

INTRODUCTION

The history of the Sacred Name movement in the United States is interesting and very important. It shows us a major work being accomplished by Father Yahweh and His Son Yahshua. This brings to memory the verse in Matthew where Yahshua commanded the Good News to be preached to all the world. And with that message, the elders and Evangelists should baptize in the Name of Yahshua. (Matthew 28:19)

The spreading of truth about the true names is more than information. It is a part of the true Salvation message. We are to repent of law breaking and be immersed in the Name of Yahshua for remission of sins. (Acts 2:38) Many people now are turning from titles (God, Lord & Adoni) and the false name of Jesus to the true name above every name that is named...Yahshua the Messiah. (Philippines 2:9) Many are seeing the importance; but how do we get the name in our foreheads? How do we get the name as part of our calling as First Fruit? It is good to use the Names, exalt the Names, preach the Names and worship in the true Names. However, that is not enough. The Scripture says that it has to be in our foreheads. (Revelations 22:4) Baptism is the only way to get the name as a sign within us spiritually. (The Sabbath also is a sign on His people, Exodus 31:17.) The name of Yahshua is a key salvation issue!

To help in the understanding of this critical subject, we have listed books and tracts that are available for further research and study in the back of this booklet. One can also find them on our website: assemblyofyah.com

It is written: Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Philippines 2:10-11 That at the name of Yahshua every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Yahshua the Messiah is Sovereign, to the praise of Yahweh the Father.

Most of the men that are mentioned in this article are now deceased.

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Origin And History Of The Sacred Name Movement

By Giving and Sharing

The recent history of the Sacred Name Movement is closely related to the history of the Church of God (Seventh Day). It appears that many who have joined the Sacred Name Movement originally were members of one or more of the Sabbath-keeping Churches of God.

Dodd and the Faith Magazine

Clarence O. Dodd states that he began to keep the Passover in 1928, and immediately began keeping the other Feast Days of the year. "After being thwarted in a determined effort to teach the importance of keeping these Holy Days in the group in which he was then affiliated," Elder Dodd "broke away and inaugurated a magazine to proclaim the importance of this great Truth."

Dodd had been instrumental along with A.N. Dugger during the 1933 Church of God, Seventh Day split, helping to form the Salem, West Virginia faction. He served as Secretary-Treasurer through the spring of 1939. When the church reacted strongly in opposition to his Feast Day teaching and asked him to resign, Elder Dodd began a new magazine in March, 1937, in order to continue to teach the keeping of the Feast Days.

It is interesting to note that Dodd co-authored the book, *A History of the True Church* with A.N. Dugger, which was published in 1936. Many in the Salem group did keep the Feast Days during these years. Elders John Kiesz and Frank Walker continued to keep them, with Herbert Armstrong, until at least 1945. But in 1937 at a campmeeting in Eugene, Armstrong was forced out of the Church of God, Seventh Day, because he would not cease preaching about the Feast Days and Anglo-Israelism. It is indeed significant that Dodd should break away and start *The Faith* magazine in the same year, March of 1937.

Dodd "began to publish the [Sacred] Names [idea] in 1939," says Jacob O. Meyer, but according to L.D. Snow it was October of 1938.

At first he used the name, "Jehovah," but through continuous study, he began to see that the tetragrammaton should be transliterated as "YAHWEH," pronounced "Yahway," Dodd was baptized into the name of Yahshua in 1941 by Elder Earl Bigford of Michigan.

Further, "quite a number of ministers [in the Salem Church of God] . . . accepted the Feasts ultimately and some of them eventually accepted the Sacred Name . . ." Among these were Elders William Bishop and William Bodine.

Armstrong's Relations With Dodd

Jacob O. Meyer, previous leader (now deceased) of the Sacred Names Movement, writes: "Among some of my interesting research material is a 1939 copy of *The Faith* magazine in

which Elder C.O. Dodd advertised the Feast of Tabernacles which was held in Oregon under the direction of Elder Herbert W. Armstrong. A similar advertisement appears in 1941, in which Elder Dodd calls Mr. Armstrong a pioneer in this great truth. The notice even hints strongly that some of that Oregon group [Armstrong's] were using the Sacred Names!"

The Conns and Mrs. Bobbie Fisher, early converts through Armstrong's preaching, strongly feel that Armstrong came to understand the Feast Days through self-study, and not through Dodd. But Mrs. Vera Henion, who with her husband Dave Henion moved to Oregon in October of 1934 (they were Church of God members previously in Nebraska), notes that there might have been some tie between Armstrong and Dodd. She herself learned much of her beliefs concerning the Holydays from Dodd's tracts and articles. She took the Salem Bible Advocate, and might have learned something about the Feast Days from that source. She wrote questions to Dodd, and recalls that Armstrong's knowledge of the Holydays was increased through her, as she gave him Dodd's material and they studied them together. She recalls that a woman in Eugene (a big, fleshy woman, now deceased) started Armstrong on the Holydays. Mrs. Henion, who went to the Scrael Hill church, believes it was the latter part of 1935 that she started keeping the Holy Days, along with 40-60 others, including the Helms, McGills, Davis and Armstrongs.

