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Holy Moly!

'Holy' *Crap!* A Rational Rebuttal of Bible Inerrancy.

The Name Code 2: The God of Elvis

The Name Code 3: Hidden Messages in the Bible & Koran.

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WEBSITE:

[www.thenamecode.com.au](http://www.thenamecode.com.au)

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ISBN 9798360270331

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# Foreword:

The investigation of the Name Code phenomenon is divided into four volumes:

**THE NAME CODE 1: THE GOD OF ELVIS.**

**THE NAME CODE 2: THE GOD OF ELVIS.**

**THE NAME CODE 3: HIDDEN MESSAGES IN THE  
BIBLE & KORAN.**

**THE NAME CODE 4: THE PATH TO GRACELAND**

These four volumes examine different aspects of the Name Code phenomenon. Insight into the focus of the individual volumes can be gained from reading a listing of the chapter contents of each book.

It is recommended that the Name Code volumes be read in their numerical order.



## Chapter 1.



# ELVIS: MASTER, MESSENGER OR MESSIAH?

Elvis.

One name.

One word that carries so many contradictory images.

Sleek Elvis. The epitome of youth, sexuality and vitality.

Fat Elvis. Pathetic. A body prematurely aged and bloated by gross over-indulgence.

Dead Elvis. A sinner satirised and ridiculed. A kindly saint, remembered and revered.

Elvis.

One name is all it takes.

Write *Elvis* a letter. Place that one name on the envelope, append the correct postage and mail it to him from any continent on Earth. One could be reasonably assured that the letter will be delivered to his former home, Graceland. No surname or address would be needed. Just '*Elvis*' is enough. It is a surprising situation when one considers that the man has been dead for decades. But then Elvis continues to be full of surprises. Despite the career disadvantage of an early demise, his star still shines. His last number one record came more than twenty-five years after his death. '*Elvis in Concert*' has toured the world, replete with his original vocal backing band, The Jordanaires. Elvis was not there however. He appeared on stage only by virtue of a huge video screen, but it makes no difference to the fans. Dead Elvis performs in sell-out shows, while many current-day entertainers struggle to fill auditoria of half the size. Dead Elvis makes more money now than at any time in his whole career. It is just unfortunate that he is

not around to enjoy it.

For more than sixty years social and musical critics have been predicting that Elvis Presley's star is finally on the wane. But Elvis has not only survived; he is resurgent; it is possible to argue his fame has even increased. Still known worldwide by voice, face and one unique name, it is indeed arguable that Elvis is the most famous and recognised person ever to walk the face of the Earth.

It is a sobering observation to make, but one that becomes fully justified if one pauses to consider other possible contenders. Politics, religion and entertainment are the fields of endeavour that present the most rival candidates. But on close consideration individuals such as Caesar, Alexander, Jesus or Mohamed may be well known by name but are totally unrecognisable by face or voice. Modern presidents and prime ministers enjoy their brief moment of glory in the sun but fade into relative obscurity with the passage of very few years. No other entertainer in any era has enjoyed the same degree of world-wide lasting recognition as that won by Elvis.

Elvis' star still burns brightly. In fact, his death added strange new dimensions to his fame. Elvis-impersonation has become a world-wide entertainment industry. Some of its inspiration is drawn from Elvis-ridicule, some from Elvis-reverence. Often these two currents blend into one, as even those who loved him most feel free to satirise 'The King'.

Elvis is dead. But Elvis still lives on. And that too was once part of the ever-expanding Elvis legend. Some people believed that Elvis faked his death in 1977 and that after that date he lived in seclusion under a new identity. Books abounded on the subject, presenting the 'facts'.

One example was: '*Is Elvis Alive?*' by Gail Brewer Giorgio and came complete with an audio-cassette of Elvis' telephone conversations recorded *after* his supposed death. A follow-up volume by the same author was '*Elvis Undercover: Is he alive and coming back?*' Another, '*The Elvis Sightings*' documents just that: post-'death' sightings of Elvis around America. The cover banner reads, 'In line for the movies...Singing in a roadhouse... Eating a Big Mac...*It's him ! The King Lives!*'

Elvis' non-death is jestingly hinted at in novels, movies and songs as well. Elvis surviving in outer space is alluded to in the classic '*Hitchhiker's Guide to the Galaxy*.' In the highly successful movie, '*Men in Black*' it is noted. "... *Elvis isn't dead. He's just gone*

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*home.*" Graceland is not the 'home' they were apparently referring to. Exactly which home Mark Knopfler was alluding to in his classic tribute, "*Calling Elvis, ...anybody home?*" is not said either. One is left to draw one's own conclusions.

So, is Elvis still alive? It would seem that most Elvis fans think not. The passage of time has helped kill that myth. But still in great numbers they gather every year at Graceland, to pay tribute to his life and to commemorate his untimely death. They come from the far corners of the American continent, and indeed the world. In their tens of thousands, they attend the Tribute Week functions and observances that leads up to the anniversary of his death on the 16th of August. The Tribute Week concludes with massed prayers and a 60,000 strong Candlelight Vigil. Quietly the fans file through the Meditation Gardens and past the bronze grave plaque, while Elvis' voice soothes the mighty crowd with songs broadcast from speakers mounted throughout the Graceland grounds.

Most of these fans obviously do not believe that Elvis is alive, but their attendance and their actions do help to illustrate another dimension of the ongoing legend of Elvis Presley. Elvis, the subject of so much satire and ridicule has also become the object of deep devotion and reverence. It is impossible to witness the mass attendance at Graceland on these remembrance occasions and not see in it many evolving aspects of religious adoration. It is impossible to think of any other deceased person of recent generations who is annually remembered in a comparable way. The words *pilgrimage* and *shrine* are used very often in connection to Elvis and visits to his former Memphis home. A *pilgrimage* by definition is the journey of a religious devotee to a sacred site or shrine. A *shrine* by definition is a receptacle for sacred relics, or a tomb of a saint or other venerated person. Elvis is certainly still loved, but the image of Elvis as a saintly figure is for many a bit too much to swallow.

For his detractors, Elvis' drug and carnal indulgences negate any chance of being considered saintly. For the fervent Elvis fan, such negativity counts as nothing. Elvis' drug habits and other earthly indulgences are explained as exaggerated or explicable and forgivable given the circumstances under which he lived. They are likely to cite examples of his great generosity and spirituality as a far truer indication of the *real* Elvis. They will make reference to his gospel songs and the immense joy he has given to countless millions.

And so, one confronts the conflicting public images of Elvis Presley. Sinner Elvis is the gyrating singer who in the first years of his career was seen by many as a lewd disciple of Satan, sent to lead American youth to Hell and damnation on a diet of sex and Rock & Roll. Sixty years on, one now sees Elvis venerated and portrayed as the gospel singing saint. Books can be purchased that give Elvis' devotees advice on how best to build an Elvis shrine in their own homes.

For some people however, the possibility that Elvis is *just* a saint has long been superseded. Either in rampant ridicule or overblown adoration, the tendency is to portray Elvis as far more than that. Some see him as a messianic God-like figure. This tendency to describe Elvis in messianic and God-like terms has been steadily growing over the years. Expressions of fans 'idol worshipping' Elvis have long been commonplace. His wife, Priscilla, noted in her autobiography that when first meeting Elvis, she regarded him like "a god". In the late sixties after a long period of absence from live performance, Elvis' triumphant return to the stage was greeted with descriptions of a '*career resurrection*' and a '*Second Coming of the King.*'

For some strange reason, such comparisons between Elvis and Jesus have long been made. It is possible to come across page-long lists of supposed similarities that exist between the Christian messiah and the King of Rock and Roll. The computer Internet has contributed enormously to the *Elvis God / Messiah* phenomenon. But it is not only the proliferation of thousands of Elvis sites that is staggering. It is their content that is also bewildering. Early examples included:

The 24-Hour Church of Elvis.

The Elvis Space Chronicles.

Elvis and the Space Aliens.

The First Presleyterian Church of Elvis the Divine.

The Church of the Risen Elvis.

Elvis: Messages from beyond the Grave.

Visit the internet today. Do a quick Google search. Type in '*Elvis-Jesus images.*'

Multiple illustrations can be seen showing Elvis stooped, grinning and bearing a large wooden crucifix on his back. Others have him bare-chested with a flaming Sacred Heart of God beating in his breast. Pictures of the winged Angel-Elvis abound. That



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there is a strong element of satire motivating the images and web-site entries is self-evident. One is revisiting the Elvis of Ridicule. The churches listed in the web-sites are unlikely to be genuine places of worship, nor is there any proven connection between Elvis and space aliens. But the association is none the less made even if in jest. Elvis, like Jesus now has his 'own' church and congregation. Elvis like Jesus has within him the Sacred Heart of God. Elvis has a connection with those angelic 'alien' beings that float around outer space. Elvis is divine.

The *Elvis is God and Messiah* imagery does not begin or end with the internet, but finds expression in many forms. Small gift cards carrying a picture of Elvis can be bought, his head back-lit by his glowing halo. The large print above his portrait pleads: 'ELVIS PROTECT US'. Pictures of Elvis replete with halo are easy to find. Singing Elvis effigy dolls can be bought to dangle from one's car rear-view mirror. The arms are outstretched in a mimicry of the Christian cross.

Another commercial offering is a small Elvis doll designed to be attached to a car dashboard. Elvis is attired in long robes that fall to his feet and again mimic the dress usually depicted on the first-century Jesus. This effigy too has Elvis with the flaming Sacred Heart of God beating in his breast. The packaging box identifies the doll as the '*King of Kings*'. In Christian theology the title *King of Kings* belongs to Jesus Christ who allegedly was God on Earth. In Jewish religious tradition the title *King of Kings* belongs to God Yahweh himself. Produced in tens of thousands, these 'Elvis' dolls appear to have had a world-wide market. Yet another extension of the Elvis = Messiah association can be found in the Holy Land of modern Israel. Postcards can be bought bearing the caption '*I saw the King in Bethlehem*'. The photograph on the card shows the traditionally accepted Bethlehem birthplace of Jesus. The only person in the picture montage however is Elvis. Elvis is evidently the King from Bethlehem.

Many Christians would find the analogy of *Elvis = Jesus* highly offensive, even if only made in jest. But the strange fact is that not all who make the association do so in jest. Some people are very serious in their Messiah Elvis assertions. A prime example of this is the 300-page book '*The Elvis-Jesus Mystery*' by Cinda Godfrey which presents "*the shocking scriptural and scientific evidence that Elvis Presley could be the Messiah anticipated throughout history.*" The author of this work believes Jesus and Elvis were in

fact the same soul; the same person. Another book referenced on-line is '*Elvis: The Messiah? Was the King of Rock 'n' Roll really the King of Kings?*' by Jack D. Mallay and Warren Vaughn. (publ. 1993)

The proposition is certainly outlandish, but it does illustrate a point: Elvis Presley occupies a totally unique position in world history and in world-wide public consciousness. He is possibly the most recognizable person who ever lived. His fame transcends all national and racial boundaries. He is the subject of unremitting ridicule and reverence. He is venerated and vituperated. Some think him living, some think him dead. But in the end, none of this adequately explains the Messiah = Elvis nexus that has continued to evolve over the decades. And there are more books available on the subject. Titles include:

Elvis Religion.

Elvis: The Prophet of Power.

Elvis After Life: Unusual Psychic Experiences Surrounding the Death of a Superstar.

Elvis After Elvis: The Posthumous Career of a Living Legend.

Elvis Aaron Presley: His Growth and Development as a Soul Spirit within the Universe.

The Gospel of Elvis: Containing the Testament and Apocrypha. Including All the Greater Themes of the King.

Some might argue that it was Elvis' premature death that brought about this messianic cult of Elvis. But if this is the case, why has not the same messiah fixation been manifest with other famous prematurely deceased persons, singers or otherwise? Premature death seems to make no difference. There are no '*King of Kings*' James Dean or Nat 'King' Cole dolls. There are no '*Buddy Holly Protect Us*' gift cards. There is no '*John Lennon-Jesus Mystery*'. There are no '*Jimi Hendrix sightings*'. There is no '*Church of Kurt Cobain the Divine*'. There is no association of Jim Morrison, Prince or Michael Jackson with '*Space Aliens*'.

In satire or seriousness, all of the above only happen with Elvis. The question that needs to be answered is: **why?** Why Elvis? Where did all this *Elvis Messiah* rubbish start and is it ever going to stop? Ted Harrison asks many of these questions in his book '*ELVIS PEOPLE, THE CULT of the KING*'. Published back in 1992, it investigated the possibility that centred on Elvis, one was witnessing the birth of a new religious movement. Harrison

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interviewed fans whom had given up family, friends and the countries of their birth to move to Memphis to live near the grave of Elvis Presley. Some visited it almost daily. He recorded interviews with Elvis fans who pray to God using Elvis as an intermediary. Some fans admitted sheepishly that they sometimes pray directly to Elvis *as* God. Harrison's book does much to put the evolving cult of Elvis in perspective. He too tries to trace the origins of the *Elvis as Messiah* perception. In doing so he quotes a very strange story that is mentioned in a number of Elvis biographies, the first being that by Albert Goldman. Goldman, with his 1981 biography '*ELVIS*', presented the first major examination of the life of the famous singer and was brutally blunt in his condemnation of the *Messiah Elvis* phenomenon. Goldman writes:

*'Elvis, for example, got the idea in later years, when he was absorbed in the study of the occult, that he might be a divinely appointed Master, Messenger or Messiah, put on Earth to perform some momentous mission... Significantly, it was in the circumstances of his birth that he found the strongest confirmation of his divine calling.'*

*'Vernon confided to Elvis that he had known the exact moment of his son's conception because at that instant he had blacked out. Though there were other, more rational ways of interpreting this momentary loss of consciousness, Elvis insisted on seeing it in terms of his grand obsession. It was a clear sign, he argued, that at the critical moment, his father's body had become the vehicle for a higher being. Thus, like the heroes of mythology Elvis came to believe that the man he called 'Daddy' was no more his father than was Joseph the father of Jesus. Further confirmation of this weird notion was the story Vernon told of going out into the backyard on the night of the birth and being astonished to see the heavens ringed around by a blue light. This recollection thrilled Elvis because blue was a colour he had long identified with himself and to which he attributed supernatural significance.'*

Goldman continues '*...As these few examples suggest, the Presleys were not sober witnesses to their own history. Time and again they twisted the anticipation or recollection of events into the gratifying forms of wish fulfilment.'*

One can see here that Goldman has traced one element of the Messiah Elvis phenomenon back to the Presleys themselves. It started with the story that Vernon told Elvis. As a result of that

story, Elvis allegedly came to see him himself as a Master, Messenger or Messiah who was on this Earth by virtue of a divinely inspired immaculate conception. It is a conclusion that Goldman bluntly rejects. He thinks the Presleys delusional. For this opinion Albert Goldman should not be condemned. It is an understandable reaction to a story that stretches credibility beyond the limit.

