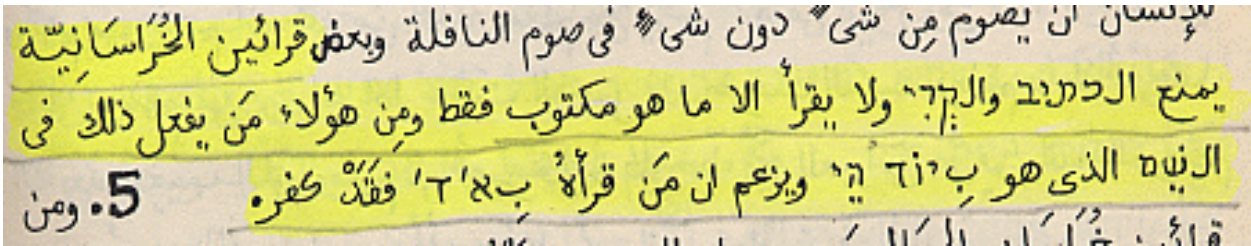


The Name of God

Many people think that the pronunciation of the name of God is unknown and the use of epithets is mandatory, but that is incorrect and is derived from a Rabbanite innovation (*Mishnah Masekhet Sanhedrin, 10:1* and a *Baraitha* to *Talmud Bavli Masekhet Sanhedrin 101b*). Karaite *hakhamim* have written on the pronunciation and its use from the Middle Ages until as recently as 30 years ago. The early 10th century Karaite *hakham* Ya‘aqov [Abu Yusuf Ya‘qūb] al-Qirqisānī wrote in his great work *Kitābu ‘l-Anwār wa-‘l-Marāqib* that the Karaites of Khurasan (which in his time encompassed most of northern Iran, Afghanistan, and part of Turkestan) pronounce the name of God and deem that anyone who does not and substitutes another word or name is guilty of unbelief:



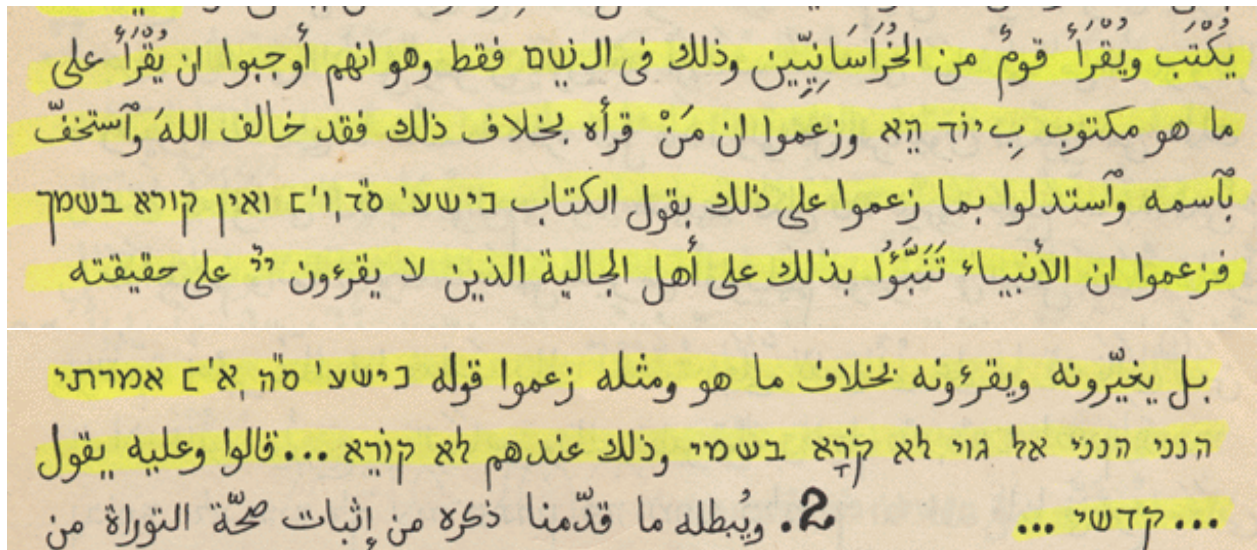
“Qarā‘in al-Khurāsānīya Yamna‘ al-*Ketiv* wa-‘l-*Qerī* wa-Lā Yaqra‘ Illā Mā Huwa Maktūb fa-Qat wa-Min Ha‘ulā Man Yaf‘al Dhalik Fī ‘sh-*Shēm* Aladhī Huwa *Bi-Yōd Hē*’ wa-Yaz‘am An Man Qar‘ahu Bi-*Alef Dalet* Fa-Qad Kufī”