Work of Dodd The Faith Continues

Meyer notes that Dodd "was not blessed with an advertising flair as some men are, and as a consequence the Sacred Name message reached a rather limited audience. Dodd died in December, 1955, and his magazine passed to different individuals. Yet his work continued in The Faith magazine and the Assemblies of Yahweh.

From March 1937 to August 1955, The Faith was published at Salem, West Virginia, by Dodd's Faith Bible and Tract Society. After his death, headquarters passed on to Robert C. Darnell at Kansas City (February 1956—February 1957). Dodd's wife Martha continues to operate The Faith Bible and Tract Society at Salem. B.C. Wright continued the editorship from March 1957 to August 1961, during which The Faith headquarters moved in August 1958 to Tulsa and later back to Grandview, Missouri. In September 1961 it moved to Washington, D.C. where Elder D.G. Werner served as editor until January 1966. In January 1964, the paper moved to Morton (near Philadelphia), Pennsylvania. From 1966 -1969, several members of the Morton Assembly of Yahweh, "The Faith Staff" served as editor.

In February, 1969, the paper again moved, this time to its seventh home, Holt, Michigan, where the "Holt Assembly" served as Co-Editors. In 1969 these were Samuel Graham, President; Lloyd Parry, Vice President; Richard Francis, Treasurer; Ruth Parry, Secretary; and Donald Trowbridge, Earl Bigford and George Kinney,

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The assembly of Yahweh which puts out The Faith does not consider itself to be any denomination, but is made up of small groups and individuals around the nation, each completely autonomous.

Sacred Name Leaders

According to a letter from a Sacred Names believer, Ruth Fink of Philadelphia, Alexander McWhorter wrote a book or tract, "The Memorial Name, or Yahweh-Christ," in 1857. He may have been one of the earliest Sacred Name believers.

She also notes that Dodd, a member in the Church of God (Seventh Day), along with A.B. Traina, John Briggs, Bro. Cessna of Detroit, Marvin Gay of Richmond, Michigan, Bro. Owsen of Livonia, Michigan and other became interested in the Sacred Name. Others were Mr. and Mrs. William Bodine of Van Buren, Arkansas (Bodine was chosen # 5 of the 70 elders at the November 4, 1933 meeting in Salem, West Virginia. William Bishop was also a Church of God (Seventh Day) Associate who became a Sacred Name leader.).

Fink notes that there was a Camp Yah in Eaton Rapids, and Sister Pearl Smith of Lansing had quite a group for a number of years. Mr. and Mrs. Parry, Sister Bertha O. Saxman and Richard Francis were of the Holt group.

Dr. John Briggs and Yahweh Beth Israel

About 1933 to 1936, Angelo B. Traina, now deceased, pastored a church called the Gospel Kingdom Assembly in Irvington, New Jersey. It believed in baptizing in hyssop and rejected Pauline writings. One of his members, a Czech named August Sheffick, may have introduced Traina to the Sacred Name concept, as he claimed that he hated the word Christ, as it was a profane Greek name, meaning "smeared with excrement." Traina studied the subject further, especially noting the word Jehovah in Psalms 83:18. "Dr." John Briggs, from Michigan, was living in New York City and considered himself a disciple of Traina, learning of the Sabbath, the "tribes" message and clean foods from Traina. Briggs came to Irvington on weekends and became convinced of the Sacred Name through Sheffick. Briggs prayed for a sick girl in "the Sacred Name of Yahshua" and she was healed; after that Briggs always used this name in prayer, although not all the church in Irvington believed it. Traina told Briggs to "soft peddle" the idea, so Briggs and Paul Penn, a Jewish member of the church, moved to Detroit, resuming a study at Briggs's house on February 13, 1937. They attended a Church of God (Seventh Day) assembly, at 1400 Orleans Street, "the first place evangelized" in the Sacred Name. When the elders of the church were away attending a convention in Flint, Briggs was asked to speak. His Sacred Names sermon in December, 1936, convinced William Bishop, after Briggs explained why Christ is reported to have said "Eli, Eli, Lama Sabachthani," Bishop was of the "fighting type," and this apparently caused a stir over the issue in the Church of God. He rented a church for three months so he and Briggs could preach the name doctrine. Bishop was the first to evangelize in the name of Yahshua. Briggs came to believe in triune immersion, first in the name of the Father, YAHVEH, second in the name of His Son YAHSHUA, and third in the name KADESH, group name for the Heaven's angels.

