

Is there a Magic Formula for Salvation?

Copyright Bible Research Institute

1 August 2017

Exodus: Chapter 4

[1] And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

[2] And the LORD said unto him, What is that in thine hand? And he said, A rod.

[3] And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

[4] And the LORD said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

Exodus: Chapter 7

[1] And the LORD said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet.

[2] Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

[10] And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

[11] Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments.

[12] For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

Is there a Magic Formula for Salvation?

Magic, is there such a thing as magic? – I mean real magic – well, the Bible states that there is. For example when all of Pharaoh’s wizards threw their staffs down on the ground before Moses and all their staffs turned into snakes. Now that was real magic. Of course when Moses had Aaron throw his staff down it turned into a more powerful snake and it ate all the other snakes – now that’s the power of God – the miraculous power of God!

So basically when people, who are not doing God’s work, perform wonders in the Old Testament as in the book of Exodus or in the New Testament as in the false prophet and the Anti-Christ of the Book of Revelation – it is evil – and when God’s people pray and call God’s power down from heaven it is faith – and it is good.

So where does that leave us with the speaking of words that cause things to change? God told us to pray and ask for our needs and the needs of others. Jesus said, “If you have the faith (the size) of a mustard seed you can say to a mountain be thou removed and it shall be done.” *Matthew 20:17*

What’s that all about? He created us in His image. He created the universe by speaking it into existence. He told us how He did it in the opening chapters of the Bible. He expects us to do the same thing by creating the world around us to His glory by speaking and asking it into existence. Didn’t He say, “Ask and it shall be given?” *Matthew 7:7*

So, I want to enumerate what Godly principles we have covered so far:

1. There is a magic – not of God.
2. God spoke things into existence.
3. God asked us to speak things into existence.
4. God asked us to ask for things to come to be.

If we believe one and two above and do 3 and 4 then – ARE WE SAVED? Let me quote Jesus again in a parable on judgment day.

Matthew: Chapter 7

[21] Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

[22] Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

[23] And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

So if having faith and performing miracles in the name of Jesus won't save you what will? I'm glad you asked. People in the Bible asked that question too. For example, Nicodemus asked Jesus the question and Jesus gave him an answer.

John: Chapter 3

[1] There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

[2] The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

[3] Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

[4] Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

[5] Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

What about, "accept the Lord Jesus Christ as your personal savior and you shall be saved?" Well, that sounds like a good idea but you won't find that in the Bible as a stand alone action that saved anybody. The one time something like that is mentioned the people were baptized that same hour. Let's read it.

Acts: Chapter 16

[30] And brought them out, and said, Sirs, what must I do to be saved?

[31] And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

[32] And they spake unto him the word of the Lord, and to all that were in his house.

[33] And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

We have broached the subject of being born again, being born of the water and of the spirit and of water baptism but what about the power of words – the life changing power of a human speaking words?

Well, what about the verse that says, "**For whosoever shall call upon the name of the Lord shall be saved.**" What does that have to do with anything we have talked about up to this point? I believe this is the critical piece of the puzzle.

The Bible says, "The name of the Lord is a strong tower, They that run into it are safe." And conversely, "and this is the condemnation that they believed not in the name of the only son of God." Here are the actual verses:

Proverbs: Chapter 18

[10] **The name of the LORD is a strong tower: the righteous runneth into it, and is safe.**

John: Chapter 3

[18] **He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.**

So *there is* something special about the name of the Lord. But does this mean, if you are unsaved and you are riding in a car and the car goes over a high cliff and on the way down – if you call on the name of the Lord, you will be saved and go to heaven?

There is a translation of a verse that reads: For whosoever shall call on the name of the Lord shall be saved. This is true of the Old Testament in the book of Joel, chapter 2 verse 32 and in the New Testament in Acts chapter 2 verse 21. **Is this really true?** Actually the translators were not being kind to you and me. That is not what it said in the Hebrew nor in the Greek. It actually said the opposite. Before I give you the literal translation I will give you a little context on the subject.

God said in II Chronicles, Chapter 7, Verse 14: ***If my people which are called by my name...*** How and when is it that the people of God are, as God said, called by His name? Lets take a look at an actual English translation of the key scriptures.

