

The Meaning of Using the Name of a Child From the Bible in the Book of Genesis in the Jewish Bible According to Jewish Religious Literature

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Abstract

In the article we go through on the broad field of knowledge, we presented the topic of reading names in the book of Genesis. We came to see that people's names express a connection to family and culture. We also saw that the name expresses mental contents and qualities, which connect the bearer of the name with a spiritual source. Later we reviewed all the characters in the book of Genesis that the scripture indicates the act of calling by name and from that the reciters of the names are also mentioned. As part of the study, we examined the reading of the name from different aspects and tried to explain in each case the connection between the reciter of the name and the subject of the name, and between the name itself and the effect of the name on the person who bears it. To reach conclusions, we divided all the cases of reading the name in Genesis into groups and then discussed each group's details separately and tried to find things in common between them.

Keywords: Judaism, Cain, Jacob, Radak, Malbim, Rambam, Bible, Genesis, Jewish literature.

1. Mothers call the child's name

1.1 *Eve: Cain and Seth*

Cain

"And the man knew Eve his wife, and she conceived and gave birth...and she said, I have bought a man..." It is not explicitly written who calls Cain by name, and simply, for example, as in the Ramban, it can be said that if Eve is the one who explains the name, then she is also the one who calls by name. However, the question still exists about the fact that in other sources it is explicitly stated who the reader and the explanation are, whereas in this source the scripture chose to give Eve's explanation without the indication that she was called by name (Bereshit Rabbah, Vilna Publishing House).

Rashi interprets the word "I bought," in Eve's explanation, as sharing, this means that up until now, G-d was creator and maker and now the man and the woman share in the creation of the child. If we discard Rashi's interpretation to interpretation of Cain's name, we can say that "Cain" means sharing (Rafel, 1966).

The Radak has a completely different opinion, and although it refers to the creation of Cain's birth by the verse "buys heaven and earth," he does not interpret Eve's words as participation in the birth, but on the contrary, Eve sees herself as an inventor and creator and

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therefore attributes the action to herself – “I bought” and perpetuates the acts in the name of her son. This is the way the “Hafetz Chaim” went and articulates it as “excessive hopes” because this name is a name of arrogance and Hava expresses the feelings of pride that throb in her through the reading of her son's name. Rabbi Hirsch also agrees with the opinion that there is in reading Cain's name, she feels self-conscious and adds in a poignant style that the pride inherent in the name is the one that caused Chava to distort her thinking and forget God, and therefore attributes the birth and the power given to her only to herself. Later in his words, Rashar continues and links the pride woven into Cain's name to his essence and actions. According to his interpretation, the name Cain does not mean sharing as the commentators above believed, but rather from the language of property rooted in the power of production. Cain sees himself as a creator and develops pride in property. Cain is a tiller of the land; he invests all his strength and energy in his property to the point of physical and spiritual enslavement in the pursuit of possessions and possessions. When the time comes to sacrifice and bring his possessions to his Creator, Cain finds it difficult to get the fruit of his labor out of his hands, so he gives casually and does not choose the best. This is how you can understand the reason why his offering is not accepted, not because of the nature of the grain he brought, but because he brought only grain and not himself. The purpose of the sacrifice is to bring man and God closer together, but Cain remains distant and enslaved to himself and his possessions (Kimhi, 2005).

A completely different interpretation refers to Cain's name in the sense of nurturing, from the word “nest” which expresses the protection and care that the bird gives to its chicks, and borrowing from the animal world, the word expresses the care that a parent gives to his child. It seems to us that this explanation for the name Cain is grammatically beautiful, but from a study of the verses and the explanation given by Eve, the interpretation does not imply that, what is more, it seems that until the word Cain received its meaning as cultivation, it went through several linguistic evolutions, as can be seen from Caspi's article, while the name Cain it is in a very early period of humanity and the development of language (Gordon, 2016).

According to the Midrash Sheth is called so because “from whom the world was founded,” and according to the Hezekoni explanation all those individuals, descendants of Cain, mentioned in chapter 4, were lost and mankind continued to exist. It seems to us that Hezekiah meant in his commentary that at the time of the flood, all the descendants of Cain and Noah and their seed that came out of the sea were lost, and a new human beginning began. Therefore, it seems that the name of Seth expresses a prophecy about the importance of Seth, but also imposes a curse on all Cain's descendants. The Hazekoni gives the account of the fact that Seth's name was called twice by both his mother and his father and explains that the name was called by Eve, so this is indicated with his birth, but in the list of relation when the sons are attributed from the fathers there the scripture indicates Adam as called by name. According to the simplification “shet” from the word to put, as in “for the sake of two of these in his midst” the Onkelos translation interprets Eve's words, “give me” – gave me, because God gave another son to Eve who replaced Abel.

Radek explains and expands the translation and says that God paid Eve with the birth of Seth, in exchange for killing Abel. If we examine the surface of things in comparison to the calling of Cain's name, then Eve sees the birth of Cain as her exclusive creation, and in his birth is expressed her power as a mother who brings life into the world, whereas This time in giving birth to Sheth she has a new insight and she sees the creation of the child as a partnership and perhaps recognizes the fact that her part is smaller than G-d's. She attributes the power to G-d and says that G-d gave her the extra son. Perhaps it can be said with some criticism that in the son she recognized His power God's power also existed and this son continued to make history, and in contrast to the son who attributed him to his power, his dynasty came to an end (Kamhi, 2005).

Kiel interprets the word “sheath” as a foundation, thus Adam and Eve indicated that it was the foundation of creation. He cites in his commentary the Netzav which says that Seth was

the purpose of creation, and thus he sees the birth of Seth as the seal of creation, and from then on creation unfolds with the powers inherent in its creation.

In the Kiel commentary, there is a reference to the various names of God mentioned in the reading of the names. When Cain's name is called, the name of God is mentioned, while when Seth's name is called, God's name is mentioned. Kiel explains that the use of God's name indicates the sentence, in which God made judgment on the creation of Eve and decided to reward her instead of Abel's loss. There is therefore in giving the name Seth a recognition of Eve's place compared to her pride in Cain's birth on the one hand, and the other hand, there is great pain over the loss of the son and his seed in the future, both of which are expressed in the name of the third son, Seth (Kiel, 1999).

