

Assembly of Eloah

This is eternal life: that they may know you, the only true God, and the one you have sent -- Jesus Christ. Jn. 17:3

Abracadabra

Sacred Names

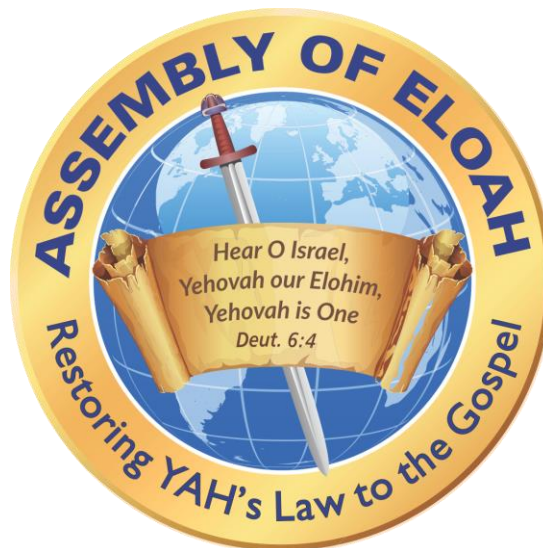
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Edition 1

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Names are often used as words of power. In theology, the general use is for purposes of invocation. They are used to give the person doing a mantra control over the deity summoned and to force the one or ones called to grant their demands.

This use is generally associated with the occult, the numbers and symbols of Kabbalah, and the various forms of mysticism, including primitive witchcraft and shamanism. Its present use remains akin to its use in the early Mystery Religions and Secret Societies.



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Introduction

Most English translations of Scripture have been corrupted by replacing the Name of God from Y^ehovah or Yahwey, pronounced differently from the Hebrew consonants YHVH, with the word adonai. This word is incorrectly transliterated as LORD. Every place you see the word as LORD understand it is Y^ehovah (SHD 3068). Y^ehovih (SHD 3069) is changed to elohim. (see the papers [The Third Commandment](#) and [The Name of God](#)).

This refusal to pronounce the name of Y^ehovah was commenced when the Jews returned from the Babylonian captivity and has caused the greatest damage to translations and confusion in the Plan of God. It caused the murder of Messiah.

Abracadabra

When we hear the word *Abracadabra*, what do we conjure up? This is a name used by magicians and illusionists to make objects or animals and people: appear, disappear or change shape and colour. "Presto Changeo" sleight of hand.

It is, however, a word of Kabbalistic (Cabbalistic) significance that was, and still may be, used for incantations. It was declared that when written as below, folded so as to conceal the writing, sewn with white thread and worn around the neck, your ailments would subside.

Sometimes you were required to remove letters and this would further cause the illness to diminish.

ABRACADABRA

ABRACADABR

ABRACADAB

ABRACADA

ABRACAD

ABRACA

ABRAC

ABRA

ABR

AB

A

ABRA has a supposed significance as it is composed of the first letters of the Hebrew words for: Father = Abba, and Spirit = Rauch Acadosh. However, J E Cirlot in *A Dictionary of Symbols*, Dorset, page 2, considers the whole word a Hebrew phrase.

Abracadabra: This word was in frequent use during the Middle Ages as a magic formula. It is derived from the Hebrew phrase abreq ad habra, meaning "hurl your thunderbolt even unto death".

The earliest written record available of the word is in a second century poem *Praecepta de Medicina* by Serenus Sammonicus, a celebrated Gnostic physician. He gave instructions for using the letters of this magical triangle which he used for curing agues and fevers. It

was to be written on paper, folded into the shape of a cross, worn for nine days suspended from the neck and, before sunrise, cast behind the patient into a stream running eastward.

It was also a most popular charm in the Middle Ages. During the Great Plague of 1665, great numbers of these amulets were worn as supposed safeguards against infection. It is one of the most famous of all talismans, and was used as a magical formula by the Gnostics in Rome for invoking the aid of beneficent spirits against disease, misfortune and death.

Further Kabbalistic research will show the number values and symbolic resonance of this power word.

These sacred invocations are part of a mystical discipline that used the repetition of the name of a deity, or a combination of letters and names, to help in meditation. An unveiling of a divine 'Name'.

Wills's Lucky Charms #13: THE ABRACADABRA



Above is one of 50 trading cards depicting amulets and talismans which were published in England during the 1920s by W D & H O Wills, makers of Wills's cigarettes.

YHVH *yod hey vav hey*

The greatest word of power, the most elusive and powerful Divine name, is the "personal" name of God, the Tetragrammaton – YHVH – with which God created everything. According to legend, because of its awesome power, the pronunciation of the name was rarely spoken, and then only on the holiest of days and holiest of places; eventually the pronunciation was lost. (Richard Cavendish *The Black Arts*, Putman Publishing, 1967).

Before the third century BCE, the use of the name of God was prohibited and the concept is mentioned by the Essene about 100 BCE in The Community Rule.

"If any man has uttered the [Most] Venerable Name VII even though frivolously, or as a result of shock or for any other reason whatsoever, while reading the Book or blessing, he shall be dismissed and shall return to the council of the community no more" (Vermes *Dead Sea Scrolls in English*, 4th edition, p. 79).

"The cruel death which R H Teradion suffered in the Hadrian persecution was accounted as punishment for pronouncing the name. ('Ab zara, 18a) This was to guard against an irreverent use of the sacred name. The laity ceased to pronounce it. Only the priests at the benediction, and after the death of Simon the Just, only the high priest, and he with bated breath, so as to render it inaudible even to his colleagues, pronounced the 'unutterable' name. The correct pronunciation of the name was delivered only to the pious and humble (Kid. 71a). According to Philo (Vita Mos. iii 14) it was breathed by holy lips into holy ears in the holy place. Josephus also makes this a concern." (Ant. II xii 4).

(*Encyclopaedia of Religion and Ethics*, art. Names of God, Jewish, Vol. 6, p. 296, J Hastings et al).

This name of God, because by speaking it the universe was created, is considered to:

"reflect the hidden meaning of totality of existence; [it is] the Name through which everything else acquires its meaning" (G Schloem *Major Trends in Jewish Mysticism*, p. 133, Schocken Publishing, 1941).

This name is considered by Crowley to be the ultimate goal of the magician for, by knowing its pronunciation, it can be used to create in the same way as God, or to destroy:

"Such a Word should in fact be so potent that man cannot hear it and live. Such a word was indeed the lost Tetragrammaton. It is said that at the utterance of the name the Universe crashes into dissolution. Let the Magician earnestly seek this Lost Word." (A Crowley *Magick in Theory and Practice*, pp. 70-71, Dover Publications, 1976).

Not only do the magicians revere the four-lettered name, but the word Tetragrammaton itself has been adopted and used in magical ceremonies. The Tetragrammaton is more often used in the conjurations of Practical Magic. In Ceremonial Magic it has a variety of uses. While it is sometimes used in rituals as a name of power, its use is usually restricted to another form of categorization.

Any magical theory or practice which can be divided into four parts is usually assigned one of the letters in the Tetragrammaton. Its most important correspondence is with the four elements – fire (Y), water (H), air (V), and earth (H) (Israel Regardie *The Golden Dawn*, Llewellyn Publications, 1986).

