170 Jesus (*Jhesus*)

This “name is above all names” [Philip. 2:9] “for there is no other name under heaven given to men, whereby we must be saved,” Act. 4[:12].

Therefore, Philip. 2[:10]: “In the name of Jesus every knee should bow, of those that are in heaven,” etc. The angel witnessed this, speaking to Joseph [Matt. 1:21]: “You shall call his name Jesus,” he said, “for he shall save his people from their sins,” that is, actual as well as from original. [1] John 1[:7]: “The blood of Jesus Christ … cleanses us from all sin.” Wherefore Chrysostom *Super Matthaeum*,[[1]](#endnote-1) if a physician who has no power for human salvation by the mixing of herbs does not blush to take upon himself the name of a physician, how much more worthy this one is called the savior through whom the whole world has been saved. Paul embraced this name because in his *Epistles* he named it five hundred times and this name in his beheading he shouted out in a clear voice.

Again, Blessed Ignatius[[2]](#endnote-2) so loved this name that no tyrant could suppress it by any shouting to such an extent that even this name was found written on his heart. Bernard *Super Cantica*,[[3]](#endnote-3) Jesus is honey in the mouth, a melody in the ear, an exultation in the heart. Chrysostom, *Homily* 19,[[4]](#endnote-4) He who hears that honey is sweet but does not taste of it, knows the name of honey but does not know the benefit of its nature. Thus he who hears that Jesus is the son of God and just and has not used him knows only the name but is ignorant of the benefit.

¶ Concerning this name it is read that a certain Jew newly converted to the faith was greatly infested by demons. He had this name Jesus to be written on the corners of his linen sheets and then they did not dare to approach but standing at a distance they whispered. Then he wrote this on the extremity of a stick which he extended and put them to flight.

¶ Therefore it is a name for the recalling of sinners, the consolation of penitents, and the remuneration of those persevering. Concerning the first it is evident in Acts 22[:8] in the conversion of Paul when Christ spoke to him, “I am Jesus of Nazareth,” to whom Paul said, “Lord, what will you have me to do?” [Acts 9:6]. From which things it is evident that this name Jesus is virtuous, for in it, sinners are provoked to penitence, the adulteress having a good reconciliation returns more faithfully to her husband, as the guilty person having a good advocate awaits the trial more securely. However this pertains to the office of Jesus to appeal for us, Matt. 1[:21]: “You shall call his name Jesus.” And [1] John 2[:1]: “If any man sin, we have an advocate with the Father, Jesus Christ.” The example is in the Magdalene.

Again, in Jesus the penitents are called as a precaution, just as buying an expensive thing makes one beware of offense, [1] John 1[:7]: “The blood of Jesus Christ his Son cleanses us from all sin.” And 2 Pet. 2[:20]: “For if, flying from the pollutions of the world, through the knowledge of Jesus Christ, they be again entangled in them and overcome: their latter state is become unto them worse than the former.”

Again, in the third place, fighting in this name for constancy, as one sharpens the champion of a benefice, Rom 8[:37]: “But in all these things we overcome, because of him that has loved us.”

¶ In the fourth place, sustaining for patience, so when the cub has been beaten the lion becomes gentle. But much more to the contrary, Acts the last chapter [5:41]: “The apostles went from the presence of the council, rejoicing that they were accounted worthy.” And Heb. 12[:1]: “Let us run by patience to the fight proposed to us.”

¶ Again, Jesus is the corner stone supporting the stability of the people, Eph. 2[:19]: “Now you are no more strangers and foreigners, etc., up to “the chief corner stone.”

Again, he is the light of the sun, the heart directing according to the truth of his people, John 9[:1, 5]: “And Jesus passing by … As long as I am in the world, I am the light of the world.”

Again, Jesus is the gate of salvation, the tranquil heart on account of the goodness of his people, John 6[:19-20]: “When the disciples had rowed therefore about thirty furlongs, they see Jesus walking upon the sea,” etc., up to “be not afraid.”

¶ Again, this Jesus has two syllables, five letters of which three are vowels, two are consonants, and three different inflections. Therefore it has two syllables, that is, two natures, divine and human, in one person. Wherefore it is said, John 1[:1, 14]: “The Word was God. And the Word was made flesh.” By the three vowels divinity is designated which is one that sounds for itself in three persons, for according to [1] John in the canonical epistle [5:7]: “There are three who give testimony in heaven.” By the two consonants the humanity in Christ is designated which since it has two syllables, namely, the flesh and the soul, it does not sound by itself but more with another, that is, with deity which is communicated in the unity of person with a person, as if it is said a rational subject sounding for itself, but rational which is Christ sounding for himself in as much as he is God, but not in as much as he is man and deity assuming flesh he retained the right of personhood, but not on the contrary, because assumed humanity does not retain for itself the right of personhood, because neither does a person assume a person, nor nature a person and Jesus.