1. Joel: Chapter 2 (Old Testament – in Hebrew)

[32] And it shall come to pass, that whosoever ***shall call*** on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

The highlighted bold words above are a translation of the word **yikra** – in Hebrew it is spelled: **י ק ר א**. It means to give something or someone a name – to surname.

2. Acts: Chapter 2 (New Testament – in Greek) The Apostle Peter is quoting the above scripture in Joel – so we already know what it means.

[21] And it shall come to pass, that whosoever ***shall call*** on the name of the Lord shall be saved.

In Greek the word used is ***Epikaleo*** – it means to surname – this is the word used in the original translation of the Old Testament Hebrew word **yikra** about 250 BC in the Septuagint and in the first century for the New Testament. This Greek word ***Epikaleo*** is correct – it means to surname. 4

For example if you were to be asked what are you called, you might respond, “My name is John Smith.” Smith would be your surname. Smith is your legal name. In court it is the name on the docket, it is the name on your case and it is the name you will be sentenced under or found not guilty.

So in the two referenced passages in Joel and in Acts the original did not say “whosoever shall call on the name of the Lord” – but instead it said “whosoever shall have the name of the Lord called on Him.” The translators not only used the wrong word to translate *epikaleo* but also reversed the subject and the object of the sentence. It is not *who does* but *who has been done to*.

Because ultimately we are all facing Judgment Day – it seems to me that it would be a good idea that every one legally change their name to *Jesus* in baptism so that when your life is all over and you go before the judgment seat of Christ to review your whole life with God, your sins have been already remitted because you bear the name of Jesus Christ who already paid the penalty. As the scripture states:

Act: Chapter 2

[37] Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

[38] Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

[39] For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

John: Chapter 20

[19] Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

[20] And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.

[21] Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.

[22] And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:

[23] Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

Act: Chapter 2

[40] And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.]

Words are powerful things. They can bless you or curse you, make you or break you – and they can kill you or give you eternal life.

Acts: Chapter 2 (New Testament) (corrected)

[21] And it shall come to pass, that whosoever (~~shall call upon~~ be surnamed) the name of (~~the Lord~~ YHWH) shall be saved.

VINE'S

COMPLETE EXPOSITORY DICTIONARY

OF OLD AND NEW TESTAMENT WORDS

W.E. VINE,

MERRILL F. UNGER, WILLIAM WHITE, JR.

W.E. Vine's "Complete Expository Dictionary of Old & New Testament Words" published in 1940 and without copyright.

Vines Expository Dictionary of the

Old Testament

Edited by

Merrill F. Unger, Th.M., Th.D., Ph.D. William White, Jr., Th.M., Ph.D.

CALL, CALLED, CALLING

A. Verbs.

1. *kaleo*, (...2564), derived from the root, whence Eng. "call" and "clamor" (see B and C, below), is used (a) with a personal object, "to call anyone, invite, summon," e.g., Matt. 20:8; 25:14; it is used particularly of the divine call to partake of the blessings of redemption, e.g., Rom. 8:30; 1 Cor. 1:9; 1 Thess. 2:12; Heb. 9:15; cf. B and C, below; (b) of nomenclature or vocation, "to call by a name, to

name”; in the passive voice, “to be called by a name, to bear a name.” Thus it suggests either vocation or destination; the context determines which, e.g., Rom. 9:25-26; “surname,” in Acts 15:37, KJV, is incorrect (RV, “was called”). See BID, NAME.

2. *eiskaleo* (...1528), lit., “to call in,” hence, “to invite” (eis,”in” and No. 1), is found in Acts 10:23.¶

3. *epikaleo*, (...1941, “upon,” and No. 1., denotes (a) “to surname”; (b) “to be called by a person’s name”; hence it is used of being declared to be dedicated to a person, as to the Lord, Acts 15:17 (from Amos 9:12); Jas. 2:7; (c) “to call a person by a name by charging him with an offense,” ...

The Christian baptism (immersion in water) must be done with the proper words.

There has been a huge effort by Satan to obscure one of the most important truths in the Bible as related to salvation.

