Worcester F 80 Distinctiones

158 Name, Number (*Nomen, Numerus*)

Name. Number. [Isai. 9:6]: “And his name shall be called wonderful, counsellor, God, the mighty, the Father of the world to come, the prince of peace.” According to the arithmetical reasons of numbers, one is subtractive, so that the aggregate parts of which constitute a minor sum than the whole itself. As the number eight[[1]](#endnote-1) whose parts are the number four which is one half and the number two which is a fourth part, and the number one which is the eighth part, and these constitute the number seven.[[2]](#endnote-2)

¶ Another is a perfect number whose parts aggregate the same sum which they constitute, and this is the whole. As the number six,[[3]](#endnote-3) whose parts are the number three which is one half, and the number two which is its third part, and the number one which is the sixth part, which renders the number six.[[4]](#endnote-4)

¶ Another is a super abundant number whose parts aggregate a greater sum which constitute itself totally. As the number twelve[[5]](#endnote-5) whose parts are the number six which is one half, and the number four which is its third part, and the number three which is its fourth part, and the number two which is the sixth

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part, and the number one which is its twelfth part. The number sixteen.[[6]](#endnote-6) Moreover, since this child is God in whom nothing is subtractive nor superfluous, but all is perfect as well as eternal. Having nothing in himself except himself nor is he having anything from a habit although having it of himself. Nothing is a habit unless what is made in the likeness of a man and the habit of a child as a man on account of which he himself says of himself through the prophet, [Mala. 3:6]: “I am the Lord, and I change not.” Moreover, since there are three perfect numbers.[[7]](#endnote-7) The first, namely, infinite, the first of the simple numbers, that is, [below] the number ten which is six. And the second infinite according to the limit of one hundred, namely, 28.[[8]](#endnote-8) And the third infinite below the third limit of one thousand which is 496.[[9]](#endnote-9) Therefore he is named [Isai. 9:6] under this number six which alone is perfect among the simple numbers.[[10]](#endnote-10) Wherefore also on the sixth day he completed heaven and earth and all their ornaments [Gen. 2:1]. And in the fullness of time he came into the sixth age of the world, and on the sixth day at the sixth hour he redeemed mankind. Therefore, his name is called “Wonderful” because in the Gospel [Matt. 22:33]: “all were in admiration at his doctrine.” And he is called “Counselor” because [Zach. 6:13] he established “a counsel of peace.” And his counsel remains for eternity. And his name was called “God.”

¶ By the name of many deities he is summed up. Sometimes substantively according to nature as there, [Marc. 12:29]: “Hear, O Israel. Your God in one God.” Sometimes adoptively according to grace as there [Psal. 81:6]: “I have said, you are gods.” Sometimes powerfully according to his office as there [Exod. 22:28]: “You shall not speak ill of the gods.” Sometimes usurping according to vice as there [Psal. 95:5]: “All of the Gentiles are devils.” But among all things thus [Luke 1:66]: “This child” shall be called God. Substantively according to nature as is evident by the authors in the New and Old Testament.

He is even called the “Mighty” because [Psal. 23:8]: “strong and mighty, in battle,” and because he is wise [Eccli. 19:5] “extinguishing the evil.” [Lev. 8:7]: “Girding him” from end to end. Mightily, that is, from the heavenly empyrean thrusting down the proud [Luke 10:15] “to hell.” [Psal. 104:43]: “He brought forth his chosen” and disposing all things, that is, in the middle between heaven and hell. [Wis. 8:1]: “Sweetly,” because he is merciful for redeeming the wicked by justifying them. Therefore, this is the true David by his mighty hand [1 Kings 17:36] he conquered the bear, he overcame the lion, and [1 Kings 17:49] he prostrated Goliath. This is the true Sampson [Jud. 14:6] who killed “the lion,” [Jud. 15:16] who slew “a thousand men with the jawbone,” [Jud. 16:3] “he took the gates of Gaza with the posts.” This one is more mighty overcoming, who overcame the armed mighty.