There is a concept that God used His name to create the universe and everything in it, including the ten Sefirot, meaning Divine Emanations. There are ten Divine Names that are associated with them. This, in turn, originates from the Sefer Yetzirah, in which it is written that God, taking three letters of His name, sealed the six dimensions which are associated with the fifth to last Sefirot. (D R Blumenthal *Understanding Jewish Mysticism*, Vol. I and II, KTAV, 1978)

The magical theory that names can be used as words of power, whether to control the universe outside of the magician or to achieve union with "God" or the "Absolute" or whatever name is preferred, the concept is of God using His name to create everything.

The Abraxas

Abraxas stones were commonly worn and highly esteemed in the Roman Empire about the time when Christianity was becoming established there.

Much importance was also attached to the word Abraxas, in the Greek notation making up the number 365, signifying 365 heavens, occupied by the 365 gods who, according to the Gnostic religion, formed the earth and ruled its destiny.

This assigning of days is carried into the modern era by the dulia worship of the saints of Catholicism.

"Commenting on the elimination of some feasts, *L'Osservatore Della Dominica*, the Vatican weekly said: "Generally, the removal of a name from the calendar does not mean passing judgment on the non-existence (of a saint) or lack of holiness. Many (saints) have been removed (from the calendar) because all that remains certain about them is their name, and this would say too little to the

faithful in comparison with many others" (The 1975 *Catholic Almanac*, p. 285).

The litanies are still in force, and deceased saints are invoked to pray for the supplicant.

The Abraxas, the curious device Jeo, or Jehovah of the Gnostics, has a fowl's head, signifying watchfulness and foresight; the shield, wisdom; whip, authority; and two serpents, mystery, eternity, vitality.

These rings were worn as talismans for protection against physical ills.

The talisman is a gold signet ring with an engraved greenish-grey stone in a simple, heavy bezel. The carving represents Abraxas, a monster with the head of a rooster, the body of a man holding a shield and a whip, and two upturned snakes for legs and feet.

Surrounding the Abraxas is an inscription in Greek, the letters reversed so that the ring may be used as a signet.



Regarding the name Jeo carved on the stone, which the cigarette card's author

refers to as Jehovah, Matthew Rabuzzi writes:

"A seal of a rooster-headed serpent-legged shield-bearing god clearly labelled YAHWEH can be found illustrated in Anne Baring & Jules Cashford's *The Myth of the Goddess: Evolution of an Image.*"

The fact that the name Abraxas works out to the auspicious number 365 does not satisfactorily explain why the creature has the head of a rooster, the body of a man, and snakes for legs. I have seen other Abraxas figures in which the entity was riding in a chariot, which reinforces the symbolism of the 365-day year rolling forward on circular solar wheels. Like many Gnostic symbols, Abraxas enjoyed a brief moment of popularity during the late Roman era, but was never a strong factor in European or Middle Eastern folk magic.

This was brought out by Irenaeus, a disciple of Polycarp who was the disciple of John, who wrote in the second century concerning the Abraxas in *Against Heresies*:

5. He attaches no importance to [the question regarding] meats offered in sacrifice to idols, thinks them of no consequence, and makes use of them without any hesitation; he holds also the use of other things, and the practice of every kind of lust, a matter of perfect indifference. These men, moreover, practice magic; and use images, incantations, invocations, and every other kind of curious art.

Coining also certain names as if they were those of the angels, they proclaim some of these as belonging to the first, and others to the second heaven; and then they strive to set forth the names, principles, angels, and powers of the three hundred and sixty-five imagined heavens.

They also affirm that the barbarous name in which the Savior ascended and descended, is Caulacau.

6. He, then, who has learned [these things], and known all the angels and their causes, is rendered invisible and incomprehensible to the angels and all the powers, even as Caulacau also was. And as the son was unknown to all, so must they also be known by no one; but while they know all, and pass through all, they themselves remain invisible and unknown to all; for, Do thou, they say, know all, but let nobody know thee. For this reason, persons of such a persuasion are also ready to recant [their opinions], yea, rather, it is impossible that they should suffer on account of a mere name, since they are like to all. The multitude, however, cannot understand these matters, but only one out of a thousand, or two out of ten thousand. They declare that they are no longer Jews, and that they are not yet Christians; and that it is not at all fitting to speak openly of their mysteries, but right to keep them secret by preserving silence.

7. They make out the local position of the three hundred and sixty-five heavens in the same way as do mathematicians. For, accepting the theorems of these latter, they have transferred them to their own type of doctrine. They hold that their chief is Abraxas; and, on this account, that word contains in itself the numbers amounting to three hundred and sixty-five (*Irenaeus Against Heresies*, Ch. XXIV, vv. 5, 6 & 7, ANF, Vol. I, pp. 350).

Knowledge is gained precept upon precept, line upon line and this is shown in the repetition in the word Caulacau.

Isaiah 28:10-14 For it is precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little." 11) Nay, but by men of strange lips and with an alien tongue Y^ehovah (the LORD) will speak to this people, 12) to whom he has said, "This is rest; give rest to the wear; and this is repose"; yet they would not hear. 13) Therefore the word of Y^ehovah (the LORD) will be to them precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken. 14) Therefore

hear the word of Y^ehovah, you scoffers, who rule this people in Jerusalem! (Except where noted all Scriptures are from the Revised Standard Version, 1947)

"Precept" here is SHD #6673 tsav as an injunction meaning a commandment and, hence, a law or precept. The antinomians were striking at the law and calling it tribulation. "Line upon line" is SHD #6957 kav or kaw, hence, line upon line or kaw-la-kaw. It is a cord used for measuring and also a musical string and, hence, accord. It is from this sense a line. By the Law all was measured and judged this is the sense of the text in Isaiah, and thus ridiculed by the Naasseni and featured in the cosmology of the Nicolaitans.

The Gnostics and the Nicolaitans were the progenitors of the grace not law argument. The modern Trinitarians will keep all state law and church law, but will not keep the Law of God.

It should become clear that the Sacred Names concept as a salvation issue is derived from ancient theology and is heretical in a biblical context.

There is a clear distinction in terms of the Third Commandment regarding the taking of the name of God in vain and the simple identification of the deity. The pagan concept is that the correct knowledge and pronunciation of a deities or spirit beings' name by a man is essential to the operation of the god and is a basic magical control issue of the primitive and modern pagan mind.

This blasphemes the omnipotence of God the Father, in the exercise of His willing self-revelation.

In *Vine's Expository Dictionary of Biblical Words*, in the Old Testament words section on page 96, we find under God:

"In the ancient world, knowledge of a person's name was believed to give one power over that person. A knowledge of the character and attributes of pagan "gods" was thought to enable the worshippers to manipulate or influence the deities in a more effective way than they could have if the deities name remained unknown. To that extent, the vagueness of the term *el* frustrated persons who hoped to obtain some sort of power over the deity, since the name gave little or no indication of the god's character.

This was particularly true for El, the chief Canaanite god. They commonly associated deity with the manifestation and use of enormous power. This may be reflected in the curious phrase "the power [*el*] of my hand" (Gen. 31:29 KJV. RSV "it is in my power"; cf. Deut 28:32).