Brigg's group of followers was chartered in Michigan on July 11, 1939 as The Assembly of YHVH with Chartered members Joseph Owsinski, John Bigelow Briggs, Squire La Rue Cessna,

Harlan Van Camp, George Reiss, Daniel Morris, William L. Bodine, John M. Cardona, Edmond P. Roche and Marvin Gay. Supposed to be a "general organization," the group permitted transliterations as Yahovah, Yahveh, Yah and Yahavah. The Assembly of YHVH may be the oldest chartered name group in America.

L.D. Snow reports that Briggs and Penn were the first to pronounce and use the name Yahshua. Later William Bishop and S.L. Cessna used it.

At one time in the late 1930's and early 1940's, there was such a large group of names believers around Detroit that they sponsored a radio program with Elder Ralph Kinney as spokesman, beginning in 1939. Elder Joseph Owsinski led the group in Dearborn, and Elder Cessna pastured the Detroit church.

Brigg's group later became known as YAHVEH BETH ISRAEL. Briggs served as its executive secretary until his death on October 12, 1961, previously ordaining ministers to continue his work. By 1965, Paul Penn was the President, Norbert Bown the Treasurer, and William E. Bishop the Executive Secretary.

Brigg's "Kadesh Name Society," or "Names Evangelization Program" has also been referred to as "The Hallowed be Thy Name Movement."

It continues, (no longer in existence) with congregations in Dearborn Heights, Michigan (Yahveh Beth Israel). Taylor, Michigan (B Nai B Rith Yah); and Detroit (B Na Yah).

A.B. Traina and the Holy Name Bible

In 1938 Traina had received a copy of *The Faith* magazine from Dodd. He apparently went to Dodd in Salem, West Virginia, convincing Dodd of the "Israel message." Dodd had Traina write this down, so he could put it into *The Faith*.

Traina seems to recall that this same year, 1936 as he remembers, but 1938 in fact, Dodd asked him this to accompany him to a camp meeting in Warrior, Alabama. Traina was the first one called on to speak. When he got to the platform, he announced that he was anti-Christ, and that before he got through, there would be many other anti-Christ's with him. After a two-hour sermon, he had an altar call, answered first by the Dodds, and then almost half the congregation. At this time they believed the proper name was Yahovah, but later learned that Yahweh was more proper.

Traina was an important figure in the Sacred Names Movement. He translated the New Testament into the sacred Name in 1950, and published the *Holy Name Bible* in 1963. Traina continued to work with *The Faith* but formed his one Scripture Research Association, Inc. of 1125 Stuyvesant Avenue, Irvington, New Jersey. Traina said he began to keep the Sabbath in 1916, through reading the Scofield Bible. He says he never a member of the Church of God (Seventh Day). Exactly what his Israel beliefs are is not known; he apparently identified them with the Caucasian race. He maintains that he did not "hear of the tribes from *Destiny Magazine* NOR

from Armstrong. [But] when I was in Los Angeles, in 1947, I tried to get Armstrong right on the question of the tribes and the Name, BUT he refused to discuss the subjects so he is just as ignorant as Jeremiah. 8:8 and 9 says about false prophets."

Interestingly, the Scripture Research Association's headquarters at one time was Box 47, Cessia Florida. Traina may have been the "minister from Florida" that wrote Herbert Armstrong in 1927 or 1928, saying that he was ignorant unless he knew the identity of the United States and Britain as the Birthright people of Israel.

This started Armstrong on his researches on the Anglo-Israel question.

Traina reported he kept three Feast, Passover, First Fruits and Feast of Tabernacles. He died in 1971 or 1972.

L.D. Snow and *The Elijah Messenger* and Assembly of Yahvah

L.D. Snow was first converted in 1929 under preaching of a Free Will Baptist minister in 1929 under the preaching of a Free Will Baptist minister, in Fort Smith, pastured by Elder R.A. Barnes. Soon after his marriage on October 17, 1933, Snow was given an American Standard Version of the Bible, and came to respect the name "Jehovah."

Barnes church went into Salem Church of God of God faction, and Snow became a minister. A.N. Dugger, General Overseer, called a ministers meeting during the Campmeeting at Galena, Kansas in 1936, requesting several months in advance that the ministers prepare to make a decision as to the exact words for the ceremony of water baptism. Snow privately felt that "Jehovah" was the proper name, and later believed that this conference, and the resultant discussion, was important in starting the name movement.

Elder C.O. Dodd, one of the "mainsprings" in founding the Salem Group, served as Secretary-Treasurer through 1936. But because he differed on the subject of the Feast Days, he was asked to resign, and in March of 1937 he started *The Faith Magazine*. Someone from Michigan sent Dodd a clipping about the Savior's name, which Dodd published as "filler." But great interest was sparked by the article, and Dodd began to use the Jah-oshuah and Jahoshua in the October 1938 *Faith*. This same issue contains an article A.B. Traina, "What is His Son's Name?" in which he used Jehovah for the Father and Jah-oshuah for the Son. Also there was an article by William Bishop and John Briggs of the Kadash Name Society of Detroit on "The King James Version Regarding Sacred Names."