— *Kitābu ‘l-Anwār wa-‘l-Marāqib, al-Maqāla al-Awal, al-Bāb at-Tāsi‘ ‘Ashr*

“The Karaites of Khurasan forbid *Ketiv* and *Qerī* and do not read other than what is written and never (otherwise) and of those who do so in (reading) the *Shēm* which is (written) with *Bi-Yōd Hē*’ they consider that whoever reads it with *Bi-Alef Dalet* is already (guilty of) unbelief.”

— *Kitābu ‘l-Anwār wa-‘l-Marāqib, the first discourse, chapter nineteen*

and:



“Qawm Min al-Khurāsānī’in wa-Dhalik Fī ’sh-*Shēm* fa-Qat wa-Huwa Anhum Awgabū’ An Yaqra’ ‘Ala Mā Huwa Maktūb Bi-*Yōd Hē’* wa-Za’amu’ An Man Qar’ahu bi-Khilāf Dhalik fa-Qad Khālif Allaha wa-’stikhaff bi-’smihi wa-’stadalu’ bi-Mā Za’amu’ ‘Ala Dhalik bi-Qawlu ’l-Kitāb [*Yesha’yahu 64:6*] *WēĒin-Qōrē’ VēShim’khā* fa-Za’amu’ An al-Anabāy’ Tanabba’u’ bi-Dhalik ‘Ala Ahlu ’l-Gāliya Iladhīn Lā Yuqra’ūn יהיה ‘Ala Ḥaḳīqatihi Bal Yaghayyarūnuhu wa-Yuqra’ūnuhu bi-Khilāf Mā Huwa wa-Mithluhu Za’amu’ Qawluhu [*Yesha’yah 65:1*] *Āmarī Hinnēnī Hinnēnī El-Goi Lo’-Qōrē’ ViSh’mī* wa-Dhalik ‘Andhum *Lo’ Qōrē’* . . . Qālū’ wa-‘Alihi Yuqūl . . . *Qodshī* . . .”

— *Kitābu ’l-Anwār wa-’l-Marāqib, al-Maqāla ath-Thānīya, al-Bāb ath-Thālth wa-’l-‘Ashrīn*

“Some of the [Karaites] of Khurasan concerning the Name hold that it must always be read as what is written with *Yōd Hē’* and believe that whoever reads it otherwise has committed blasphemy (literally changed God [for another]) and desires to hide His Name and they perceive what they hold about this in the Scripture’s saying [Isaiah 66:4] “And there is none who call Thy Name” and hold that the prophets prophesied about this about the people of the Diaspora who do not read *Yihweh* according to its truth [i.e., as it is actually written] but change it and read it with other than it is and in similar manner they hold that it’s saying [Isaiah 65:1] “I say ‘Here am I, Here am I’ to a nation that does not call My Name” and likewise according to them “that does not call” . . . they said about it it says . . . “My Holiness” . . .”

— *Kitābu ’l-Anwār wa-’l-Marāqib*, the second discourse, chapter twenty-three

The Karaites of East Turkestan still follow the same practice and pronounce the name “*Yihweh*”.