This concept is found today amongst Sacred Names groups like Yahweh's New Covenant Assembly. In their 1993 booklet *Our Saviour Spoke the Sacred Name*, on page 3 they write:

"The lawyers through their own rules were denying the Israelites the knowledge of Yahwey's Name by which they were to be called. To be called by Yahwey's Name put Israel under His protection, care and blessings."

John 14:14 if you ask anything in my name, I will do it.

This is a very strong statement. However, it is contingent as we must know for we cannot ask for things that

are against the will of God, even if using His name.

John 9:31 We know that God does not listen to sinners, but if any one is a worshipper of God and does his will, God listens to him.

On this point we read:

Matthew 7:22 On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?'

These people called him Lord and knew his name, Yahoshua, meaning Yah saves. They even prophesied and cast out demons. His response to these mighty works that were done, apparently successfully, is:

Matthew 7:23 And then will I declare to them, 'I never knew you; depart from me, you evildoers.'

The individuals above were not saved by the mighty works done in his name. Salvation requires both knowledge and faith which requires actions. Your faith is your beliefs when acted upon and not your intent.

Acts 4:12 And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved.

John 17:3 And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent.

John 30:31 but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

From which follows obedience.

Mat 7:21 "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of

heaven, but he who does the will of my Father who is in heaven.

We need to understand and believe in the One Whom we worship and do as He says without a false confidence in our mighty works.

Yahweh's New Covenant Assembly continues:

"These lawyers disallowed anyone to invoke Yahwey's Name."

On page 6 we read:

"The Saviour emphasises that Yahwey's Name has special power to protect His people."

This view is incorrect. The reasons for blessings or curses are listed in Deuteronomy 28. They are based on diligent obedience to the Commandments and statutes,

Deut 28:15 "But if you will not obey the voice of Y^ehovah your God or be careful to do all his commandments and his statutes which I command you this day, then all these curses shall come upon you and overtake you.

and for walking in His ways.

Deut 28:9 Y^ehovah will establish you as a people holy to himself, as he has sworn to you, if you keep the commandments of the LORD your God, and walk in his ways.

Blessings or protection are not for invoking the name used both for the God of Israel and his God for our personal benefit. Health and wealth. There is a significant difference between YHVH and YHVH of Hosts (Isa 44:6-8; 51:15; 54:5; Jer 10:16; 32:35 et seq.).

Eloah or Y^ehovah of Hosts declared Himself through Messiah as 'eyeh 'asher 'eyeh or I will be what I will become (Ex

3:14; cf. fn. to The New Oxford Annotated Bible RSV and also to The Companion Bible).

This name formed the basis of Y^ehovah (YHVH) as an extended being and more than two beings in the Bible carried this name or were referred to by this name. This name also indicates that God is becoming something (cf. Eph 4:6).

The use of a name that describes attributes of individual character traits, authority, powers or activities is biblical. Biblical names are not used as is a western name which is more of a call sign. Additional names or numbers are added to our common family names to avoid any confusion in identification.

Word Idolatry

The study called semantics has provided new insights about language and is concerned with the meaning in language.

It deals with the use of words and the generally understood meanings that were subject to change and the symbols these words often conveyed.

Today, we have the formerly isolated French-speaking population of Quebec, Canada using an older version of the language. The European French-speaking people have to pay very close attention to understand the pronunciation and word use. We have similar difficulties arising from accents and words that are used locally and that often provide a different connotation to the thoughts expressed. Even with American and English television going throughout the

world, a Scot from Glasgow speaking to a rural Texan will be challenged.

Gen 11:6-7 And Y^ehovah said, "Behold, they are one people, and they have all one language; and this is only the beginning of what they will do; and nothing that they propose to do will now be impossible for them. 7) Come, let us go down, and there confuse their language, that they may not understand one another's speech."

Even today, when speaking only one language we manage to become confused! The effects of this division are still with us and develop very quickly. Hundreds of years ago the challenges of isolated communities that developed their own dialects and languages required them to learn many languages and a regional language. China has a pictographic script that is understood by most of the population. The spoken words that are used are often not understood outside of the local region.

Modern Hebrew-speaking Ashkenazic and Sephardic Jews use different words and pronunciation. Either group speaking to Jews in Palestine 2,000 years ago would have problems being understood. At Babel, the speech was confounded and, so, not understood even though they spoke one language.

The term Yahoo is familiar to most, as a cry of exhortation used by buckaroos when training horses, and as a derogatory designation by city folk when commenting upon those rowdy rednecks, i.e. "That bunch of Yahoos". It will also now be found as the name of a search engine used by those searching the worldwide web. This word Ya-hoo! was

also used as a battle cry and exhortation in the ancient world, and perhaps has been brought to the modern Americas through our Parthian/Sythian horse-loving ancestors.

Abraham's legacy (see www.abrahams-legacy.ca) is more extensive than is generally understood because of the promises God made to his physical and his spiritual descendants.

There was a temple named the Temple of Yaho described in the Aramaic letters speaking of the Temple at Elephantine (see Pritchard *The Ancient Near East: An Anthology of Texts and Pictures*, Princeton, 1958, Vol. I, pp. 278-280). God is being referred to as Yaho from at least before 407 BCE. The Temple at Elephantine and the Temple at Jerusalem were referred to as the Temple of Yaho.

This Temple at Elephantine was destroyed in 410 BCE by other priests of the god Khnub in Egypt (ibid., pp. 278-279). The reconstruction of the Temple referred to in Ezra-Nehemiah was contributed to by the Hebrews at the Temple of Elephantine, circa 419-400 BCE.

They, and the Aramaic speakers there, made a contribution for the God Yaho. There was an estimated equivalent of 123 contributions of 2 shekels each (ibid.), and some were even made on behalf of Ishumbethel and Anathbethel. These are assumed deities but may refer to functions of the House of El (Bethel), i.e. the personified pillars or such like. We have no absolute knowledge of the significance. We do know that the name

Yaho was used at the beginning of the fourth century BCE after the return of the exiles and at the construction of the Temple at Jerusalem.

The term HaShem, meaning The Name, came also from this point in time. The Stone Edition of the Chumash, preface/xiv states:

We use "Hashem" or "The Name" as the translation of the Tetragrammaton, the sacred Hebrew Four-letter Name of God. In the commentary we frequently refer to it as "The Four-letter Name." (xxvi) ... This Name is never pronounced as it is spelled. During prayer, or when it is recited, or when a Torah verse is read, the Four-letter Name should be pronounced as if it were spelled Adonai, the Name that identifies God as Master of all. At other times, it should be pronounced Hashem, literally "The Name".

In the H Danby translation of the Mishnah (second century BCE to the second century CE), we have it declared that:

on Atonement this Name was pronounced by the High Priest as it was written and not using a pseudonym. Yoma 3:8, 6:2; Tamid 7:2.

Various pronunciations amongst Sacred Names Assemblies are as follows:

The Most High and Messiah

YaHVah YaHVahHoshea

Yahu'wey Yahushu'a

Yahaweway Yahshua

Yhwh Yeshua

and primarily:

Yahhovah Yahoshua

The Jehovah's Witness' 1984 booklet *The Divine Name that will endure Forever*, writes on page 7 that "The truth is, nobody knows for sure how the name of God was originally pronounced."