2. Daughters of Lot: Ammon and Moab

Lot's daughters hurriedly leave Sodom at dawn, the beautiful square city, which overnight became a smoking pile of ruins. They settle in the cave together with their father Lot, leaving behind Amen, who became a salt commissioner, and their sons-in-law, whom they named for hours as a warning to the angels who came to save them. The daughters of Lot see before their eyes the world as a sword and think that the whole world has been destroyed as it was in the generation of the flood. The two daughters are pregnant by their father after they water him with wine, and at the end of several months, they give birth to two sons. The senior initiate of the idea calls her son Moab, and her younger sister, who also took part in the act, calls her son Amon. It is not clear whether when the boys were born, the father and the girls had already left the cave and discovered that they were not the only ones in the world, or whether the boys were born while they were still in the cave. It makes sense because at the time of the birth, the girls already knew that the world was not destroyed, since it was a matter of several months that required them to go out and look for food and even arrange for more comfortable living quarters.

The mother-sisters call their sons-brothers by name and do not add an explanation, although those who know the course of events understand the connection of the names to the formation of the children. The name Moab is clearer and, as it were, tells the story itself, in which the child was born from the mother's father. In the name of Ammon, you can find only a hint about the events of the event (Rofa, 2006).

Soforno writes that the daughters of Lot wanted to testify by naming their sons that their lineage was good and that they had conceived a decent man and therefore they were not ashamed of their sons. This interpretation sounds a bit cynical since the sons were born out of nakedness, but in the continuation of Soforno's interpretation, he explains, relying on the words of the Sages in the treatise of Nazir, that the daughters of Lot intended for the sake of heaven in their actions and not for the sake of nakedness. The girls thought that there were no more people left in the world as we explained above, and to sustain humanity they separated from their fathers (commentary of Soforno, 2005).

The Radak also insists on the lack of modesty revealed in the name of Moab and clarifies that the name Ammon only implies that his birth was from a close relative. We mentioned above that the mention of the act of calling by name is there to emphasize continuity, even here it seems that the daughters of Lot, for their part, intended to renew a dynasty that for them had been lost, what is more, the scripture emphasizes that from these two sons came dynasties of the peoples of Ammon and Moab which are also connected in the future with the fate of Israel (Kimhi, 2005).

3. Sons of Jacob

The complex family tract of the Jacob family begins to take shape the first time Jacob meets Rachel. In chapters 13-14 it is described that Jacob carries the two sisters Rachel and Leah and then their handmaids, Belha and Zilpah. Within the family encampment, great love is brought together against paralyzing hatred, fertility and birth against barrenness and death, hope against despair, activity against passivity, and connection against separation.

Leah, who first married Jacob, gives birth to four sons and stops giving birth, Rachel marries her slave Leah to Jacob, and she gives birth to two sons. Even Leah brings her slave Zelpa to Jacob and the slave also gives birth to two sons. All that time Rachel was barren. After the act of the uncles, Leah gives birth to two more sons and a daughter, and then finally Rachel also gives birth to her first child. The family leaves Haran, and on the way, Rachel gives birth to her second child. The tract of the births of Beit Jacob is coming to an end, but at the same time, you are also the tract of Rachel's grieving life.

Leah gave birth to Jacob's six sons and a daughter, but she named eight sons and her daughter. Among the sons' names, she also calls Zelpa's sons by name, and so does Rachel call her sons' names, but before that, she calls the names of Belha's sons. In the next unit, we will try to establish the meaning that the mothers cast by calling the names of their sons and the sons of the maidservants (Segal, 1938).

4. The sons of Leah and the sons of Zelpah

Reuven is the eldest son of Leah and Jacob. The scripture indicates that Leah was hated and because of that God opened her womb. According to the Sphorno, Leah feels that Jacob suspects her of being an accomplice to her father's cheating and she had a hand in the matter because she was considered barren and circumcision with Jacob was the way to get Leah married. Considering this, for her, the birth of sons symbolizes her purity from cheating. There is an allusion in Reuven's name, a declaration of her fertility, which for her symbolizes not only the physical condition and female ability but also the fact that the pregnancy and the birth remove from her the disgrace of Jacob's suspicion. Leah hopes that the birth of the sons will affect her marital relationship with Jacob, and in the names of the sons, she expresses the whispers of her heart (Sphorno commentary, 2005).

If it seems from the simple that Leah hopes for the birth of the sons and with each birth she wishes for a change, Rabbi Hirsch sees the names of Leah's first sons as a process. According to him, each name expresses an achievement that has already been achieved in the process whose goal is to reach Jacob's heart. The explanation that accompanies the names of the sons is not a future hope but symbolizes the change that has already taken place in Jacob and Leah's relationship. Leah feels that she and Jacob have come a long way in their relationship, and when Yehuda is born, she thanks God, because she feels that her husband's love is already given to her. Likewise, in the name of Zebulun, the Rasher interprets the word Zebul as the main and explains that Leah already sees her place in the family as the main one from the fact that she gave birth to most of the sons, and from Jacob's attitude towards her. It is precisely from the names of the sons that the feelings of love that were imbued towards Jacob are revealed, and in each child, she saw another floor added to the building of their love. "The names of the sons forever perpetuate all the values and possessions, which are the foundation of the Jewish home and the happiness of marriage," misleads Rashar, explaining that out of love for her husband, Leah saw before her eyes the lofty goal of both to produce offspring. Rashar Hirsch's interpretation puts in a different light the words of Leah and or give a new context to the children's names, and conveys to its readers the message about the importance of marriage in particular and the family unit in general (Hirsch, 2002).

Sages say that the mothers were prophesied by the Holy Spirit that Jacob would have twelve sons, and from them would come the nation of Israel. Rashi, following the Midrash, demands that each of Jacob's four wives should bear three children, and therefore after the birth of Levi, the third son, Leah Millah She did her duty and there will be no opening for her here, and now she hopes that Jacob is a woman who will appreciate her. Even in the same context, at the birth of Yehuda the fourth son, Leah gives thanks because she received a son more than what she should have given in her share. The prophecy about the birth of twelve tribes culminated in a sense of mission in the House of Jacob and tension on the part of the women. The birth of a son brought a sense of happiness and pride to the woman who gave birth, and on the other hand, it brought jealousy and anxiety to another. There seems to have been a sense of obligation on the one hand, and on the other, pride in being part of the establishment of the nation of Israel. The birth of children binds the mothers to the people of Israel.

The Holy Spirit that moved in Jacob's tents also left its mark on the children's names, and thus Radek writes that it was Jacob who named Levi by name, unlike the other children, because he saw in his Holy Spirit that Levi would come forth as God's servants, which made him very happy with this son. Compared to the joy it brought the prophecy about Jacob when Reuben, Shimon, and Levi were born, Leah saw in the Holy Spirit that wicked people would come out of them and therefore did not give thanks to God, and only when the fourth son was born she give thanks to God and named him Judah.