Interpreted logically by dictionary definitions, "*Master, Messenger and Messiah*" are not terms or callings that most people would apply to Elvis Presley. To be a '*Master*' one must have mastered something; to be a '*Messenger*' one must have a message. In the spiritual sense, Elvis certainly appears to fill neither criterion. He gave no indication of being more masterly and enlightened than anyone else. He appeared to have no specific message to deliver either. The third term '*Messiah*' would also seem to be totally non-applicable. It is a word and concept of Hebrew origin that plays a central part in the history of Israel and the Jewish religion. It is a term that is also a central pillar of Christianity. Orthodox Christians and Jews may not be in total harmony as to whom the term '*Messiah*' should be applied, but they are in total harmony that strict criteria govern access to that exalted position. For the Jews the position is as follows:

A '*messiah*' by general definition is a male of Israelite descent who has been consecrated by the divinely ordained act of anointment. '*Messiah*' means *an anointed one*. In this ceremony liberal amounts of warm fragrant oils are poured over the head of the inductee in an act of anointment. In ancient Israel this ceremony was performed at the consecration of the high priests and also at the coronation or elevation of its kings. Thus, there have been dozens of individuals in Israelite history to whom the term '*messiah*' can be correctly applied.

Two individuals do stand out however from this long list of past messiahs. The first is Aaron, elder brother of Moses, who was anointed as Israel's first high priest. The second is King David, founder of Israel's most prestigious and longest-lasting royal dynasty. The descendants of Aaron were promised the Israelite high priesthood in perpetuity. Likewise, the rule of the royal line of David was promised to last forever. As history proves, both the royal line of David and the priestly line of Aaron have both suffered prolonged interruptions in their respective reigns and religious functions.

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Following the destruction of the Jewish temple and kingdom in the 6th century BCE, the dynastic blood line of Davidic kings and Aaronic high priests fade from history. Thus, for present day orthodox religious Jewry, there is no current messiah. Little if any attention is paid to the defunct priestly line of Aaron, but they do pray and wait in anticipation for the reestablishment of the Jewish royal line of David. The person to do this is not only 'a' messiah; he is *The Messiah*. His title is '*Ha Mashiach ben David*' ... The Messiah son of David.

Exactly where he is, who he is and when he will reveal himself to the world is not known, but orthodox religious Jewry pray fervently daily for the Messiah's speedy arrival. Of one thing we may be certain however. No denomination of orthodox Jewry would look on Elvis Presley as a possible candidate for the vacant position of Davidic Messiah. The reasons for his certain exclusion are simple.

Elvis' questionable moral and temperamental values would not win points in his favour, but in the end this issue is largely irrelevant. The main point is Elvis was not known to be Jewish by blood. The existence of unsubstantiated family traditions suggesting some distant Jewish ancestry is not enough to make him one. Being not Jewish by blood, it is by extension totally impossible for Elvis to be of the bloodline of King David. And if one is not descended from David, one cannot be the Messiah.

Case closed.

Bad luck, Elvis.

The Christian position is very similar to the Jewish one. They too are awaiting a Messiah who is both Jewish and descended from King David of Israel. The point of divergence with the Christians is that they already have their messiah in Jesus Christ. While the Jews are still waiting in expectation of the first advent of their Davidic messiah, the Christians are waiting patiently for the Second Coming of theirs. One can see that the Christians having a Christ in Jesus have no need or wish for an '*Elvis Christ*.' It might be argued by some of Elvis' most ardent disciples that his messiahship is not only compatible and complimentary to that of Jesus, but indeed *identical* to it. The author of the book, '*The Elvis-Jesus Mystery*', would obviously fall into that category. One can anticipate however that neither orthodox, catholic nor protestant Christian denominations are likely to readily embrace the idea of an '*Elvis Jesus Christ*.'

It must be recognised therefore that despite the large semi-religious cult-following that Elvis has gathered around himself over the years, the *Elvis Messiah* concept is unlikely to make serious inroads on the existing bastions of Christian and Judaic belief. It would take something truly phenomenal to break down those walls and let Elvis in. The *Elvis Messiah* concept is seen as weak and wanting when placed against the Jewish messianic traditions and substantiating Hebrew scripture that stretch back millennia. Christianity likewise calls on Hebrew prophecy to substantiate the messianic position of Jesus of Nazareth. In comparison to this, what 'proof' has *'Elvis Christ, the Messiah'* got? Seemingly very little. Elvis has one very strange unsubstantiated family myth concerning his conception and birth, but after that, he has nothing at all. One would feel absolutely certain that Elvis is not the subject of any messianic Hebrew prophecies.

But then again, maybe no one ever looked for them.

Perhaps it is time that someone did.

## Chapter 2.



# LOOKING FOR PROPHECIES

It has been mockingly suggested that Elvis Presley's chances of being accepted as an immaculately conceived messiah would be greatly enhanced should he be able to provide a Hebrew prophecy that substantiates his outrageous and ridiculous birth myth. Substantiating prophecies, the foundation stone of any reputable messianic claim are however very hard to come by, even in Hebrew. 'Prophecies' by definition are predictions of events or circumstances put on record before the actual event occurs. Prophecies as such play a large role in the broad Jewish and Christian religious traditions, especially those concerning the advent of the Messiah.

Christians believe that in Jesus of Nazareth all Hebrew Old Testament prophecies pertaining to the Messiah are fulfilled. The New Testament, written after the conclusion of Jesus' ministry by various followers goes to great pains to illustrate just how fully these prophecies are realized in the life and death of Jesus. One does not have to delve too deeply into the New Testament to see an example of messianic evidence being presented. The New Testament starts with the Gospel According to St. Matthew. The very first verse of the first chapter begins:

*'The book of the generation of Jesus Christ, the son of David, the son of Abraham...'* (Matt. 1:1)

The verse clearly puts the claim that Jesus was a direct descendant of King David, thus fulfilling the prophetic requirement that the Messiah be of this ancient royal bloodline. On the same first page in Matthew 1:18 one finds the story of the conception of Jesus. An angel visits Joseph to inform him that his

betrothed, Mary, is carrying a child in her womb that is 'of the Holy Ghost'; the child is from God. The angel goes on to say that all this is in fulfillment of the prophecies of Isaiah, when he predicted centuries before that a 'virgin shall be with child, and shall bring forth a son...' This prophecy, fulfilled in the miracle of the immaculate conception of Jesus, has become a central pillar of the Christian faith. It is of course the biblical precedent and parallel of the weird, totally unsubstantiated Elvis birth-myth as related by biographer, Albert Goldman.

If Jesus' immaculate conception is supported by Hebrew prophecy, then what of Elvis' claim? What support has he? Are there any Hebrew prophecies that substantiate Elvis' claim to an immaculate conception? And if so, where are they to be found? Where are they hidden?

Mocking questions indeed.

With tongue firmly in cheek one could suggest they might be concealed on a crumbling vellum scroll in a dry Israeli Dead Sea cave. An amusing thought no doubt, but one worth pursuing for the moment. Imagining that there was such an 'Elvis Scroll' hidden in such a cave, there are certain things one would need to demand of it to prove that its contents were indeed prophetic. First of all would be an accurate determination of its age. To be truly prophetic its manufacture has to provably predate the events it allegedly predicts. (One can hardly claim the scroll to be prophetic if it was written and placed in the cave *after* Elvis' birth and death.) Secondly, the references to the messiah mentioned in the hypothetical scroll would have to be specific in establishing his identity. One would want this *Elvis Messiah* identified by name and physical or biographic description. One would want the messianic subject of the 'Elvis Scroll' to not only blandly claim a line of descent from King David; one would want him to prove it somehow. Such demands should rightly be made of any messianic claimant. Unfortunately with Elvis, they have not been fulfilled. No *Dead Sea Elvis Scroll* has yet come to light, and is unlikely to do so in the future. It seems one shall have to look elsewhere for the 'long lost' Hebrew Elvis prophecies. The big question is where?

Common sense would suggest one should let the *Elvis Messiah* joke rest. He was no messiah and he has no Hebrew prophecies to support his claims. But consideration and deliberation on the question of prophecies and where they could be hidden leads one to the conclusion there could well be a far better place to write and



conceal them than on a vellum scroll in a cave. The issue recently discussed of positively identifying a Messiah *by name* gives a clue as to a place one might look. One could look in the *names themselves*.

It is by names that we initially establish our identities. Names identify what we own. Names in books. Names on clothes. Names on Land Titles. Names establish family relationships. Names set us apart; some names more than others. Examining names is a reasonable idea, but whatever one's names, one would not expect to find much of a message hidden there. In so few letters and words there seems hardly enough room to hide anything meaningful. But we shall make the endeavor anyway. Because we are seeking Hebrew prophecies, that shall be the language of our inquiry. And as part of the long tradition of mocking Elvis, we shall start by translating Elvis' names into Hebrew. We are at once confronted with a small problem. What were Elvis' *real* names?

All his life he was known as **Elvis Aron Presley**, but on his bronze Graceland grave plaque is written **Elvis Aaron Presley**. This discrepancy has caused much confusion to Presley fans over the years as to which was his real middle name. Documentary evidence solving this enigma is found in 'Elvis Aaron Presley' by Alanna Nash. This biography contains a photograph of the records of Dr. William Robert Hunt, who officiated at the birth of Elvis on the 8<sup>th</sup> of January, 1935. In filling in his birth records, the doctor clearly wrote the newborn child's name as: **Evis Aaron Presley**, unfortunately misspelling the unusual first name.

On the official birth certificate that was issued later, **Evis** has been corrected to **Elvis**, but **Aaron** was now missing one 'a' and appeared as **Aron**. And so he was known for all his life as **Elvis Aron Presley**. Only in death 42-years later was his name rewritten as it was obviously originally intended: **Elvis Aaron Presley**.

It can be seen therefore that both variants of Elvis' middle name: *Aaron* and *Aron*, have claims to legitimacy.

The question then becomes: how exactly does one spell and write Elvis Presley's names in Hebrew?

## **ELVIS' NAMES IN HEBREW.**

Evidence of Hebrew as a written language extends back about 3,000 years. Over that time the Hebrew alphabet plus the spelling of words and names in Hebrew can be seen to have changed considerably. Since the creation of the State of Israel in 1948, a

great degree of conformity has been applied to the Hebrew language, especially as concerns the spelling of foreign words and names. It is only fair to begin our inquiry by considering how one might spell Elvis Aron Presley in 21<sup>st</sup> century Hebrew, even if those laws of translation are far more rigid now than applied at the time of Elvis' birth in 1935 or in the centuries, or millennia that preceded it.

When translating ELVIS ARON PRESLEY into modern-day Hebrew one obtains the alignment of letters read from right to left:

אלביס ארון פרסלי

Although the Hebrew-spelt names 'Elvis' and 'Presley' do not at first strike one as notable, the Hebrew spelling of 'Aron' certainly does. 'Aron' in Hebrew (אָרוֹן) is the future tense, masculine first-person verb: 'I will sing.'

In Hebrew, the name: Elvis Aron Presley thus reads as:

Elvis 'I will Sing' Presley.

Amazing. What a fortuitous middle name the world-famous singer had. And it seemingly only came about by the chance misspelling of the intended Hebrew name: *Aaron*. We have been searching for 'prophecies', and some might be inclined to suggest we have found one already. The 'I will sing' name-meaning certainly accurately describes Presley's singing destiny. Having had such obvious success in translating 'Aron' into Hebrew, one is then inspired to look more closely at both names: 'Elvis' and 'Presley'. It is when closely consulting a comprehensive Hebrew dictionary that more 'singing' and performing references can be discovered in Presley's names.

The insertion of two typing spaces into 'ELVIS' (אלביס) to form: E L VIS (א ל ביס) is found to create the sequence of number and words: '1 / as / encore'. There being no indefinite article, 'an' in Hebrew, it can legitimately be included here as one always does, when necessary in Hebrew-into-English translations. When done so, the names ELVIS ARON are found to provide the 'name-message':

One as an encore...I will sing.

א ל ביס ארון

On closer examination, 'PRESLEY' (פּרסלי) when divided by two typing spaces as PRS L Y is found to provide words and numbers meaning:

‘He declared / made public ...to ...10 / 10,000’ פרס ל י

Placing all three names in sequence, one can now easily read the ‘name-message.’

ELVIS ARON PRESLEY

**Trans. 1.** “One as an encore! I will sing!” He made public to 10,000.

א ל ביס ארון פרס ל י

To make the message more explicit, one just writes the full name twice in succession:

ELVIS ARON PRESLEY, ELVIS ARON PRESLEY.

