



The Meaning of Using the Name of a Figure in the Bible According to the Interpretation in the Jewish Religious Literature

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Received: 7 May 2024 ▪ Revised: 2 July 2024 ▪ Accepted: 6 August 2024

Abstract

The Jewish spiritual aspect has a very unique approach. The individual person is a very sublime and honorable matter, which affects the essence of the person and is directly related to him. In it, his personality is fulfilled and this attitude in any case directly affects the values and actions of the person. A person's name is like an expression of his soul. From our study, we conclude that calling a person's name is a responsibility, which has connection and discovery, but also a dimension of control and direction. In the reading of the name, there is a divine power that corresponds to a vocation that has already been chosen for a person, but on top of that in the reading of the name, there is also prayer, hope, and expectation that the one who calls the name will act in the light of his name.

Keywords: Judaism, Rambam, Bible, Jewish literature.

1. Using the name of a figure in the bible

The Jewish spiritual aspect has a very pragmatic approach. The individual person is a very sublime and honorable matter, which affects the essence of the person and is directly related to him. In it, his personality is fulfilled and this attitude in any case directly affects the values and actions of the person. A person's name is like an expression of his soul. Each letter in the combination of letters expresses something spiritual, and the combination of letters into one name adds a stronger meaning than the power of each letter, as Rabbi Shimon ben Gamaliel said in the Midrash how “the first ones recited names according to the Holy Spirit” (Segal, 1938; Galily & Petkova, 2022).

Thus, for example, Yehiel Gedalhiu Gompertz states in his article that the Hedo-Germanic and Semitic nations used to name their children in two ways. One way is after a name from an event or the circumstances of the birth such as matters related to the child himself such as external physical features, and a second way is to call a name that expresses an attitude of the hand to the continuity of the family or that his name will express hope and prayer for the future (Gompertz, 1956).

Below we will examine the meaning of calling by name, and not just by name for a specific person. In the reading of the names, various customs are used to this day and are related to the time of reading the name, who reads the name, and how to choose a name, but this work

does not pretend to deal with these topics, in which romance often outweighs logic. Our work will focus on the meaning of reading the name considering the reading of names in Genesis.

The first place in the Torah where the concept of calling by name begins is in the book of Genesis, chapter 1 verse 5:

“And God called the light of the day, and for the darkness, he called the night, and there was evening and there was morning one day.” (Bereshit Rabbah, Vilna Publishing House)

The Ramban defines that the calling of the names in creation is a differentiation between the created and the created since first it is written “And God made a distinction between light and darkness” and immediately in the following verse: “And God called for light by day and for the darkness he called night,” because the calling by name is an emphasis on the uniqueness of every creature. The Radak also links the calling by name to the differentiation between the creatures and adds that the name delimits the concept of the creature and precisely distinguishes it from its neighbor. The strongest Points out that six things were called by name by God in creation, and they are: light, darkness, sky, earth, seas, and man, and emphasizes that these six things were called by God because man was not yet created to call them by name, and from this he learned that man's role is to call in the names Another thing that the Hazkoni brings in his commentary is the mention of God's name next to the creature called by name. He points out that a positive thing has the mention of God's name such as: “And God called in the light of day...” whereas in the rest of the verse, God is not mentioned by name next to a negative thing: “And the darkness called the night,” nor “And the darkness called God night.” This is because there is a connection between the calling by name and the calling by name, and therefore the emphasis on not mentioning God's name comes next to giving the name of darkness which represents a negative thing (Commentary of the Ramban, 2005).

The Rashbam defines that calling by name means an appointment to a position. Every creation given a name has a role in the world that is being created. The Almighty assigns roles to his creatures in the world, and their names distinguish them for their roles. We noted that during creation, God calls out the names of six of the creatures, including man. Adam is mentioned as “Adam” already in chapter 1 verse 27, but the reference to the reading of his name is written only in chapter 5 verse 2: “male and female in Ram... and he called their name Adam on the day of Ram”. One could think that it is possible to give up the knowledge that G-d called a person by name, or that this is self-evident, but the scripture chose to emphasize and add that G-d calls a person by name. Applying the interpretation of the Rashbam will explain to us the meaning of the emphasis: man has a role in the world, and his role was given to him by God and he must fulfill his mission in the world.

This distinction is even more important given the Midrash in Bereshit Rabbah in which it is stated that before a man named the animals, this role was assigned to the angels, but they did not fulfill this role and did not know how to match a name to each animal until God came and placed the creatures before Adam and he immediately knew to match a name to every animal. G-d brought a man before the angels and asked them his name, the first Adam jumped up and declared his name “Adam” and in addition gave an explanation, that it was created from the earth (Commentary of the Rashbam, 2005).