The early 14th century Karaite *Ḥakham* Aharon Ben-Eliyahu of Nicomedia (the present day Izmid, Turkey) wrote in 1346 in his work on religious philosophy ‘*Ēṣ Ḥayyim*, chapter 74, and in 1362 in his commentary on the Torah *Keter Torah*, on Sh^{mot} [Exodus] chapter 3, that the name is pronounced “*Yihweh*”, just as the 13th century Karaite *Ḥakham* Aharon Ben-Yosef HaRofe’ of Solkhat did in his commentary *Sefer HaMivḥar* on Sh^{mot} [Exodus] chapter 3..

The late Karaite *Ḥakham* Mord^{khai} Avraham-Alfandari wrote in the late 1960s in his Hebrew pamphlet *Zeh Sh^{mī} L[‘]Olām* and in his English leaflet *The Name*, using the same proofs as Aharon Ben-Eliyahu, that the name is pronounced “*Yihweh*” and, like the Karaites of Khurasan mentioned above, that it is mandatory to use the name and substituting “*Adonai*”, “*HaShem*”, etc. when reading the *TaNakh* or in prayer is forbidden and in violation of what the *TaNakh* itself commands us:

זה שמי לעולם

ברצוננו להביא לתשומת לבכם, קוראים יקרים, דבר אשר נכתב על ידי ירמיה הנביא, פרק כ"ג, פסוקים כ"ו-כ"ז: "עד מתי היש בלב הנבאים, נבאי השקר ונביאי תרמת לבם: החשבים להשכיח את עמי שמי בחלומתם אשר יספרו איש לרעהו כאשר שכחו אבותם את שמי בבעל". מכאן אנו למדים כי חטא גדול חטאו אותם נביאי תרמית אשר גרמו לעם ישראל "לשכוח" את שם בוראם! האם אתה, הקורא מלים אלו עכשיו, יודע מה הוא שם בוראך ומלבך? שמו

אינו "אדוני" כאשר לימדוך לחשוב! שמו יהוה,
ועובדה זו חיונית ביותר ותייבים כולם לדעת
אותה כאשר יווכח מאוחר יותר.

חכמי התלמוד אסרו עלינו לבטא את שם אלוהינו
ואף אמרו כי אין חלק למבטא שמו לעולם הבא.
חכמים אלה כנראה היו יותר "דתיים" ממשה רבינו
שכתב: "את יהוה אלהיך תירא אתו תעבד ובו תדבק
ובשמו תשבע", דברים פרק י' פסוק כ'. נשאלת
השאלה, איך נשבע בשמו אם אסור לבטאו?

חכמים אלה כנראה היו יותר נבונים משלמה בן
דוד אשר אמר: "ואם ינגף עמך ישראל לפני אויב,
כי יחטאו לך, ושב ויהודו את שמך והתפללו
והתחננו לפניך בבית הזה: ואתה תשמע מן השמים
וסלחת לחטאת עמך ישראל והשיבותם אל האדמה אשר
נתתה להם ולאבתיהם: בהעצר השמים ולא יהיה
מטר, כי יחטאו לך, והתפללו אל המקום הזה והודו
את שמך, מחטאתם ישובון כי תענם: ואתה תשמע
השמים וסלחת לחטאת עבדיך ועמך ישראל..." דברי
הימים ב' פרק ו', פסוקים כ"ד-כ"ז. אין סליחות
עוון בלי הזכרת שם יהוה! אין הצלה מצרה בלי
הזכרת שם יהוה!

כתב דוד מלך ישראל: "יענך יהוה ביום צרה
ישגבך שם אלהי יעקב". תהילים כ' פסוק א'.
מליוני בני ישראל נשרפו ונהרגו מפני שלא ידעו
את שם מושיעם; יהוה צבאות שמו, קדוש ישראל!

אמר יהוה למשה בתורתו: "ושמו את שמי על בני
ישראל ואני אברכם!" במדבר, ו', פסוק כ"ז.
אין ברכה מאת האלוהים בלי הזכרת שמו!!