This is a forthright statement from a group that pronounces The Name as Jehovah, which would have not been understood by the ancient Hebrew speakers with the recent addition of the westernised 'J' pronunciation. They also agree, on page 11, that it would not be wrong to use a form like Yahweh.

The pronunciation Jesus developed from the Greek Iesous (SGD #2424) pronounced, ee-ay-sooce. It was used in the Septuagint (LXX) translation by seventy[two] Hebrew-speaking scholars for the Hellenistic Jews throughout the Near East.

The idea develops from Acts.

Acts 4:12 And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."

The Hebrew name by which Messiah was known describes his role and the successful completion of his task. The idea can become that we must know and, with correct intonation, properly pronounce this saving name. This idea makes a mockery of the Almighty God communicating to us in any language but Hebrew and also prohibits prophecy.

Isa 28:11 Nay, but by men of strange lips and with an alien tongue Y^ehovah will speak to this people,

When speaking to the disobedient Hebrew-speaking Israelites, God says that He will speak to them in an alien tongue.

This sets the prophetic stage for the Greek-speaking world and the Hellenistic

Jews. As stated, all the prophets bear witness that our reconciliation comes from the effect of our faith.

Acts 10:43 To him all the prophets bear witness that every one who believes in him receives forgiveness of sins through his name.

If our calling and baptism are only valid if the name used is the Hebrew, then we must wonder if our God is Almighty. Most Hebrew-speakers of the last 39 Jubilees have not responded if this is true.

Many of the Israelites who now speak an alien language, even Greek, have received a New Covenant relationship with the One True God. The door was opened to the Gentiles who also must understand who is The Most High God and who is His Messiah.

John 17:3 And this is eternal life, that they know thee the only true God, and Jesus Christ whom thou hast sent.

We read:

Prov 22:1 A good name is to be chosen rather than great riches, and favor is better than silver or gold.

Prov 22:1 A good name is more to be desired than great wealth, and to be respected is better than silver and gold. (*Bible in Basic English*)

We should see how the Hebrew thinking regarding the word name is used. Ron or John are not better names than other names. It's people's estimation of us through our conduct that gives us good or bad names, meaning a confidence or trustworthiness.

Ps 20:7 Some put their faith in carriages and some in horses; but we will be strong in the name of the Lord our God. (*Bible in Basic English*)

We may be strong with confidence in the trustworthiness of our God. This is not related to an unknown Hebrew pronunciation. All can have a temporary artificial confidence in horses and chariots, or missiles and tanks.

It is also from the pagan idea that the name of local deities had to be protected so that its correct pronunciation by magicians would not enable the capture of the cities or temples of the deity. In this case, it was Jerusalem or the Temple at Elephantine.

It was a practice used by the Egyptians, the Babylonians and the Romans. This idea also is found in modern occult groups and amongst tribes of the Americas that hold to the totemic and shamanic belief systems.

The theory of the "sacred name" is in reality the fundamental basis of more than half of the religious ideas of ancient Egypt.

"Declamation or melopoepia - the chanted voice of the oldest languages - is regarded as reproducing the harmonious sound, i.e. the material vibration, which is one of the signs of vital substance."

"This chanted voice (khrou; cf. G. Maspero, *Bibl. egyptol.* i [1893] 101) engenders magical forces" (hikau). (*ERE*, art. Names, Egyptian, pp. 151-153).

All the texts, rituals, and magic of Egypt rest essentially on the fact that the name, thus understood, constitutes a material soul, and is the most secret part of the whole living being since it is his very reason for living. The name is therefore the ego. It exists by itself. It is the most subtle of the various souls of the individual.

...“The Egyptian name is so definitely a soul - a living being existing by itself - that the most important and oldest liturgical texts make it the essential element in their magical operations. ... Cursing or execration by the name of an individual lets loose upon him to injure him all the forces which the formula has 'bound to' the name. ... At the time of the most ancient monuments, in order to confer on her living subjects and on her dead most of the protections which the totem and its name give to primitive races, Egypt had an amazingly perfect system of affiliation to the cult of a certain protector-god, initiation into the mysteries of the god. The title amkhu assumed by the initiates is followed by the name of the god, to whom the man henceforth owes special allegiance, and from whom he will receive protection in this life and the life to come ... the divine name, being united but not confused with that of the man, marks reciprocal obligations and duties, to which time by degrees gives a moral character” (Encyclopaedia of Religion & Ethics (ERE), art. Body, Egyptian, p. 153).

This acquisition and use of names for occult purposes is found in virtually all ancient and many modern societies, like Wicca or Witchcraft. The use of Sacred Names is current and is also used by several Covenant keeping bodies.

James Frazer, in *The Golden Bough*, Volume 2, chapter Taboo and the Perils of the Soul, on pages 387-391, says:

...“just as the furtive savage conceals his real name because he fears that sorcerers might make an evil use of it, so he fancies that his gods must likewise keep their true names secret, lest other gods or even men should learn the mystic sounds and thus be able to conjure with them. Nowhere was this crude conception of the secrecy and magical virtue of the divine name more firmly held or more fully developed than in ancient Egypt, where the superstitions of a dateless past were embalmed in the hearts of the people hardly less effectually than the bodies of cats and

crocodiles and the rest of the divine menagerie in their rock-cut tombs.

The conception is well illustrated by a story which tells how the subtle Isis wormed his secret name from Ra, the great Egyptian god of the sun. Isis, so runs the tale, was a woman mighty in words, and she was weary of the world of men, and yearned after the world of the gods. And she meditated in her heart, saying, "Cannot I by virtue of the great name of Ra make myself a goddess and reign like him in heaven and earth?"

Ra was

For Ra had many names, but the great name which gave him all power over gods and men were known to none but himself. Now the god was by this time grown old; he slobbered at the mouth and his spittle fell upon the ground. So Isis gathered up the spittle and the earth with it, and kneaded thereof a serpent and laid it in the path where the great god passed every day to his double kingdom after his heart's desire. And when he came forth according to his wont, attended by all his company of gods, the sacred serpent stung him, and the god opened his mouth and cried, and his cry went up to heaven. And the company of gods cried, "What aileth thee?" and the gods shouted, "Lo and behold!" But he could not answer; his jaws rattled, his limbs shook, the poison ran through his flesh as the Nile floweth over the land. When the great god had stilled his heart, he cried to his followers, "Come to me, O my children, offspring of my body. I am a prince, the son of a prince, the divine seed of a god. My father devised my name; my father and my mother gave me my name, and it remained hidden in my body since my birth, that no magician might have magic power of me. I went out to behold that which I have made, I walked in the two lands which I have created, and lo! something stung me. What it was, I know not.

Was it fire? was it water? My heart is on fire, my flesh trembleth, all my limbs do quake. Bring me the children of the gods with

healing words and understanding lips, whose power reacheth to heaven." Then came to him the children of the gods, and they were very sorrowful. And Isis came with her craft, whose mouth is full of the breath of life, whose spells chase pain away, whose word maketh the dead to live. She said, "what is it, divine Father? what is it?" The holy god opened his mouth, he spake and said, "I went upon my way, I walked after my heart's desire in the two regions which I have made to behold that which I have created, and lo! a serpent that I saw not stung me.

