246 Name (*Nomen*)

God has his names. The devil has his names. Concerning God, the name of his essence is sometimes placed, as in Exod. 3[:14]: “I am who am.” And this name strikes shock, Gen. 32[:29]: “Why do you ask my name,” which is admirable, Psal. [8:2]: “O Lord our Lord, how admirable is your name.” From the society of this name they withdraw who are in sin. Truly they desert and become his companions who is not.

Second, it is said concerning God his name is of potency, Exod. 15[:]: “The Lord is as a man of war.” And this name ought to strike fear, Psal. [101:16]: “The Gentiles shall fear your name, O Lord.” From this name they withdraw who are unwell, for doing good things and as if living they are dead, Apo. 3[:1]: “I know your works, that you have the name of being alive: and you are dead.”

Again, when the name of wisdom, Isai. 9[:6]: “His name shall be called,” the angel of great counsel. By this name he demands honor, Psal. [41:21]: “Bring to the Lord glory to his name.” By the imitation of this one the foolish withdraw, as in the example of Nabal, 1 Kings 25[:3], who was foolish according to his name.

¶ Another is the name of justice, Jer. 33[:16]: “This is the name that they shall call him, The Lord our just one.” What is this name that requires praise? Psal. [47:11]: “According to your name, so also is your praise unto the ends of the earth.” From which name they withdraw who oppress others unjustly. For they have the character and name of a beast, Psal. [48:12]: “They have called their lands by their names.”

¶ Fifth, is the name of clemency, Matt. 1[:21]: “You shall call his name Jesus.” And Luke 2[:21]: “His name was called Jesus.” This name demands love for itself, Isai. 26[:8]: “Your name, and your remembrance are the desire of the soul.” From this name withdraw those in whom there is terror of the other names of God.

¶ Therefore there is this name Jesus which is ardently to be loved because of its utility. For it is a thousand times more useful for salvation, Prov. 18[:10]: “The name of the Lord is a strong tower: the just run to it and shall be saved.”

Second, this name is continually to be meditated upon because of its delectability, Isai. 26[:8]: “Your name, and your remembrance are the desire of the soul.”

Third, this name is boldly to be preached because of truth. For truth ought to be preached, Act. 9[:15]: “This man is to me a vessel of election, to carry my name.” Psal. [21:23]: “I will declare your name to my brothers.”

¶ Again, the name of God sometimes is potent according to grace as in Psal. [81:6]: “I have said: You are gods.” Sometimes potent according to the office in [Exod. 22:28]: “Thou shalt not speak ill of the gods,” the princes and the rulers. Sometimes it is usurped according to vice as in Psal. [95:5]: “All the gods of the Gentiles are devils.”

¶ Second, note that the devil has his names because of diverse properties congruent to the diverse names of animals. For he is sometimes called by the names of birds because of pride and swelling, by the names of beasts because of violence and oppression, by the names of fish because of lust and dissolution. Where therefore he is called a bird because of that in Luke [8:5]: “The fowls of the air devoured it.” And with a specific word sometimes he is called a noisy bird, Jer. [17:11]: “She has hatched eggs which she did not lay.”

Again, he is called Behemoth and a monster, Psal. [73:19]: “Deliver not up to beasts the souls that confess to you.” And with a specific word he is called a lion, 1 Pet. [5:8]: “Your adversary the devil, as a roaring lion.” And he is called a wolf, John 10[:12]: “The wolf catches and scatters the sheep.”

Again, he is called a serpent, Isai. [27:1]: “In that day the Lord shall visit leviathan the bar serpent.”

¶ Again, he is called a snake and dragon.

Again, he is called a fish just as it is said in Tobias [6:2] which wished “to devour him.” And it is said that the great whale is called Satan, that is, the adversary is called Belial, that is, apostate, that is a prevaricator without restraint. He is also called the devil, that is, an accuser or the one responding on the bottom, he is also called without a conscience.

¶ Third, men have their names because sometimes they are called from the service which they perform as officials: deacon, abbot, justice. Sometimes he is named from some property which he has as that a mild man is called a lamb of God or a Christian from Christ. A liberal man is called one Alexander. A severe man is called a tyrant.