יש הטוען כי היגוי שם המיוחד אינו ידוע ולכן
לא נוכל לבטאו. כדי להפריך טענה זו הבה נעיין
בספר שמות, פרק ג', פסוקים י"ג-י"ו; "ויאמר
משה אל האלוהים, הנה אנכי בא אל בני ישראל
ואמרת לי להם, אלהי אבותיכם שלחני אליכם, ואמרו
לי, מה שמו, מה אומר אלהם? ויאמר אלהים אל
משה, אהיה אשר אהיה! ויאמר כה תאמר אל בני

ישראל, יהוה אלהי אבותיכם אלהי אברהם, אלהי יצחק ואלהי יעקב שלחני אליכם. זה שמי לעולם וזה זכרי לדר דר".

ובכן, הבורא קורא את שמו אהיה, בנין קל, זמן עתיד, גוף ראשון של הפועל היה (להיות) והניקוד אֶהְיֶה. האלוהים ציווה את משה להשתמש בגוף השלישי של אותו פועל כלומר יְהִי או יְהִיָּה. הכתוב משתמש בצורה "יְהִיָּה" במקום הצורה המקובלת "יְהִיָּה" כדי לתת סימן היכר לשם המיוחד לעומת הצורה השגורה של הפועל! לכן שם אלהי ישראל הוא יְהִיָּה ואין כאן כל סוד או תעלומה. משכיחי השם הצליחו יפה במשימתם ומזימתם להביא שואה על עם יהוה. מעטים היהודים המכירים את שם בוראם.

אחינו היקרים, ימים קשים באים!! ימים גדולים, ימים הרי סכנה שבסופם ישועה גדולה! קראו נא את הכתוב על ידי נביא יהוה: "והיה אחרי כן אשפוך את רוחי על כל בשר ונבאו בניכם ובנותיכם, זקניכם חלמות יחלמו, בחוריכם חזיונות יראו, וגם על העבדים ועל השפחות בימים ההמה אשפוך את רוחי. ונתתי מופתים בשמים ובארץ, דם ואש ותמרות עשן, השמש יהפך לחשך והירח לדם לפני בוא יום יהוה הגדול והנורא, והיה כל אשר יקרא בשם יהוה ימלט, כי בהר ציון ובירושלים תהיה פליטה כאשר אמר יהוה ובשרידים אשר יהוה קורא!" יואל, פרק ג'.

בני ישראל, חוסו על נפשותיכם, שובו אל אלהיכם, שובו אל תורת משה הכתובה, ואל דברי נביאי האמת והצדק. שמרו שבת מחללו, שמרו ידכם מעשות רע! הודו ליהוה - קראו בשמו. יום יהוה קרב ובא! הכון לקראת אלהיך ישראל!

והיה כל אשר יקרא בשם יהוה ימלט.

נכתב ע"י החכם מרדכי אברהם אלפנדר, זצ"ל

]