**Trans. 2.** Elvis Aron Presley: “One as an encore! I will sing!” He made public to 10,000.

אלביס ארון פרסלי א ל ביס ארון פרס ל י

It is found that one can also include and align both of Elvis’ variant middle names to further extend the message:

ELVIS ARON / AARON PRESLEY.

**Trans. 3.** “One as an encore! I will sing. One is the song,” he made public to 10,000.

א ל ביס ארון א ה רון פרס ל י

By strange coincidence, here enclosed in Presley’s names is a perfect description of Elvis’ singer destiny. It is important to look at the names closely to see exactly from where in the names all the references to songs and singing are drawn. As noted earlier, it is Elvis’ name *ARON* that translates exactly into Hebrew as the first-person future tense:

‘ I WILL SING!’

Even the most sceptic of us must gaze in wonder at how extraordinarily fortuitous the chance misspelling of his name ‘*Aaron*’ on his birth certificate turned out to be. *ARON* is not a normal Jewish-Hebrew name. The closest recognised name to it is *YARON* (ירון), meaning, ‘*he will sing.*’ It must be said that of the two, the arrogantly assertive first-person *ARON*: ‘**I will sing!**’ has more force. It is the name Aaron (spelt *AHRON* in Hebrew ) that breaks down into:

A H RON = 1 the song.

It is the last syllable of EL-VIS that carries the meaning: ‘Encore’.

It is thus seen that this most basic name-message using the most common Hebrew spelling of his name carries within it a perfect description of Elvis Presley announcing the performing an encore song to a huge adoring audience.

The claim that such a graphic singing message exists in the common Hebrew spelling of Presley’s names might well be greeted with great scepticism by many. They might well wonder why reference to this alleged ‘name-message’ has not been made by anyone else in the last seventy years. Millions of Jews speak Hebrew. So do tens of thousands of Christian scholars. Surely *one* Hebrew-literate person would have drawn attention to such a noteworthy fact if it was true.

Sadly, and somewhat strangely, no one seems to have noticed it before. As far as the current author is aware, no one has ever previously in print drawn attention to the fact that *Aron* means ‘I will sing.’ This is somewhat inexplicable. Some Presley biographies have noted that *Aaron* is a Hebrew name, but no one has ever commented on how fortuitously ‘prophetic’ its misspelling tuned out to be.

The reason that other parts of the basic *Elvis Aron Presley* singing ‘name-message’ were overlooked is a little more understandable. It is worthwhile to look at the entire name in detail.

1	2	3	4	5	6	7	8	9	10
E	L	VIS	ARON	A	H	RON	PRS	L	Y
א	ל	ביס	ארון	א	ה	רון	סרפ	ל	י

1. The first letter of ‘Elvis’ is an aleph (א). It is the number ‘1’. Although meaning exactly that, it is rarely used as such these days. European numbers are used instead of their ancient Hebrew letter equivalents.

2. ‘L’ (ל) means ‘as’, but another preposition also meaning ‘as’ is more likely to be used.

3. The syllable ‘VIS’ (ביס) which in Hebrew can also be pronounced as ‘bis’ is the word meaning ‘encore’. Although found in the comprehensive Hebrew dictionary, it is a word of Latin /

French origin. (As to is the word ‘*encore*’ itself.) Most Hebrew speakers would be totally unfamiliar with it. Thus, they do not recognise its aptness in relation to Elvis or anyone else.

4. ‘Aron’ is the Hebrew masculine “*I will sing*”. Again, that no one has ever recognised it is such is amazing.

5. ‘A’ (א) is the number ‘1’.

6. ‘H’ (ה) is the definite article ‘*the*’.

7. ‘Ron’ (רן , רון) can mean ‘*song*’, ‘*singing*’, or ‘*Sing!*’ Because 5, 6 & 7 appear joined together as one word, no one ever recognised the name AHRON (Aaron) as providing the phrase: ‘*one is the song.*’

8. ‘PRS’ (פרס) has a number of meanings in Hebrew, one of which is the singular masculine past tense: “*he made public / he declared.*”

9. ‘L’ means ‘*to*’.

10. ‘Y’ is the number ‘10’, or when punctuated with a dot above, 10,000. Because the letters come joined as one surname, *Presley* (PRSLY), no one ever saw that it can be translated as “*he made public to 10 / 10,000.*”

Elvis Aron / Aaron Presley’s birth names have been translated into Hebrew and analysed. The uncomfortable discovery is that they appear to contain a ‘name-message’ that ‘prophetically’ tells of Presley’s future world-wide fame as a singer.

But is this so? Is it really a prophecy?

Are there other more rational and reasonable explanations?

Only one person’s name has been considered.

Perhaps it is very easy to contrive seemingly ‘prophetic’ messages from names when translated into strange foreign languages. Perhaps because of the inherent ambiguities of the Hebrew language, “*one can do anything with names*”, and thus read into them any sort of pre-conceived ‘message.’

It is a theory and explanation that is well worth considering.

It was found above that in just the common Hebrew spelling of Elvis’ names he has two direct references to ‘*songs*’ and ‘*singing*’ as well as a specific mention of an ‘*encore*’ which is totally descriptive of singing and performing in front of a live audience.

So, what about other singers? What about the Beatles? How many singing references can be found or contrived from the common Hebrew spelling of the names: James Paul McCartney, Richard Starkey, John Winston Lennon or George Harrison?

Sadly, none.

It might be felt that by just choosing these people that the author could be artfully avoiding other musician's names that easily match or perhaps exceed the 'prophetic' messages found in Presley's names. To dispel such a claim, it is worthwhile to consider a far broader and independently assembled list of musicians' names such as is found in the inductees to the Rock and Roll Hall of Fame. From 1986, the first inductees were:

'Chuck' Charles Edward Anderson Berry, James Joseph Brown, Ray Charles Robinson, Samuel 'Sam' Cooke, Antoine Dominique 'Fats' Domino, Isaac Donald 'Don' Everly, Phillip Everly, Charles Hardin 'Buddy' Holly, Jerry Lee Lewis, 'Little Richard' Wayne Penniman and Elvis **Aron / Aaron** Presley.

In subsequent years nominations were:

The Coasters: (W. J. Lance, Primotivo Candelaria, Robert Fowler, Dennis Anderson, Carl Gardner, William 'Billy' Guy, Will 'Dub' Jones, **Cornell** Gunter), Ray Edward 'Eddie' **Cochran**, Elias Otha 'Bo Diddly' Bates, Aretha Louise **Franklin**, Marvin Pentz Gaye, William John Clifton 'Bill' Haley, Riley 'B. B.' King, Clyde Leslie McPhatter, Eric Hilliard 'Ricky' Nelson. Roy Kelton Orbison. Carl Lee Perkins, William 'Smokey' Robinson,...*et al.* (For a more detailed analysis, an extended listing of the first Rock and Roll Hall of Fame inductees is found in Appendix III.)

Discounting Elvis Presley, of the individuals listed above, only three have basic '*singing*' references in their names. This occurrence is to be expected. All one needs is an *RN, RON, SR, SYR / SIR, ZMR, LHN, NGN* letter sequence. This is found in names such as *Ray Edward 'Eddie' Cochran, Cornell Gunter, Aretha Franklin*. It is soon discovered however that an alignment of their full names is unable to deliver a comprehensible recognisable autobiographic 'message'. The only one of the four that can...is *Elvis Aron / Aaron Presley*.

Thus, the appearance of a disjointed '*song / singing*' word or two in most names is obviously just a random occurrence. Auto-biographical name-messages are thus very rare. This can be seen by considering other lists of famous person's names.

No Oscar winners have the message, "*I will act!*" in their names.

No dancers before or after Fred Astaire or Rudolph Nureyev have an "*I will dance!*" message in their names.

No inventors from da Vinci to the current day have the message:

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“*I will invent!*” or “*I will paint!*” contrivable in their names.”

But Elvis does have a name meaning “*I will sing!*”... and it comes included in a much larger series of comprehensive singing name-messages. This feature must be now seen as being exceptionally rare. Specific name-messages cannot be contrived.

One cannot “*do anything*” with names.

Like it or not, Elvis Aron / Aaron Presley seems to stand alone as the possessor of comprehensive name-messages predictive of his singing fame. And stunningly, the uniqueness of Presley’s name-messages does not end there. It is found that they can all be expanded when one applies a very simple strategy. One first writes the names forward ...and then one repeats exactly the same series of letters in reverse. One might logically ask: what is the rationale for doing such a thing?

The obvious answer is: Why not? It costs nothing but the effort. Also, a reverse reading does lend a certain poetic linguistic symmetry to our investigation. English is read from left to right. Hebrew is read 'backward', from right to left. A reverse reading of course provides a new array of letters in a precise predetermined order, and hence the possibility of an entirely new group of words. By doing both a forward and reverse reading and running them consecutively, one will have doubled the number of letters at one’s disposal and thus hopefully doubled the length of any 'hidden message'. One major problem is that words spelt forward have absolutely no rational relationship to the same letters or words spelt backward. This is just as true in Hebrew as it is in English or any other language. Thus, the chances of forming an extended comprehensive message seem very remote indeed. But what the heck... Nothing ventured, nothing gained. Written forward and then in reverse provides the alignment:

ELVIS ARON AHRON PRSLY YL SR P NO RH A NORA SIV LE...

**Trans. 4.** Elvis Aron (Aaron) Presley! *It should be said*, he visited! A *time*, it indeed is *public access*. One is terrible? An omen not is one! “One as an encore! I will sing one...five!”

Sing? It spread, as is a ‘god’ as! He visited. A *time* it indeed is *public access*. One is terrible? An omen is a ball! One is Elvis! One is a *master!* And handsome! Sing?! It spread, as a ‘god’ is as!

אלביס ארון אהרון פרסלי י"ל סר פ' נו ר"ה א נורא סי' בל א א ל  
ביס ארון א ה רון פרס ל יי ל סר פ' נו ר"ה א נורא סי' בל א אלביס

א ר' ו נאה רון פרס ל יי ל

This name-message clearly describes Presley on tour. The public has access to him at his concerts. The demeaning statement: “*One is terrible!*” could be interpreted as an often-expressed public opinion describing both Presley and rock and roll as morally degenerate. The counter opinion: “*An omen is a ball!*” expresses the feelings of hoards-of adoring Presley fans. The handsome singer was idolised and regarded as a ‘godlike’ figure.

A second possible spelling of ‘Aron’ helps release another message.

ELVIS ARON (AARON) PRESLEY.

**Trans. 5.** “One as an encore! I will sing A ‘one’ is the song!” Presley: ten at he visited. All *public access*. Where? A *way one sign* is a stream one to! An encore: “I will sing. One is the song.”

Presley: ten he visits. A *time* is prosperity, behold! Prosperity, one is a *sign!*

א ל ביס ארן א ה רן פרסלי י ל סר פן ר"ה אן ר' סי יבל א אל ביס  
ארן א ה רן פרסלי י ל סר פ' נר הא נר א סי'

The Presley tour includes ten concerts. One can identify the venues by the stream of queuing fans outside. Presley is financially well rewarded for his efforts. Great prosperity is gained. Presley fans were numbered in their tens of millions. With total worldwide recognition, his face was public domain. Where on earth could one possibly go and walk a street where people had never heard the name, ‘*Elvis Presley*’? If this is an apt description of Elvis...then so it should be. It is again drawn from one of his own name-messages.

ELVIS ARON (AARON) PRESLEY

**Trans. 6.** "One as an encore, I WILL SING!" One. Five! Sing!! To declare as is a 'god!' Belonging to a singer, his face is *public domain!* Where therefore is a *street* one a sign with not Elvis?

א ל ביס ארון א ה רון פרש ל יי ל שר פנו ר"ה אן ו ר' א סי ב לא  
אלביס ?



**PART SUMMARY:**

Judged by one name, face and voice, Elvis Presley is possibly the most recognized person ever born. When analyzing Elvis' names translated into Hebrew it is found that he has what appear to be totally unprecedented and unrivalled '*name-messages*' woven through them that seem to prophesy his future world-wide singing fame.

Can this be true? Again: is it a prophecy?

Seemingly not.

Rationality would clearly state that such a '*prophecy*' cannot exit. Such predestination for Elvis presumes some degree of divine guidance. That is plainly ridiculous. The existence of such '*name messages*' must only be a very rare but very random coincidence.

Hopefully...

**ELVIS AARON PRESLEY**

Elvis' accidentally misspelt middle name '*Aron*', meaning '*I will sing*' in Hebrew has helped deliver some perfect and extensive '*singing*' messages.

But what about '*Evis*', Presley's other misspelt name? Can that be regarded as a real name? Can '*Evis*' coincidentally add anything more to Elvis' rare but accidental array of name-messages?

For the current purposes there is no need to discount '*Evis*' either. The more names the better. *Evis Aaron Presley* was certainly the first recorded name of the person subsequently known as *Elvis Aron Presley*. We will translate his name phonetically into Hebrew and see what it says, if anything. Before doing so, two facts must be reiterated. The first is that '*Aaron*' being a Hebrew name has a definite spelling that must be adhered to. Secondly: this feature does not necessarily apply to non-Hebrew names such as '*Evis*' or '*Presley*'.

*Evis Presley* can be phonetically spelt in Hebrew in a number of ways. And having strictly followed the current common Hebrew spelling of Elvis Presley's names in the previous translations, it is of interest now to consider a different phonetic spelling utilizing a different Hebrew 'S' letter, as is found for example in common Jewish-Hebrew names such as *Sarah* (שרה) and *Israel* (ישראל).