Rashbam 's interpretation, it would be possible to think that man is responsible for his function and purpose in the world, and therefore it is important for the Torah to explicitly state that G-d called by the name of the person. On the other hand, later in the midrash, it is stated that a person called G-d by his name. Of course, we cannot apply something like this to the words of the Rabbi and conclude, God forbid, that man gave G-d his role, but we seem to clarify that the Midrash's intention is that man had the power to understand the essence and role of every creature, and from that inner and deep observation he could understand that G-d is above all

creatures. Adam adapted the name of G-d that already existed, as if “your name is good for you, and you are good for your name...” and thus he could also define the role that had already been given to him by G-d. Because G-d called a person’s name to announce that he is his Lord. From this, the person must worship G-d. Another interest in calling the name Kiel is to show G-d’s affection for the person. It follows that the reading of the name expresses an attitude of master and control, but at the same time also an attitude expressing affection (Kiel, 1999).

The next source for reading names is also included in the description of creation, in chapter 2, when man is the one who reads names to the creatures.

Calling the name has different purposes. The Ramban explains that in the recitation of the names, on the one hand, the difference between the animals is expressed, but on the other hand, the name includes a group of creatures under a general name, that is, the recitation of the names is a distinction between creatures also in the purpose of their procreation, so that one species fails another species.

A different purpose is made clear in the words of the Radak, which connects the reading of the names by the first Adam with the role of man to control the animal, which is stated in chapter 1 (verse 20). This is also stated in the biblical opinion, that by calling the name the reader informs of his control over the thing that he called by name. K also comments that there is great wisdom in the names given by the first Adam to the animals, that today we do not understand all its intentions and therefore do not understand the purpose of naming the animals (Kimhi, 2005).

One of the main meanings of reading the name is reflected in the connection between the name and essence. Some of the commentators point out, among them Rashi, that every name given by the first Adam is the name of the creature for the rest of the world, and to his words the Hazkoni adds that the person had to match the name of the animal to the essence given to it by the Creator. The name must be matched to the purpose of the creature, and thus there is A kind of completion and completion of the divine creation since God gives man the power to participate in creation by calling the names. The Sphoron, in an even more specific way, interprets that the calling of the names of the animals by the first Adam was adapted to the characteristics of the animals and the name is the soul. The name instructs The attribute of the soul, and this is found in all animals as the spiritual part from which the creature receives life. The name of the animal indicates a spiritual echo of the creature and not necessarily a technical physical attribute.

In the revisions of the Zohar, it is stated that the first Adam knew every name of the ministering angels, who were called everyone according to their mission, hence one of the purposes of reading the name is to define the destiny of the owner of the name, considering its clear essence (Smet, 2009).

In the midrash you can see another floor of the purpose of reading the name: “Remember that a world will die between the years of a generation and a generation,” a person will always check the names to call his son who deserves to be righteous because sometimes the name causes good or causes bad.

According to the Midrash, Hashem is not only a symbolic match but is a factor that influences and directs a person's actions and essence. The name indicates a role for the owner of the name, and not only reveals it as a sign.

In the first Adam, the reading of the name did not create the essence of the animals but revealed them, but in principle, the determination of the essence is also correct.

The concept of reading a name comes to express an expectation of success and successful action, the reader of the name is not necessarily the inventor of the name, the name may not be original, but the explanation reveals the reader's intention and thoughts. It is not

necessarily that the chosen name perfectly embodies the reader's desire, but reminds of sound, and therefore the reader chose it, but it reveals the principle. This could explain the inconsistency at times between the explanation and the name, as can be seen, for example, with Noah and Avraham.

It seems that both things are true since the reading of the name is a connection between the divine idea and its practical connection in this world. There is a dimension of prophecy in the reading of the Name, according to the definition: "Prophecy is a phenomenon in which a person with special qualities receives the word of God so that it can be conveyed to an individual or the public..." Whether we explain that the reading of the Name is a revelation or whether we explain that it is a determination of the essence, after all, there is a prophetic symbol in it.

From our study, we conclude that calling a person's name is a responsibility, which has connection and discovery, but also a dimension of control and direction. In the reading of the name, there is a divine power that corresponds to a vocation that has already been chosen for a person, but on top of that in the reading of the name, there is also prayer, hope, and expectation that the one who calls the name will act in the light of his name (Smet, 2009).

Acknowledgements

This research did not receive any specific grant from funding agencies in the public commercial, or not-for-profit sectors.

The author declares no competing interests.

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