The first "name" camp meeting was the Feast of Tabernacles of the Church of God at Warrior, Alabama, held in the home of Church of God minister J.D. Bagwell. Dodd and Traina attended, as well as elders C.J. Ayers, J.A. McClain, Arthur Barnes, and L.D. Snow. Traina, through not a Church of God minister, was the main speaker, given 4-6 hours a day to lecture on the name subject. Names then used were Jehovah, and Jah-oshuah.

Snow considers October 1938 camp meeting as "the real beginning of the Name Movement."

It was also the year that Dodd founded The Faith Bible and Tract Society.

Snow and his wife were convinced the Name in 1943. He was credentialed with The Assembly of YHVH in Michigan in the early 1940s. At this time, Dodd was using the form Yahweh and Snow went along with this spelling but pronounced it Yah-WAH for a short time, later YAHVAH. In 1950 Snow changed his spelling of the Name to Yahcah. Others who supported Snow on this usage were Elder Squire La Rue Cessna (a former Church of God, Seventh Day, minister) and Elder Israel Kalr. Cessna in the Late 1920s called his group "The Assembly of Jehovah," and in the early 1930's, "The Assemblies of Yahvah."

Snow maintains that during the early years of Dodd's work, Dodd used the four letter YHVH and the form Yahavah, pronounced Yahvah. But later Dodd changed to "Yahweh," pronounced "YahWAY." As early as 1938, the issue of just how to pronounce and spell the Hebrew name has been a hotly disputed issue among Name Believers.

In 1945, Snow began publishing *The Yahwist Field Reporter*, which was later changed to *Kingdom Messenger and Field Reporter*, and still later to *The Eliyah Messenger and Field Reporter*. He formed the Sacred Name Publishing Association at Fort Smith, Arkansas. Associate ministers were C.A. Davis of Tulsa, L.F. Wilds who moved to Fort Smith in 1945, C.J. Ayers and W.L. Bodine.

In 1949, Snow moved to Emory, Texas, where that summer he organized The Assembly of Yahvah with himself as Overseer and E.B. Adair Assistant Overseer. In 1956 the Group was incorporated in Texas, and Snow began to teach "apostolic organization."

Snow's literature resulted in the organization of Sacred Name work in India as early as 1948, as the Phippines and Jamaica.

Differing greatly over the pronunciation of the Name with Elder A.B. Traina, Snow nevertheless notes the Traina did much to spread the name message.

Snow moved to Junction City, Oregon in 1957, where he was assisted in 1966 by Wilburn Stricklin of Harrisburg. Another associate that year was James Pridmore of Moline, Illinois.

The Eliyah Messenger uses both Yahvahshua and Yahshua for the Messiah name. The group is rather against Anglo-Israelism, although admitting that "many of us are israelites." Passover is kept, but Feast Day observance is allowed to individual members or local churches, but not promoted by the *Messenger*.

"Yah" and "The Word"

Another Sacred names groups is The Assemblies of Yah, headquarters at Albany, Oregon. Formerly associated with the Assemblies of Yahweh, this group publishes the paper, *The Word* (since 1961) and in 1969 was led by Hans H. Schallig. The annual feasts are kept by the "Yah" group.

Boyd's and *Sacred Name Herald*

Still another group has been Earl and Mrs. Boyd, who since 1958 have published the *Sacred Name Herald*, from Wilder, Idaho. In 1969, it was moved to Claremore, Oklahoma. The "Feasts of Weeks" is figured by the Boyds from the annual Sabbath.

Jacob O. Meyer and the Sacred Name Broadcast

Born in Bethel, Pennsylvania German-accented Jacob O. Meyer's ancestors arrived in America from Germany in 1732. They were among the founding fathers of the old German Baptist Brethren (which later took the name, Church of the Brethren). Meyer notes that one of the strange customs of this church was the annual spring deacons visits to each member, to see if they still held fast to the teachings of the church. The tradition stemmed from a split in the church in colonial times, when Conrad Beissel preached the keeping of the Scriptural Sabbath, and founded the monastic community at Ephrata, Pennsylvania. There is a strong possibility, Meyer notes, that some of his forefathers were in the Ephrata community, which observed the memorial supper four times a year, one of these at the Passover season.

Meyer learned the Sacred Names doctrine from a Bible course he took in conjunction with Albright College, sponsored by the Berks County Sabbath School association. He first associated with a small groups all over the world. He noticed the "most of the Sacred Name believers were firmly committed to Feast Day keeping" as a result of "the able teaching of Elder Dodd."