ELVIS

AHRON

PRSLY

In Hebrew, reading right to left, the names can appear as:

אביש אהרון פרשלי

Written as such, it must be admitted that no message, accidentally prophetic, messianic or otherwise can readily be discerned. But a strange thing happens if one again merely changes the grouping of the letters within the existing names to:

EVI S A HRON PRS L Y

אבי ש א הרון פרש ל י

The letters now form a recognisable series of Hebrew words that can be read as:

*'My father which is one conception .../ ... one pregnancy he explained is of y...'*

It must be admitted that this series of words is **not exactly** how such a sentence would be grammatically constructed in common everyday Hebrew, but again strangely it makes perfect sense when translated word-by-word and read into English. The one unfortunate feature is that the Hebrew 'message' mentioning *one pregnancy* or *one conception* that began with so much promise suddenly breaks off inconclusively. Looked at rationally, one should hardly be surprised. We are after all only dealing with a random arrangement of letters from Elvis' randomly misspelt name as appeared on his first record of birth. The 'message' is very interesting though, because in it is seemingly mentioned the very subject of Elvis' conception and birth that has already been the subject of some discussion. Unfortunately, it is as if some of the Elvis 'name-message' is missing. If so, then where could it be?

The logical answer is that it is *nowhere; it does not exist*. Historically there are no such things as 'name-messages' in Hebrew or any other language, so the search for one is futile and ridiculous in the extreme. One cannot expect to find comprehensive 'messages', prophetic or otherwise, crammed into people's randomly chosen names. That would certainly appear to be the logical case, but it has to be admitted that what has been found concerning Presley's 'singing' name-messages completely contradicts what would otherwise be seen as a rational position. Ridiculous or not, it would be interesting to see if one could somehow complete this Elvis-conception 'name-message'. But how could this be done?

One possibility exists. It was found earlier that a reverse reading of Presley's names repeatedly added detail and context to his forward 'singing' name-messages. Could this feature and facility be the solution to the incomplete 'conception' message?

For a forward and reverse reading of EVIS AARON PRESLEY one needs an alignment of equivalent Hebrew letters for:

EVIS AHRON PRSLY YLSRP NORHA SIVE

In the context of completing the 'part message' already found which seemingly discusses Elvis' birth, there is little doubt how the letters are best regrouped.

EVI S AH R ON PRS L YY L SRP NORH A S IVE  
אבי ש א הרון פרש ל יי ל שרף נו ר' הא ש יבא

In Hebrew, the words and number can be read:

My father / which / 1 / conception / he explained / of / God / by /  
angel / it indeed / way / here is / which / he was imported!

אבי | ש | א | הרון | פרש | ל | יי | ל | שרף | נו | ר' | הא | ש | יבא

Again, as mentioned earlier, there are no words for 'is' and 'a' in Hebrew. So, rephrased as one always does when translating that language into English one obtains:

EVIS AARON PRESLEY

**Trans. 7.** "My father, which is one conception he explained is of God by an angel!" It indeed a way here is, he was imported!

אבי ש א הרון פרש ל יי ל שרף נו ר' הא ש יבא

Incredibly, the message *is now* most comprehensive and understandable. There is no denying that the previously inconclusive half-message is now complete. In fact, disturbingly so. Again, it must be stressed: although all the words are actual Hebrew words, and translated strictly by dictionary definition, its sentence construction is **not** as would normally appear in textbook Hebrew. It has been stripped and condensed to its bare essentials, but read into English in the current context, it becomes totally intelligible. The message is undoubtedly one describing an immaculate conception. That conception and pregnancy is brought about by the intervention of an angel of God. The message

contained in Elvis' name states that 'my father' has 'explained' this occurrence to be a fact. One can even expand the message further by doing a forward, reverse and forward reading of the name. The message then becomes:

ELVIS AARON PRESLEY

**Trans. 8.** "My father, which is one conception he explained is of God by an angel!" It indeed a way behold which is! He imported Evis Aaron Presley!

אבי ש א הרון פרש ל יי ל שרף נו ר' הא ש יבא  
אביש אהרון פרשלי

One now has the person whom is the subject of the immaculate conception named perfectly in the message. To check the accuracy of the message it is worthwhile to consider again the exact words used by Presley biographer, Albert Goldman, when he revealed the weird Presley myth concerning Elvis' birth. Was it Elvis who concocted the immaculate conception story or was it his father? Goldman blames Elvis for the genesis of the myth, but a slow and careful re-reading shows that the myth surrounding the birth of Elvis started not with him but with his father, Vernon. In Goldman's own words:

*"...Vernon confided to Elvis that he had known the exact moment of his son's conception because at that instant he had blacked out..."*

It is seen that it was Vernon not Elvis who initially avoided 'more rational' explanations by drawing a connection between what normally would be seen as two quite separate events. Why in all rationality should Vernon come to the conclusion that the conception of a child in his wife's womb was in any way connected with his own temporary lack of consciousness, even if the two were concurrent? Any rational connection is totally lacking, unless of course Vernon himself saw it as a sign 'from above.' The genesis of the supernatural story is certainly with Vernon. Perhaps it is understandable that Vernon came to see something of a special destiny in the life of his son. It was Elvis after all who single-handedly had lifted his whole extended family from generations of poverty and deprivation.

There is another point of interest in Vernon's story of Elvis'

birth and the claim that he 'knew the exact moment of his son's 'conception'. It is a fact that the act of sexual ejaculation during intercourse and any conception resulting from it are far from simultaneous. It might take minutes or days. That is the time required for the sperm to make the journey from the vagina to the egg in the womb. Thus, Vernon's claim is even more inexplicable. Did he really mean that he passed out during the act of sexual intercourse at the time of ejaculation, or did he really mean to place his short period of unconsciousness some hours afterwards? Did Vernon possibly confuse his terminology? One cannot be sure. But *conception* is the term he used and strangely that is the exact term that appears in the Elvis name-message.

Those unfamiliar with the Hebrew language might still be sceptical as to whether such a comprehensive message can really be found in a name at all. And if willing to concede it exists, they may still harbour deep doubts as to how such a message was contrived. Be it dismaying or reassuring, the message is there. The method to find it can be described as follows in three easy steps:

1. Strip the name *Evis Aaron Presley* to the letters needed to represent it in Hebrew. With 'Evis' and 'Presley' being non-Hebrew names, consider **all phonetic** spellings.

2. Write those letters running forward and backward.

3. Introduce word breaks between the letters in the appropriate places to reveal the message.

In the message above all words appear in full, except one, that being the word 'way' which appears only as an abbreviation. This abbreviation, represented by the letter 'r' (ר) could also be translated as 'Master'. This alternative translation will also strike a chord. It being:

EVIS AARON PRESLEY

**Trans. 9.** "My father, which is one conception he explained is of God by an angel!" It indeed! A **Master** here is whom he will bring in!"

אבי ש א הרון פרש ל יי ל שרף נו ר' הא ש יבא

One now has the immaculate conception described and the subsequent arrival of a 'Master' mentioned. Coincidentally, (according to Goldman) it was as a **Master, Messenger** or **Messiah** that Elvis supposedly envisaged himself. This is not a message that all will welcome and it is not just religious Christians and Jews

who would find the idea of an immaculately conceived Elvis blasphemous or at least highly offensive. Millions of atheists would feel equally disturbed by the implications of this name-message. For them 'gods, angels and immaculate conceptions' are rationally categorised with elves, gnomes, trolls and casting of spells, and long should they remain so.

But the Elvis 'message' exits. The Hebrew that has been unveiled here is true to that language. Although it often does use an abbreviated grammatic form, the message is easily discerned. The words in the Hebrew message appear in exactly the same order in the English translation of it above. They have not been rearranged or reinterpreted to ease comprehension in the new language. Some modern Hebrew speakers might be concerned that the 'S' letter used in the *Evis* and *Presley* translations (there being two 'S' letters in the Hebrew alphabet) is not the one that would normally be used in the Hebrew spelling of these names. By the narrower codes of practise of modern Hebrew as adopted in the last eighty years, they may be correct. But judged against Hebrew spelling in the previous two and a half thousand years, they are undoubtedly wrong.

A close perusal of a comprehensive Hebrew dictionary proves a surprising degree of inter-changeability of the two 'S' letters, *sin* (שׁ) and *samekh* (ס). These matters concerning phonetic translations will be discussed at length in a following chapter. In the meantime, let any persons with reservations be reassured that in time *all* phonetic 'S' letter spellings will be considered. And why not? A different 'S' letter might provide us with a different word and a different message. But before that one needs to consider the message we already have in hand.

An Elvis immaculate conception message exists if one translates Presley's first recorded names into Hebrew. Is it just *another* random coincidence or is it there by design? And if by design, who designed it? Could Vernon have done it? Did Vernon secretly study Hebrew and discover the remarkable phrases contained in his own surname when rendered in Hebrew, both forward and backward? Was it this esoteric knowledge that led him to choose Elvis' given first names?

It is hardly likely. By all accounts Vernon Presley was barely literate in English. It also must be remembered that important parts of the message are found in the inadvertently misspelt '*Evis*' for which Doctor William Robert Hunt was solely responsible.

Similarly, the responsibility for the 'Aaron' into 'Aron' misspelling that featured so strongly in the singing name-messages appears to lie with the office for the registration of births in Mississippi. It thus seems impossible to conclude that the singing messages...and now the immaculate conception message are there by human design or contrivance. But if human effort did not design it, who did? The message tells of God's intervention by way of an angel to conceive a child. Did God design the message? Is this the Hebrew prophecy describing Elvis' birth we have been satirically seeking? Or is it just another very unfortunate random coincidence?

Many will undoubtedly believe the latter. It does seem the only rational explanation. Coincidences happen. This must be one of them. It is certainly an explanation that must be closely investigated. Many sceptics may gain comfort by reasoning that given the latitude used in the translation of Elvis's names into Hebrew, it is no wonder that one ended up with a 'message'. After all, it has been admitted that multiple phonetic spellings were considered; the name was irrationally written backward and the letters then contrived into artificial groupings. Hebrew conversant sceptics might still suggest that any number of words and meanings might be found in someone's name if the methodology so far described was employed. They would likely desperately suggest that using such methods one could possibly construct an 'immaculate conception message' from any random name.

These arguments are indeed persuasive and fortunately also readily put to the test. Again, if the Elvis immaculate conception name-message is just a random coincidence, the extent of its randomness can be found by a close examination of other people's names. Likewise, an examination of other names will prove how easy or not it is to contrive a preconceived message into that person's name. Again, a broader examination of names will give an idea of the probability of such birth messages appearing by random chance.

The '*random chance*' explanation for the existence of the Elvis birth name-message is based on the premise that no rational connection at all exists between Elvis and the messianic message contained in his names. The '*Random Chance Theory*' would also decree that on average about 50% of other people's names should be able to supply an immaculate conception message that rivalled or exceeded Elvis' if translated in exactly the same way. The

'Random Chance Theory' also decrees that the more names that are investigated, the more average Elvis' name-messages will appear. If this is not the case, then one is certainly not dealing with *random* events.

The test then, is to select some more random names, translate them into Hebrew exactly as done with Elvis, and contrive therein an immaculate conception birth story to match his own. The question now is: which random names should one choose?

There seems some benefit in selecting names of persons familiar to all. If this is done then the names and biographies are easily checked. Choosing recognised groups of names also has the benefit of denying one the possibility of subjectively avoiding some individual's names so as to more easily contrive a desired result. So, again let's look at groups of names. Previously dozens of names from the Rock and Roll Hall of Fame were considered. It was found that none could supply singing 'name-messages' to rival Elvis Presley's. Using them as a reference, the same can be said for immaculate conception messages. Sadly, Elvis wins again. It is a 'no contest.' So, let's consider another set of individuals. One such group could be the names of the American presidents. With Elvis Presley being of the same nationality it is a logical place to start. In their respective eminence the American presidents are certainly not random individuals, but in regard to their names they are. Like Elvis, their names supposedly reflect their largely Celtic / Anglo-Saxon origins. Nothing in their names or histories suggest any association with immaculate conceptions. But is it possible to contrive such a message in their names when rendered phonetically in Hebrew, and written consecutively forward and backward as was done with *Evis Aaron Presley*?

### THE RESULTS:

When checking the phonetic rendering of the presidents' names one feature soon becomes apparent: finding some references to 'god' in someone's name is not unusual at all. It is very easy. There are many words for 'god' in Hebrew, some of them requiring only two letters. Thus, any forward and reverse rendering of a name such as *Kennedy* (KND YY DNK) will create a word for 'god' where the two Ys meet. Similarly, a forward and reverse reading of a name such as *McKinley* (MKIN L YY L NIKM) can create phrases such as "of god by." Or "...belonging to God as...".

However, the fact, fortunate or otherwise, is that in these cases



the *god* words do not appear in a context of other words that create an intelligible '*godly*' message. It is a sad fact that translated into Hebrew using any combination of initials, given names, nick-names and surnames, it is impossible to wilfully contrive any sort of autobiographic immaculate conception story in any of the American presidents' names. One can employ any Hebrew phonetic spelling variation one wants and the result is the same. Nothing. One can create dozens of individual words by the action of grouping and regrouping the letters in their names, but it is totally impossible to contrive even a vestige of the message one might have hoped to create.

This is most peculiar. If '*name-messages*' are easily contrived or are a natural random occurrence then on average about twenty of these random names should have been able to deliver messages broadly matching Elvis' conception message. The surprising fact is not just that they failed, but that they all failed so abysmally. It is possible that the net has been cast too narrowly. One needs to investigate many more names before one can hope to draw a proper conclusion. The best approach therefore is to consider more groups of names drawn from a far wider community.

One shall extend the investigation to include at least a thousand more names. One could investigate the names of all American Vice Presidents and Secretaries of State, all Prime Ministers of Israel and Great Britain, Heavyweight boxing champions. Male and female best actor and actress Oscar winners. Catholic Popes and Archbishops of Canterbury. And again, all performing inductees to the Rock and Roll Hall of Fame. We shall translate their names phonetically in exactly the same way we translated *Evis Aaron Presley*.