THIS IS MY NAME FOR EVER

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Jerusalem, Israel

translated and footnoted by Avraham Ben-Rahamiël Qanaï

We would like to bring to your attention, dear readers, something written by the prophet Jeremiah, chapter 23, verses 26 and 27: *“How much longer shall it be in the hearts of the prophets, who prophesy lies and who prophesy the deceitfulness of their own hearts; who think to cause my people to forget My Name - by way of their ‘dreams’ which they tell to one another - as their ancestors forgot me for Ba’al?”* From this we learn that a great sin was perpetrated by those prophets of deceit who caused the Israelite people to “forget” the name of their creator! Do you, who are reading these words now, know what is the name of your creator and king? His name is not אֲדֹנָי (“Adonai” - my Lord or the Lord) as they have taught you to think! His name is יהוה, and this fact is most essential and everyone is obliged to know it as will be argued later. The Talmudic sages have forbidden us to pronounce the name of God and have even said that one who pronounces it has no share in the World-to-come¹. These sages apparently were more “religious” than Moses our teacher who wrote: *“Be in awe of יהוה your God, worship Him, and cling unto Him and swear by His name”* (Deuteronomy 10:2). The question is raised, how are we to swear by His name if it is forbidden to pronounce it? These sages were apparently wiser than Solomon the son of David who said: *“If Thy people, Israel, be smitten before an enemy, having sinned against Thee, and repent and confess Thy name and pray and make supplication before Thee in this house, then Thou shalt hear from the heavens and forgive the sin of Thy people, Israel, and shalt return them to the land which Thou didst give to them and their ancestors. When the sky shall be stopped up and there be no rain, for their having sinned against Thee, and they shall pray unto this place and confess Thy name, they shall repent for their sins for Thou didst afflict them. Then Thou shalt hear in the heavens and forgive the sin of Thy servants and Thy people, Israel...”* (II Chronicles 6:24-27). There is no pardoning of iniquity without the mentioning of the name of יהוה! There is no rescue from distress without mentioning the name of יהוה! David, king of Israel, wrote: *“יהוה shall answer thee in the day of distress, the name of the God of Jacob shall lift thee up.”* (Psalms 20:1). Millions of the children of Isarel

have been burnt and killed because they did not know the name of their Saviour; “יהוה צבאות” “שמו קדוש ישראל” (*of host is His name, the Holy One of Israel,*” Isaiah 47:4)!

יהוה said to Moses in His Torah: “*And they shall place My name upon the children of Israel and I shall bless them.*” (Numbers 6:27). There is no blessing from God without mentioning His name!!

There are those who would argue that the pronunciation of the unique name is not known and therefore we are unable to say it. In order to refute this argument let us look at the book of Exodus, chapter 3, verses 13-16: “*Then Moses said to God, ‘Behold, I am coming to the Israelites and will say to them the God of your ancestors hath sent me to you and they will ask me what is His name; what shall I say to them?’ Then God said to Moses, אהיה אשר אהיה (Ehyeh Asher Ehyeh - that is, ‘I am that which I am’)! And He said, ‘thus shall you say to the Israelites, יהוה, the God of your ancestors, the God of Abraham, Isaac, and Jacob, sent me to you. **This is My name for ever and this is how I shall be remembered throughout the generations.**”*

Thus the Creator calls His name אהיה, first conjugation imperfect, first person of the verb היה (HaYoH, to be) and its vocalization is אֶהְיֶה (EHYeH). God commanded Moses to use the third person of the same verb, i.e., יִהְיֶה/יִהְיֶה (YiHYeH/YiHWeH). The text employs the form “יהוה” instead of the common form “יהיה” in order to give an identifying mark to the unique name as opposed to the ordinary form of the verb! Therefore the name of the God of Israel is יִהְיֶה (YiHWeH) and there is no secret or mystery. Those who cause the name to be forgotten have well succeeded by way of their plotting and contriving to bring catastrophe upon the people of יהוה. Few are the Jews that know the name of their Creator.

Our dear brothers, difficult times are coming! Great days, pregnant with danger in whose end are salvation and redemption! Pray read that which is written by the prophet of יהוה: “*And it shall come to pass afterward, that I will pour out My spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; also upon the servants and handmaids in those days will I pour out My spirit. And I will show*

wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned to darkness, and the moon to blood, before the coming of the great and terrible day of יהוה. And it shall come to pass, **that whosoever shall call on the name of יהוה shall be delivered**; for in Mount Zion and in Jerusalem there shall be those that escape, as He hath said, and among the remnant those that whom יהוה shall call!" (Joel, chapter 3).

Children of Israel, have pity on your souls, return to your God, return to the written Law (Torah - teaching) of Moses, and to the words of the true and just prophets. "Keep the Sabbath from profaning it, keep your hand from doing evil!"² "O, give thanks unto יהוה, **call upon His name**."³ The day of יהוה is near and coming! Prepare yourself toward your God, O Israel!

