÂdYahū (ad-ya-hoo)	יהוידע	Yahūah Adorned	H3077 - y^əhōyāḏā	2 Chronicles 23
Elijah	ÂlYahū (al-ya-hoo)	אליהו	Yahūah Mighty One	H452 - 'ēlîyâ	1 Kings 17
Jehohanan	Yahū'âyný (ya-hoo-ah-ee-nee)	יהוחנן	Eye toward Yahūah	H3076 - y^əhōḥānān	1 Chronicles 26
Amariah	ÂmarYahū (am-ar-ya-hoo)	אמריהו	Yahūah Said	H568 - 'ămaryâ	1 Chronicles 24
Amaziah	ÂmatsYahū (am-ats-ya-hoo)	אמציהו	Strength of Yahūah	H558 - 'ămaṣyâ	2 Kings 14
Athaliah	ÂṭhalYahū (a-td-al-ya-hoo)	עתליהו	Yahūah Afflicts	H6271 - 'ăṭalyâ	2 Kings 8
Azaliah	ÂtsalYahū (a-tsal-ya-hoo)	אצליהו	Yahūah Reserves	H683 - 'ăṣalyâû	2 Kings 22
Urijah	ÂŭrYahū (ar-ya-hoo)	אוריהו	Fire of Yahūah	H223 - 'ûrîyâ	Jeremiah 26
Azariah	ÂzarYahū (a-zar-ya-hoo)	עזריהו	Yahūah Helps	H5838 - 'ăzaryâ	2 Kings 15
Uzziah	ÂzYahū (az-ya-hoo)	עזיהו	Yahūah is Strong	H5818 - 'uzzîâ	2 Kings 15
Azaziah	ÂzazYahū (a-zaz-ya-hoo)	עזזיהו	Yahūah Strengthens	H5812 - 'ăzazyâû	1 Chronicles 27
Benaiah	BanYahū (ban-ya-hoo)	בניהו	Yahūah Builds	H1141 - b^ənāyâ	2 Samuel 23
Bukiah	BaqYahū (bak-ya-hoo)	בקייהו	Yahūah Lays Waste	H1232 - buqqîyâû	1 Chronicles 25
Berechiah	BarakYahū (ba-rak-ya-hoo)	ברכיהו	Yahūah Causes to Kneel	H1296 - berekyâ	1 Chronicles 6
Hilkiah	ChalaqYahū (khal-aq-ya-hoo)	חלקיהו	Yahūah is my Portion	H2518 - ḥilqîyâ	2 Kings 18
Hananiah	ChananYahū (kha-nan-ya-hoo)	חנניהו	Yahūah shows Favor	H2608 - ḥānanyâ	2 Chronicles 26

Hashabiah	ChashabYahū (kha-shab-ya-hoo)	חשבִיהוּ	Yahūah Considers	H2811 - ḥăšabyâ	1 Chronicles 25
Hezekiah	ChazaqYahū (kha-zaq-ya-hoo)	חזקִיהוּ	Yahūah Strengthens	H2396 - ḥizqîyâ	2 Kings 16
Delaiah	DalYahū (dal-ya-hoo)	לדלִיהוּ	Yahūah has drawn	H1806 - d'elāyâ	1 Chronicles 24
Gedaliah	GadalYahū (gad-al-ya-hoo)	גדלִיהוּ	Yahūah is Magnified	H1436 - g'edalyâ	2 Kings 25
Gemariah	GamarYahū (ga-mar-ya-hoo)	גמרִיהוּ	Yahūah Completes	H1587 - g'emaryâ	Jeremiah 36
Chenaniah	KananYahū (ka-nan-ya-hoo)	כנניִיהוּ	Yahūah Establishes	H3663 - k'enaryâ	1 Chronicles 26
Coniah	KanYahū (kan-ya-hoo)	כניִיהוּ	Yahūah will Establish	H3659 - k'ānyâû	Jeremiah 22
Cononiah	KūnanYahū (koo-nan-ya-hoo)	כונניִיהוּ	Yahūah will Establish	H3562 - k'ōnanyâû	2 Chronicles 31
Michaiah	MakYahū (mak-yahu)	מכיִיהוּ	Therefore, who's like Yahūah?	H4321 - mîk'āyhû	Jeremiah 36
Mikneiah	MaqnYahū (ma-qn-ya-hoo)	מקניִיהוּ	Yahūah Acquires	H4737 - miqnêâû	1 Chronicles 15
Meshelemiah	MashalamYahū (mash-a-lam-ya-hoo)	משלמיִיהוּ	Yahūah Repays	H4920 - m'ēšelemyâ	1 Chronicles 26
Maaseiah	M'āshYahū (m-ash-ya-hoo)	מעשיִיהוּ	Work of Yahūah	H4641 - ma'āšêâ	1 Chronicles 15
Mattaniah	MaṭhanYahū (ma-tdan-ya-hoo)	מתניִיהוּ	Gift of Yahūah	H4983 - matanyâ	1 Chronicles 25
Mattithiah	MaṭhaṭhYahū (Ma-tdtd-ya-hoo)	מתתיִיהוּ	Gift of Yahūah	H4993 - mataṭyâ	1 Chronicles 25
Maaziah	M'āzYahū (m-az-ya-hoo)	מעזיִיהוּ	Yahūah my Refuge	H4590 - ma'azyâ	1 Chronicles 24
Micah	MýkYahū (meek-ya-hoo)	מיכיִיהוּ	Therefore, who is like Yahūah	H4319 - mîkâû	Judges 17