Is it fire? is it water? I am colder than water, I am hotter than fire, all my limbs sweat, I tremble, mine eye is not steadfast, I behold not the sky, the moisture bedeweth my face as in summertime." Then spake Isis, "Tell me thy name, divine Father, for the man shall live who is called by his name." Then answered Ra, "I created the heavens and the earth, I ordered the mountains, I made the great and wide sea, I stretched out the two horizons like a curtain. I am he who openeth his eyes and it is light, and who shuteth them and it is dark.

At his command the Nile riseth, but the gods know not his name. I am Khepera in the morning, I am Ra at noon, I am Tum at eve." But the poison was not taken away from him; it pierced deeper, and the great god could no longer walk. Then said Isis to him, "That was not thy name that thou speakest unto me. Oh tell it me, that the poison may depart; for he shall live whose name is named." Now the poison burned like fire, it was hotter than the flame of fire. The god said, "I consent that Isis shall search into me, and that my name shall pass from my breast into hers." Then the god hid himself from the gods, and his place in the ship of eternity was empty. Thus was the name of the great god taken from him, and Isis, the witch, spake, "Flow away poison, depart from Ra. It is I, even I who overcome the poison and cast it to the earth; for the name of the great god hath been taken away from him. Let Ra live and let the poison die." Thus spake great Isis, the queen of the gods, she who knows Ra and his true name."

Thus we see that the real name of the god, with which his power was inextricably bound up, was supposed to be lodged, in an almost physical sense, somewhere in his breast, from which word it could be extracted by a sort of surgical operation and transferred with all its supernatural powers to the breast of another.

In Egypt attempts like that of Isis to appropriate the power of a high god by possessing herself of his name were not mere legends told of the mythical beings of a remote past; every Egyptian magician aspired to wield like powers by similar means. For it was believed that he who possessed the true name possessed the very being of god or man, and could force even a deity to obey him as a slave obeys his master.

Thus the art of the magician consisted in obtaining from the gods a revelation of their sacred names, and he left no stone unturned to accomplish his end. When once a god in a moment of weakness or forgetfulness had imparted to the wizard the wondrous lore, the deity had no choice but to submit humbly to the man or pay the penalty of his contumacy.

In one papyrus we find the god Typhon thus adjured: "I invoke thee by thy true names, in virtue of which thou canst not refuse to hear"; and in another the magician threatens Osiris that if the god does not do his bidding he will name him aloud in the port of Busiris. So in the Lucan the Thessalian witch whom Sextus Pompeius consulted before the battle of Pharsalia threatens to call up the Furies by their real names if they will not do her bidding. In modern Egypt the magician still works his old enchantments by the same ancient means; only the name of the god by which he conjures is different. The man who knows "the most great name" of God can, we are told, by the mere utterance of it kill the living, raise the dead, transport himself instantly wherever he pleases, and perform any other miracle. Similarly among the Arabs of North Africa at the present day "the power of the name is such that when one knows the proper names the jinn can scarcely help

answering the call and obeying; they are the servants of the magical names;. So to the Chinese of ancient times were dominated by the notion that beings are intimately associated with their names, so that a man's knowledge of the name of a spectre might enable him to exert power over the latter and bend it to his will.

The belief in the magic virtue of divine names was shared by the Romans. When they sat down before a city, the priests addressed the guardian deity of the place in a set form of prayer or incantation, inviting him to abandon the beleaguered city and come over to the Romans, who would treat him as well as or better than he had ever been treated in his old home. Hence the name of the guardian deity of Rome was kept a profound secret, lest the enemies of the republic might lure him away, even as the Romans themselves had induced many gods to desert, like rats, the falling fortunes of cities that had sheltered them in happier days. Nay, the real name, not merely of its guardian deity, but of the city itself, was wrapt in mystery and might never be uttered, not even in the sacred rites.

A certain Valerius Soranus, who dared to divulge the priceless secret, was put to death or came to a bad end. In like manner, it seems, the ancient Assyrians were forbidden to mention the mystic names of their cities; and down to modern times the Cheremiss of the Caucasus keep the names of their communal villages secret from motives of superstition" (Frazer, *ibid.*, pp. 387-391).

The "ineffable name" doctrine begins to appear in the works of Justin Martyr, a Samaritan convert to Christianity who wrote in the mid-second century CE. Justin made a special point about his many discussions with the Jews, discussions which greatly influenced his own thinking in regard to the sacred name Yahweh. He tells us plainly:

"And all the Jews even now teach that the nameless deity spoke to Moses" (I Apol., 63).

The word ineffable means "incapable of being expressed or described in words; inexpressible: ineffable joy or, not to be spoken because of its sacredness; unutterable: the ineffable name of the deity." Random House Unabridged.

Justin then voices these opinions:

"For no one can utter the name of the ineffable deity; and if any one dare to say that there is a name, he raves with a hopeless madness (I Apol., 61).

But to the father of all, who is unbegotten, there is no name given. For by whatever name he be called, he has as his elder the person who gives him the name. But these words, Father, and Deity, and Creator, and Lord, and Master, are not names but appellations derived from good deeds and functions" (II Apol., 6).

Justin then, on various occasions, speaks of the "ineffable" and "unutterable" Deity and Father.

"Now we know that this half truth has been well established by Justin's time. It is true that any name made up by man for The Father would be wrong. It is also true that words like father, deity, creator, etc. are not personal names. Yet Justin has been taken in by a Jewish teaching that the Father does not possess an eternal name that He gave to Himself. But the Sacred Name Y^ehovah was revealed to man by Y^ehovah Himself and is not a man-given name" (see II Apol., 10, 13; Trypho, 126, 127).

The Jews spoke the names Y^ehovah (SHD #3068) as "Adonai," and Y^ehovih (SHD 3069) as "Elohim." They elevated one above the other in accordance with Psalm 45:6-7. One was Lord, the other was The True God. The True Elohim or haElohim was Eloah.

Is this style of word use part of a plan to cause unsuspecting people to misuse the name of God and come under penalty? A new style of Balaam?

Scripture is a collection of words that preserves the foundation of our faith. We heard or read words when we realized we were missing the mark and needed to change. Scripture does not explicitly mention the origin of language. It is evident that God is responsible for the beginning of human speech and written language. Certainly, there is nothing inherently wrong with words except where we misuse them.

The correct form for YHVH is Y^ehovah or Y^ehovih, dependent upon the suffix used in reference to the entity. It is pronounced in modern English as Y^ehovah or Y^ehovih and by many as Yahwey. Anciently none of these pronunciations would have been understood.

Care must be taken to identify the Y^ehovah that is the object of worship. Unless the entity is identified and understood as the Supreme God, Y^ehovah of Hosts, Who is Eloah, then the Monotheism of God is compromised and Binitarianism is again introduced. The name "Jehovah" or "Y^ehovah" is combined with ten other titles.

They are in the order they appear in the Hebrew texts as:

Y^ehovah-Yireh – Y^ehovah will see or provide (Gen 22:14).

Y^ehovah-Ropheka – Y^ehovah that heals you (Ex 15:26).

Y^ehovah-Nissi – Y^ehovah my banner (Ex 17:15).