AND IT SHALL COME TO PASS, THAT WHOSOEVER CALLS UPON THE NAME OF יהוה SHALL BE DELIVERED."⁴

¹ Mishnah, Masekhet Sanhedrin X (the commentary of R. 'Ovadiyah of Bartenura states: "השם של ד' אותיות כמו שנכתב"; Babylonian Talmud, Masekhet Sanhedrin XI; Babylonian Talmud, Masekhet 'Avodah Zarah XVIIIa

² see Isaiah, chapter 56

³ I Chronicles 16:8

⁴ Joel 3:5

and

THE NAME

"Our help is in the name of YHWH, maker of heaven and earth."

Psalm 124:8

"And Moses said to **Elohim**: behold when I come to the children of Israel and say to them: the **Elohim** (Almighty One) of your fathers has sent me, to you; and they say to me, what is His Name? what shall I say to them? And **Elohim** said to Moses: **EHYEH ASHER EHYEH!** (I shall be what I shall be!). And he said: say thus to the children of Israel: **EHYEH** (I shall be) has sent me to you. And **Elohim** again said to Moses: Thus shall you say to the children of Israel: **YHWH**, the Elohim of your fathers. Elohei Avraham, Elohei Yish'aq, we-Elohei Ya'aqov has sent me to you. This is My Name forever, and this is My Mention to all generations!" [Exodus 3:13-15]. In these passages, the Creator revealed His Name to Moses and through him to Israel and all mankind. It is important to understand that the Creator's Name is neither a noun nor an adjective. It is a verb! Please note that in verse 14 the Creator refers to Himself as "**EHYEH**," "I shall be." **EHYEH** is the first person singular, simple imperfect (i.e., future) tense of the verb **HAYOH** or **HAWOH**, to be. Since ONLY the Creator Himself can say "I shall be," Moses, in verse 15, is finally instructed to refer to Him as **YHWH**, HE will be. This is third person singular, simple imperfect (i.e., future) of the same verb. As such, its correct pronunciation must be **YIHWEH**.

We are specifically COMMANDED by Scripture to use the true Name of the Creator (see Deuteronomy 6:13 & 10:21, Psalm 105:1, and I Chronicles 23:13 for only a very few examples.)! According to Joel 3:5 (Hebrew Text) deliverance is to be had ONLY by calling upon this name! Some claim that it is a desecration of the Name to have it used so familiarly. No! It is a desecration to substitute a lesser title (as *ADONAI*, My Supreme Lord, applied to *YHWH* 134 times in the Hebrew text, but NEVER to be substituted for *YHWH*) for the Creator's Name. We would not have been commanded by *YHWH* Himself to bless and swear by His Name if this implied desecration or disrespect.

A rare books dealer in New York in 2001 delivered a manuscript to us, written mainly in Karaite Judæo-Tartar, for identification. The manuscript turned out to be a collection of poetry. The collection was composed by Ḥakham Mord'khai Ben-Yiṣḥaq Tiro between the mid-19th century and the turn of the 20th century) and additions by his son, Ḥakham Shabb'tai Ben-Mord'khai Tiro (who lived in Gözlöwe [Yevpatoria] 1861- 1939). Importantly, very importantly, there were a few items of Hebrew in the collection. It is quite significant that the colophon of this manuscript contained, in the handwriting of Ḥakham Mord'khai Ben-Yiṣḥaq Tiro, a pointed version of *HaShem HaMeforash* - not only showing that Karaites at the time of the author (the early 20th century) knew the pronunciation of *HaShem HaMeforash*, but also that how they pronounced it is consistent with the pronunciation of those in the community who use *HaShem HaMeforash* today. The Name from the colophon of the text is below (enlarged to show the vowel-points):