The was during the early 1960's and Meyer was "terribly disillusioned" when he found out that the sacred Names people were "terribly fragmented on doctrine. [And] There was really no determined effort to work toward unity or preach this magnificent Bible Truth to the world." Meyer was re-baptized into the Sacred Name, and volunteered his services to assist Elder Boyd, who was publishing a Sacred Name periodical the *Sacred Name Herald*, in Wilder, Idaho. His first Feast of Tabernacles was in 1964, when his family went to Oregon and assembled with some 30-50 brethren at a campground in Turner. The Feast was arranged by the Lebanon Assembly of Yahweh.

Meyer apparently stayed in Oregon for a time and worked with them, supporting them financially and journalistically in their effort to establish a magazine. But "Satan entered the flock and caused this group to disintegrate," and Meyer returned to his birthplace in Bethel, Pennsylvania.

In 1965, Meyer kept the Feast of Tabernacles at Nevada, Missouri with 30-40 people. Mrs. Pearl Smith of Michigan was there also. Meyer was ordained to the ministry there. A few months later in February of 1966, he initialed the Sacred Name Broadcast radio program, over radio program, over radio WBMD, Baltimore. In 1968, Meyer began *Sacred Name Broadcaster* magazine.

In 1969, Meyer launched the Assemblies of Yahweh, Inc. as a vehicle to unify all the Sacred

Name elements.

During the previous years, Meyer had observed the Feasts with small groups in Alabama and Michigan. The 1969 Feast of the Assemblies of Yahweh was held in Bethel, with 60 people. In 1970, there were 100 people. The people outgrew this place, so in 1971 and 1972, the Feast was observed in St. Louis in a state park.

Meyer began a magazine for members only, called *The Narrow Way*. In 1972 his administrative assistant, and managing editor of *The Narrow Way*, was Henry D. McFarland, formerly of the Worldwide Church of God. In 1971, Meyer was the only fulltime member of the staff, but by 1972 there were eight. A "School of the Prophets," that is, a college, was planned for the fall of 1972. Private tutelage would be given young men, who enrolled in local college Bible courses.

A Pasadena, California assembly of Yahweh was expected to begin in August of 1972 under the guidance of Donald Capra.

The Spanish work began on June 29, 1972 with the decision to publish a "Curse De Correspondencia."

The Sacred Name Broadcast of Meyer is heard across the nation and is becoming widely known. Both the Bethel and Holt groups did work together at one time. All the Holy Days are kept by the Assemblies of Yahweh (Pentecost Sunday), which makes them differ from the Assembly of Yahvah, which keeps Passover only, and the Assembly of Yah, (Holt assembly) which keeps Pentecost as the Jews do.

SOURCES

"A Brief History of the Name Movement in America," by L.D. Snow in May 1966 *Elijah Messenger*.

The Faith, February 1969 and February 1970

Good News, August 1969.

Interviews with Mrs. Vera Henion, Bill and Jean Conn and Mrs. Bobbie Fischer.

Letter of Ruth Fink.

Letter of Paul Penn, dated December 22, 1970.

Letter of A. B. Traina, January 28, 1971.

"North American Names Movement Start," from March 1969 *Word*, and tracts "Primitive Baptism" and "Hallowed Be Thy Name."

Sacred Name Broadcaster, September-October 1972, November-December 1972, January-February 1973.

ADDITIONAL MATERIAL TO READ

Giving & Sharing publishes additional material about the history of Sabbath-keeping assemblies. For more information, please send for an order blank:

Giving & Sharing, PO Box 100, Neck City, MO 64849

A BRIEF HISTORY OF THE SACRED NAME MOVEMENT

Submitted by: Robert Wells

The Sacred Name Movement began in the 1930's among the Church of God, 7th Day members who pondered the question of Proverbs 30:4, "What is His name and His Son's name if you can tell?" The Church of God 7th Day is a Sabbath-keeping group which came out of the Millerite movement of 1844 as did the 7th Day Adventists.

Up to that time there was little teaching or discussion of the return of the Messiah. The general understanding was that upon dying one went either to heaven or hell, or in the case of the Roman Church, to purgatory. Those who became known as Millerites came from various religious denominations including the 7th-Day Baptists.

Most churches in Christianity taught that the Son's name was Jesus. They could not answer the first part of Proverbs 30:4. The Son said that He came in His Father's name. Would not His name be much the same or very similar?

Titles such as "God" and "Lord" certainly are not names, as Paul tells us in 1 Corinthians 8:5, "there are gods many and lords many" in heaven and in earth. A title is different than a name, it was freely admitted, but didn't the Heavenly Father have a name of His own? What was our heavenly Father's true name? Some of those precious few who can remember back to those early years contend that an initial discussion of baptism raised the question of which name is the candidate to be immersed into according to Acts 2:38.

Noteworthy of the early pioneers of the Sacred Name persuasion in the 1930's were John Briggs, Paul Penn, Joseph Owsin, William Bishop, Larue Cessna, Ralph Kinney (who had a radio broadcast at that time), Angelo B. Traina, Clarence O. Dodd, William Bodine of Arkansas, L. D. Snow of Oklahoma, James Roley of Ohio, Pearl Smith of Eaton Rapids, Michigan.