Y^ehovah-Mekaddishkem – Y^ehovah that does sanctify you (Ex 31:13; Lev. 20:8; 21:8; 22:32; Ezek 20:12).

Y^ehovah-Shalom – Y^ehovah [sends] peace (Judges 6:24).

Y^ehovah-Zeba'oth – Y^ehovah of Hosts (1Sam 1:3 and frequently).

Y^ehovah-Zidkenu – Y^ehovah our righteousness (Jer 23:6; 33:16).

Y^ehovah-Shammah – Y^ehovah is there (Ezek 48:35).

Y^ehovah-'Elyon – Y^ehovah Most High (Ps 7:17; 47:2; 97:9).

Y^ehovah-Ro'i – Y^ehovah my Shepherd (Ps 23:1).

Psalms 23 uses seven of the attributes conferred by the names of God:

Verse 1 conveys concept 1 (Y^ehovah-Yireh).

Verse 2 conveys concept 5 (Y^ehovah-Shalom).

Verse 3 conveys concepts 2 and 7 (Y^ehovah-Ropheka and Y^ehovah-Zidkenu).

Verse 4 conveys concept 8 (Y^ehovah-Shammah).

Verse 5 conveys concepts 3 and 4 (Y^ehovah-Nissi and Y^ehovah-Mekaddishkem).

The Companion Bible in App. 4 makes a series of arguments for "El" as being essentially the Almighty, although the word is never so rendered. This context is in fact as "El Shaddai." The use of "El: is thought of as "God the Omnipotent."

"Elohim" is plural. "El" is used as the root for qualitative description of God. It is only Eloah Who is the God Who Wills and

Who is the one object of worship of His people (see also *Companion Bible*, App. 4).

"El" is thought of as the God Who knows all (first occurring in *Gen 14:18-22*), and sees all (*Gen 16:13*), and performs all things for His people (*Ps 57:2*), and in whom all the divine attributes are concentrated (*Companion Bible*, *ibid.*). There is, however, the fact that "El" is the root that occurs in names and titles, which indicates that it is simply the root from which qualitative difference is demonstrated in the entities that act under delegation. For example, the "Angel of Y^ehovah" is also the "El Bethel" or the "God of the House of God."

In other words, it demonstrates authority within structure. Only Eloah is the singular extension of worship.

"El Elyon" is the title applied to Eloah as the Most High El. He is the Most High God. He is God the Father, as we know from the Greek rendering of the name in *Luke 1:35*. El Elyon is the entity who divided the nations (*Deut 32:8*). He gave Israel as Y^ehovah's portion. Thus, Y^ehovah, here, is the Y^ehovah of Israel and subordinate to Eloah or El Elyon.

It is Eloah or Elyon that is the object of worship and Israel did not worship its subordinate elohim. (See *The Name of God*).

Note that Deuteronomy 32:8 has been altered in the Masoretic text to read "according to the number of the children of Israel" rather than the original sons of

God or the number of the angels (LXX) or eliyim or the Gods (DSS).

Om Mani Padme Hum

This is a well known mantra, having the meaning of:

"hail to the jewel in the lotus" or "praise the union of male and female energy!"

From the Lotus Sutra, the mantra is associated with the patron deity Avalokitesvara (Chinese Kuan Yin), the bodhisattva of compassion. It is believed by Tibetans that its use will generate good karma. The syllables are inscribed on stone walls throughout the country and are written on hand-held prayer wheels that are kept spinning.

In Tibetan Buddhist lands the most common prayer, found everywhere, is Om Mani Peme Hung, the mantra of Chenrezi, the Buddha of compassion. The mantra originated in India. As it moved from India into Tibet, the pronunciation changed because some of the sounds in the Indian Sanskrit language were hard for Tibetans to pronounce.

Sanskrit; OM MANI PADMA HUM
Mantra of Avalokitesvara

Tibetan; OM MANI PEME HUNG
Mantra of Chenrezi

This syllable "OM" is stated in the early *Bramanas* (c. 800 BCE) to be the divine counterpart of *tatha*, i.e. "so be it." The "Hum" also has the aspect of certainty, as when we use the "Amen."

From the OM, the *Pranava-Upanisad* (c. 500 BCE) derives the entire creation.

Also, the ritual for the Brahman priest who by this utterance of the OM before and after sacrifice remedies all defects in the latter ... no holy text shall be chanted without it ... OM recited 1,000 times grants all wishes (ibid., p. 109).

The literal meaning of the formula would be: "So be it! O Lotus Jewel! Amen!" This is essentially the form of a wishing gem spell, a luck compelling talisman. "Mani" is a title given to the mystical hermits (siddhi) who have recited this Om Mani spell 100,000 times or more (ERE, art. Jewel (Buddhist), Vol. 7, p. 556).

The Priest-magician devotes all his power to 'knowing' (rokhu) the exact texture of the name, its qualities, quantities, musical tonality, and scanned declamation. The magical chant (khrou) which exactly reproduces all these elements gives to him who possesses it the complete ownership of the name-souls thus evoked.

To the irresistible call which attracts their vital substance all beings, visible and invisible, must answer. Spirits, genii, the dead, the most powerful gods, cannot avoid it. And after the lapse of centuries, when individual magic, alongside of the official, developed its dangerous occult power, the processes were not different (ERE, art. Names (Egyptian), Vol. 9, p. 152a).

Egypt still preserves several characteristics of primitive religion (cf. Names (Primitive)), practically unaltered, whose origin and exact meaning can be verified from the context.

Y^ehovah

There are multiple Y^ehovahs in the Old Testament. Only The Y^ehovah Sabaoth (of Hosts) or Y^ehovih (SHD #3069) is God Most High.

Abraham spoke to three Y^ehovahs prior to the destruction of Sodom, and two

Y^ehovahs went to destroy Sodom. None of these Y^ehovahs, all of whom were also called men as well as angels in Genesis 19:1, were The God Most High.

Genesis 18:1-3 Now Y^ehovah appeared to him by the oaks of Mamre, while he was sitting at the tent door in the heat of the day. 2)And when he lifted up his eyes and looked, behold, three men were standing opposite him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the earth, 3)and said, "My lord, if now I have found favor in your sight, please do not pass your servant by.

There are two Y^ehovahs in Isaiah Chapters 40 to 46. One is the Y^ehovah of Israel and the other is his superior, Y^ehovah of Hosts, Who is the Alpha and Omega, and the Rock and Redeemer, or Saviour, of the Y^ehovah of Israel.

So says Y^ehovah, the King of Israel, and his Redeemer, Y^ehovah Sabaoth or of Hosts: "I am the First and I am the Last; and there is no Elohim except me ... Is there an Elohim beside me, or any other rock? No there is none (Isa. 44:6-8 The Interlinear Bible).

This is the One True God, Eloah, the Elohim that anointed the Y^ehovah or Elohim of Israel as Elohim in Psalm 45:6-7, and Hebrews 1:8 identifies this Elohim as Christ. They are thus superior and subordinate and the subordinate has partners (metoxous) or comrades in the Council as we see from the original Greek in Hebrews and the LXX. We should see that the one who became the Saviour and Redeemer of Israel and mankind also had a Saviour and Redeemer.