¶ Again, sometimes men are named from their kindred as among the Romans, the Silini from Silino. Sometimes from an event as Scipio Africanus from the African conquest. But however,[[1]](#endnote-1) the evil “have called their lands by their names,” according to Psal. [48:12]. Hardly however is one named as with God, as is evident in Luc. 16[:20] where the poor man Lazarus is named, but the rich man is not named by his own name, Psal. [15:4]: “Nor will I be mindful of their names by my lips.” But because they are in service to God they are inserted in the rolls of Christ as good soldiers or believers, Luc. 10[:20]: “Rejoice in this, that your names are written in” the book of life.

Again, it is shameful that the name of someone is separated without the matter, just as it would be shameful to place empty nuts before some lord without their kernel. And it would be perilous to someone to say he is the messenger of the king unless he has in hand the letter of the king. Wherefore Augustine, *De doctrine Christiana*,[[2]](#endnote-2) in vain the name of Christian is assigned, who follows Christ the least.

¶ What good does it do you to be called what you are not, and to usurp for yourself another’s name. He is a deceiver who says he is his servant to whom he pretends to serve, Luc. 6[:46]: “Why call you me, Lord, and do not the things which I say?” Certainly, by such things in the end when they will say, “Lord, Lord, open to us,” Matt. 25[:11-12] Christ will say, “Amen I say to you, I know you not.” No one dares to assert himself to be the artificer of any art unless he knows that art to explain from whence it is derived.

Again, according to the Philosopher in the book *Perihermeniis*,[[3]](#endnote-3) A name is the significant word agreed upon without time through which it is given wholly that which they desire they should be called. So, to act without time that they are named. So, God is named, Exod. [3:14]: “I am who am.” This name is forever. And in the Psal. [134:13]: “Your name, O Lord, is forever.” Those therefore who wish to be name temporally change their name into a word which is the significant word with time. And therefore, such ones pass by with time on account of what is said in Prov. 10[:7]: “The name of the wicked shall rot.” And Eccli. 41[:14]: “The name of the ungodly shall be blotted out.” And certainly, with reason because what is deposited in the earth rots in time and is blotted out when there shall be a new heaven and a new earth. And, because according to Aristotle, the fourth book of *Physicorum*,[[4]](#endnote-4) earth and time was the cause of corruption, namely in Psal. [48:12] it is said, “They have called their lands by their names.” Therefore, it is necessary that they are corrupted. Therefore, such ones remain without a name after that death. Vain men because of useless expenses which they make in tournaments and other foolishness they pawn their lands, so what they retain for themselves is only the name and not the fruit. So many because of their vanities as if pawn their heredity to the devil which they have in the church. So that nothing remains to them of their merits, but only their name. But according to Chrysostom, *Homilia* 30,[[5]](#endnote-5) more to be looked for are the works of Christians than their names, Apo. 3[:1]: “I know your works, that you have the name of being alive: and you are dead.”

Again, Luke 16[:19-20] the name of the poor man is expressed, but “the rich man” (*dives*) stands in as a sign that the name perished, Zach. 13[:2]: “I will destroy the names of idols out of the earth.” But God said to this David, 2 Reg. 7[:9]: “I have made you a great name, like unto the name of the great ones that are on the earth,” as if saying, your name to this point is marvelous just as the names of the earthly ones, but concerning these it is as in the orders of the bishops. For of these the names they do not have they are repellent, so it will be on the day of judgment according to that of John 10[:3]: “The shepherd calls his own sheep by name and leads them out.” These are the names of those written “in the book of life,” Philip. 4[:3]. Such names cannot rot, which transcend time as they are written in heaven and not on earth only, Luke 10[:20]: “Rejoice and be glad in this, that your names are written in heaven.” And Apo. 3[:12]: “He that shall overcome, I will write upon him the name of my God, and the name of the city of my God.” Lest therefore also by circumcision sometimes the name is imposed which is ascribed to the kingdom of heaven. Where note Isidore, book one chapter 55,[[6]](#endnote-6) the names the soldiers have are in a shortened form as they are known. Therefore, in war as many have fallen as have remained.