When these Bible students researched various reference books, they found the Heavenly Father's name represented by the Hebrew Tetragrammaton, four letters which were transliterated in various ways such as YHWH, YHVH, IAUE, JHVH, JHWH, but pronounced Yahweh, Yah-

veh, Yahueh, Yahvah, Jehovah, Jahahveh, Jahweh. Scholarship had not yet agreed at that early time that the proper English transliteration is YAHWEH. Elder Clarence O. Dodd began publishing "THE FAITH" magazine in March of 1937. He promoted the keeping of the Feast days of Leviticus 23. He was asked to resign from the Church of God 7th Day with headquarters in Salem, West Virginia, of which he was secretary-treasurer. His introduction and teaching of the Feast days brought this about.

The following filler article Elder Dodd placed in "THE FAITH" magazine created a stir of interest: "It is interesting that throughout His life, Jesus Christ never heard Himself called by that name. 'Jesus' was the Greek word for the Hebrew 'Joshua' or 'Jeshua;' and 'Christ' or 'Christus' was the Greek word for 'Messiah' or 'Redeemer,' page 241, "Man's Great Adventure," by Edwin W. Pahlow, professor of history, Ohio State University."

In October 1938 "THE FAITH" magazine carried an article by A. B. Traina, "What is His Son's Name?" In this article he used Jahovah for the Father and Jah-hoshua for the Son. Included in this issue was an article by Wm. Bishop and John Briggs "The King James Version Regarding Sacred Names." Combing various resource books, they showed the various forms in English for the four Hebrew letters of the Tetragrammaton: IHVH, JHVH, JHWH, YHVH, YHWH, JAHAVEH, JAHAVEH, JAHVAH, JAHVE, JAHVEH, YAHVE, YAHVEH, YAHWE, YAHWEH, etc. Apparently the "Kadesh Name Society" of Detroit, Michigan authored this article. The Kadesh Name Society started as early as 1936.

It is interesting to see Elder Dodd's growth in grace and knowledge as he first began to use the popular hybrid but erroneous "Jehovah." Upon discovering that Jehovah was a philological impossibility, he then used Jahweh. When he learned there never was (nor is there now), a letter J in the Hebrew or Greek, he began using Yahvah. Finally, upon further diligent research he ascertained that the best spelling was Yahweh. His growth and understanding is evident as we trace his acceptance of truth and his putting into practice each new piece of knowledge and understanding that Yahweh gave him.

The October 1941 issue of "THE FAITH" magazine commented that Elder Herb Armstrong would be holding the Feast of Tabernacles in Oregon. Although he kept the Feast days and the Sabbath, Mr. Armstrong, like the COG 7th Day, apparently decided the Third Commandment was not important and did not accept the Sacred Name. However, Kenneth Whitney and a few early Sacred Name believers contend that Mr. Armstrong did use Yahweh's name for a short while in his Radio Church of God broadcast in the early 1940's but lacking good response, he soon dropped the Sacred Name.

Now thoroughly convinced of the Name, in November of 1941 Elder Dodd placed the names of Yahweh and Yahshua in the masthead of "THE FAITH," and stated that in referring to the Father and the Son, the titles Lord, G-d, and Jes-s Christ would no longer appear in his publication.

Many were persuaded by the sound teaching of Elder Dodd's presentation of Bible truth. A group of Sabbath-keepers rallied around his deeper teaching of truth and supported his efforts in publishing "THE FAITH" and other Bible literature. Following his death in December 1955, his wife continued to print and distribute his Bible-based literature. Presently the Assembly of Yahweh, Eaton Rapids Mi distributes his tracts.

The first charter in the Sacred Name Movement was issued in Michigan on July 11, 1939 to the Assembly of YHVH. Not being certain of the correct name at the time, the organization decided to include YHWH, YHVH, JHVH, and also Yahweh, Yahvah, Yahveh in their application. The organizers evidently felt they would include these forms and names and settle on the correct and proper form when Yahweh provided proof for the correct name.

According to Richard Nickels, it was under Elder A. N. Dugger in the 1920's that the Church of G-d 7th Day had its biggest growth upsurge. Traveling by train in those early days and selling his book, "THE BIBLE HOME INSTRUCTOR," Elder Dugger financed his evangelical work and left a legacy of Bible truth.

Elder Dugger joined with Elder Clarence Dodd in writing a history of the Sabbath-keeping groups. He was deeply interested in the Sacred Names and actively promoted them in this country before moving to Israel where he published the Mount Zion Reporter. Hindered from proclaiming the Sacred Name from Jerusalem, he nevertheless carried out an extensive ministry in Israel and Asia. He died in late 1975. His wife, Effie, died the following year. Gordon Fauth, their son-in-law has taken over publishing the Mount Zion Reporter, but does not use the Sacred Name.