We must correctly understand the meaning of "YHVH" and the revelation at

Sinai as `eyeh `asher `eyeh or I will be what I will become. "YHVH" means He who causes to be and is a third person form of the revelation (see Oxford Annotated RSV) used by a subordinate.

Similarly, is "adversary" a name or character trait? Does it depend upon context?

The knowledge of the name of God is indicative of biblical understanding. The most common misunderstanding regarding the name of God stems from Psalm 83:18.

Psalm 83:18 That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth. (KJV)

Psalm 83:18 Let them know that thou alone, whose name is the LORD [YHVH], art the Most High over all the earth. (RSV)

The Companion Bible has a note on the name Jehovah in Appendix 4, II. Jehovah is held to mean the Eternal or Immutable One. The definition is found in:

Genesis 21:33 And Abraham planted a grove in Beersheba, and called there on the name of Yehovah (the LORD), the everlasting God. (KJV)

"Everlasting" here is from the Hebrew `olam meaning "duration." The origin of the word Yehovah is held to be in He who was and is to come. It is seldom shown to be as one who has life inherent and one who cannot die.

Eloah is

Psalm 18:30-32 As for God (El), His way is blameless; The word of Yehovah (the LORD) is tried; He is a shield to all who take refuge in Him. 31 For who is Eloah (God), but Yehovah (the LORD)? And who is a rock, except our Elohim (God), 32 The El (God)

who girds me with strength, And makes my way blameless?

There is a problem with applying the name given at Sinai to simply Yehovah.

Exodus 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. (KJV)

"I am" here is hayah (SHD #1961) which means "to exist, to be" or "become."

The Companion Bible renders the text `ehyeh `asher `ehyeh, and translates it as I will be what I will be (or become) (see note and App. 48), I am who I am maybe more correct. Note also that Jehovah means He will be spoken of by others. The Oxford scholars have noted in their Oxford Annotated RSV that Yahweh is in fact the third person form of the verb which actually means He causes to be.

The text cross references to Exodus 6:3 and Isaiah 26:4. These three texts were the three places in the Authorized Version where the text was transliterated and printed in large capital letters. The text in Psalm 83:18 couples another title with the name Jehovah, namely that of Elyon or the Most High. This is a distinguishing title as we will see. The name Jehovah is an inexact transliteration. Another transliteration is Yahweh. That also is inexact.

The other two texts read:

Ex 6:3 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. (KJV)

Isa 26:4 Trust ye in the LORD (JEHOVAH) for ever: for in the LORD (JEHOVAH) is everlasting strength: (KJV)

Name Changes

There is a feature where in Scripture a person's name is changed when their role or relationship with God alters.

Neh 9:7 Thou art Y^ehovah (the LORD), the God who didst choose Abram and bring him forth out of Ur of the Chaldeans and give him the name Abraham;

Gen 17:5 No longer shall your name be Abram, but your name shall be Abraham; for I have made you the father of a multitude of nations.

Abram's name was changed after God promised to make him a father of nations and of the spiritual faithful.

(SHD 087) (*Abram*) **Meaning:** "exalted father,"

SHD 085 ~h'r'b.a; 'Abraham {ab-raw-hawm}

Meaning: Abraham = "father of a multitude"

This change in relationship caused a change in his wife's name as well.

Gen 17:15 And God said to Abraham, "As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name.

(SHD 8297) Saray {saw-rah'-ee}

Meaning: Sarai = "princess"

(SHD 283) Sarah {saw-raw'}

Meaning: Sarah = "noblewoman"

As also, under the New Covenant relationship with God, the individual's name was also changed.

John 1:42 He brought him to Jesus. Jesus looked at him, and said, "So you are Simon the son of John? You shall be called Cephas" (which means Peter or pebble).

The Messiah has a new name as befits his new role.

Rev 3:12 He who conquers, I will make him a pillar in the temple of my God; never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem which comes down from my God out of heaven, and my own new name.

He is presently called Faithful and True (Rev 19:11) and the Word or Spokesman of God (Rev 19:13). He was the First Advent Priest of Aaron and will be the forthcoming King of the Second Advent. He has obtained a new name that only he knows.

Rev 19:12 His eyes are like a flame of fire, and on his head are many diadems; and he has a name inscribed which no one knows but himself.

Heb 1:4 having become as much superior to angels as the name he has obtained is more excellent than theirs.

Rev 3:12 He who conquers, I will make him a pillar in the temple of my God; never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem which comes down from my God out of heaven, and my own new name.

Spiritual overcomers, the Saints, will also receive new names.

Rev 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who conquers I will give some of the hidden manna, and I will give him a white stone, with a new name written on the stone which no one knows except him who receives it.'

All of those who are part of the First Resurrection receive new names.

Acts 4:12 And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."

The name here is Jesus Christ or Yahoshua (SHD #3091), Messiah in Hebrew and Iesous (SGD #2424) Christos in Greek.

Yehoshua Meaning: "Y^ehovah (YHVH) is salvation,"

Iesous Meaning: Jesus or Joshua, the name of the Messiah, also three other Isr. Origin: of Heb. 3091

The name means the fulfillment of the sacrificial role, and not that its correct pronunciation provides the salvation.

Numerous people also had this name but only one completed the task. Jesus was also saved and redeemed by his God and Father Eloah, just as we are.

Uses of the word "Name"

Ex 34:14 for you shall worship no other god, for Y^ehovah (the LORD), whose name is Jealous, is a jealous God.

Isa 63:16 For thou art our Father, though Abraham does not know us and Israel does not acknowledge us; thou, O Y^ehovah (O LORD), art our Father, our Redeemer from of old is thy name.

Isa 9:6 For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called "Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace."

Ex 3:15 God also said to Moses, "Say this to the people of Israel, 'Y^ehovah (The LORD), the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you': this is my name for ever, and thus I am to be remembered throughout all generations.

Above are a few references that give numerous descriptive expansions on the name: Jealous, Redeemer, Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

Zech 14:9 And Y^ehovah (the LORD) will become king over all the earth; on that day Y^ehovah (the LORD) will be one and his name one.

In the future He will have one name only being used. "In the name of," as a term, is loaded with significance.

1Peter 4:16 yet if one suffers as a Christian, let him not be ashamed, but under that name let him glorify God.

Matthew 7:22 On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?'

John 14:14 if you ask anything in my name, I will do it.

John 30:31 but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

Acts 10:43 To him all the prophets bear witness that every one who believes in him receives forgiveness of sins through his name."

Acts 10:48 And he commanded them to be baptized in the name of Jesus Christ. Then they asked him to remain for some days. See [The Baptism Ceremony](#)

Ephesians 5:20 always and for everything giving thanks in the name of our Lord Jesus Christ to God the Father.

1Corinthians 6:11 And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

"In the Name of." What does the term mean?

It is significant to note that the Sacred Name cults heavily rely on the same grammatical construction: "the name of".

The Old Testament phrase "in the name of the LORD (Hebrew: Y^ehovah pronounced by them as Yahweh)" is apparently the source of their beliefs. But just what does "the name of" mean?

We must now examine how the words "name of" are used in Scripture. Samuel said, "For the sake of his great name the LORD (Hebrew: YHVH Y^ehovah or Yahweh) will not reject his people, because the LORD was pleased to make you his own" (1Sam 12:22 NIV). This verse does not make much sense if the words "name of" indicate that the very words "in the name of Y^ehovah" were used at some point in time. If you change the beginning of the verse to "For the sake of being faithful to Himself Y^ehovah ..." we find that the meaning is unchanged.

