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 Baraita to Talmud Bavli Masekhet Sanhedrin 101b). Karaite ḥakhamim have written on the pronunciation and its use from the Middle Ages until as recently as 30 years ago. The early 10th century Karaite ḥakham Yaʿaqov [Abu Yusuf Yaʿqūb] al-Qirqisānī wrote in his great work Kitābu ʿl-Anwār wa-ʿl-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:

“The Karaites of Khurasan forbid Keṯīv 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 ʿl-Anwār wa-ʿl-Marāqib, the first discourse, chapter nineteen

and:

“Qarāʾin al-Khurāsānīya Yamnaʿ al-Keṯīv wa-ʿl-Qerī wa-Lā Yaqrāʾ Illā Mā Huwa Maktūb fa-Qat wa-Mīn Haʿulā Man Yafʿal Dhalik Fi ʿsh-Shēm Aladhī Huwa Bi-Yōd Hēʾ wa-Yazʿam An Man Qarʿahu Bi-Alef Dalet Fa-Qad Kufr”


— Kitābu ’l-Anwār wa-’l-Maraqīb, 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-Marqīb, 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 Hakham Aharon Ben-Eliyahu of Nicomedia (the present day Izmid, Turkey) wrote in 1346 in his work on religious philosophy Ḗš Hayyīm, 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 Hakham Aharon Ben-Yosef HaRofe’ of Solkhat did in his commentary Sefer HaMivhar 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:
ועובדה זו חיונית ביותר וחייבים כולם לדעת אותה כאשר יווכח מאוחר יותר.

חכמי התלמוד אסרו לנו 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 תשבע", דברים פרק י', פסוק כ'. נשאלת והשמו והשמו והשמו והשמו

השאלה, איך נשבע בשמו אם אסור לבטאו?

חכמים אלה כנראה היו יותר נבונים משלמה בן דוד אשר אמר: "ואם ינגף עמך ישראל לפני אויב, והתפללו והודו את שמך והודו את שמך והודו את שמך והודו את שמך כי יחטאו לך, ושבו והתחננו לפניך בבית הזה: ואתה תשמע מן 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". תהילים כ' פסוק א'. ישגהך שם אלהי יעקב ישגהך שם אלהי יעקב ישגהך שם אלהי יעקב ישגהך שם אלהי יעקב

מיליוני בני ישראל נשרפו ונהרגו מפני שלא ידעו...

אמר יהוה למשה בתורתו: "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 לבטא. כדי להפריך טענה זו הבה נעיין...

כתב דוד מלך ישראל: "ענך יהוה ביוו צרה. שגנך שם אלהי יבגבי. חידלינו ופסיקו א". מליוני בני ישראל נשרפו ונהרגו מפני שלא ידעו...

אמר יהוה למשה בתורתו: "ישמע אָא חמו על בני ישראל ואמר אָא חמו על בני ישראל ואמר אָא חמו על בני ישראל ואמר אָא חמו על בני ישראל ואמר...

יש רבים כו הינוים שם המזרחי ארצי ידוע וליבו...

לא נוכל לבטא. כו היגוי שם המזרחי ארצי ידוע וליבו...

במר שמות, פסוק נ', פסוקים יבגבי: "ריימר משה אל๋ה אלLEGROנש שדרטני אל לגב, והנה אל๋ה אלLEGROנש שדרטני אל לגב, והנה אלpaginate...

לא, מה半导体, מה או משה אלLEGROנש ריימר אלLEGROנש אלא...

משה, אָא חמו על בני ישראל ואמר אָא חמו על בני ישראל אָא חמו על בני ישראל...
ישראל, יהוה א护身符 אלהי ברחת, אלהי בקעה, אלהי תאותי-
וזה שמי לדורות דורות.cksd

ובכן, הבורא קורא את שמו אודיע, ביני כל, זומן.
赜יר, נוח ראשון של השעון היה (הלתיה) וängerקז בורוא.
האלוהים ברוחת את משה לשתוף בונה.
שלשיה של חור פרעון בורוא עתיד unleash המיתורים של développements של שפתון! לבן-
שים אלעזר ישראל ואלהי בורוא עתידนาม אל מקום כל שורא זוגית.
습니다 הצרה של שפה הפוליתיה הפער באופנים
ומיתולים לעבה של שפתון על עם היהוד. מעמיד
הвладיד המבכרות את שמו בורוא.

הاتفק, Hirurim, يتم קשמ בברא!! קשמ גודלוה.
יורם הור סכנון שבספנט שוותה הכזו! קרא נא-
את הבתים על וייד ביד מיהו: "יהיה סזרני ב
אספך את רוחי על כל בשר עשתה נפגע בitoris בitoris.
קוביעו הלם של הלם, בחריכם תורה פארא.
נוסטל של השבחים על השפהות;brm מה المهמוד אספיך
והיה. נ꺼תי מנורות חיים בכריך, עד זומן
התברורה טעים,所示ים יפרפק لتושרו הלר לילה
באו ויורו הרוור והורוו. ויורו כעל לירא
בשمش יורו יאכף, כי כה צווח ונייריסל הוהי
פלשימ באת שאר יורו השדרות נאיר יודו קוראים.
ויואל, פרק ג. קש.

bye ישראל, חוס על חוסה חוס, שובר אולחולים.
שוב אל חורח Público הקופות, וצל הרבע ניבי האופט
החרכים. שוטר ששת מחלות, שומר ידומים מעשה רעים!
מחריה ליהוה - קרא בשם. ונכי היהוד קרב וכא
המפגש לקריא את בחירה ישראל!

והיה באל אריא קשמ בשם יהודה יפלים.
THIS IS MY NAME FOR EVER

presented by Mordekhai Avraham (Alfandari)
Rehov Zephaniah 10
Jerusalem, Israel
translated and footnoted by Avraham Ben-Raḥamiel Qana'ī

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 אדונאי ("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-come. 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 נאשא תבשא את הנשים.” (From 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; whatshall I say to them?’ Then God said to Moses, אֱלֹהִים אָבֶר אֹבֶר (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 יהוה, first conjugation imperfect, first person of the verb יהוה (HaYoH, to be) and its vocalization is יְהֹוהַ (EHyEh). God commanded Moses to use the third person of the same verb, i.e., יהוה/יהוה (YiHyEh/YiHYWeH). The text employs the form יהוה instead of the common form יהוה 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 יהוה (YiHYWeH) 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

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1 Mishnah, Maschket Sanhedrin X (the commentary of R. Ovadiyah of Bartonera states: דומא של ר' אביגדור ברטונית; Babylonian Talmud, Maschket Sanhedrin XI; Babylonian Talmud, Maschket ’Avodah Zarah XVIIIa
2 see Isaiah, chapter 56
3 1 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. Elohe Avraham, Elohe Yišqaq, we-Elhehi 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-Yişḥaq 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-Yişḥaq 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):