The Jewish theologians circumvent the name of God by ignoring it, lying about it, substituting it, misspelling it and refusing to use it. They even take the general reference to God, that is, the simple and non-specific and general word ‘*god*’ and write ‘*g-d*’ instead which in English sounds like *god damn*, and put it in the middle of sentences – so it reads like they are constantly god damming this and that – which is ridiculous.

And the Christians, since 325 AD, have fallen into apostasy with *their* Trinity formula nonsense – thus violating the rules of grammar, logic, common sense, context and Biblical rules of self interpretation. They take the one-time phrase in the Bible and use it out of context: “*in the name of the Father and of the Son and of the Holy Ghost*” – substituting it for the name of God and use it universally as a magical incantation to achieve spiritual ends thus doing exactly what the Jews have done – by not using the name of God when the Bible demands us to actually and specifically use it – thus defeating the power of God through the proper, respectful, and holy use of His name.

All this weakens the church and makes Satan’s work much easier. Its like going into battle with a deadly adversary who’s only goal is to destroy you, who uses real guns with real bullets. And the church, on the other hand, goes into battle with a pop-gun – that is a toy with a cork in the barrel attached with a string – like in the story of Peter and the Wolf.

אֵרָקָה
and
ἐπικαλεο

In Hebrew there is a word: **yikra** – in Hebrew it is spelled: אֵרָקָה ⇐ (it is read right to left.) In the King James Translation below this word is highlighted and is used in the following sentences:

Genesis: Chapter 1

[1] In the beginning God created the heaven and the earth.

[2] And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

[3] And God said, Let there be light: and there was light.

[4] And God saw the light, that it was good: and God divided the light from the darkness.

[5] And God **called** the light Day, and the darkness he called Night. And the evening and the morning were the first day.

[6] And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

[7] And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

[8] And God **called** the firmament Heaven. And the evening and the morning were the second day.

[9] And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

[10] And God **called** the dry land Earth; and the gathering together of the waters **called** he Seas: and God saw that it was good.

Although the meaning of the word **called** is clear from the context – the word **called** itself could have a variety of meanings in English:

1. to call out, make noise
2. to summon, to bid someone to come
3. to name, to give something a name, to surname – to give someone a legal name

In the preceding examples, however, the word which is translated as **called** – could more specifically and unambiguously be translated as **named**.

Later God brought the animals before Adam to see what he would call them. The following are the specific scriptures:

Genesis: Chapter 2

[19] And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would **call** them: and whatsoever Adam **called** every living creature, that was the name thereof.

[20] And Adam gave **names** to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

The word used in the original here again is **yikra** – in Hebrew **י ק ר א** .

Now where the question arises is in the book of Joel where apparently it has been consistently miss-translated as in the King James Version Below:

Joel: Chapter 2

[27] And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.

[28] And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

[29] And also upon the servants and upon the handmaids in those days will I pour out my spirit.

[30] And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

[31] The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

[32] And it shall come to pass, that whosoever **shall call** on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

**On the next page is a word by word translation of the
Hebrew Old Testament**

Joel: Chapter 2 Verse 32

וְהָיָה	And he becomes, It shall come to pass
כָּל	Everyone
אֲשֶׁר-	Who
יִקְרָא	Shall be named
בְּשֵׁם	By the name of, with the name of
יְהוָה	YHWH
יִמָּלֵט	He shall escape, He shall be saved
כִּי	That
בְּהַר-	In the mountains of
צִיּוֹן	Zion
וּבִירוּשָׁלַם	And in Jerusalem
תִּהְיֶה	She shall become, there shall be
פְּלִיטָה	Deliverance
כַּאֲשֶׁר	As which
אָמַר	He says, He himself says, says He
יְהוָה	YHWH
וּבְשָׂרֵי־דִים	And the survivors, and the remnant
אֲשֶׁר	Whom
יְהוָה	YHWH
קֹרָא:	Is calling, calls, shall call

The above scripture; is translated by the Septuagint below:

(The Greek translation from Hebrew is correct but the English is not.)

Joel Chapter 2:

επιφανή³² και έσται πας ος αν επικαλέσηται το .