The Psalms say, "We will shout for joy when you are victorious and will lift up our banners in the name of our God" (*Psalm 20:5 NIV*).

Here we find "the name of" being defined by the Scripture itself through Hebrew parallelism. "Will shout for joy" equals "lift up our banners" – both mean giving praise. "When [God is] victorious" equals "in the name of our God" – both indicate that God is faithful to His own cause.

This is confirmed later in the chapter: "Some trust in chariots and some in horses, but we trust in the name of the

LORD our God" (*Psalm 20:7 NIV*). The chariots and horses are contrasted with God's faithfulness – both are means of victory (but as verse 8 shows, the latter is much more effective).

By the inspiration of the Holy Spirit Solomon wrote, "A good name is more desirable than great riches; to be esteemed is better than silver or gold" (*Proverbs 22:1*). This verse allows us to focus on the meaning of the word "name" itself in Hebrew thinking. The first part of the verse could just as easily say "To be found trustworthy (faithful to one's own word) is ...". Again, faithfulness, not some utterance, is being emphasized here. Yet, if some Christians were consistent in their interpretation, this could mean that Bill is better than Bob because he has a better name.

2Samual 23:22 These things did Benaiah the son of Jehoiada, and won a name beside the three mighty men.

Benaiah won a "name" meaning his activities aligned him with the other mighty men. His name means "Yah has built up."

In the New Testament we find John saying, "I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life" (1John 5:13 NIV).

He could have said "I write these things to you who trust that Christ is faithful ...". He certainly did not mean that, at some point in time, thinking or speaking the words "Son of God" saved these people.

This explains that Jesus, as a common name, is aligned with the understanding that he is the only being from the spirit world to give up that existence and be born as a human and who died.

In Romans 10, we find a real problem for anyone who rejects the proper study of semantics and the Scriptural principles involved in explaining the Plan of God - understanding the context derived from the text.

Romans 10:9,13 that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved;

13 for "Whoever will call upon the name of the LORD will be saved."

Upon looking at the context we find that Paul is quoting Joel 2:32 to support his statement in verse 9. He is telling us that we know that believing in Jesus is the way to be saved, because the Old Testament prophet Joel said that anyone who calls upon the name of the LORD (Hebrew: Y^ehovah or Yahweh) will be saved.

The problems that this text presents wordolaters are countless. First, an ultra-literal interpretation of verse 9 means that we must say "Lord Jesus" to be saved, but an ultra-literal interpretation of Joel 2:28 indicates that we can only be saved by calling on the LORD (Y^ehovah, YHVH). The foremost difficulty the writers had was to explain the mystery of God, showing that the temporary annual physical sacrifices were done away as the spiritual sacrifice by Jesus Christ was one time and for all.

The word "name" is from SGD #3686 onoma. *Vine's Expository Dictionary* gives two primary meanings: 1) in general of the "name" by which a person or thing is called; 2) for all that a "name" implies, of authority, character, rank, majesty, power, excellence, etc.

Concerning baptism, Vine says "in the name of" means "in recognition of the authority of." (*Mat 10:41; Mat 18:5, 20; Mark 16:17; Luke 10:17; John 14:26*)

Doing all "In His Name" has exactly this connotation as well.

Colossians 3:17 And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks through Him to God the Father.

Everything we do as Covenant keeping Christians must be done in recognition of the authority of Jesus Christ our Savior. Peter replied:

Acts 2:38. 'Repent and be baptized every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit'" (NIV).

Many believe that the words "in the name of Jesus" must be spoken in order to have a proper baptism. It was held that Matthew 28:19, in which Jesus told the Apostles to baptise "in the name of the Father and of the Son and of the Holy Spirit" (NIV), does not constitute a baptismal formula because the words "Father," "Son," and "Holy Spirit" are merely titles of Jesus, who is God. In any event, none of the above are names.

Even if that were accurate, which it is not, as Jesus is neither the Father nor His Holy Spirit. As we see in Scripture, the phrase "in the name of Jesus"

indicates that we must put our trust or our faith in him as he successfully completed his task.

We are baptized by or through The One God, our Father, and then placed into the Spiritual Body, initially as a physical incorporation and representation of the Son as his future bride, which is done through the power of God's Holy Spirit acting in this physical realm.

The argument that Jesus is one as both Father and Son is a doctrine of Modalism which was derived from Rome through the worshippers of the god Attis.

We have been using the names and titles of Yahoshua Messiah and the Anglicised Jesus Christ, transliterated from the Greek Iesous Christos. Does a problem with identification develop from this different usage?

The name of the Messiah was Yahoshua. The Hebrew variations of this are Hosea, Hoshea, Jehoshua, Jeshua, Jeshuah, Jesus, Osea, Oshea and Joshua.

Messiah is named by Divine direction. His name is given in Matthew 1:21 and Luke 1:31. The name is derived from the name Hoshea, as in Num 13:16, with the prefix Yah. This means effectively, God is our Salvation. Yahoshua is then rendered as Yeshua or Joshua in usage. Jesus is westernized from the Greek version of the Hebrew Joshua and is derived from non-Hebrew sources.

The Greek `Iesous is a transliteration of the name Yahoshua. `Iesous, is also the Greek rendering of the Aramaic version

of Yahoshua as perhaps Yashua or Yeshua.

Summary

In summary, we see that the preoccupation with Sacred Names stems from a number of fundamental theological errors.

That the name "Yahweh" is exclusively the name of the God Most High, which it is not. It is an extended name proceeding from Y^ehovih or Y^ehovah of Hosts to Y^ehovah, who is Messiah, and on to the Host, who act in the name of The Y^ehovah who sent them.

Exodus 23:20-21 Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. ²¹ Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

Yahweh is applied, as we saw above, to a heathen deity through Gnosticism and, hence, it is not only linguistically incorrect, it is inherently idolatrous and was used for that purpose among mystics.

That only those who correctly pronounce the name "Yahweh" can be saved.

By this view Christ was in heresy when he called from the cross, Eli Eli lama sabachthani; calling out in Aramaic, from a Hebrew Scripture, to Eli or Eloih, (Eloah) and not to anyone named Yahweh.

That baptism is invalid unless it is into the correct name of Yahoshua, or Yeshua, or Ieousos, or Jesus, or

numerous other versions and pronunciations. This takes away entirely the concept of God's grace, election and willing self-revelation.

These views are inherently blasphemous and are a danger to the peace and well being of the elect.

They are intensely accusative and impugn the baptism of the elect.

On these premises, many Sacred Names people go through multiple baptisms under different variations on the names theme, as they come to understand more about the etymology of names.

Baptism is into the body of the Messiah called Jesus Christ, in the Name of the Father, through the power of the Holy Spirit as an organ of the Father who is Eloah, the El Elyon or the God Most High.

The Sacred Names issue is argued by people who seek to control the deity by their, presumed to be correct, use of His name.

Eloah, the Y^ehovah Sabaoth or host of His creation will not be so controlled by sinful, accusative, disobedient men.

Amen, Y^ehovah

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