Neriaiah	NarYahū (nar-ya-hoo)	נריהו	Light of Yahūah	H5374 - nērîyâ	Jeremiah 36
Nethaniah	NaṯhanYahū (na-ṯhan-ya-hoo)	נתניהו	Given of Yahūah	H5418 - nṯanyâ	1 Chronicles 25
Pedaiah	PadYahū (pad-ya-hoo)	פדיהו	Yahūah Redeems	H6305 - pḏāyâ	1 Chronicles 27
Pelatiaiah	PalatYahū (pa-lat-ya-hoo)	פלטיהו	Yahūah Delivers	H6410 - pḏatyâ	Ezekiel 11
Kushaiah	QūshYahū (qoosh-ya-hoo)	קושיהו	Entrapped of Yahūah	H6984 - qūššāyâ	1 Chronicles 15
Remaliah	RamalYahū (ram-al-ya-hoo)	רמליהו	Yahūah Protects	H7425 - rḡmalyâû	2 Kings 15
Rehabiah	RachabYahū (ra-khab-ya-hoo)	רחביהו	Yahūah Enlarges	H7345 - rḡhabyâ	1 Chronicles 24
Shebaniah	ShabanYahū (sha-ban-ya-hoo)	שבניהו	Yahūah Prospers	H7645 - šḡbanyâ	1 Chronicles 15
Shelemiah	ShalamYahū (sha-lam-ya-hoo)	שלמיהו	Peace of Yahūah	H8018 - šḡlemyâ	1 Chronicles 26
Shemaiah	Sham'âYahū (sham-a-ya-hoo)	שמעיהו	Yahūah Hears	H8098 - šḡma'yâ	2 Chronicles 11
Shemariah	ShamarYahū (sha-mar-ya-hoo)	שמריהו	Yahūah Guards	H8114 - šḡmaryâ	1 Chronicles 12
Shephatiah	ShaphatYahū (sha-fat-ya-hoo)	שפטיהו	Yahūah Judges	H8203 - šḡḡatyâ	1 Chronicles 12
Seraiah	SharYahū (shar-ya-hoo)	שריהו	Yahūah Contends	H8304 - šḡrāyâ	Jeremiah 36
Tebaliah	TabalYahū (ta-bal-ya-hoo)	טבליהו	Yahūah Immerses	H2882 - ṯḡbalyâû	1 Chronicles 26
Zedekiah	TsadaqYahū (tsa-daq-ya-hoo)	צדקיהו	Yahūah is Righteous	H6667 - ṣḡdqyh	1 Kings 22
Zephaniah	TsaphanYahū (Tsa-fan-ya-hoo)	צפניהו	Yahūah Stores up	H6846 - ṣḡḡpanyâ	2 Kings 25