Many more names with random references to '*god*' are found, and most interestingly, some also make reference in their name alignments to a '*son of god*'. These references are particularly apparent and easily formed in persons with names such as *Albert*, *Alben*, *Alven* or surnames such as *Benny*, *Berry* or *Barry*.

Thus, persons such as Vice President Alben William Barkley, Francis Albert Sinatra, Jack Benny or Chuck Berry can all boast '*son of god*' or '*god, a son*' references in their name alignments. At first glance this might appear to finally be the proof being sought that messianic '*son of God*' messages are indeed easily contrived into some names, albeit a far smaller percentage than some might have expected. Closer examination reveals that this is *not* the case.

The proof is as follows:

One is to imagine for a moment that biographies of Sinatra, Benny, Berry or Barkley also make references to the existence of family immaculate conception birth myths matching those of the Presley family. The question then becomes:

Can one contrive any matching immaculate conceptions messages from the names of Barkley, Sinatra, Benny or Berry?

The answer is an emphatic: NO.

Elvis' message was:

**"My father which is one conception he explained is of God by an angel!" It indeed a way behold which is! He will bring in Evis Aaron Presley!**

The name-message stresses a number of features:

(1) Elvis' message states that it was his father who initially spoke of the supposedly strange circumstances surrounding Elvis's conception and birth.

(2) The conception or pregnancy is specifically mentioned.

(3) The interaction of an angel is specifically mentioned.

(4) The syntax and sequential construction of the name-message restates the case that this was the way that Elvis was brought into the world.

None of these features appear or can be wilfully contrived into any of the other names listed above. Nor do their 'godly' name messages recognisably describe any known aspect of their actual lives. The conclusion to be drawn is:

**One random 'godly' phrase does not make a messianic message.** Although some names such as those listed above can be written phonetically to provide '*son of God*' phrases, they do not appear in a meaningful context. They certainly provide no immaculate conception message to rival Elvis'. It must thus be concluded that the existence of '*son of God*' like phrases to be found in names such as *Albert, Alven, Benny*, etc. is merely a matter of random coincidence and should be recognised as such.

Unfortunately, the results of our search are most disappointing for those who thought it easy to contrive preconceived name-messages by way of liberal phonetic Hebrew translations. One can neither find nor create any other immaculate conception stories at all. It seems to only happen with Elvis. We have considered now some hundreds of names and none can compare with his in this regard. The startling fact is that they do not even come close to providing a messianic birth message. Apart from Elvis, the effort

has been totally futile. Apparently it is *not possible* to contrive preconceived name-messages.

Elvis emphatically won the ‘prophetically’ descriptive occupational “*I will sing!*” name-message contest.

Elvis has now won the Immaculate Conception message ‘game’ hands down. Elvis was the only one found with a secret *messianic* birth-message in his name. He is also the only one with a recorded *messianic* family birth-myth. He is also the only one with an independently established wacky public ‘*messianic*’ image.

But *Evis Elvis Aron Aaron Presley* has not finished yet.

When considering translating all of Elvis’ given names both phonetically and by inherent meaning into Hebrew, one slowly realizes that something unique is involved here. Within Presley’s names there is a very unusual interplay of Hebraic nouns, verbs and phrases sequentially expressing fundamental Judaic religious concepts that extends far beyond mere ‘*singing*’ references and ‘*immaculate conceptions*.’ These Judaic words and phrases will be examined and detailed in future chapters. Retreating to claims of ‘random chance’ now seems totally naïve and self-deluding. Like it or not, one appears to be confronted with a code; a name code.

## Chapter 3.



## NAME CODE INSTRUCTIONS

Unprecedented messages have been discovered woven through the names of Elvis Presley. Two irreconcilable conclusions can be drawn to explain this fact.

1. The messages have to exist by random chance because common sense and plain logic tells us Elvis Presley *cannot* be born of an immaculate conception. Such a ‘messianic’ claim is ludicrous.

2. The messages cannot exist by random chance because common sense and plain logic tells us that chance alone cannot produce sequences of comprehensive messages such as Elvis’ names are found to conceal.

Both are very valid arguments, but in the end the balance has to unfortunately tip in favour of the second explanation. Random chance is haphazard and erratic. Contrary to this, it will be found that the Presley name-messages are methodically formed and precisely placed. There is nothing haphazard or random about them at all. That the messages represent a code is the only conclusion that can be reached. The question of who devised the code is puzzling but is best left to be addressed at a later time. For now, it is more important to understand exactly how the code works; why the code works; why the code is in Hebrew, and why no one has found it before. To understand fully it is necessary to first consider the purpose of codes.

**CODES, CRYPTOGRAPHY & STEGANOGRAPHY:**

The purpose of a code is to convey information, but to keep that information restricted for the eyes and understanding of the initiated few, at least until they decide that it is the appropriate time when the information can be divulged to the many. Historically the best codes were able to convey information in a precise and concise way but were impossible to detect. The uninitiated remained unaware that information was hidden within a standard written text. Such a feature is called *steganography*.

Modern electronic technology has greatly advanced the art of code creation and transmission, but codes themselves are as ancient as the art of writing. The Old Testament, written in Hebrew, even contains examples of coded writing, they being a form of simple letter substitution.

The examples are found in Jeremiah 25:26 where the word *Sheshak* appears in place of the word *Babel* (Babylon), and in Jeremiah 51:21 where *Lev Kamai* (heart of my enemy) is substituted for *Kadishim* (Chaldeans). Cross reference with other ancient Hebrew texts confirms these word substitutions. This particular letter substitution code has become known as the *Atbash Code*. In Hebrew this name describes the process used in which the first letter of the alphabet replaces the last letter; the second letter replaces the second to last.... and so on. In English it is the equivalent of *A = Z, B = Y, C = X..... , and Z = A*.

Tabulated in English, it would appear as follows:

A	B	C	D	E	F	G	H	I	J	K	L	M
Z	Y	X	W	V	U	T	S	R	Q	P	O	N

Using this table, the letter in the top line is replaced by that in the bottom line and vice versa. Using this letter substitution code *Elvis Presley* would appear as: VOERH KIVHOVB

The Name Code that is the subject of investigation here is infinitely more cunning. It too is basically a letter substitution code but one based largely on phonetics. Whereas the *Atbash Code* substitutes every letter for another letter, the Name Code only substitutes letters of similar sound. That it is able to perform such an elementary ruse and yet still encipher a message is because it utilises a number of imaginative features.

The most obvious of these features is that the Name Code incorporates two different languages: Hebrew and English. English

traces its origins in its Germanic / French / Gaelic and Latin roots. Hebrew was a purely Semitic tongue. It is in the completely different origins of these two languages and their vastly contrasting word structures that the key to the Name Code lies. The crucial points of contrast are as follows:

1. English has an alphabet of 26 letters, but only two of which, 'i' and 'a' are able to stand alone as complete words. Hebrew has an alphabet of 22 letters, nine of which can represent complete words.
2. English has relatively few two-letter words. Many English words are extremely long in comparison to Hebrew words. Hebrew in contrast has many two letter word structures. The roots of Hebrew verbs are often only three letters long. Comparatively few Hebrew words are more than six or eight letters in length.
3. English words often feature consecutive vowels, double letters and clusters of consecutive consonants in their spellings. (e.g., drought, kettle, thoughtless...) Hebrew has a simple consonant structure and most of its short vowel sounds were traditionally not written in the text as letters at all.
4. English has very uneven usage of the letters of its alphabet, especially at the beginning of words. (i.e., There are very few words that start with Q, U, X, Y or Z.) Hebrew has a far more even usage of its alphabetic letters.
5. Apart from the Roman numerals L, I, V, C, M, X, the English alphabet has never been used as a comprehensive numeric system. In contrast, the letters of the Hebrew alphabet represent a complete numeric system unto themselves. It is not used as such in secular Hebrew-speaking communities these days, it having been replaced by European numbers, but it exists nevertheless. Its very obsolescence makes it a very useful tool when considering codes.

The points listed above explain why English is so inflexible and Hebrew so malleable. It explains why many Hebrew words of three, four or five letters can be broken into two or three consecutive parts to reveal two or three other legitimate words.

The Name Code works by translating the long inflexible English words (which offer few other word options within them) into flexible Hebrew which provides multiple short words. As has briefly been seen, this works equally well in Hebrew forward or backward. Within the structure of the code, there are two ways of

translating many names or words:

- (1) literally into their inherent meanings.
- (2) phonetically. (As they sound.)

The literal translations are simple; one merely looks up the relevant word or name in the Hebrew dictionary (i.e., Smith, Wood, Forrest, etc), examines the options and substitutes the appropriate Hebrew word for the English.

It is the process of the phonetic translation of English names or words and the appropriate letter substitutions that is a little more complex and cunning, but it is here that the Name Code manifests its ability to produce multiple optional spellings, multiple words and hence provide multiple layers of messages. A prime example of this is seen in names such as *Evis* and *Elvis*.

Within the Hebrew printed media, the name *Elvis* is spelt only one or two different ways. Theoretically there are however at least sixteen ways it could be written that could still provide the phonetic sound, “*Elvis*”. The same versatility is seen in *Evis*. ELVIS options are:

אלביש, אלביס, אלויש, אלויס, עלביס, עלויס, עלויש, אלבש, אלוש,  
אלוס, אלבס, עלבש, עלוס, עלבס, עלוש

This versatility is due to the fact that the E, V and S letters in *Elvis* all have two Hebrew letter options. With these different options the spelling permutations increase accordingly. Added to this is the fact that because the ‘i’ is a short vowel, it need not be represented at all. In modern Hebrew the tendency is to use an ‘i’ in the spelling, especially when translating foreign names or words. In ancient times this was not so. It is certain that not all the renderings of *Elvis* listed above would be recognised as legitimate options in Israeli schools today. In an effort to impose some order and uniformity in the way non-Hebrew names and words are translated, scholarly ‘laws’ of translation have been implemented in the last century that had no application whatsoever in the past. In fact, laws applying to the writing and pronunciation of foreign or native Hebrew words are vastly different now than applied in the ancient eras. To put it concisely: the Hebrew language both written and spoken has changed much over the last two and a half thousand years. Hebrew scholar William Chomsky in his book ‘*Hebrew: The Eternal Language*’ notes that within the twelve tribal groups that composed the ancient Israelite nation different dialects

of Hebrew were spoken that do not exist today. He explains the change and evolution of Hebrew over the last three thousand years:

*"What is responsible for this apparent "uniformity" in the Hebrew language? The ancient Hebrew texts of the Bible were transmitted in a consonantal form of writing. There were no signs, or very scanty or inadequate signs, to indicate vowel-sounds. Consequently, when the Masoretes (Hebrew scholars) of the seventh and eight centuries CE undertook to fix the Hebrew vocalisation, they treated alike all the texts, regardless of their respective antiquity, in consonance with the traditional pronunciation which had become more or less standardised in Palestine during the Talmudic age. They therefore vocalised the texts of the early biblical period in accordance with the same vocalic principles of those of the late biblical periods. The system was thereupon adopted as the norm for Hebrew texts and has remained the basis for Hebrew grammar down to modern times. It may consequently be stated that our Masoretic vocalisation records the pronunciation of Hebrew in vogue in Palestine during the late Talmudic periods, but not necessarily the exact pronunciation of earlier periods."*

What Chomsky is saying is that how Hebrew is pronounced now is in all likelihood quite different than occurred in early biblical times before such rigid linguistic conformity was imposed. It is a point well remembered when names and words are translated in this inquiry. As Chomsky points out, these 'laws' of pronunciation date from the eighth century CE and reflect Jewish practise of the time; they do not necessarily reflect how Jews from the southern kingdom of Judah wrote or spoke Hebrew fourteen centuries before. Nor does it reflect the different dialects of the larger and more diverse northern kingdom of Israel.

The explanation given above is a historic linguistic justification for spelling names like 'Elvis' with more latitude than would normally be allowed today. In many ways this explanation is not even necessary given that we are dealing with a phonetic code and as such letter substitutions within those parameters are quite justified by themselves. It is helpful however to also understand the historic perspective.



## THE TRANSLATION PROCEDURE

### GRAMMAR

In order to condense many messages into so few names and letters, the Name Code utilises a clever system of grammatic abbreviations. This means that although every word in the messages can be found listed in a complete-Hebrew dictionary, the application of some verbs, conjunctions and prepositions may differ somewhat from that normally encountered in text-book Hebrew. This deviation from conventional Hebrew is not as radical as first appears. It shares many similarities with the way modern-day senders of mobile-phone text messages abbreviate spellings and grammatical forms to save time and space.

The way the system of grammatic abbreviations works is very simple. Like English, the Hebrew language has a number of words that depending on context mean: *from, to, toward, with, by, as, in, but, however, and, also, therefore, then, when* etc. Like English, the Hebrew words or phrases that fill these grammatic functions can be four or five letters long. (And in English even longer.) Unlike English however, Hebrew has several one-letter words that according to context can fulfil all these functions. These letters are:

b d v c l m s ש מ ל כ ו ד ב

In the Name Code, these one-letter words are generally used in place of the much longer and more cumbersome grammatical forms. Such a practice is often in contravention of textbook Hebrew but once the system is recognised it works remarkably well. Cunningly, the modified grammatical system is much easier to follow if the translator of the Name Code message is also fluent in English, because although the words are Hebrew, the syntax and word usage often tends to follow the pattern of English. When considering the possible meaning of a Hebrew word in a name alignment, one has to keep in mind *all* its meanings and applications even if some would not be used in that context in textbook Hebrew. Such abbreviations and substitutions occur in all languages. It is not uncommon to see a ‘*For Sale*’ sign written as ‘*4 Sale*’. One might receive a mobile-phone message ‘*R U home?*’ Such a construction breaks every rule but only a complete moron or the totally pedantic would say that the sign or the message was unintelligible and “*not really a message at all*”.