The desire to build the House of Israel was so strong, that Rachel and Leah were ready to give up their handmaids and give Jacob wives. Zelpha, Leah's slave, gave birth to a son, but Leah calls the baby's name, not the biological mother. Leah calls Ben Gad, which means luck, but on the other hand, Spurno interprets the name as betrayal. In the Name of the Son, Leah alludes to her complex situation in which the pregnancy betrays and deceives her: at first, she was barren, and God opened her womb and here she is again barren who stopped giving birth and therefore had to give her slave, who would bear sons to Jacob. Although the Hezkoni understands that Leah expresses her feelings in the names of Zilpah's sons, but unlike the Soforno who attributes the feelings to her biological condition, the Hezkoni reflects her feelings towards Jacob. He also clarifies the name Gad from the language of betrayal and interprets that although Leah was the one who placed her slave under the wings of her husband, she had the foresight that Jacob would not come to accept her sacrifice and would not carry the slave and at the birth of Zilpah's second son, Leah still bears the sorrow and grief and praises herself for agreeing to bring her slave into their home (Morah Hizkoni, 2005).

5. Rachel's sons and Belha's sons

Yosef, the long-awaited son, whose birth Rachel was so looking forward to, was born to Jacob after ten sons. Rachel calls out his name, and unlike the rest of Jacob's sons, whom Leah explains their names, Rachel is not satisfied with one explanation, but explains, calling out the name and giving another explanation. And she conceived and gave birth to a son and said, "God has gathered my shame, and she called his name Yosef, meaning, Yosef, the Lord has given me another son" (Segal, 1938).

The question is, why was his name Yosef and not Asaf? The reason is that the name Yosef interweaves within it the two meanings that express the feelings that flutter near her: on the one hand, the joy that she is no longer barren, and on the other hand, a longing for another child. Rashi adds that the desire for another child brought with it a prayer for the twelfth son, who will fall to Rachel's lot to give birth to him.

The Rashbam's question raises bewilderment about the contexts between the names given by the mothers and the names themselves. Perhaps it can even be said that the need for an

additional interpretation beyond the interpretation given by the mothers themselves to the sons' names raises linguistic-grammatical difficulties regarding the compatibility between a name and its meaning according to the Bible (The Rashbam commentary, 2005). The Soforno already addresses this difficulty and says that the names given by our holy witnesses Rachel and Leah are not new names but ancient names that were already known and given in previous generations, but that they adapted the names according to the event they wanted to indicate in the reading of the name. According to Soforno, there is no linguistic match between the name and the mothers' explanation, but the sound of the name, or its root, hints at the meaning that the mothers wanted to attribute to that son when reading the name (Soforno's interpretation, 2005).

Rachel wants to give birth to Jacob a son, but her expectation is not fulfilled. While her sister gives birth to four sons one after the other, jealousy sprouts in Rachel. Rachel offers Jacob her slave and she gives birth to a son, whose name she calls Rachel. Although Rachel was not the biological natural mother of the Bnei Belha, she sees herself as their spiritual mother and therefore calls them by their name, thus she also has a practical contribution to Beit Ya'akov – in the education of the children (Galily & Petkova, 2022).

The connection of Rachel to the birth of Belaha is given in Rashi in the interpretation of the name "Naphtali". The interpretation itself is not original by Rashi, but he cites the interpretation of Menachem ben Sarok, and thus he explains the root of the name as a convolution of two elements that by the convolution They connect. According to Rashi, Rachel expresses this connection with the family by reading the name of Belha's son.

Rashi himself interprets the name Naphtali as "stubbornness" and cites as proof the pair of words "Akash and Fataaltal" as synonyms. According to Rashi, the reading of the name by Rachel emphasizes her stubbornness by unceasing prayer for the child. This stubbornness, which Rashi points to as a miracle, can also explain the bringing of Belaha to Jacob, the desire to give Jacob a son in any way, even at the cost of bringing a slave girl to her husband (Rofa, 2016) (Lau, 2014).

The Radak interprets the name "Naphtali" as strength and explains that when one thing is linked with another, its strength is double, like a fuse made from the interweaving of several threads. Rachel sees the son of her servant as her son, and in his birth, she feels that she is creating something strong together with Her sister. In contrast to Radek, who wants to see Rachel's intention as sharing and unity with her sister, Rashi sees the name as an expression of the desire to be equal to her sister and thus there is some expression of competition (Kimhi, 2005).

The Melbim also cites Menachem ben Sarok's interpretation of Naftali's name and explains the interpretation according to his understanding. The Melbim explains that Naftali is a bracelet, made of two fuses, but unlike a radak, he uses this image to express the fierce rivalry that takes place between Rachel and Leah. When a person wants to bring down another person, he pins his opponent to him in a twist and overcomes him, just as in our case Leah prevails over Rachel. Rachel thereby expresses her wonder to the Sovereign of the Worlds why her sister is the one who prevails over her, to which Melbim answers Rachel doesn't get an answer. In this way, he gives additional meaning to the name Naphtali – secrets that Rachel understands that there are divine thoughts and secrets stored in the divine moves (Malbiim, 1956).

Rabbi Hirsch also sees the name Naftali as an expression of Rachel and Leah's struggle, but he does not see this struggle as a human struggle arising from destructive feelings of jealousy and anger, but as a divine struggle of the Holy: "Naphtoli of God I became involved with my sister," and this to be part of the spiritual construction of the people of Israel (Hirsch, 2002).

6. Yehuda's wife: Onan and her

Rabbi Ovadia Sofarno says that the name Shelah is an inappropriate name and expresses Bat Shua's disappointment that Yehuda was not present at the time of his son's birth, so she calls him "Shelah" as in "You will not deceive me" (2 Kings 4:20). This interpretation of the Spurno shows that the giving of the name by the woman is an opportunity for her to express her feelings and thoughts towards her husband. In this interpretation, the magnitude of the power of the name's role must be underestimated since it symbolizes a specific emotional point in the parents' marital life and does not refer to the child and his mission.

This matter may show how much the role of calling by name depends on the person reading, because if Yehuda had been called by name and not his Canaanite wife, he would have been given another meaningful name, but still Yehuda chose not to object to the name given by Bat Shua (Sofarno commentary, 2005).

In this article, we reviewed the reading of names given by women. The women are mothers who named their sons, except for Rachel and Leah who also gave names to the sons of their slaves. Eve was the first woman in the world, the first to give birth, and she is also the first to give a name to her sons. We brought the reading of Eve to the discussion and from that we tried to wonder about the connection between Eve's act of giving birth and the connection with her son, and from that, we sailed into a discussion about the connection between Cain's name and his actions. Eve is a partner in creation through the process of giving birth and creating life, and therefore calls her son Cain, which according to Rashi means sharing.

