359 Temptation (*Temptacio*)

There are three who tempt: God, the demon, and man. God always tempts for the good, the demon for evil, and man sometimes for the good, and sometimes for evil.

Again, God tempts that he may test, Psal. [25:2]: “Prove me, O Lord, and try me.” The demon tempts that he may deceive, Acts 5[:3]: “Why has Satan tempted your heart.” Man tempts to investigate, Dan. 1[:12]: “Try, I beseech you, your servants for ten days.”

Therefore, the demon tempts for diverse reasons, because of gluttony, boasting, avarice and other such things. In diverse places, because in the desert, in the temple, and on the mountain. In diverse ways, because by suggesting, there [Matt. 4:3]: “Command that these stones be made bread.” By declaring, as there [Matt, 4:6]: “It is written: That he hath given his angels charge over you.” By promising, as there [Matt. 4:9]: “All these will I give you.” If this however is to be noted according to the Philosopher, in the second book of *Elencorum*,[[1]](#endnote-1) although in doctrinal disputation although man ought to believe another because he disputes with him, however in a disputation of temptation, he ought not to believe him, but resist because the tempting one wants to deceive. So, the good spirits who would teach us the way of salvation are to be believed. However, the evil ones who tempt us are to be resisted. Thus, Christ did in every temptation, Luke 4[:13]: “And all the temptation being ended, the devil departed from him.” Where it is to be noticed that our tempter the devil is well versed in evil cunning. And this is from the subtlety of nature, from the ancient of time, from the perseverance of deceiving, from which therefore such a one tempted God. Let not the just man trust entirely, but not despair of anything because God formed us for resisting not for the solitary one to trust too much because in the forum did the devil tempt the Lord, but in the desert, not in the cross roads, but in the temple, not in the low valley, but in the high mountain. Therefore, the monk in his cloister is not safer nor the hermit in the desert.

Again, not only the demon when now Adam was tempted in paradise, and Christ in the desert.

Again, not only the demon after the banquet, but also after the fasting, not only after sin, but after baptism, because the demon rises up more against the clean than against the defiled, and he tempts more the sins of the one serving than the sins of the one lying down. For the devil “trusts that the Jordan may run into his mouth,” Job [40:18]. He does not consider, Eccli. [2:1]: “Son, when you come to the service of God, stand in justice and in fear, and prepare your soul for temptation,” etc. For everywhere is guile from which no person is excepted, no place excluded, no time is determined, because truly temptation “is the life of man upon earth, Job [7:1].   
Seeing the doubtful contents of the black vessel they open themselves greatly to too much time, therefore he makes his nooses from the white vessels, so the devil weighing carnal sins easy for catching holy men, he suggests spiritual vices. The figure for this is after Paul a very dangerous viper clung to his hand, Acts [28:3], that is, pride in works.

¶ Again,[[2]](#endnote-2) a fox pretends he is dead so that he may capture birds, so the devil trips up the spiritual men. Therefore, says James 1[:2-3]: “My brethren, count it all joy, when you shall fall into divers temptations; knowing that the trying of your faith works patience.” And Matt. 6[:13] the savior teaches us to pray thus: “And lead us not into temptation.” Where it is to be known that it is one thing to fall into temptation, it is another thing to be led into it.

¶ For who falls into it can resist and evade it, just as it is concerning that one who falls in water can escape if a helper is at hand, [1] Tim. 6[:9]: “They that will become rich, fall into temptation.” But “God is faithful, who will not suffer you to be tempted above that which you are able,” 1 Cor. 10[:13]. Thus, was Christ tempted, Job and Tobias and many others about whom it is remembered in Tob. 12[:13].

¶ Again, in the Roman curia some are promoted by gifts, some in the form of being poor, Matt. 5[:3]: “Blessed are the poor in spirit: for theirs is the kingdom of heaven.” Therefore, God does not examine carefully in the present as in the future and we may be promoted in form of the poor, Heb. 2[:5]. In so far as Christ suffered and was able to be tempted is a help for those who are tempted. According to Augustine *Contra Faustum*, book 22, c. 14,[[3]](#endnote-3) no man is possessed with so much justice, that for him there is no necessary temptation of tribulation, or for accomplishing, or for establishing, or for proving virtue.

¶ Therefore about temptation three matters are to be noticed: the order of being tempted, the utility of suffering, and the way of resisting.

¶ About the first of these it is to be known that temptation is initiated by suggestion, then if it is not contained it leads into delight, and finally it is consummated by consent.

¶ However temptation happens in three ways through three enemies: the world, the flesh, and the devil. Of which no one can force a soul free from sin into sinning. In truth however he can persuade and accustom by an object of delightful beauty either by an image of the thing presented to the mind in the way a merchant or teacher cannot force passersby that they buy his merchandise. He can however show and commend them. Wherefore it is easier to incline one to buy and thus the seller often seeks tricks by which he may deceive, drawing them along with himself as if fleeing the light by commending the matter too much, by showing the better part. Just so our enemy when he tempts the prince of sin avoids the light of truth, he shows what is delectable, he hides the bitter end.