It must be remembered:

**In the Name Code one is not dealing with textbook Hebrew. The message is not meant to be read from beginning to end and comprehended only in Hebrew. Its messages are most easily decoded and comprehended by translating word by word from the Hebrew... but reading them *word by word* into English.**

Such a bi-lingual base for the Name Code can be seen as being very cunning. It possibly helps explain why the coded messages lay undiscovered for so long. A bi-lingual code can be very simple and effective in its function. Consider the ‘Hebrew’ sentence:

תאמ עהת נו תאש תאק עהת

It makes no sense at all to a person only literate in Hebrew.

It makes no sense at all to a person only literate in English.

But to a person literate in both languages, they might at some late stage realise that it says: ‘*The cat sat on the mat*’, with all the English letters just individually substituted for Hebrew ones of the closest phonetic value. The fact that the ‘message’ is written left to right, instead of right to left as is the practice with Hebrew, acts as another cunning impediment to ready recognition as to what is written. However, once the ‘code’ process is realised, the message and others like it are very easily read.

### **NOUNS:**

Nouns generally appear in the Name Code exactly as they appear in the dictionary. One modification is with words that in English that can be both nouns and adjectives. Take for example the word ‘*top*’. In English it might appear as: “*It is a top.*” Or as: “*It was a top show.*” One use is as a noun. The other is an adjective. In Hebrew one has the word ‘*gag*’ (גג) that by dictionary definition means a *roof* or a *top*. It is seemingly never used as an adjective.

By Name Code rules it can be. The Hebrew dictionary says it means *top*. If it fits perfectly in context as an adjective, then it can be read as such. (These modifications happen within languages all the time. Example: In English, the verb *to ask* has recently been turned into a noun: “It was a big *ask*.”)

### **PREPOSITIONS & CONJUNCTIONS:**

An example of Name Code grammatical ‘short-hand’ can be seen if one was translating a Hebrew name such as *Jeremy*. In

Hebrew the name is more accurately pronounced as: *Yeremyahu*. There exists a 'u' vowel at the end of the name. When written forward and in reverse one thus ends up with two 'u's in succession. YRMYH UU HYMR Y. That single letter in Hebrew (ו) is a conjunction-word with the meanings *and, also, but, therefore, then*. In some of the name-messages one encounters, that letter appearing consecutively as ו ו might be translated as '... *and also...*' or '... *but then...*' Although technically this is what each single word-letter means, they would *never* be used consecutively in everyday Hebrew in that way. More complex words and phrases requiring from 3 to 6 letters would be used instead.

It must be stressed that just because the grammar in the message follows a condensed system, where one-letter words are used in place of lengthy alternatives, this does not render the messages any less '*Hebrew*'. In reference to the ancient *Atbash Code* described above, one Hebrew letter is used to represent another Hebrew letter that purposefully bears no relationship to it. In the Name Code one letter is often used to represent lengthier and cumbersome grammatic form, that means *exactly* the same thing by literal dictionary definition.

A similar situation arises in the Name Code with the use of Hebrew prepositions. The letter B in Hebrew (ב) is a preposition with dictionary listed meanings of: *in, at, on, among, within, into, with, by, of, through, when, while, because of, as*.

The Hebrew letter L (ל) is a preposition with the dictionary listed meanings of: *to, into, unto, towards, during, for, about, according to, at, by, of, with, in, within, each, every, as, belonging to*.

One can see in bold text that many meanings are held in common. In conventional Hebrew however, these two prepositions are not necessarily interchangeable. In Name Code Hebrew they are. If the Hebrew dictionary lists a word as having a given meaning, then that word can be translated as such.

A similar situation exists with the letter 'D' (ד). The Complete Hebrew Dictionary lists its meanings as: *of, about, who, which*. It is seemingly never used as such in current day Hebrew, which means that it is a perfect word to use in a code.

## NUMBERS

Numbers occur with some regularity in the messages, adding necessary detail. Most often they are represented by letter

numerals, but on occasion are also spelt out as full words. All Hebrew letters have number equivalents. (See Appendix).

**ADVERBS & ADJECTIVES**

They appear and are read just as in everyday Hebrew.

**VERBS:**

It is in its treatment of verbs that the Name Code might be seen at first to vary most radically from conventional Hebrew, but when considered more closely, it is not that revolutionary. It is just very clever. The Hebrew language has a complex system of verb conjugations. Verbs are divided into five or six main structural forms or *mishkalim*. Each verb has about twenty different masculine, feminine, past, present and future tense structures. This is apart from the basic infinitive form of the verb. (*to run, to walk, to drink, etc.*)

The Name Code utilizes a system that often cleverly bi-passes this unnecessary inhibiting complexity. To explain how this works one can consider the letters *PRS* from the name *Presley*, as previously examined. If one consults a Hebrew dictionary such as the widely available paperback, *'Ben-Yehuda'*, one will find that the three Hebrew letters *PRS* (פרס) match the spelling of a number of words. (See illustrated examples below.) Because the illustrated format is drawn from the alphabetic *Hebrew into English* pages, one's method is always to look up the Hebrew word on the right to find its possible meanings in English on the left.

Formatted as in **BEN-YEHUDA'S Pocket ENGLISH-HEBREW HEBREW- ENGLISH Dictionary.**

1	to break in two, split;	פרס, פ"י	1
2	to slice; to spread		
	to part the hoof;	הפריס, פ"י	2
3	to have parted hoofs		
	osprey	פרס, ז', ר', פרסים	3
4	prize; gift; coin;	פרס, ז', ר', -סים	4
	half a loaf		

It is found in this instance that three words appear to match the PRS (פרס) spelling. Number 1 is a verb. Numbers 3 & 4 are nouns. When considering entries 3 & 4 it is found that the Hebrew noun on the right is *the exact* meaning of the English noun on the left. (The more central Hebrew text informs one that both nouns are masculine and gives their plural forms.) In reading the verb entry No. 1, one would be forgiven for thinking that exactly the same condition applies.

*to break in two, to split, to slice, to spread* = פרס

**But one would be wrong.** The Hebrew infinitive of: *to break in two, to split, to slice, to spread*, has a more complex construction; is pronounced *LePhROS*, (לפרוס) and is not even there. The spelling *PRS* as appears in the dictionary (פרס) is really the short root of the verb and holds the inherent past-tense meaning ‘*He / it broke in two. He / it sliced*’ etc. For the purposes of the Name Code, these distinctions are usually overlooked.

If one looks at the sample dictionary page, opposite the English phrases ‘*to break in two, to split ...*’ are the three Hebrew letters: פרס.

For Name Code purposes **that is** what those three letters can mean:

*‘to break in two, to split, to slice, to spread’*

There is no need to conjugate the words into any of their many longer more complicated *feminine / masculine / singular / plural* forms. The translation process is simple:

1. One looks in the Hebrew Dictionary to see if the sequence of Hebrew letters in mind constitutes an actual Hebrew word.
2. One finds the sequence of Hebrew letters involved.
3. One can then apply the English **infinitive** meaning **exactly as written alongside it in the dictionary.**

In this way the Hebrew dictionary can be seen to be acting as a code-book. Code-books usually attribute different meanings to commonly used words. This is the basis of that sort of code. Thus, an innocuous message that reads as: “*Mum is going to see Grandma tomorrow at 12.00 pm*” might carry the inherent meaning “*The heroin shipment will be at wharf 4 at 10.00 am.*” In order to translate the message accurately, the recipient references his private code-book which then supplies the pre-ordained alternative meanings to words, names and numbers.

It will be seen that the *Code-Book Dictionary* allows one to access prophetic name-messages that would otherwise be completely missed. This is achieved by translating most verbs as the dictionary listed **infinitive** form. For example: the notable feature of Elvis Presley's name is the number of direct singing references it contains. Being dead and gone, the tense which they appear in is largely irrelevant. Were they to appear as 'I did sing', 'I sing', 'I will sing!', 'He sang!' 'He will sing...', or just 'Sing!', they would still deliver a very memorable message.

The simple dictionary listed **infinitive**: 'Elvis is...**to sing!**' expresses the biographic fact very well. The same would apply should Pavarotti, Nureyev, Stallone, Senna, Einstein or da Vinci be found to have multiple graphic career descriptions encoded in their names. Again, the tense or first / second / third person structure is largely irrelevant. **So, if a sentence makes more sense with a verb translated into its simple infinitive form, do it.**

On the following page is an illustrated format from the five-volume *Reuben Alcalay Complete English-Hebrew Hebrew-English Dictionary*. It follows the same basic format as the *Ben-Yehudah* seen above. One will note that it lists many more words based on the *PRS* (פרס) structure. (Numbers 5 down to 13.) This underlines the fact that a comprehensive dictionary is required when investigating the Name Code. It will supply five times the references as found in a paperback-pocket dictionary. Again, the Name Code translation procedure is that the Hebrew text entry on the **far right** of the column can be translated *exactly* as its English language **infinitive** 'equivalent' on the **far left**.

Be it noun, pronoun, preposition, adverb, conjunction **or verb**, one opens the **dictionary-code book**; one finds the alphabetically listed word that one is seeking... and its inherent meaning is that which is defined **in the big print along-side**. If the entry says:

*to clarify, to explain, to interpret* = פרש

...then that is what it means.

The Dictionary-Code-Book says so.

Simple.

If, by 'chance' the verb appears perfectly conjugated in its most applicable Hebrew past, present or future tense form, then that is fine too. Translate it as such.

Formatted as in the **REUBEN ALCALAY COMPLETE HEBREW-ENGLISH DICTIONARY**

1	<p>to pamper, <b>פרנק, פ"י</b>   לפרנק, פרנקתי, מפרנק, <b>התפרנס</b>                      treat with dainties, coddle, spoil                      to be pampered, spoiled <b>פרנק, ז.ו.</b> [פרנקים]</p>	1
2	<p>franc <b>פרנקולין, ז.ו.</b></p>	2
3	<p>francolin (bird) <b>פרנקניה, ג.ו.</b> -]</p>	3
4	<p>frankenia (plant) <b>פרס, פ"י</b>   לפרס, פרסתי, פורס, יפרס, פרס!                      to slice (break, cut) bread <b>נפרס</b>                      to be sliced, cut, broken (of bread)</p>	4
5	<p>to spread, deploy <b>פרס, ר' פרש</b>                      to cast the net over, (fig.) <b>פרס</b>                      מצודותו                      to extend one's influence over                      to send regards <b>פרס בשלום</b>                      to menstruate <b>פרסה גדה</b></p>	5
6	<p>to spread, to deploy <b>פרס</b>                      to fan out, spread (v.i.), be <b>התפרס</b>                      divided, broken                      [פרס] <b>הפריס, פ"י</b>   להפריס, הפרסתי מפריס, י-</p>	6
7	<p>to have hoofs; to tread with hoofs</p>	7
8	<p>to declare, make public (derive <b>פרס, פ"י</b>                      from פרהסיה q.v.)</p>	8
9	<p>on the eve of the festival <b>בפרס החג</b>                      vulture, bearded <b>פרס, ז.ו.</b> [פרסים, פרסי-]                      vulture</p>	9
10	<p>area new a tomb (which a <b>פרס, בית הפרס</b>                      priest may not enter)</p>	10
11	<p>carpet; net <b>פרס</b></p>	11
12	<p>reward, <b>פרס, ז.ו.</b> [פרס-, פרסים, פרסי-]                      award; prize; premium; <i>prass</i> (ancient coin,                      half a <i>maneh</i>; half a loaf</p>	12
13	<p>Persia <b>פרס</b></p>	13

## GENDER

Like many other languages, Hebrew grammar applies irrational genders where-by all nouns are classified as either *masculine* or *feminine*, whereas no gender exists (as with doors, windows, sea, clouds...) or mindlessly applies the wrong gender. (In Hebrew, *breasts* and *wombs* are masculine. *Vulvas* can be masculine too. Work that one out.) In most instances genders present no problems in the Name Code translations and one finds that the correct applications are followed.

Occasionally this is not the case, but in reality, it offers no confusion as to what is implied. Being translated into English anyway, the irrational distinction between farcical masculine and feminine genders is totally irrelevant and disappears on translation.

## THE DEFINITE ARTICLE

The definite article, 'the' in Hebrew is represented by the sound 'ha' and the letter 'h' (ה). When appearing in a phrase or sentence it never stands alone but is always attached to the following noun or adjective that it describes. For the Hebrew student, this can present problems in determining if the 'h' letter at the beginning of a word is the attached definite article or is in fact just a part of the word itself.

A simple typing space would have solved such ambiguity.

For this reason, in most name-message translations in this book, an extra typing space is used and the definite article 'h' is separated from the noun or adjective. This makes it easier for the novice to see what the letter means. To the erudite Hebrew scholar, it also underlines the fact that one is dealing with *a code*, and the translation of the text is to be read in *an English mode, one word at a time*.

Hebrew also has complex rules regarding the application of the definite article. For example, consider the phrase: ***The three big, black, wooden doors***. The construction is very simple in English. In Hebrew however, it is much more complicated. One has to remember the female gender of doors and then apply the definite article accordingly. One then ends up with:

***Three doors the big the black the wooden.***

This unnecessary complexity is usually bi-passed in the Name Code. As in English, only one definite article is needed to make the noun definite.

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## TRANSLATING HEBREW NAMES & WORDS.

The writing of Hebrew names for Name Code purposes is relatively simple. One just spells them as they would be written in Hebrew. One has to keep in mind however that Hebrew spelling has changed over the centuries. Some words have had vowels added to their spelling that did not exist even a couple of decades ago. Dictionaries printed in the 1950s often use a different spelling than is found in more recent publications. Biblical spelling can be different again. For Name Code purposes, all of these spellings are acceptable.