The Radak points to Eve as arrogant, who takes upon herself alone the power of creation by calling her son like this, this opinion is also joined by Rabbi Greenberg and Rabbi Hirsch, who preceded him, and adds that the name Eve gave influenced the behavior of Cain who was arrogant and thereby also killed the His brother (Kimhi, 2005) (Hirsh, 2005).

Caspi brought a linguistic interpretation of the meaning of nurturing and thus Eve wanted to express her obligations towards her son, we did not accept Caspi's interpretation. Next, we brought the midrash that explains the meaning of the name as a basis, that Sheth was the basis of humanity (Caspi, 1991).

Hezkoni's commentary completes the midrash and says that a prophecy was thrown to Eve in which she saw the descendants of Sheth in contrast to the destruction of the sons of Cain, her firstborn son. Onclus interprets the name Sheth as meaning giving and Abaz who interprets the translation continues the interpretive line and claims that Eve saw Sheth as payment from God for the killing of Cain (Hezkoni Commentary, 2005) (Ibn-Ezra Commentary, 2005).

The interpretation of Kiel weaves the first move we mentioned in the name of Cain and ends with the name of Seth and says that Eve went through an internal personal process out of the crisis of a bereaved mother. Cain's name reveals her pride in her procreative power, and Seth's name reveals her pain for Cain that she lost and received Seth in return (Kiel, 1999).

The daughters of Lot are called by the name of their sons who were born to their father Lot. The names Moab and Ammon call out the story of the deed succinctly and for those who know the story, the names are a constant reminder. Lot's daughters, according to Sofarno, wanted to imply that the sons' attribution is good and therefore imply this in the name of the sons (Sofarno commentary, 2005).

Rashi and Radek seek to explain that giving these names expresses a deficient inner content that manifests as a lack of modesty by giving a name that indicates the act of pregnancy, and Rashi adds that the lack of modesty associated with the names of the sons is revealed in the sons themselves and the generations, they raised after them (Kimhi, 2005).

The fourth mother that the Torah mentions as calling by name is Leah. According to the hash, it seems that Leah vents her sorrow and expresses her happiness, alternatively, by the names she names her children and the children of the handmaids. Soforno in his commentary on Reuven's name shows that the giving of the name was a stage for Leah to prove to the people and the crowd that the suspicions attributed to her regarding her barrenness and thus her cooperation with her deceitful father, are false suspicions (Soforno Commentary, 2005).

Rabbi Hirsch uses Leah's sayings to outline a path of education and to show that in marriage there is a need to work on the relationship, and the names Leah gives her children indicate milestones achieved in this process. We brought the sages who state that mothers were given the Holy Spirit upon the birth of twelve tribes, and following the prophecy they felt an obligation to build the nation of Israel, which affected the names they gave their children (Hirsch, 2002).

The Radak also attributes the calling of the names to the inspiration of the Holy Spirit that came upon Leah, Rachel, and Jacob and explains that the names were given in the name of what was to happen with the sons who were born. We saw that Leah is the one who calls the names of the sons of Zilpah her slave (Kimhi, 2005).

Soforno, who refers to Leah's situation in his commentary, as we have already seen in his previous commentary, shows that Leah describes her attitude towards the female personal power and describes him as a traitor, calling her slave boy Gad. Even the Hezkoni interprets the name as betrayal, but not Leah's towards herself, but Jacob's towards her. Thus, giving the names according to Hezkoni expresses Leah's continuous pain and sorrow (Soforno interpretation, 2005).

Rachel also calls by the names of her sons and the names of her servants. But in a complete difference, the order is different, first, she calls the names of the slaves and then the names of her sons. To put it simply, it seems to us that Rachel expresses her distress in the name of Bnei Belha in that she cannot give birth on her own and needs the help of her family. After the birth of her son Yosef, Rachel testifies to the shame she felt until his birth and longs for another son. It is this hope and prayer that was chosen to be expressed in the name of her eldest son.

The Rashbam explains that the two meanings: the joy of the existing and the longing for another son, are both expressed in the name Yosef. The Sphorano states in his commentary that the names given by the mothers were not their original creation but were names that were already known, and the mothers adapted their hearts and hopes with names that could allude to Yes, but there is no perfect match between the name and the meaning they attributed to it (commentary of the Rashbam, 2005).

Rabbi Hirsch says that the names allowed her to express the connection between her and the slaves, in that she was the one who gave them the names, took it upon herself to be their spiritual shepherd charged with their education and thus be practically connected to the building of the spiritual house of the House of Jacob and cover her inability to be a partner in the physical building. Rashi also sees the reading of the names of the slaves as a connection and comparison with Leah (Hirsch, 2002).

The Melbim also interprets Menachem ben Sarok regarding the name Naftali but sees the name as an expression of a struggle between the two sisters. Rashi himself interprets that Rachel wanted to express her stubbornness through her prayers, thereby showing that her stubbornness paid off, and Radek sees the name as Rachel's expression to show the power that Leah and Rachel have together as partners in building the nation of Israel. For the sake of comparison, we emphasized that Rashi does not see the partnership between the sisters, but a comparison between them that indicates a struggle. We noticed another type of struggle in Rabbi Hirsch's commentary, where he shows that there is indeed a struggle between Rachel and Leah,

but it is a divine spiritual struggle over a sacred matter, and thus the calling of the names comes to reflect the scene of the struggle of the mothers (Malbim, 1956).

The sixth and last mother is less well known, and she is Bat-Shua, Yehuda's wife who calls the name of her third son "Shela". We have not found many interpretations referring to the name or the mother who gave it. We saw that the Sphorno writes about the name which is not appropriate and expresses her disappointment with her husband Yehuda. In addition, a note is added that Yehuda had to change the name. We may be able to learn that there is the opportunity to delegate a mission and meaning to the child and there is the possibility to leave a mark on him of a fleeting and meaningless event for the child (Soforno interpretation, 2005).

In the commentators' reference to the reading of the name among the ancestors, it is evident that there is a greater reference to the matter of continuity. The name expresses the continuation and belonging to the family line. Another interpretive facet is the name as indicating an unusual and significant event that happened near the birth or hope for a change that will happen. These aspects are also found in some of the commentaries on the reading of names by mothers. What is not found in the calling of names with ancestors is a personal expression. Most commentators see the calling of names by mothers to express themselves. The personal expressions can be divided into several groups, where there are commentators who in one place will interpret in a certain way depending on the situation or the woman calling by name, and there will be commentators whose interpretive way is consistent: Onkalos,

Rashi and Radak, bring in their commentaries a reference to the fact that the calling of the name by mothers gives an expression to the relationship between the mother and God. In addition to this method of interpretation, Rashi shows that sometimes the woman expresses her character traits and personality by calling her name, this way of interpretation can also be found in the commentaries of Radek, Soforno, the "Hafetz Chaim," the Naziv, Kiel and Caspi.