Tobijah	TūbYahū (toob-ya-hoo)	טוביהו	Yahūah is Good	H2900 - tōbîyâ	2 Chronicles 17
Jeberechiah	YabarakYahū (ya-ba-rak-ya-hoo)	יברכיהו	Favored of Yahūah	H3000 - yēberekîyâû	Isaiah 8
Jehdeiah	YacẖadYahū (ya-kḥad-ya-hoo)	יחדיהו	Union of Yahūah	H3165 - yehdēyâû	1 Chronicles 24
Hezekiah	YacẖazaqYahū (ya-kḥaz-aq-ya-hoo)	יחזקיהו	Yahūah Strengthens	H2396 - ḥizqîyâ	2 Kings 20
Igdaliah	YagadalYahū (ya-gad-al-ya-hoo)	יגדליהו	Magnified of Yahūah	H3012 - yiḡdalyâû	Jeremiah 35
Jehu	Yahūā (ya-hoo-a)	יהוא	He is Yahūah	H3058 - yêû'	1 Kings 16
Jehoahaz	Yahū'ācẖaz (ya-hoo-akhaz)	יהואחז	Yahūah Seized	H3059 - yēhō'āḥāz	2 Kings 10
Jehoadah	Yahū'ādah (ya-hoo-a-dah)	יהועדה	Yahūah Passes over	H3085 - yēhō'adâ	1 Chronicles 8
Jehoaddan	Yahū'ādan (ya-hoo-a-dan)	יהועדן	Yahūah Delights	H3086 - yēhō'ādîn	2 Chronicles 25
Jehoash	Yahū'āsh (ya-hoo-ash)	יהואש	Fire of Yahūah	H3060 - yēhō'āš	2 Kings 11
Jehohanan	Yahūcẖanan (Ya-hoo-kha-nan)	יהוחנן	Yahūah shows Favor	H3076 - yēhōḥānān	1 Chronicles 26
Judah	Yahūdah (ya-hoo-dah)	יהודה	Praised of Yahūah	H3063 - yēhûdâ	Genesis 29
Jehudi	Yahūdîy (ya-hoo-dee)	יהודי	Celebrated of Yahūah	H3065 - yēhûdî	Jeremiah 36
Judith	Yahūdîyth (ya-hoo-deeṯh)	יהודית	Praised of Yahūah	H3067 - yēhûdît	Genesis 26
Jehukal	Yahūkāl (ya-hoo-kal)	יהוכל	Yahūah is Able	H3081 - yēhûkal	Jeremiah 37
Jehonadab	Yahūnadab (ya-hoo-na-dab)	יהונדב	Yahūah is Willing	H3082 - yēhônādāb	Jeremiah 35

Jonathan	Yahūnaṭhan (ya-hoo-na-ṭhan)	יהונתן	Yahūah has Given	H3129 - yōnāṭān	Judges 18
Jehoram	Yahūram (ya-hoo-ram)	יהורם	Yahūah has Raised	H3088 - yᵉhōrām	2 Chronicles 21
Joseph	Yahūsaph (Ya-hoo-saph)	יהוסף	Yahūah Increases	H3084 - yᵉhōsēḇ	Psalm 81
Joshua	Yahūshâ (ya-hoo-sha)	יהושע	Yahūah is Salvation/delivers	H3091 - yᵉhōšūa	Zechariah 6
יהושבע					
Jehoshabeath	Yahūshab'âṭh (ya-hoo-sha-baṭ)	ת	Oath of Yahūah	H3090 - yᵉhōshab'at	2 Chronicles 22
Jehoshaphat	Yahūshaphat (ya-hoo-sha-phaṭ)	יהושפט	Yahūah Judges	H3092 - yᵉhōšāpāt	1 Kings 4
Jehoiada	Yahūyadâ (ya-hoo-ya-da)	יהוידע	Yahūah has Known	H3077 - yᵉhōyādâ	2 Samuel 8
Josedech	Yahūtsadaq (Ya-hoo-tsa-daq)	יהוצדק	Yahūah is Righteous	H3087 - yᵉhōsādāq	Zechariah 6
Jehoiachin	YahūYakýn (ya-hoo-ya-keen)	יהויכין	Yahūah will Establish	H3078 - yᵉhōyākín	2 Chronicles 36
Jehoiakim	YahūYaqým (ya-hoo-ya-keem)	יהויקים	Yahūah will Rise	H3079 - yᵉhōyāqím	1 Chronicles 3
Jehoiarib	YahūYarýb (ya-hoo-ya-reeb)	יהויריב	Yahūah Contends	H3080 - yᵉhōyārīb	1 Chronicles 9
Jehozabad	Yahūzabad (ya-hoo-za-bad)	יהוזבד	Yahūah has Endowed	H3075 - yᵉhōzābād	1 Chronicles 26
Jecholiah	YakalYahū (ya-kal-ya-hoo)	יכליהו	Yahūah will Enable	H3203 - yᵉkālŷâ	2 Kings 15
Jeconiah	YakanYahū (ya-kan-ya-hoo)	יכניהו	Yahūah will Establish	H3204 - yᵉkānyâ	Jeremiah 24
Jeremiah	YaramYahū (Ya-ram-ya-hoo)	ירמיהו	Whom Yahūah has Appointed	H3414 - yirmᵉyâ	Jeremiah 1

