

**Woman of Courage**  
**April 24, 2024**  
**“What’s in a name”**

**What’s in a name. When children are born into families, there are instances when the child has been given a family name to carry on the legacy of the person they admired and loved. In ancient times, the noble’s had family crest which told the story of the name given to the family that carried with it authority and honor. In Jewish families and Hebraic culture, names are more about the character and function of the person being named. In our study tonight, we will delve into what the Lord’s name means and what the actual verse is saying. We will show this through Hebraic thought and language and writing. Also, show actual definitions of the words used in the verse.**

**Exodus 20:7 – You shall not take the name of the Lord your God in vain!**

**Take – The Hebrew verb behind this English word is “Nasa” and is a very generic verb used in a wide variety of ways in the text. This word has been translated as “life, carry, accept, exalt, regard, obtain, respect” and many other ways. In the context of this verse, it is the “name” that is being “lifted up”. One lifts up a name by making it known to others.**

**Cambridge Commentary – Take...in vain – properly “take up” (viz on the lips) for unreality – i.e. – make use of it for any idle, frivolous, or insincere purpose (Matthew 12:36). Any idle word that man shall speak, he shall give an account of. Thou shalt not take up a groundless report, (Psalms 24:4).**

**Name – H8034 – Shem – A primitive word (perhaps rather from H7760 through the idea of definite and conspicuous position) appellation, as a mark or memorial of individuality; by implication Honor, Authority and Character.**

**Name – In our modern western culture, a name is nothing more than an identifier, and is really no different than being assigned a number. The Hebrew word for a name is “Shem”. But, in the Ancient Hebrews culture the “Shem” is much more than just a name it is the “breath” of the individual. To the Hebrews the “breath” is more than just the exchange of air in the lungs it is his “character”, the internal qualities of an individual that make him unique. This idea of the word “Shem” meaning character can be seen in**

**1 Kings 4:31, “and his fame was in all the nations round about.” Here. The word fame is understood as his “character”.**

**All Hebrew names are words with meaning and these words reflect their characters. For instance, Eve (Hhavah in Hebrew) means life because she is the mother of all the living (Hhay, a related word to Hhavah, see Genesis 3:20). The names for Jehovah are no different. The name “Yahweh” means “He Exists” and Jehovah (Elohiym) means “one of Power and Authority”. Some other names of God include “One” (Zechariah 14:9 which literally reads “his name is one”). Holy (Isaiah 57:15) and others. What is Jehovah’s name. Most will answer with “Yahweh or God”, but we must remember that a name or “Shem” in Hebrew is the character of the individual so the correct question should be “What is Jehovah’s character”?**

**Vain – The third word that we need to understand correctly is the word “Vain”. This is the Hebrew word “Sheva”. This word literally means “empty” and vain actions are empty of substance. This word can also be understood as “falsely” in the sense of being empty of its true substance. This idea can be seen in Exodus 23:1, “You shall not utter a false report”. Exodus 20:16 “You shall not bear false witness against your neighbor”. The word “false” is the very same Hebrew word “Sheva”.**

**So, now that we have a more complete understanding of the words in the passage, we are able to make a more Hebraic interpretation.**

**“You shall not represent the character of Elohiym Falsely”.**

**So, what does this mean? In Genesis 1:27 we saw that when it says “God created man in his own image” it is in fact saying that Jehovah had placed within us a representation of himself. This representation is his “Shem” or character and we are to show this character to others. If however, we represent that character falsely, in other words live our lives contrary to the character of Jehovah, then we are violating this command.**

Luk 12:10 - And G2532 whosoever G3956 G3739 shall speak G2046 a word G3056 against G1519 the G3588 Son G5207 of man, G444 it shall be forgiven G863 him: G846 but G1161 unto him that blasphemeth G987 against G1519 the G3588 Holy G40 Ghost G4151 it shall not G3756 be forgiven. G863

blasphēmeō

*blas-fay-meh'-o*

From G989; to vilify; specifically to *speak impiously*: - (speak) blaspheme (-er, -mously, -my), defame, rail on, revile, speak evil.

*blas'-fay-mos*

From a derivative of G984 and G5345; *scurrilous*, that is, *calumnious* (against man), or (specifically) *impious* (against God): - blasphemer (-mous), railing.

Scurrilous – given to the use of low and indecent language. Using such language as only the license of a buffoon can warrant.

Calumnious – Slanderous, using calumny. Sland, false accusation. Trickery, subterfuge, misrepresentation, malicious charge.

Calumniate – Knowingly utter false charges.

Calumniator – One who falsely and knowingly accuses another of anything disgraceful or maliciously propagates false reports.

Mat 23:13 - But G1161 woe G3759 unto you, G5213 scribes G1122 and G2532 Pharisees, G5330 hypocrites! G5273 for G3754 ye shut up G2808 the G3588 kingdom G932 of heaven G3772 against G1715 men: G444 for G1063 ye G5210 neither G3756 go in G1525 yourselves, neither G3761 suffer G863 ye them that are entering G1525 to go in. G1525

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But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men – Here they are charged with *shutting heaven* against men: in [Luk 11:52](#) they are charged with

what was worse, *taking away the key* - "the key of knowledge" - which means, not the key to open knowledge, but knowledge as the only key to open heaven. A right knowledge of God's revealed word is eternal life, as our Lord says ([Joh 17:3](#); [Joh 5:39](#)); but this they took away from the people, substituting for it their wretched traditions.

**Mat 7:21** - Not<sup>G3756</sup> every one<sup>G3956</sup> that saith<sup>G3004</sup> unto me,<sup>G3427</sup> Lord,<sup>G2962</sup> Lord,<sup>G2962</sup> shall enter<sup>G1525</sup> into<sup>G1519</sup> the<sup>G3588</sup> kingdom<sup>G932</sup> of heaven;<sup>G3772</sup> but<sup>G235</sup> he that doeth<sup>G4160</sup> the<sup>G3588</sup> will<sup>G2307</sup> of my<sup>G3450</sup> Father<sup>G3962</sup> which<sup>G3588</sup> is in<sup>G1722</sup> heaven.<sup>G3772</sup>

**Mat 7:22** - Many<sup>G4183</sup> will say<sup>G2046</sup> to me<sup>G3427</sup> in<sup>G1722</sup> that<sup>G1565</sup> day,<sup>G2250</sup> Lord,<sup>G2962</sup> Lord,<sup>G2962</sup> have we not<sup>G3756</sup> prophesied<sup>G4395</sup> in thy<sup>G4674</sup> name?<sup>G3686</sup> and<sup>G2532</sup> in thy<sup>G4674</sup> name<sup>G3686</sup> have cast out<sup>G1544</sup> devils?<sup>G1140</sup> and<sup>G2532</sup> in thy<sup>G4674</sup> name<sup>G3686</sup> done<sup>G4160</sup> many<sup>G4183</sup> wonderful works?<sup>G1411</sup>

**Mat 7:23** - And<sup>G2532</sup> then<sup>G5119</sup> will I profess<sup>G3670</sup> unto them,<sup>G846</sup> I never<sup>G3763</sup> knew<sup>G1097</sup> you:<sup>G5209</sup> depart<sup>G672</sup> from<sup>G575</sup> me,<sup>G1700</sup> ye that work<sup>G2038</sup> iniquity.<sup>G458</sup>

Exodus 22:1

Psalms 15:3, 16:4, 24:4, 12:3, 41:6

Leviticus 19:12

Jerimiah 7:9

Malich 3:5