The Radak and our commentators show in their interpretations that in addition to personal traits, sometimes the woman expresses a personal process or a personal event that happened to her, through the reading of the name. R.D.K. and Sphorno are not the only ones who interpret in this way, and we can see a similar interpretation in the commentaries of Menachem Sarok, Malbim, and Rasher Hirsch. Calling the name is also an expression to express a connection with a certain figure, as we also see in the Hezkoni interpretation. We also cannot ignore the fact that there are also interpretations that emphasize that the mothers were imbued with a mission, which they also expressed in the child's name, which can be seen in Rash's interpretation. Yes, but this is also their private mission. We can summarize and say that, unlike fathers, mothers also see the reading of a name as an opportunity to express their personal feelings and personal events that they are experiencing (Porush Spurno, 2005) (Hirsh, 2002) (Melbiim, 1956) (Hafetz-Haim, 1991) (Kiel, 1999) (Caspi, 1991).

7. Calling the prenatal name

Isaac and Ishmael are the only ones in the Book of Genesis whose names were given to them even before they were born. Both are Abraham's sons from different women. Yitzchak the son of Sara the mistress and Ishmael the son of Hagar the slave. There is an abysmal difference between them precisely in the matter of their death being commanded even before they were born. It seems that Hagar is the first to be called by name. So far, we have seen that the name was given by the parents out of various considerations, but in any case, the reading of the name was the property of the parents' right without external intervention.

8. Ishmael

The 16th chapter of Genesis is told about the calling of the name to Ishmael: “And the angel of the Lord said to her, “Behold, you have conceived, and you will give birth to a son, and you will call his name Yahweh Yahweh, for the Lord has heard your affliction” (v. 11) ... “And Hagar gave birth to Abram a son, and Abram called the name of his son whom Hagar bore Ishmael” (verse 15). Hagar flees from the servants of her mistress and the angel of God finds her at the eye of the water in the desert. The angel orders Hagar to return and fast under her mistress, and he informs her that a son will come out of her pregnancy, and orders her to name him Ishmael. A few verses later the scripture says that indeed Hagar bore Abram a son, and Abram calls the son Ishmael. Rashi says that although Abram did not hear Hagar’s commandment about the name, by the power of the Holy Spirit that ministered to him, he named his son Ishmael. This interpretation emphasizes the importance of the match between the name and the child, that the angel bothered to come to Hagar and tell her the name, and not only that. But the matter was so important that Abram, in his holy spirit, also accepted the match between this name and his son.

Even the Soforno insists on this difference and says that there was a match between the name of the child on the part of both of his parents, and therefore the scripture emphasizes twice that the child is Hagar’s since she was commanded by the angel to name it, and together with that, in the end, Abram called the child’s name because for him, too, it was an appropriate and proper name. The Radak, in contrast to the previous interpretations, does not talk about compatibility between the parents’ wishes but says that Hagar told Abram about the mission and he called by the same name, and the Radak continues and explains that sometimes when the mother calls by one name and the father calls by another name, it seems that there was importance here because of the words of The angel that the child will be called by one name, therefore Hagar shares with Abram so that there will be no other name than the name she commanded. From the Ramban, it appears that the agreement regarding the name between Abram and Hagar stems from another reason. Hagar was indeed commanded and she should have called by her son’s name, but she was afraid to call by name since she is a slave and it is not in honor of Abram the master that she should call her son by name, and that is why she told him about the revelation of the angel, and he called by name, because he respected God’s word. With Rachel and Leah, we note that they called by the names of the sons of the handmaids, and it is possible that this was customary, and Sarah, as Hagar’s mistress, expected her to name the child, since she wanted to be born from her and that part of the process, and yet it is not Sarah the mistress who calls by name, nor the slave mother who calls by name but Avraham the father calls by name. It seems that the calling of the name by Avraham himself prevents further discord between the two women, whose relationship is already unstable.

Ishmael is given his name by God’s angel who informs Hagar and orders her to give the name Ishmael. The angel tells Hagar that God heard her prayer, and indeed she returns to Abraham’s house, and in fact to her torture by her mistress, but she also returns with a promise to the child that she will bless him. In this child there is evidence that God heard her, this child ties her by blood to his master Avraham, who himself names the child as a kind of consent to connection and sharing in procreation. This child also ties her to the Hebrew nation. Ishmael is indeed not the spiritual successor of Abraham, but he will always see himself as the firstborn son who bears the sign of the covenant that his descendants also bear. Ishmael is the first that God commands to call him by name even before his birth, his brother from his father will be the second (Hirsh, 2002).

9. Isaac

In chapter 17, he blesses Abraham because he will have a son and commands him to name him Isaac even before Sarah was pregnant: “And God said, But Sarah your wife will bear you

a son, and you will call his name Isaac...” (Ps. 19)... “And indeed this is what his father calls him: And Abraham called the name of his son born to him, whom Sarah bore to him Isaac” (21:3)

Compared to Ishmael, no explanation is mentioned for the name as it was in the commandment on Ishmael’s name, that God heard the poverty of the Hagar. Although laughter appears several times in the context of the birth of the long-awaited son, the scripture itself does not directly link the laughter mentioned earlier and the name. After her birth, Sarah says: “God made me laugh, everyone who hears will laugh at me” (21:6), but this could be a connotation that arose in Sarah’s heart and a connection between the name that had already been given to her feelings because the son’s name was first given by G-d and the Torah No explanation is attached to this. The Ramban says that Isaac was named after Abraham's laughter in that situation, and this proves that this laughter was positive out of awe and not out of contempt.

Both Abraham and Jacob had a change in their name, while Isaac is the only one among them whose name did not change, which is because Isaac is the only one among them whom G-d Himself called by name.

Rashi states that the name Yitzchak contains hints: 10 – Ten trials that Abraham experienced. 3 – Ninety years during which Sarah was barren until the birth of her son. 8 – He was eight days old when he was circumcised. K – Abraham was a hundred years old when Isaac was born. relate to the birth of Isaac, the son who will continue Abraham’s legacy. Abraham was blessed to beget Isaac and from him, the nation of Israel would emerge, by being faithful and withstanding all ten trials. The birth of Sarah at the age of ninety is a miracle, for Isaac to be born from her a special miracle had to be performed because Sarah already testifies to herself that biologically she is unable to give birth. It is circumcision that binds Abraham’s descendants to their divine destiny, and Isaac is also the first to be circumcised at eight days old, thus beginning a tradition that has lasted to this day for thousands of years. These hundred years are the strength of faith of Avraham in God, to wait all these years until the very son that God intended to be his successor was born to him.