And it will be all who ever shall ~~call-upon~~ (be named)-~~the~~

όνομα κυρίου σωθήσεται ότι εν τώρει Σιών και ~~name of [the] LORD~~ (YHWH) shall be delivered. For in mount Zion and

εν Ιερουσαλήμ έσται ανασωζόμενος καθότι είπε

O in Jerusalem shall be one rescuing, as [said the

κύριος και ευαγγελιζόμενος ους ο κύριος LORD]; and one announcing good news of which the LORD

προσκέκληται

was called upon.

This verse is also quoted from the original Hebrew in the new Testament in Acts: Chapter 2, verse 21 with the same problem.

(In the following examples the mistake is highlighted in bold italics with a strike through and the pronunciation in English, the Greek word and its true definition-in red, as used in the sentence, are in bold print below.)

Acts: Chapter 2

[20] The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

[21] And it shall come to pass, that whosoever shall ~~call-on~~ the name of the Lord shall be saved.

epikalesetai

έπικαλέσηται

be surnamed

[37] Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

[38] Then Peter said unto them, Repent, and be baptized every one of you *in the name of Jesus Christ* for the remission of sins, and ye shall receive the gift of the Holy Ghost.

[39] For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

[40] And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Acts: Chapter 22

[16] And now why tarriest thou? arise, and be baptized, and wash away thy sins, ~~calling-on~~ the name of the Lord.

epikalesamenos ἐπικαλεσάμενος being surnamed

Romans: Chapter 10

[9] That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

[10] For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

[11] For the scripture saith, Whosoever believeth on him shall not be ashamed.

[12] For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that ~~call-upon~~ him.

epikaloumenous ἐπικαλούμενους are named after

[13] For whosoever ~~shall-call-upon~~ the name of the Lord shall be saved.

epikalesetai ἐπικαλέσεται shall be surnamed

[14] How then shall they ~~call-on~~ him in whom they have not believed? and how

epikalesontai ἐπικαλέσονται be named after

In Acts, Chapter 15 we have another example of a clear reference to naming the people of God with His name:

Acts: 15

[13] And after they had held their peace, James answered, saying, Men and brethren, hearken unto me:

[14] Simeon hath declared how God *at the first did visit the Gentiles, to take out of them a people for his name.*

[15] And to this agree the words of the prophets; as it is written,

[16] After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

[17] That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name *is-called*, saith the Lord, who doeth all these things.

epikekletai

ἐπικέκληται

is named

[18] Known unto God are all his works from the beginning of the world.

[19] Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

Some Final Thoughts

Proverbs: Chapter 30

[4] Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?

Revelation: Chapter 2

[17] He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

Exodus: Chapter 20

[7] Thou shalt not take the name of **YHWH** thy God in vain; for **YHWH** will not hold him guiltless that taketh his name in vain.

However the Bible also Says:

Colossians: Chapter 3

[17] And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

And

Acts: Chapter 2

[38] Then Peter said unto them, Repent, and be baptized every one of you *in the name of Jesus Christ* for the remission of sins, and ye shall receive the gift of the Holy Ghost.

2 Timothy 2:19

[2532](#) [e]

[kai](#)

καί

and

[Conj](#)

[3956](#) [e]

[pas](#)

πάς

everyone

[Adj-NMS](#)

[3588](#) [e]

[to](#)

τὸ

the

[Art-ANS](#)

[868](#) [e]

[Apostētō](#)

Ἀποστήτω

Let depart

[V-AMA-3S](#)

[3588](#) [e]

[ho](#)

ὁ

-

(the)

(who ?)

(that ?)

(which ?)

[Art-NMS](#)

[3686](#) [e]

[onoma](#)

ὄνομα

name

[N-ANS](#)

[575](#) [e]

[apo](#)

ἀπὸ

from

[Prep](#)

[3687](#) [e]

[onomazōn](#)

ὀνομάζων

naming

(bearing the name)

(has been named)

[V-PPA-NMS](#)

[2962](#) [e]

[Kyriou](#)

Κυρίου

of the Lord

[N-GMS](#)

[93](#) [e]

[adikias](#)

ἀδικίας

iniquity

[N-GFS](#)



The choice of the English word **naming**, above is obviously not correct – the alternate choices below it of **(bearing the name)** or **(has been named)** are in perfect harmony with the the rest of the bible.

Lastly, again I ask you – *Is there a Magic Formula for Salvation?*