¶ Again[[5]](#endnote-5) this name Jesus has the very same vowels which has the great four lettered name of God [which was written in gold on the sheet of metal hanging from the front of the pontifical face cloth] certainly which name the Jews say is unutterable. Wherefore they do not dare bring it forth but they write it out and offer it.

¶ Adonai (Lord) which consists of four letters, j e v e or rather out of which one vowel is doubled, namely, the e, in truth that name is unutterable not in so far as the sound, but so far as heaven because it designates the mystery of the trinity.

Again three vowels in one name designate three persons in one substance. For also Abraham saw three and adored one and two seraphim cried out thrice holy, holy, holy, and the three are those who give witness in heaven.

Again, it is said that Jesus is the alpha and omega, the beginning and end as far as the divine nature, the end as far as the human nature. Wherefore John [8:25]: “I am the beginning, who also speak unto you.” And the Apostle to the Romans [10:4]: “The end is Christ, unto justice to everyone that believes.” And this name has three inflections: Jesus, Jesu, and Jesum, because in three ways it inclined itself. First graciously through assumed suffering. Second through visibly exhibited patience. Third through his freely accepted passion. Wherefore it is said he offered himself because he wished it, and he tested himself and was made obedient unto to death. And John [8:6]: “Jesus bowing himself down, and wrote with his finger on the ground.” And his mother bowed him in the cradle [Luke 2:7]. “For which God has exalted him, and has given him a name which is above all names,” [Philip. 2:9]. Render here each to each rightly. Therefore of the three terminal letters of this inflection Jesus, Jesum it results. Therefore the word *sum* (I am) which most properly included him according to that of Exod. [3:6]: “I am the God.”

Again, I read that Jesus was led so he was tempted by Satan, Matt. 4[:1]: “He was led into the desert, to be tempted.”

Again, I read Jesus was led that he might be taunted by Caiaphas, Matt. 26[:57]: They led him to Caiaphas. I read that he was led to be crucified on Calvary, John 19[:16-17] they took Jesus and led him on Golgotha.

1. (Pseudo-)Chrysostom, *Opus Imperfectum in Matthaeum* 1.21 (PG 56:634): Si ergo medicus, qui nullam potestatem habet salutis humanae, propter solam confectionem herbarum non erubescit medici sibi nomen imponere: quanto dignius iste vocatus est Salvator, per quem totus salvatus est Mundo. [↑](#endnote-ref-1)
2. Cf. Jacobus de Voragine, *The golden Legend* trans. William Granger Ryan (Princeton, NJ: Princeton University Press, 1993), 1:142-143: We also read that in the midst of all sorts of tortures blessed Ignatius never ceased calling upon the name of Jesus Christ. When the executioners asked him why he repeated this name so often, he replied: I have this name written on my heart and therefore cannot stop invoking it!” After his death those who had heard him say this were driven by curiosity to find out if it was true, so they took the heart out of his body, split it down the middle, and found there the name *Jesus Christ* inscribed in gold lettrs. [↑](#endnote-ref-2)
3. Bernard, *In Cantica canticorum* 15.6 (PL 183:847): Jesus mel in ore, in aure melos, in corde jubilus. [↑](#endnote-ref-3)
4. (Pseudo-)Chrysostom, *Opus Imperfectum in Matthaeum* 18.13 (PG 56:735): Sicut enim qui audit quia mel dulce est nec gustat de illo, nomen quidem mellis cognoscit, graciam autem eius nature ignorat; sic et qui audit quia Christus Filius Dei est, iusticia autem eius non fuerit usus, tantummodo nomen Christi cognoscit, graciam autem nature eius ignorat. [↑](#endnote-ref-4)
5. Cf. Evagrius, (PL 23:1275): Propter Hebraicam de Domino notationem, haec **[Col.1275B]**dicenda sunt. Decem nominibus apud Hebraeos Deus appellatur. Quorum unum quidem effertur, Adonai, id est, Dominus. Alterum autem, Ia, quod et ipsum in lingua nostra versum est Dominus. Aliud vero praeter haec est, Tetragrammaton, seu quatuor litterarum, ineffabile apud Hebraeos, quod per catachresim, seu abusionem, ipsis quidem dicitur, Adonai, nobis autem, Dominus. Porro hoc aiunt scriptum fuisse in lamina aurea, quam fronte gerebat Pontifex, juxta illud quod in lege dictum est, Formationem sigilli, sanctificationem Domino **(Exod. XXVIII, 36)**. ΠΙΠΙ. Reliqua vero nomina, haec sunt, El, Eloim Adon, Sabaoth, Saddai, Iaie, Eserie. Et superius exarata tria, inter quae est Tetragrammatum, quod hisce elementis scribunt, Joth, Hep, Vau, Hiep. III III. Deus. [↑](#endnote-ref-5)