Jeriah	YarYahū (yar-ya-hoo)	יריהו	Taught of Yahūah	H3404 - yərîyâ	1 Chronicles 23
Ismachiah	YasamakYahū (ya-sa-mak-ya-hoo)	יסמכיהו	Yahūah will Sustain	H3253 - yismakyâû	2 Chronicles 31
Ishmaiah	YashamâYahū (ya-sha-ma-ya-hoo)	ישמעיהו	Yahūah will Hear	H3460 - yišma' yâ	1 Chronicles 27
Isaiah	YashâYahū (Ya-sha-ya-hoo)	ישעיהו	Yahūah is Salvation/Delivers	H3470 - yēša' yâ	Isaiah 1
Josiah	Y'āshYahū (y-ash-ya-hoo)	יאשיהו	Yahūah Heals	H2977 - yō'shîyâ	1 Chronicles 3
Jezaniah	YazanYahū (ya-zan-ya-hoo)	יזניהו	Yahūah has Listened	H3153 - yēzanyâ	Jeremiah 40
Jaazaniah	Y'āzanYahū (y-a-zan-ya-hoo)	יאזניהו	Yahūah Hears	H2970 - ya'āzanyâ	2 Kings 25
Jaaziah	Y'āzYahū (y-az-ya-hoo)	יעזיהו	Yahūah Makes Bold	H3269 - ya'āzîyâû	1 Chronicles 24
Zebadjah	ZabadYahū (Za-bad-ya-hoo)	זבדיהו	Yahūah has Given	H2069 - zēbadyâ	1 Chronicles 26
Zachariah	ZakarYahū (Za-kar-ya-hoo)	זכריהו	Yahūah Remembers	H2148 - zēkaryâ	2 Kings 15

Scroll to Next page for another verse break down of the VAV conjunction.

See how the interlinear in the bottom right corner uses “and” when a Vav conjunction is used? (see yellow highlights) This is a proper example of when “and” should be used for a vav, not “but”.

< **Genesis 17:5** >
(WLC • KJV)

Full Chapter Bible

5 Neither shall thy name any more ~~be called~~ Abram, ~~and~~ ~~but~~

וְלֹא / וְיִקְרָא שְׁמִי / עוֹד יִקְרָא אַבְרָם וְהָיָה / וְיִקְרָא

vəlo' yiqqārē' šimkā 'ôd yiqqārē' 'abram v'hāyā

H3808 H7121 H8034 H5750 H7121 H87 H1961

and

לֹא קָרָא שֵׁם עוֹד קָרָא אַבְרָם הָיָה

lō' qārā' šēm 'ôd qārā' 'abram hāyā

H C / Tn H VNi3ms H Ncmisc / Sp2ms H D H VNi3ms H Np H C / Vqq3ms

thy name	shall be	Abraham;	for	a father	of many	nations
שְׁמִי / וְ	וְהָיָה / וְ	אַבְרָהָם	כִּי	אֲבִי	הַמֶּן	גוֹיִם
šimkā	v'hāyā	'abrahām	kī	'ab	hāmōn	gōyim
H8034	H1961	H85	H3588	H1	H1995	H1471
שֵׁם	הָיָה	אַבְרָהָם	כִּי	אֲבִי	הַמֶּן	גוֹי
šēm	hāyā	'abrahām	kī	'ab	hāmōn	gōy
H Ncmisc / Sp2ms	H C / Vqq3ms	H Np	H C	H Ncmisc	H Ncmisc	H Ncmipa

have I made thee.

נָתַתִּי / וְ
nəṭatīkā
H5414
נָתַן
nāṭan

17:5	וְלֹא	- יִקְרָא	עוֹד	שְׁמִי - אֵת	אַבְרָם	וְהָיָה	שְׁמִי
	u·la	- iqra	oud	ath - shm·k	abrm	u·eie	shm·k
	and not	he-shall-be-called	further	» name-of·you	Abram	and he-becomes	name-of·you
	אַבְרָהָם	כִּי	אֲבִי	הַמֶּן	גוֹיִם	נָתַתִּיךָ	:
	abrem	ki	ab	- emun	guim	nththi·k	:
	Abraham	that	father-of	throng-of	nations	I-give·you	

Interlinear:
Scripture4all.org