Below it can be noticing the differences between the reading of Ishmael’s name and the reading of Isaac’s name:

Table 1.

Remarks	Isaac	Ishmael	
	God	Angel of God	through revelation
	Abraham	Hagar	who commands
With Ishmael a direct explanation and with Yitzchak it is understood according to the context.	fell on his face and Isaac...	”Because God heard...”	An explanation for that
	Abraham	Abram	The reader is named
	-	Wild Adam, son of the Egyptian Hagar	Other names, nicknames
	Sarah is still barren	Hagar is already pregnant	The time of revelation

The names of Yitzchak and Ishmael are names commanded by G-d and yet what a difference. A command that comes from revelation and prophecy is not like a command that comes from God’s messenger. There is a great difference between a command revealed by a slave running

away from her mistress, after relieving her, and a command revealed by the father of the nation. These differences have the power to indicate a fundamental and essential difference between the two names. Abraham's name illuminates another difference, which we will discuss later, but there is no doubt that there is a difference in the process and in the spiritual state of Abraham when he calls his firstborn son by name, while he is still Abraham, and when he calls the son of his elders as Abraham – the father of many Gentiles. When the angel appears to Hagar, she knows about her pregnancy, and perhaps even because of the pregnancy she dared to relieve her mistress, so now she runs away. Yitzchak's name was given as part of the promise that there would be a pregnancy, because, at the commandment of God, Sarah was still barren and even old. The name hovers over all the flaws and problems, and seals that there will be a son in a year and his name will be Yitzchak.

We saw, therefore, two figures whose names were given by God, both figures placed after them glorious nations and yet, the difference between the figures and the nations is great. Ishmael was expelled from Abraham's house for his actions, and even though he repented, he was not allowed to continue Abraham's legacy, while Isaac followed his father's ways and even worshiped the altar (HaCohen, 1978).

10. Change of name

It is stated in the Midrash: "Rabbi Eliezer says: Three things nullify a hard decree, and these are: repentance, prayer, and charity. Rabbi Yossi said: even if the name is changed." (Emphasis mine. CZ)

According to the Midrash, changing the name has the power to change a decree, then You can click and say that a name equals a decree, that is, a given name decrees a person's fate, and hence changing the name can change fate. This Sage article points to the possibility that a person can be passive and only changing his name will bring about a revolution in him, without him investing efforts to bring about the change. On the other hand, it is also possible to understand that changing a name is an inclusive name for an internal change that a person makes, just as repentance, charity, and prayer are long-term actions and create a process and not a one-time event (Samuel, 2003).

11. Abraham and Sarah

The name Abram, even if the meaning of the name is not clear, it is a Mesopotamian name since his parents were from Mor Kashidim. The name is related to the Mesopotamian culture, therefore if Abram bears the name of his cradle, he is part of the Mesopotamian culture with which his name is associated. Changing the name from Abram to Avraham does not create a substantial linguistic change in the explanation of the name, and the explanation given "because the father of many Gentiles has given you" does not answer the change made in the name thanks to the addition of God, the name is changed, but the new linguistic meaning is not understood. Some believe that by adding the letter "H" a literary adaptation is created for the phrase "and magnify your name" but this does not indicate a change of essence.

With Avraham, it seems that there is a frame change in all of Avraham's attributes according to the commandment "Go go..." The change that occurred with the last experience is fundamental and personal, and only after that comes the name change. Circumcision constitutes a physical change that completes the essential change that Abraham makes. Avraham completely detaches himself from his past and joins his body and name to another life, in which "the whole world consisted of one transition, and it is another transition."

The name change came to indicate Avraham's disconnection from the culture around him. The disconnection is in the mental and mental-religious sense, which is also expressed in a

physical change by the word. There is a combination between Abraham's actions and his stubborn and clear following of God, and at the same time God leads him and commands him to change his place, and after a process, also his name. Changing Abraham's name is so fundamental that the Gemara says that one should not call Abraham by his former name.

According to the surrounding the changed name is a symptom of the change and not the cause of the change. According to him, it is so necessary to forbid calling Avraham by his old name because in changing Avraham's name there is a disconnection from the past and the granting of a new essence, and if there is a return to the old name, then this is not a complete disconnection. Because of the change in the soul, it is necessary to change the name, when Abram and Sherry worshiped God and walked before Him, it is necessary to adopt a new name to them.

The meaning of the name Sarah comes from the word "lady" (Samuel, 2003; Segal, 1938).

Rashi claims that Yeschah mentioned in chapter 11 is Sheri and the meaning of the name Yeschah is princess, which means that the two names have a similar meaning (Hirsh, 2002).

Kiel interprets Karshi as the language of sovereignty and royalty and he cites as a reference the word *sarru* from the Akkadian language which means "king". Changing the name from Sherry to Sarah did not significantly change the name from a linguistic point of view, but rather expanded the meaning from Beloved of Sharara over her people from Chalcia, to Beloved of Sharara over all nations. Thus, it is stated in the Midrash that the name Sarai expresses greatness as well, but greatness and a limited reign about her "nation", whereas now Sarah is required to be greatness about all the nations and therefore a change in her name is required. The change of Sarah's name came to confirm her "majesty" over her slave and thereby on Her faith in God's promise, that Abraham's seed would be from her. The name change expresses a change of essence from a submissive and passive woman to a woman who takes responsibility and demands the fulfillment of the divine promise (Kiel, 1999).

So, we saw about Abraham and Sarah that their names were changed by God in His honor, and changing their names indicates an internal-cultural change that they made, and from the essential change that they went through, it was necessary to change their names, like a hammer blow on the process of changing their personalities. The change is not in the name itself and by giving a completely different literal meaning, but the change is the very intervention of God in their name and the commandment not to call them by their former name from now on forever. Adding or replacing a letter in the original name does not necessarily change the explanation for the name, but the very change constitutes a symbolic change indicating a fundamental change (Segal, 1938).

We will see the name change of their grandson Jacob to Israel, and we will try to find out whether the name change represents the same ideas we saw above.

12. Jacob

Jacob's name changes twice. The first time (Bereishit Lev, 29) by God's angel during a struggle, and the second time (Bereishit La, 10) by God, when he appeared to him in Bethel on his return to Canaan. The first time, the angel adds an explanation to the name: "Because with God and with people you will be able..." Whereas the second time God changes the name without giving any explanation.