## TRANSLATING NON-HEBREW NAMES & WORDS.

The approach to the translation of non-Hebrew words and names is somewhat different to that of Hebrew names. This is because there are some Hebrew letters that have no English equivalent. In order to be able to write Hebrew words featuring these letters one needs to establish English equivalents for them within the Name Code process, just as has been done in conventional Hebrew-into-English literary translations.

An example would be with the English letter ‘S’ as features in the Hebrew spelling of place names such as: *Israel, Safed and Sinai*.

In English, they all feature the same ‘S’ letter.

In Hebrew, they feature three different ‘S’ letters: ש, ס, צ.

In order to access words featuring all these letters one needs to break the translation process into two parts. Consider a name such as ‘*Elvis*’. If one was to ask a Hebrew literate scholar how would one spell that name in Hebrew, they would likely spell out the letters:

א, ל, ב, י, ס

If, however one asked: “Which letters can be used in Hebrew to represent the letter, ‘E’, at the start of a word, they would mention two alternatives: א & ע

There is only one ‘L’ letter in Hebrew: ל

There are two possible ‘V’ letters: ו & וּ

There is only one ‘I’ letter: י

They would note that there are three Hebrew letters that are commonly represented by the English letter ‘S’: ש, ס, צ

It is seen that there might be *one* preferred way to write *ELVIS* in Hebrew, but there are multiple options for representing an alignment of the same sequence of letters: E, L, V, I & S.

Thus, the process for translation of non-Hebrew words is first to determine which of the English letters will be represented in the Hebrew spelling...and then consider ALL the Hebrew alternatives that commonly represent these English letters.

This is because one is dealing with a *Code*.

**The letters of that name in many cases *do not represent that phonetic name as one entity. The individual English letters represent individual Hebrew letters or phonetic Hebrew words and can thus be translated individually in accordance with their recognised various English-into-Hebrew equivalents.***

As seen in the examples above, the English 'S' letter is used to represent three different Hebrew letters. Two of these letters can phonetically match the English 'S' sound. (ס .ש) The third (צ) uses the English 'S' as a closest approximation. Thus, when one finds an 'S' letter in English names, (like in ELVIS PRESLEY) two Hebrew letters ( ס .ש) are usable if one wishes to pronounce his name in Hebrew. The third can also be substituted in other circumstances, when one is considering the names as an extended alignment of individual letters:

E,L,V,I,S,P,R,S,L,Y,Y,L,S,R,P,S,I,V,L,E.

Again, this is because one is then writing the recognised **equivalent Hebrew letters of his name** in Hebrew, not the actual name. This is best illustrated by presenting examples of the three 's' letters in use. It has already been demonstrated that *Elvis Aron Presley* spelt as normally done in Hebrew with a *sameq* (ס) delivers the message:

ELVIS ARON PRESLEY

**Trans. 1.** "One as an encore, I will sing!" He made public to 10,000. Ten at he visited. A *time* terrible? A sign is without!

א ל ביס ארון פרס ל י י ל סר פ' נורא סי' בלא

Spelt with the letter *sin* (ש), *Elvis Aron Presley* can deliver the message:

ELVIS ARON PRESLEY

**Trans. 2.** Elvis: "I will sing!" It spread! As a 'God' as is a singer! / As a 'God as, he sang! His face is a principal! Without is one as!

אלביש ארון פרש ל יי ל שר פנו ראשי בלא א ל

This second perfectly legitimate phonetic spelling has been found to provide a very biographically recognizable message that enlarges on the previous singing theme. But what happens if one uses the third 's' letter, *tzadiq*, (צ) as is of necessity used in the English spelling of names such as *Isaac* (יצחק), *Masada* (מצדה) and *Safed*. (צפת)?

ELVIS PRESLEY

**Trans. 3.** Elvis broke through as a “God” of ‘rock’! A *time* a sign, without is one as!

אלביס פרץ ל יי ל צר פ' סי' בלא א ל

Once again, a valuable message has been uncovered. It must be repeated: in this third option, one is not writing the phonetic *Presley* in Hebrew. One is using the Hebrew letters that can represent the individual English letters: P, R, S, L, Y.

### CONDENSING MESSAGES

A further example of the code process in action is demonstrated here with one optional translation of ELVIS AARON PRESLEY examined part by part. Using the code procedure, the letters of the name *ELVIS* are considered and then broken into three parts as:

E LV IS.

They can now be seen to provide words and a number meaning:

(a) 'one... understanding... there is...'. א לב יש

Checking a dictionary, one would find that each of the three individual name segments has been translated absolutely correctly, but this is not how one would write such a statement in textbook Hebrew. It would more likely follow the form:

(b) *Yesh havanah eckhat...* יש הבנה אחת...

It certainly does not sound or look as if phonetically derived from: E LV IS at all. And it is not. A completely different word for *understanding* is used. In coded example (a) the word that appears is *LV*, which in its most common application means 'heart'. Our Hebrew dictionary however also says that it means 'understanding'... so that is the translation that it employed in this

instance. In the coded example (a) it is the numeral '1' that is employed in the text. In the textbook Hebrew equivalent (b) the word for *one* is used. The syntax is also different. In Hebrew the number will always follow the noun. (e.g., *an understanding one; a house one*)

It is thus seen that *ELVIS* written in Hebrew, rephrased as: E LV IS and then translated **word by word** into English provides a statement that makes perfect sense in English even if it does not appear coherent in the original Hebrew. It should be noted also the way the message has been condensed.

The coded '**ELVIS**' message uses 5 letters; the textbook Hebrew equivalent needs 9 letters and the English translation '*one understanding there is...*' requires 23 letters.

A similar situation applies to the translation of AARON. (In Hebrew = *Ahron*). Rephrased as A HRON it supplies the number and word: *1 conception*. א הרון

In orthodox Hebrew, '*...1 conception*' would be written as '*...conception one*'. (תפיסה אחת) It also takes eight letters in place of just five.

With the translation of PRESLEY as 'PRS LY...' the letters PRS could represent many words in Hebrew. (And in time they will.) One meaning that has been chosen to be utilised here is: *to explain*. (פרש) As it appears in the dictionary, these letters mean exactly that: *to explain*. In textbook Hebrew however, this verb is missing its necessary conjugation and preposition '*to*'. In the Name Code this presents no problem. Our Hebrew dictionary is our code book and it says PRS (פרש) means ***to explain***, so that is what one has written down. By textbook Hebrew grammar it is incorrect, but by the mechanics of the Name Code one is doing very well. By exact *word for word* translation E LV IS A HRON PRS... has so far provided us with the statement:

*" One understanding there is: One conception to explain..."*

One now examines the remainder of the surname PRESLEY in its forward and reverse reading (PRS LYLSRP ). This is to determine where the message is 'heading'. One would soon notice that the remaining letters enclose two very interesting nouns. **YY** is a word meaning *god*. **SRP** is a word meaning *angel* or *seraph*. (As in the biblical *burning angels* or *Seraphim*.) Placed in the context of the rest of the message one then has:

*"One understanding there is: One conception, to explain is (L) God (L) angel..."*

The only letters so far not translated from the Hebrew into English are the letter 'L's from PRS L YY L SRP. Turning again to our Hebrew dictionary one tries to find if there are any applications of the Hebrew letter 'L' that are complimentary to the message being translated. It is found that the letter 'L' has many applications: *to, unto, into, towards, during, for, about, according to, at, by, of, with, in, within, each, every, as, belonging to* or the number, 30.

In the context of the incomplete message above there is no doubt that the letter L's inherent meanings of 'of' and 'by' are the most applicable. One therefore translates them as such.

E LV IS A HRON PRS L YY L SRP... thus provides the translated message:

*One understanding there is: One conception to explain is of God by an angel...*

Using exactly the same procedure one can complete the message. It would then read:

*One understanding there is: One conception, to explain is of God by an angel. It indeed is a way. Behold, a gift as is to one! Elvis! One conception, to explain is of God by an angel!*

א לב יש א הרון פרש ל יי ל שרף נו ר' הא שי ב ל א  
אלביש א הרון פרש ל יי ל שרף

If one was to phrase the message exactly according to how the verb 'to explain' actually appears, one could read the name-message as:

*One understanding there is: One conception, (he) explained is of God by an angel. It indeed is a way. Behold a gift as to one is Elvis!*

Or in the imperative:

*One understanding there is: One conception? Explain!?! Of God by an angel, it indeed is a way! Behold, a gift as to one is Elvis!*

Each grouping of letters is now translated *exactly* according to its Hebrew dictionary definition. It makes perfect sense in English even if its construction does not follow the rules of Hebrew syntax. The message is clear: *Elvis' conception was brought about by an angel, thus making him a 'gift of God'.*

The optional messages above are contained and condensed within a Hebrew spelling of:

*Elvis Aaron Presley* (אלביש אהרו פרשלי)

This needs just 15 letters. Compare this to the traditional Hebrew rendering of the same message as seen immediately below, which takes at least 70 letters.

הבנה אחת יש. תפיסה אחת ( הוא ) הסביר היא של אלוהים על ידי מלאך. זו אכן דרך. הנה מתנה כמו אחד הוא אלביס.

Another perfect example of how messages can be condensed and 'crammed' into a name when using Name Code procedures, is seen in Translation 4 from the previous chapter. Only two and a half readings of the name ELVIS ARON / AARON PRESLEY both forward and in reverse provided the message:

*Elvis Aron (Aaron) Presley! It should be said, he visited! A time, it indeed is public access. One is terrible? An omen not is one! "One as an encore! I will sing one...five!"*

*Sing? It spread, as is a 'god' as! He visited. A time it indeed is public access. One is terrible? An omen is a ball! One is Elvis! One is a master! And handsome! Singing! It spread, as a 'god' is as!*

אלביס ארון אהרון פרסלי ....

If, however, one was to write the same message with conventional Hebrew grammar and syntax, (as when using *Google Translate*), the message would appear as:

אלביס ארון אהרון פרסלי: יש לומר, הוא ביקר. פעם, זה אכן גישה לציבור. אחד נורא? סימן לא הוא אחד. אחד כהדרן: "אני אשיר. אחד...חמש". לְשִׁיר? זה התפשט, כמו 'אלוהים' כמו! הוא ביקר! זמן אכן גישה לציבור. אחד נורא? סימן הוא 'כדור'! האחד הוא אלביס! אחד הוא מאסטר! וחתיך! לשיר! זה התפשט, כמו ש'אלוהים' הוא כמו!

Compare the sizes of the last two Hebrew texts on this page. The Name Code message uses a repeating sequence of just 19

letters. The 'conventional' Hebrew needs more than 200 letters.

## WORD ABBREVIATIONS

Abbreviated words and phrases occur in many name-messages but without fail, all the main words on which the meaning of the message depends *always appear in full*. Word abbreviations are one of the Name Code features that makes it possible to condense many layers of messages within a few words. What might be a crucial word in one message becomes an abbreviation of lesser importance in the next. A prime example of this is found in the name *Presley*.

In one translation above, rendered as PRS L YY L SRP, *Presley* provides the phrases '**...to explain of God by an angel**'. There are no abbreviations in the text. Not all name-messages however relate to God and angels. For some biographic messages there needs to be a way of removing the references to *God* and *angels* while leaving the letters of the name *Presley* in place. This is accomplished by rephrasing some of the letters as abbreviations.

*Presley* rendered as: 'PRS L'Y Y'L SR P'.... then can be read for example as:

"... to distinguish, *singular it should be said* is a singer! P..."

Again, it is not how a Hebrew message would be written in Bible class, but again, it makes perfect sense when the exact dictionary listed Hebrew words and phrases are translated **one by one in sequence into English**. Any reference to *God* and *angels* has disappeared and the message is now describing a singer who has proved himself totally unique; he has distinguished himself singularly. (In the reverse reading of *Presley* above, the final *P* needs to attach itself to letters from Elvis' first names to create part of a new word.)

Rephrasing the same letters produces:

"... PR' SLYY L SR P..."

and changes the message to:

".. a *chapter placental* as is a singer... P".

One is now reading of the chapter of a singer's life up to the time of his birth. The same arrangement of letters could also be read as: "a *chapter placental* with to struggle....P". The message now implies a difficult birth.

It can be seen that abbreviations help the subject of the messages to change completely. Some abbreviations used represent

three or four different words with different meanings. Sometimes only one of these meanings is applicable to the message being translated. Sometimes they all are, which means that one ends up with three or four new name-messages often giving an ever-widening description on the same subject.

Some abbreviations represent only one possible word or phrase, which means in effect there is no ambiguity at all in its selection and translation. Other abbreviations have a secondary function within the Name Code. They are best described as 'exclamations' that have no meaning in themselves. They do not appear in all messages but do serve to use up 'useless' and unwanted letters in some renderings of some name alignments.

Initially these unwanted letters can be an impediment to seeing what a message says, or even if one exists. This appears to be one of their functions. They act as a 'blind', helping to conceal the fact that a coded message exists. Once the mechanism is recognized they are easily translated. In a name alignment of twenty or thirty letters only a couple of letters may represent such an exclamation. Generally, these two-letter abbreviations only have one meaning. An example is found in the Hebrew letters 'it'. (י"ת) "It" is no word in Hebrew and its only meaning as an abbreviation is: "*May he be blessed!*" (י"ת). Other common exclamations encountered are: "*May it be God's will!*" (י"ר) and "*May his light shine!*" (י"ג)

In every case in other translations of the name alignments in which they appear, these abbreviated exclamations can be rephrased to form part of other words in other messages. As has been noted, they do not impinge on the meaning of the message at all. Their main function (*may it be God's will...*) is to 'pass over' a couple of letters in the alignment that are not needed at the moment.