¶ And even he will be called the “Father of the world to come,” if the father,

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therefore, the giver. Wherefore Luke [11:13]: “He will give the good Spirit to them that ask him.” For he came to give to the faithful not transitory things but eternal, not a sole thing but many, not the world but heaven. Therefore, says John [18:6]: “My kingdom is not of this world.” But there where there is life without death, day without night, certainty without chance, charity without evil, truth without fallacy, happiness without misery, where there will be what [1 Cor. 2:9]: “That eye has not seen,” etc.

¶ Again he is called the “Prince of peace,” [Eph. 2:14]: “For he is our peace, who has made both one,” etc. And he is the peace of God who rises above everyone of the senses.

¶ Again for God is sometimes placed the name of the essence, Exod. 3[:14]: “I am who am.” And this name strikes shock, Gen. 32[:29]: “Why do you ask my name,” which is marvelous, Psal. [8:2]: “O Lord our Lord, how admirable is [your name].” From the society of this man, they withdraw who are in sin. Truly they desert being, Prov. 10[:7]: “The memory of the just is with praises, and the name.” Second the name of potency, Exod. 15[:3]: “The Lord is as a man of war [almighty] is his name.” And this name ought to strike fear, Psal. [101:16]: “The Gentiles shall fear your name, O Lord.” From this name they withdraw those 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.”

¶ Again, sometimes the name of wisdom, Isai. 9[:6]: “His name shall be called,” the angel of great counsel. This name demands honor, Psal. [41:21]: “Bring to the Lord glory to his name.” From the imitation of this name the foolish withdraw, [Eccli.] 6[:23]: “For the wisdom of doctrine is according to her name.” And well is it called wisdom (*sapientia*) and tasty (*sapore*) because just as it is being wise to dwell with the wise, thus it is grave and bitter with the foolish, [1] Kings 25[:25] the example of Nabal, who was foolish “according to his name.” Eccli. [22:17]: “What is heavier than lead?”

¶ Again another is the name of justice, Jer. 33[:16]: “This is the name that they shall call him, The Lord our just one.” This name requires praise, Psal. [47:11]: “According to your name, so also is your praise.” From which they withdraw who oppress others unjustly. For they have the character and name of the beast of the Apocalypse, 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.” Luke 2[:21]: “His name was called Jesus.” Other names are terrible, but that one is sweet, it demands love for itself, Isai. 26[:8]: “Your name, and your remembrance are the desire of the soul.” From this name withdraw those, etc.

1. Cf. Alexdander Neckham, *De Naturis Rerum* 173 (Wright, p. 295): Diminutus est cujus partes multiplicativae reddunt summam minorem toto, ut octonarius; unitas, enim, et binarius, et quaternarius, quae sunt partes octonarii multiplicativae, septenarium reddunt. [↑](#endnote-ref-1)
2. 4 + 2 + 1 = 7 [↑](#endnote-ref-2)
3. Cf. Alexdander Neckham, *De Naturis Rerum* 173 (Wright, p. 295): Perfectus numerus est cujus partes multiplicativae reddunt summam aequalem toti, ut senarius, quia unitas et binarius et ternarius senarium perficiunt. [↑](#endnote-ref-3)
4. 3 + 2 + 1 = 6 [↑](#endnote-ref-4)
5. Cf. Alexdander Neckham, *De Naturis Rerum* 173 (Wright, p. 295): Superfluus vel abundans est, cujus partes multiplicativae reddunt summam majorem toto, ut duodenarius, quia unitas et binarius et ternarius et quaternarius et senarius constituunt sexdecim. [↑](#endnote-ref-5)
6. 6 + 4 + 3 + 2 + 1 = 16 [↑](#endnote-ref-6)
7. A Perfect Number is defined as any positive integer where the sum of its divisors minus the number itself equals the number. The first few of these, already known to the ancient Greeks, are 6, 28, 496, and 8128. [↑](#endnote-ref-7)
8. 14 + 7 + 4 +2 + 1 = 28 [↑](#endnote-ref-8)
9. 248 + 124 + 62 + 31 + 16 + 8 + 4 + 2 + 1 = 496 [↑](#endnote-ref-9)
10. Isai. 9:6: … his name shall be called, [1] Wonderful, [2] Counsellor, [3] God, [4] the Mighty, [5] the Father of the world to come, [6] the Prince of Peace. [↑](#endnote-ref-10)