The Sacred Name groups are growing in number and actively promoting both the Sacred Names and the weekly and Annual Sabbaths. Malachi prophesies that the last message to be given to mankind is the name of Yahweh and His Son Yahshua. This message is being proclaimed at the end of the age by Sabbath-observing groups.

Elder Angelo B. Traina published a pamphlet called "The Deed" in 1940 in which he used the Holy Name Yahweh. In 1950 he published the Sacred Name New Testament, and in 1963 the complete Holy Name Bible based on the King James Version. He started the Scripture Research Association, 14410 S. Springfield Road, Brandywine, Maryland 20613, for the distribution of the Holy Name Bibles. The Bibles are no longer available from Maryland today. Elder Traina died in 1971 in his 82nd year. His wife, Ida Mae, ran a nursing home to provide for their family while Elder Traina labored in the vineyard. She passed away 11 years later.

Currently the Assembly of Yahweh in Eaton Rapids, Michigan is distributing the 3rd edition of the Sacred Name Bible edition called "The Word of Yahweh." This edition is based mostly on the KJV, with footnotes in the New Testament from the Aramaic Peshitta. The bible is produced with three cover choices, soft, hard or leather-you can or-

der at assemblyofyahweh.com

The Assembly of Yahweh, Eaton Rapids, Michigan, began with a Bible study class meeting in a private home in the late 1920's where the Sabbath and the Commandments were stressed. Sister Pearl Smith felt moved to establish a "Camp of Yah," where from the early 1940's the Feast days were observed for many years. Eventually the Eaton Rapids Assembly acquired the present property at 1017 N. Gunnell Road. About 1969 they took over the publication of "THE FAITH." The Assembly continues with the magazine to this day.

Today there are many autonomous groups, as well as organizations, that promote the Sacred Names and the whole word of Yahweh. Most of them have their roots, in one way or another, in the brief history described above.

Sacred Name Movement by Wikipedia

History[[edit](#)]

The Sacred Name Movement arose in the early 20th century out of the [Church of God \(Seventh Day\)](#) movement. This movement was influenced by [Joseph Franklin Rutherford](#) who changed the name of the main branch of the [Bible Student movement](#) to *Jehovah's Witnesses* in 1931, based on his belief in the importance of the Hebrew name of God.^[2] [C. O. Dodd](#), a member of the Church of God (Seventh Day), began keeping the [Jewish festivals](#) (including [Passover](#)) in 1928, adopting sacred name doctrines in the late 1930s.^[3]

The Assembly of Yahweh was the first religious organization in the Sacred Name Movement. It was formed in [Holt, Michigan](#), in the 1930s. The Assembly of Yahweh believes the name of [Yahweh](#) should be used along with his son's name, [Yahshua](#). They keep the [seventh day Sabbath](#) (Friday sunset to Saturday sunset) along with all the scriptural feast days. They believe the [Torah](#) (law) was not done away with. They believe Yahshua is the son of Yahweh and that his life, death, burial, and resurrection give us salvation. They believe after a person repents of sin, they should be baptized in the name of Yahshua. They first met in private homes near [Lansing, Michigan](#). Later the assembly was located at The Camp of Yah outside of [Eaton Rapids, Michigan](#). The land was owned by the Smith family, and Pearl Smith was the first pastor of the assembly. For a time after her leadership, the assembly was governed by a group of male elders. Sometime in the late 1960s, Samuel Graham was made pastor. The congregation purchased a one-room school house and an additional 79 acres (32 ha) a few miles from the original Camp of Yah. They later put a small addition on the original building. In 2008, the group received an anonymous donation to be used for a larger building. The main meeting room now allows up to 200 to meet for worship.

Dodd began publishing *The Faith* magazine starting in 1937 to promote his views.^[3] It is currently freely distributed by the Assembly of Yahweh. American religious scholar [J. Gordon Melton](#) wrote, "No single force in spreading the Sacred Name movement was as important as *The Faith* magazine."^[4]

Activities^[edit]

The Assembly of Yahweh publishes the *Faith Magazine* and the *Word of Yahweh Bible*. They have services every Sabbath at 10:30 am and host all Feast days. During the [Feast of Tabernacles](#), people come from different states and other countries to observe the feast.

Beliefs^[edit]

The Sacred Name Movement consists of several small and contrasting groups (such as Yahweh's Assembly in Messiah, and [Yahweh's Assembly in Yahshua](#), etc.), unified by the use of the name Yahweh and for the most part, a Hebraic-based form Yahshua for the name of [God's son](#). [Angelo Traina](#), a disciple of Dodd, undertook the translation of a Sacred Name edition of the [Bible](#), publishing the *Holy Name New Testament* in 1950 (see [Tetragrammaton in the New Testament](#)) and the *Holy Name Bible* in 1962, both based upon the [King James Version](#), but changing some names and words in the text to Hebrew-based forms, such as "[God](#)" to "[Elohim](#)", "LORD" to "Yahweh" and "[Jesus](#)" to "Yahshua". Most groups within the Sacred Name Movement use a [Sacred Name Bible](#), others having been produced since Traina's.