Rashi explains the name "Israel" and says that if up until now the blessings were indirectly given to Jacob, by deception, from now on the blessings will come in abundance and with honor by an open face. According to this, changing the name of Jacob also indicates a difference in his way of acting, and in the way in which God guides him (Hirsch, 2002). The Radak on Ether differentiates between the two times and says that the first time Israel was called by the

angel, it was good news and not a commandment, and therefore the angel says, “No more Jacob shall be your name” whereas when God revealed himself for Jacob it was absolute: “And he shall call his name Israel” (Kimhi, 2005).

The name change expresses a change in essence from a private person and a family man to the father of the nation, but it also seems that the initial meaning is not canceled, and Jacob remains the man of the family and adds another layer to his identity, being the father of the nation. The name Jacob was given for an event that occurred at the time of his birth. Jacob was born with his hand grasping the heel of his elder brother, while the name Israel does not indicate a previous event but encodes with it the future that will be discovered later by his descendants bearing the name of Jacob. If we dig deeper, we can notice that changing Jacob’s name for the second time takes place shortly before the birth of Rachel, whose birth will complete the number of sons to twelve, thus laying the foundation for the nation of Israel, and Jacob will turn from the private man of the family into the father of the Israeli nation, who will also be named after him.

It is worth noting that in contrast to Abraham whose name was changed and henceforth appears only under his new name, Jacob’s name is mentioned several times and not only under his new name Israel. To this day we use the former name of Jacob, the father of the nation, and what’s more, the Torah continues to mention the name of Jacob quite a few times, and this name is repeated in the prophets and the scriptures. Sages have already maintained that even though Jacob’s name has been changed, both names are still used: “As it comes to him, and your name will no longer be called Jacob... The name of Jacob will not be destroyed, but Jacob will add to Israel, Israel is the main, and Jacob will take care of it.”

When the name Israel is the primary name, while the name Jacob is a secondary name, beyond ranking, the Sages convey the message that there is no prohibition to use the name Jacob as a name that there is a prohibition to call by the previous name of Abraham. Ibn Ezra, in his interpretation of the verse “Your name shall no longer be called Jacob,” adds the word “alone” and it means from its interpretation that the name Jacob will no longer be the only and exclusive name, but the name Israel will be added to it. Rabbi Hananel does not see the need to add the word but explains that the word “more” in the verse means “only” and therefore the verse must be understood because from now on it will not be read His name is not only Jacob but also Israel, and for this reason he brings in his commentary additional sources that prove his opinion (Samuel, 2003).

Segal in his comprehensive article brings several opinions and hypotheses to the phenomenon that Jacob’s names appear alternately, but he rejects all the opinions and gives strong opinions about it. At the end of the matter, he claims that the inconsistent use of Jacob’s names stems from literary aesthetics, and there is no logical explanation for this, that there is a lofty idea behind it. Although Segal’s words are convincing regarding the other opinions presented in his article, after such an in-depth discussion his opinion is also not convincing, what is more, from our point of view the writing of the Torah does not come to satisfy any aesthetic side and not just a literary idea. From a comparative study of the verses between the change of Abraham’s name and the change of Jacob’s name, it seems that we have found another difference. With Abraham, the opening is “he shall not call...” and then comes the commandment “and your name shall be Abraham...” With Jacob the wording is different: “And G-d said to him your name is Jacob...” and under the word Jacob there is the sense of Athanatha and only then does the scripture continue and says, “Your name will no longer be called Jacob, but Israel will be your name and his name will be called Israel.” From the simplicity of the scripture, it can be understood that his name remains Jacob and God agrees with this and adds to him the additional name which, as the Sages say, will be the main name or the one with the main meaning (Segal, 1938).

13. Esau

In this chapter Esau's name is mentioned: "...therefore he called his name Edom" (verse 3). It is not written in the Bible that he changed his name to Edom, but it seems that the nickname "Edom" was added to him, and his descendants and his place are named after the nickname and not after the name of his cradle – Esau.

It is interesting that even before mentioning Esau's nickname, the explanation appears in the same verse. Compared to his twin brother Israel, whose name was changed with a view to the future, in the change that will be with his people and his seed after him, Esau's name is changed following an event that does not elevate Esau to a miracle of heroism and glory. Moreover, the change of name came after he sold his birthright in exchange for the lentil seed, whose color he bears his name, and thus the change of name probably indicates a decrease in his status and not an increase like his brother (Samuel, 2003; Segal, 1938).

14. Benjamin

Benjamin was called "Ben-Oni" by his mother, just as the other names of Jacob's sons were called by their mothers, but this is the first time we read of a reaction on the part of Jacob to a name from one of his sons' names, and not only that, but his intervention comes to push the name that mother Rachel gave to her son and to give him the name "Benjamin". Jacob sees the name Rachel gave as a bitter and difficult name, so he prevents Benjamin from the fate attached to that name. It means from his words that giving the name influences his son's fate in the rest of his life. The other names of his sons, even if there is an explanation behind the name that is not necessarily negative, the name itself could be interpreted differently.

The two names given to Benjamin reflect the two events that happened at the same time: Rachel's death and Benjamin's birth. Rachel pronounces her son's imminent death in her son's name and says "Ben-Oni" meaning the son of my sorrow and my sorrow (and perhaps even my strength, since she gave him and invested in this birth all the last strength of her life.) Yaakov sees the death of his beloved wife and hears the fluttering of her last words in which she calls her son's name, But Jacob also sees the birth as a reflection of the loss of his beloved wife and he also commemorates his wife in his son's name. In doing so, he elevates life to a miracle, not despair, awakens hope, and covers grief and sorrow (Samuel, 2003).

According to the Ramban, the name "Ben-Oni" is ambiguous: Oni = my sorrow, but also Oni = my strength. Jacob does not change the name but emphasizes and gives validity to the meaning of strength and thus preserves the name given by Rachel, and at the same time emphasizes its positive meaning. On the other hand (Commentary of the Ramban, 2005), the Radak sees the name Benjamin as a change from the previous name given by Rachel and thus also changes its meaning, and explains that Benjamin means the beloved son and adds to this an explanation, that he was born in the old age of Jacob. This interpretation of the Radak puts a question mark regarding the name given by Rachel and Jacob's relationship with Rachel, and there is even in his commentary to belittle his appreciation for Rachel and preserve her memory in the name of their common son (Kimchi, 2005).