## **WORD BY WORD TRANSLATIONS.**

In this inquiry various areas are investigated to determine their ability to provide messages. One of these is the titles and authors of books. An example already discussed is the biography, *ELVIS* by *ALBERT GOLDMAN*. There are various ways such a title could be translated.

- (1) Each word could be translated phonetically.
- (2) The names could be translated phonetically but the Hebrew word for 'by' could be substituted.



- (3) GOLDMAN could be translated word for word as GOLD MAN
- (4) GOLDMAN could be rephrased with Hebrew syntax as MAN-GOLD.
- (5) The complete book title, preposition (*by*) and author could be looked on as an alignment of individual words i.e., ELVIS / BY / ALBERT / GOLD / MAN

In such an instance, a number of different words for '*by*' might be utilised that would not be used in textbook Hebrew.

### THE CODE IN OPERATION

To some readers the operation of the code as detailed above might seem very involved. It is not if one knows English and has at least a basic knowledge of Hebrew. The process can be described in short as:

- (1) Write the names in line forward and backward.
- (2) If written phonetically, consider different options.
- (3) Divide the line of letters into words.
- (4) Use abbreviations, if necessary, but keep them to a minimum.
- (5) Use the one-letter Hebrew grammatical structures in place of the longer ones. Their application will be most often line with English usage... not necessary their normal Hebrew usage.

To those of pedantic disposition, the idea of changing anything in a language means that it is '*not English!*' or '*not Hebrew!*' Nothing could be further from the truth.

While it is possible that some members of the Israeli Department of Education or the Rabbinate might not appreciate the virtues of the Name Code, it is sure that those from the cipher departments of *Mossad* (Israeli National Intelligence Agency) would have a completely different perception. Every feature of the Name Code mimics processes that they employ daily. Their cipher departments functions are centred around systematically modifying normal Hebrew so that clandestine messages can be sent and received. They also apply their skills to breaking codes in other languages that have undergone similar modifications to facilitate the encoding of a message.

A code by definition is the systematic modification of a language to facilitate the hiding of a message. **For a code, the only thing that matters is that it works.** Strange as it may seem, a code written in Hebrew need not have one Hebrew word in it, just as a code written in English can be completely devoid of any word

one could find in an English dictionary.

A simple example is the sentence:

IYELU VDA QWE ENOVIN GLA N DSHE EZAP HINEG ERL

It makes no sense at all, but with the same alignment of letters rephrased as:

IYE LUV DA QWEEN OV INGLAND, SHEEZA PHINE GERL

...it is easy to see what the message is, especially if read aloud. It is then recognised as a code based on deliberate phonetic misspelling. The simple code is further hidden by a regrouping of the letters involved. Looking at the example above, it is easy to see that one could write a five-hundred-page novel in such 'English' and not have one English word in it. One could modify the grammar as well and write it backward and upside down. It makes no difference in the end. Once one recognises the system employed one can decode it and read it quite quickly. Although it is a gross departure from normal written textbook English, one knows that it *is* English. One knows that it is a form of code because it is far too systematic in its arrangement to occur by pure random chance.

This is exactly the same with the Name Code. Where the Name Code differs from the crude example above is that all its words are spelt correctly but are in effect Hebrew words with their letters rephrased and regrouped, often **masquerading as English**.

English speakers do not recognise it as such because few of them speak Hebrew and the words *look* English. Hebrew speakers do not recognise it as Hebrew because the letters forming many of the words are regrouped, written backward, utilise a simplified grammar, and are sometimes obscure.

It is all very cunning.

## PUTTING THE CODE TO THE TEST

Having defined how the code works it is necessary to put it to a wider test, and to see if claims made about it can be fully justified. The focus of the code is seemingly centred around Elvis Presley. The main themes of the messages encoded are claimed to centre on his being a God / Messiah and on the biographic details of his life and career as a singer. The claim has been made that none of hundreds of other famous names investigated provide graphic messianic, godly or occupationally descriptive messages such as

his. Why this is so is easily illustrated.

To form comprehensive God / Messiah messages in one's name, one's name needs to contain God / Messiah words and words closely associated with these concepts. As already noted, Hebrew has a number of words for 'God', and by chance Elvis happens to feature a few of them in his names. The first two letters from the common spelling of **EVIS**, provide a word that carries meanings of *father, master, patriarch* or *God*. **EL**, the first two letters from **ELVIS** also means *God*. The two Ys that meet in the reverse spelling of Presley as ... **PRS L. YY L SRP** ... is a word for *God*. To the god words so far mentioned spelt **AV / EV** , **EL**, **YY**, one can list words, prefixes and suffixes such as *Elohim, Elohah, Yahweh, HaShem, Yh, Yo* and *Yahu*.

It can be seen that Elvis does not possess all the Hebrew *God* words in his names, but he does very well. The three he does possess are definitely the easiest hide in a name. It can be appreciated that it would be much more difficult to hide Hebrew *god* words such as *Elohim, Elohah* or *Yahweh* in one's name, even with the benefit of a reverse reading. The shorter *god* words as are found in Elvis' names are certainly the best option if one was to design a name to encode God / Messiah messages. Equally important as the actual *god* word is the context in which it is placed.

Just having a word or two meaning 'God' in one's name is nothing unusual. Hundreds of names are based and built around 'God' words. e.g., Daniel, Nathaniel, John, Jonathon, Samuel etc. No points should be awarded for '*godly*' messages derived from names such as these. Interestingly, none of Elvis' god references in his names are derived in this way; his all happen 'randomly'. Of all the godly Hebrew words, the name *Elvis Presley* has the best and the most linguistically versatile selection. Their placement too, coming as they do at the beginning and end of his names is also very advantageous when it comes to forming messages.

Of special importance is the surname *Presley*.

If one was to set out to design a name to hold a godly Hebrew message, then it is a certain advantage to have the surname end in a "Y". This way a word for 'God' is assured when one adds the reverse spelling, because then the two Ys fall consecutively. When 'designing' the optimum surname one would certainly make sure that the preceding letter when translated in Hebrew was an 'L'. A surname ending in **LY / LEY** is as important to godly messianic

messages as jet engines are to jet aircraft. Without it, it is unlikely anything will 'get off the ground'. A surname ending in 'LY' assures one of having the phrases meaning:

- ...to God for...
- ...toward God as...
- ...belonging to God, according to...
- ...of God by...
- ...with God during...

and **many more combinations**. The letters L YY L in Hebrew form the perfect 'hinge' letters in a godly name-message as one completes the forward reading and commences the return journey through the letters of the name. Thus, of all the letter combinations possible at the end of one's surname, Elvis Presley has by far the best. The *ly / ley* ending of surnames is certainly not uncommon in English. Where Elvis' surname excels is in the syllables that accompany it.

The most graphic way one can describe someone as being 'chosen', is to portray them as immaculately conceived. Angels are scripturally and popularly associated with such happenings. Angels also feature strongly in many other Old and New Testament and Koranic stories. Because angels are the popular poetic vehicle by which messages are delivered and other interactions are affected between God and man, mention of angels in a messianic name message is a definite requisite. There are four words that describe an angel in our Complete Hebrew Dictionary. They are *malack* (מלאך) '*ir* (עיר), *erel* (אראל) and *srp* (שרף). The only one of these 'angel' words that will fit flexibly into an English name and facilitate useful forward and reverse readings is the latter, spelt **SRP**, from which the more recognised form *seraph*, *seraphim* are derived.

The SRP of *seraph* is of course the reverse reading of the PRS of *Presley*. Both arrangements of letters PRS and SRP provide a veritable avalanche of words in Hebrew, especially when placed either side of ... L YY L... to form PRS L YY L SRP, the forward and reverse reading of *Presley*. It is from the surname that one can form the statements:

- '... to declare of God by an angel...'
- '...to distinguish is of God by an angel...'
- '... to specify is of God by an angel...' et al.

There is no doubt that for the purposes of encoding references to God and angels, ***Presley* is arguably the most efficient single**

**surname or word to be found in the 500,000-word English language.**

For messianic birth messages one needs a birth described. The Hebrew words for "to be born" are *nolad* or *yelud*. Elvis has neither of them but as we have seen it does not matter. *Aaron* broken in its Hebrew spelling into *A hron* gives us "one conception / one pregnancy". From Presley's 'PR *SLYY* RP' we get the word "*placental*." Given the context in which these words appear, a birth is described perfectly. How the name *ELVIS* is divided into other Hebrew words will determine how the message begins. Some options are:

**EVI S...** "My father which is one conception to explain of God by an angel..."

**EV IS...** 'A Master there is! One conception to declare of God by an angel...'

**E VI S...** 'One pray, which is one conception to declare of God by an angel...'

One can throw Elvis's more recognised first name in there too:

**E VI S ELVIS...** "One pray, whom is Elvis! One conception to declare of God by an angel..."

It really does not matter which of Elvis' names one uses, or whether one features them singularly or all together. The result is always the same. If one looks for a God / Messiah message one will find it.

Keeping all of the above points in mind it is a relatively easy task to scan a thousand other random names for possible hidden messianic birth messages. One looks first for the 'God' words. Many names have one or two, especially those with names ending in "...ley" or "...ly". But a scan of the rest of the names shows their appearance falls within the parameters of a random event, surrounded as they are by random non-compatible letters, and non-viable syllables or words. If no 'God' words can be found or if they do not appear in close proximity to words that translate concepts such as *angels*, *births*, etc, then one can be sure that there are no godly messianic birth messages enclosed in their names.

Likewise with literal translations of names. It is relatively easy with practice to look at most names and determine whether they hold any message or not. One can take the names of American Presidents as an example. The list contains a large number of common names such as John, James, William and George.

Whichever way one writes them, in phonetic or literal translation makes no difference. Nothing intrinsically 'messianic' is hidden within. Their chain-alignment with individual surnames and middle names will modify the word content slightly, but it is quickly determined that if any of the American Presidents, Catholic Popes or Oscar winners was the product of an immaculate conception, their name-messages are keeping quiet about it.

### **CHAINS OF LETTERS: A HISTORIC PERSPECTIVE**

So far in this book the name messages have been illustrated in a horizontal, linear form, e.g.,

ELVISARONPRSLYYLSRPNORASIVLE

The letters can be imagined as somewhat like lettered beads on a long abacus wire that can be moved back and forth but not transposed. As the lettered beads are repositioned linearly on the wire, word breaks are created or removed and thus the message is revealed.

For practical purposes though, the easiest way to extract a message is to actually write a chain of letters as above and then divide it into its new word segments with vertical strokes from a pen. Interestingly, when performing this process, one is doing nothing new. It mimics ancient Hebrew and Phoenician inscriptions; this being in fact how the Hebrew language was first written in one continuous line. It was a second stage of linguistic development that saw the introduction of *vertical strokes* to indicate the word breaks. With no central linguistic authority to dictate otherwise, foreign words were absorbed into the Hebrew vocabulary and written phonetically however the writer saw fit.

Far from being a totally revolutionary approach to Hebrew, the Name Code exhibits many features that have their origins buried deep in the very beginnings of the Hebrew language and Israelite history. But with a 'godly' code, perhaps that is to be expected.

### **ACCESSIBILITY OF THE NAME CODE MESSAGES.**

The average non-Hebrew literate reader might think that the Name Code process is far too complicated to investigate for themselves. If this is their judgement then they are wrong.

One does not have to be able to speak Hebrew or to read it fluently to be able to access the coded messages. One just needs to

be willing to acquaint oneself with the 22 letters of the alphabet as listed in the appendix of this book or in any Hebrew / English dictionary. Once one can recognise the letters and their alphabetic order it is a small step to finger-point one's way through the pages of an English / Hebrew dictionary. The insights gained from a couple of hours effort can be most rewarding.

## ITALICS

Words or phrases appearing in the translated Name Code messages in *italics* indicates that they appear as abbreviations in the Hebrew originals. The only exceptions are when the dictionary listed abbreviation only has one unambiguous meaning.

## SUMMARY:

Many pages have been spent explaining the basis of the Name Code. Surprisingly, for many people totally fluent in both Hebrew and English, these simple instructions are *very* difficult to follow. They persist in trying to read a line of Name Code Hebrew text as if it was the same as is seen in a normal book or daily newspaper. They then whine, “...*but you don't write Hebrew like that.*”

That is right. One doesn't. That is because it is a *CODE!* Codes are different. But it are the systematic predictable differences that inform one that one is dealing with a code, and not random erratic text. So, for those whom are a bit slow, it will be explained once again.

## EXAMPLE:

- (1) Write Elvis' name (which represents the *ciphertext* / encoded message) forward and in reverse.

אלביס ארון פרסלי ילסרפ נורא סיבלא

- (2) Look for any nouns or verbs that might describe his occupation as a famous singer. If necessary, add a few slashes to signify the divisions between the words.

א | ל | ביס | ארון | פרס | ל | י | י | ל | סר | פ' | נורא | סי' | בלא

- (3) Check each individual Hebrew word **in the dictionary-‘code book’** and write the English equivalent as found in the **left** column in **English** on a nice clean piece of paper...

(4) Add the words ‘*an*’ and ‘*is*’ where necessary. One will then end up with one decoded **plaintext** message as found in Elvis Presley’s name:

“*One as an encore, I will sing!*” *He made public to 10,000. Ten at he visited. A time terrible? A sign is without!*

א ל ביס ארון פרס ל י י ל סר פ' נורא סי' בלא

It is not *that difficult* if one follows the instructions.

The Hebrew script represents the **ciphertext**. It is the word-by-word translation into English that finally reveals the hidden **plaintext** message.

## CONCERNING DICTIONARIES

The five-volume *Reuben Alcalay Dictionary* was used as the main reference work for this inquiry. It was subsequently found that it too has a name-message descriptive of this inquiry.

It is discussed in the Appendix: page 546.

מני מ א"י דוד גר הוד דו הר גד ו די אמין מ