The SNM rejects [Easter](#) and [Christmas](#) as [pagan](#) in origin and instead observes the holy days of [Leviticus 23](#) such as [Passover](#) and the [Feast of Weeks](#). The movement is also [non-Trinitarian](#) because it rejects the doctrine of the [Trinity](#) as unbiblical.^[5]

However, groups within the movement have differed on doctrinal points, such as the [wearing of beards](#) and what constitutes a [Sabbath](#) rest. The [Assemblies of Yahweh](#) (headquartered in [Bethel, Pennsylvania](#)) distanced itself from the movement because of its refusal to become doctrinally united with it, calling the movement a "disorganisation" and "confusion".

Sacred Name Bibles^[edit]

Sacred Name Bibles are Bible translations that consistently use [Hebraic](#) forms of [God's](#) personal name, instead of its English language translation, in both the [Old](#) and [New Testaments](#).^[6] Some [Bible versions](#), such as the [Jerusalem Bible](#), employ the name Yahweh, a [transliteration](#) of Hebrew [YHWH](#), in the English text of the Old Testament, where traditional English versions have LORD.^[7]

Most sacred name versions use the name Yahshua, a [Semitic](#) form of the [name Jesus](#).^[6]

None of the Sacred Name Bibles are published by mainstream publishers. Instead, most are published by the same group that produced the translation. Some are available for download on the Web.^[8] Very few of these Bibles have been noted or reviewed by scholars outside the Sacred Name Movement.^[9]

* The Word of Yahweh^[10]

* The Scriptures

- * Restoration of Original Sacred Name Bible
- * Angelo Traina's Holy Name Bible, Sacred Name King James Bible
- * Sacred Scriptures, Family of Yah Edition^[11]
- * [Sacred Scriptures Bethel Edition](#)
- * Restoration Study Bible (RSB)^[12]
- * HalleluYah Scriptures (HS)^[13]
- * Hebrew Roots Version, A Literal Translation

Names of God Bible, by Ann Spangler; this version comes in two editions, the [God's Word Translation](#) and the [King James Version](#).

- * [World English Bible](#)

References^[edit]

Semitic philology reconstructs the [Aramaic](#) name of Jesus as [Yeshua](#), [Yehoshua](#) or Yahshua (cf. English "[Joshua](#)" Heb 4:8).

1 [^] [Melton, J. Gordon](#) (1992), *Encyclopedic Handbook of Cults in America*, *New York: Garland Publishing*, p. 83, *ISBN 978-0-8153-1140-9*, *OCLC 246783309*

2 [^] [Jump up to:](#)^{a b} [Hughey, Sam](#), *A History of the True Church, The Reformed Reader*, *archived* from the original on 7 January 2009, retrieved 7 January 2009

[^] [Melton, J. Gordon](#) (1978), *The Encyclopedia of American Religions*, *Wilmington, North Carolina: McGrath Publishing Company*, p. 476, *ISBN 978-0-7876-6384-1*, *OCLC 4854827*

1 [^] [Clarke, Peter](#). *Encyclopedia of New Religious Movements*. p. 543.

[^] [Jump up to:](#)^{a b} [Peter Unseth](#) [Sacred Name Bible translations in English: a fast-growing phenomenon](#). *The Bible Translator* 62.3: 185.

1 [^] [Rhodes R](#). *The Complete Guide to Bible Translations: How They Were Developed* 2009 p206 "Unlike most other translations today, the [New Jerusalem Bible](#) renders the Old Testament name for God, YHWH, as "Yahweh," just as the [Jerusalem Bible](#) did. In place of "Lord of hosts" is "Yahweh Sabaoth"

2 [^] [Unseth, Peter](#). 2011. Sacred Name Bible translations in English: a fast-growing phenomenon. *The Bible Translator* 62.3: 190.

[^] [Review of *The Scriptures*](#)

[^] <http://assemblyofyahweh.com/wp-content/uploads/2015/04/Bible-Read-More.pdf>

[^] [\[1\]](#)

[^ RSB online](#)

[^ \[2\]](#)

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Additional Reading:

Discovering Yahshua in the King James Bible by YAIY

The Father's Revelation of Himself and His Son by Charles Cramer

The Heavenly Father's Great Name by YAIM

Is Jesus The Name by Faith Bible & Tract Society

The King James Version Speaks by C. O. Dodd

The Mistaken "J" by YAIY

The Sacred Name in Scriptures by Robert McDonald

The Word Halleluyah by YAIY