David ben Raphael Haim HaCohen analyzes Benjamin's name and strives to get to the root of the words "on" and "right". He shows that two words have additional ancient meanings: the word "On" is interpreted as deception and the word Benjamin is interpreted as the language of an oath. The priest links the two meanings to the event that connects Rachel and Jacob with Rachel's death and is immortalized in Benjamin's name. When Laban chases Jacob and accuses him of stealing his God. Yaakov denies the act and even uses the language of an oath to strengthen his words. The therapies were at Rachel's. Both Jacob and Rachel understand the meaning of this, they attach great importance to Jacob's oath. When Rachel takes her last breaths, she doesn't want

Jacob to feel guilty about her death, so she states on behalf of the child that she cheated on her father and that she is to blame for her death. According to the priest's interpretation, Jacob is not ready to accept Rachel's sacrifice and he takes the responsibility for her death on himself and calls on Benjamin, thus making it clear that it was his oath that overcame his beloved wife. Beyond the fact that this interpretation is exciting, it explains why it was so important for Jacob to change the name and explains why there is no explanation in the scriptures for Benjamin's names. It seems that this has some of the intimacy that the scripture leaves for Jacob and Rachel, rather the silence and the folding of the words expands the size of the sacrifice. Benjamin's two names, and the very change of name, express the special connection between Rachel and Jacob (HaCohen, 1978).

15. Joseph

After Yosef solves Pharaoh's dreams and gives him advice on how to manage his kingdom before and during the famine, Pharaoh calls him "Tefnat Panach."

Ramban – The meaning of the name "reveals the north", and this name is not Egyptian but Hebrew (the Ramban raises the possibility that Pharaoh asked Joseph to translate the name into the language of the land of Canaan, and another possibility is that Pharaoh knew the language of the land of Canaan and called Joseph that way. Later, Joseph was not called by this name but by his name Yosef, this word comes to strengthen the opinion that changing this name to Joseph is to show Pharaoh's ownership of him. Before Pharaoh stands a wise man, who is about to cause a coup in his country, and therefore Pharaoh feels the need to show his superiority over Yosef in the fact that the name is changed. There is This is the main part of our work, but it is interesting to examine the question of whether the lack of assimilation of the name shows that Pharaoh failed in his desire to surpass Joseph. (Kamhi, 2005).

According to "Da'at Makra" the name indicates a significant change that applies to the status of the reader, and the name Tsefnat Panach is translated, and it means a person to whom all hidden things are visible. The name change came from the Pharaoh trying to prove that Joseph's ascension was due to him, but Joseph for his part sees his greatness as part of a divine move, and the name change has no influence on him, and perhaps that is also why it does not appear once more in the reading of the name given by the Pharaoh (Kiel, 1999).

In this part, we delved into the phenomenon of name change in the book of Genesis. Avraham and Sarah's name change came to them by supreme order and from now on they are called by these names only. The change of name indicates the overall essential change that the couple went through individually and together. A change that manifests itself in their place of residence and by this, they undergo a cultural change, but do not take on the Canaanite culture but show exclusive loyalty to God. The name is a final stamp for the change already made. Jacob's name was also changed by divine revelation twice. Once by an angel and the second time God reveals himself to him and calls his name, Israel. We compared the two times and insisted on the difference between Abraham's and Sarah's complete name change, compared to Jacob whose original name and his new name both continue to appear in suits. Esau's name change does not bring dramatic changes, as well as it is not specified who changes his name and if it is indeed a name change or a nickname that is an addition to his name and only comes to describe him. After Esau's name was changed, we insisted on Benjamin's name being changed. Rachel named him at birth Ben Oni while his father changed his name to Benjamin. Samuel insists that the name given to Benjamin by his mother is a difficult name and therefore his father insists on changing the name. Rabbi Smet sees both names as expressions of a different perspective on the tragic birth. On the one hand, Rachel indeed died in it, but on the other hand, Jacob sees in her birth the son born to the mother who hoped for him so much. The Ramban proves that the name that Rachel gave has these two meanings, and according to him, Ya'akov wants to emphasize one of the two meanings and therefore changes the name. The Radak, we have brought the course of David ben

Raphael which means a weaving of significant events in the lives of Jacob and Rachel which are expressed in the names they gave their son. We have therefore seen figures whose names were changed by God's command, a son's name was changed by his father and the last figure discussed in this chapter is that of Joseph whose name was changed by Pharaoh, the king of Egypt, to the Panach cipher. Commentators make it clear that the name change came to show Pharaoh's ownership and superiority over Joseph. By changing the name, Pharaoh wants to convey a message to Egypt, and Joseph in particular, that although Joseph influences what is happening in Egypt, the sole ruler who also controls Joseph is Pharaoh.

Perhaps we can argue in the light of what was said above that when God is the substitute and changes the name, there is a change that is not only intrinsically personal towards the reader, but there is a change and a universal national effect, which is not only measured in the present but has an effect for the distant future. On the other hand, when a person is the one who changes the name, then he has a say in the matter, and changing the name cannot create a nation (Samuel, 2003).

16. Conclusion

In the article we go through on the broad field of knowledge, we presented the topic of reading names in the book of Genesis. We came to see that people's names express a connection to family and culture. We also saw that the name expresses mental contents and qualities, which connect the bearer of the name with a spiritual source. Later we reviewed all the characters in the book of Genesis that the scripture indicates the act of calling by name and from that the reciters of the names are also mentioned. As part of the study, we examined the reading of the name from different aspects and tried to explain in each case the connection between the reciter of the name and the subject of the name, and between the name itself and the effect of the name on the person who bears it. To reach conclusions, we divided all the cases of reading the name in Genesis into groups and then discussed each group's details separately and tried to find things in common between them.

From a general observation about naming, we will notice that all the figures that the Torah mentions were called by name, established privileged dynasties. Some of the characters are the ancestors of mankind in general, and others are the fathers of the nations of the world and the rest are the sons of Jacob from whom came the twelve tribes that are the foundation of the nation of Israel. If we refer to the reciters of the names, most of the reciters are parents and most of them are mothers. We have seen that there are quite a few reasons that influence the reader to give a certain name, some national and some personal, while with the mothers we noticed that there is a considerable personal expression in naming the children. Naming in general can be a reminder of an event or belonging to a culture or religion. The name can also be an expression on the part of the name giver of guardianship or in a more extreme form of control. The very role of giving a name can be a breeding ground for a fight between parents, and less extremely reflect a marital system. If so, the name could be a form of private expression of the reciter of the name or when reading it he turns to the company and perpetuates in the child's name a message to the whole, which sometimes came from the Holy Spirit or an angel. Another possibility is that in reading the name there is a transfer of a mission and watching that the bearer of the name will realize the hopes of the reciter of the name.

As we already saw, there is a meaning and connection between a person's qualities, his personality and destiny, and his name. During the work chapters, we expanded in some cases on the effect of the name on the behavior and destiny of the person. In these cases, we saw that the person's name is connected to his essence and corresponds to his attributes.

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