¶ For this sign T put beside the name signifies he would have survived, but this sign Ɵ which is called theta designated him who would have died. So, to the victors in this world is placed the sign of salvation tau (T) which is the sign of the cross to the reprobate. Truly the sign theta (Ɵ) is placed which has heaven transfixed through the middle Ɵ in sign that they are pierced by the devil according to Isidore, book 9, chapter *De civibus*,[[7]](#endnote-7) the names of the fathers written down in tables of gold. So, they who are written by God in the book of life can be said to be fathers written down (*patres conscripti*), Exod. 28[:9], the names of the sons of Israel were ordered to be sculpted in the ephod of the high priest in gold for the included praises, Eccli. 37[:29]: “A wise man shall inherit honor among his people, and his name shall live forever.”

1. *Fasciculus morun* 5.23 (p. 536): Unde Gregorius: “Quid est, inquit, quod Dominus Deus de divite et paupere verbum faciens nomen pauperis dicit, nomen divitis non dicit, nisi quod Dominus humiles novit et approbat, superbos vero ignort? Et ideo dicit illis: ‘Amen, dico vobis nescio vos.’ Dicit enim de divited: ‘Homo quidam,’ etc., set de paupere aid ‘Lazarus nomine,’ acsi aperte diceret: humilem et pauperem scio, et divitem nescio nec superbum.” [↑](#endnote-ref-1)
2. Augustine, *De vita Christiana* 1 (PL 40:1033): quod nomen ille frustra sortitur, qui Christum minime imitatur. Quid enim tibi potest vocari quod non es, et nomen tibi usurpare alienum? [↑](#endnote-ref-2)
3. Aristotle, *De Perihermeniis*, cf. Hans Arens, *Aristotle’s Theory of Language and its Tradition: Texts from 500 to 1750* (Philadelphbia: John Benjamins Publishing Company, 1984), pp. 207-208): Boethius’ Latin translation Aristotelis *De interpretatione* (10) Nomen ergo est vox significativa secundum placitum sine tempore, cuius nulla pars est significativa separata.

   Cf. Boethius, *Introductio ad Syllogismos Categoricos* (PL 64:762). [↑](#endnote-ref-3)
4. Aristotle, *Physics* 4.12 221b1-3 (Barnes 1:374): For time is by its nature the cause rather of decay, since it is the number of change, and change removes what is.

   Cf. Aristotle, *Physicae Auscultationis* 4 in *Aristoteles Latine*, ed. Academia Regia Borussica (Berlin: Apud Georgium Reimerum, 1831) p. 121: corruptionis enim per se magis est causa tempus [↑](#endnote-ref-4)
5. Cf. John Chrysostom, *Homiliae I-XXV in Mattheum Aniano interprete* (1503) Homelia 24, cap. 7 (f. 69r, p. 136): Proculdubio melius, atque optabilius inhonoratum esse: quam in diuitiis, atque delitiis. Si ergo bona eligi magis ipsa quam nomina: relinque terras, et transgredere totus ad coelum. [↑](#endnote-ref-5)
6. Isidore, *Etymologiae* 1.24.1-2 (PL 82:99-100): 1. In breviculis quoque quibus militum nomina continebantur propria nota erat apud veteres, qua inspiceretur quanti ex militibus superessent, quantique [Col.0100A] in bello cecidissent. T nota in capite versiculi posita superstitem designabat. Θ Vero ad uniuscujusque defuncti nomen apponebatur. Unde et habet per medium telum. Id est, mortis signum, de qua Persius ait:

   Et potis est nigrum vitio praefigere theta.

   2. Cum autem impuritiam significare vellent lambda littera usi sunt; sicut mortem significabant cum ponebant theta ad caput. In stipendiorum quoque largitione propriae erant notae. [↑](#endnote-ref-6)
7. Isidore, *Etymologiae* 9.4.11 (PL 82:349): *Patres conscripti,* quia dum Romulus decem curias senatorum elegisset nomina eorum, praesente populo, in tabulas aureas contulit, atque inde *Patres conscripti* vocati. [↑](#endnote-ref-7)