¶ Therefore according to Anselm in the book *De similitudinibus*,[[4]](#endnote-4) suggestion is compared to a dog that barks once or twice at passersby. Which if the traveler looks back, he instigates so that the whelp turns into a wicked dog, that is, into delight more sharply attacking. Which unless it is then driven back bites excessively. Finally, it turns into a stinking dog, that is, into consent and then it strangles a man unless it is overcome. Therefore, the disagreeable dog, that is, suggestion, is not to be considered. The big dog, that is, delight, should be struck back by reason. The strong dog, that is, consent, ought to be overcome by fear of the divine. Wherefore a certain elder said in the *Vitae partum*,[[5]](#endnote-5) if temptations salute you along the way, do not regard them nor respond.

¶ As for the second,[[6]](#endnote-6) which is the order of temptation, note that order which occurred in the first parents is completed in us. For there the serpent suggested, the woman was delighted, the man did not reject it but ate it. Thus, according to Gregory,[[7]](#endnote-7) it is in us where the devil plays the part of the serpent, the woman the office of sensuality, the man the place of reason and consent. But in no way of the preachers does God tempt us because according to James [1:13] the apostle: “For God is not a tempter of evils.” But as it is said in Deut. 13[3]: “God tries you,” that he may know, that is, to know you, what they do, “whether you love him.”

From which it is gathered that temptation is manifold. For some is for the good, and this to the extent that God tempted Abraham, [Gen. 22:1-2]. Some for examination and this is by man, Dan. 1[:12]: “Try, I beseech you.” Some for casting down, and these are by the devil, Acts 5[:3]: “Why has Satan tempted your heart.” But according to Bernard, *Super Cantica*,[[8]](#endnote-8) it is difficult to discern between the disorder of the mind, and the bite of the serpent. Truly because the temptation of the flesh is pleasing, the temptation of the world is vain, and the demon is crafty, therefore we know less of his temptations than of the flesh or the world. For often the devil transfigures himself into an angel of light and he cloaks vices under the form of virtue and sets them before us.

Again, because the devil hides the penalty of sin and shows love, just as a snare for the feet is hidden under the cloth, the trap under the grain, the hook under the bait, Eccle. 9[:12]: “Man knows not his own end: but as fish are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time.”

Again, because when the devil temps and does not prevail through one temptation, he tempts through another. Just as a physician invited the sick man to diverse foods so that he may know what he may accept more, so the devil tempted Christ three times, Matt. 4[:3, 6, 9].

¶ The example in the *Vitae patrum*,[[9]](#endnote-9) the one who bore various kinds of potions in small flasks to give the brothers drink so that if one did not please, he might taste of the other, Isai. 24[:18]: “He that shall flee from” the face of the bow, “shall fall into the pit: and he that shall rid himself out of the pit, shall be taken in the snare.” Wherefore Augustine says,[[10]](#endnote-10) I want you to be forewarned, no one upon earth is without temptation. For whom if by chance one is taken away, he should surely expect another.

¶ Again, the devil tempts under the guise of necessity and utility. Wherefore Gregory in *Moralia*,[[11]](#endnote-11) all favor their own vices and because they do it at the will of the flesh, they refer the action to necessity. And it follows, thus the will covers itself under necessity so that hardly does it discern anything perfect. For while necessity seeks to pay the debt, the will is at hand to fulfill the desire.

¶ Again, the world tempts man concerning riches in four ways. First illicitly acquiring, just as it is evident concerning the steward of “iniquity,” Luke 16[:8]. Second by evil consuming, just as it is evident concerning the banquet of the rich, Luke 16[:21]. Third by evilly holding, Luke 12[:19]: “Soul, you have much goods laid up,” etc. Four too much delighting in them about which Luke 18[:22] where that youth went away sad when Christ said, “Go and sell all,” etc.

¶ Concerning the second part of this chapter, which is the way of resisting, not that temptation is resisted in many ways. First, if in the beginning of temptation, it is resisted or if then the mind is turned around that object of thought, just as a fire in the beginning is more easily extinguished and a disease in the beginning is more easily cured, Psal. [100:8]: “In the morning I put to death all the wicked of the land.” And this is to grind the head of the serpent, to crush the little one to the rock, “catch the little foxes that destroy the vines,” Can. 2[:15]. Where Gregory says,[[12]](#endnote-12) if temptation being born is not resisted quickly, it will be strengthened and nourished by that delay.

¶ The example for this concerns the puppy and the big dog, as it was said above. Therefore, he is foolish who does not quickly resist, from which resistance the devil is conquered, James 4[:7]: “Resist the devil, and he will fly from you.” Wherefore Chrysostom, *Super Mattheum*,[[13]](#endnote-13) the assault of the devil, in the first matters it is grave. In the second he is weaker and much more [easily] to be struck back, and in the third he is found to be more fragile. And although perfect men send the devil away at the fight, however this one will not then be weak or imperfect. Rather that one is more secure to put temptation to flight.

Second, temptation is conquered by humility and a proper recognition of frailty. Wherefore hear abbot Antony,[[14]](#endnote-14) when he saw the whole world full of snares, he said that only humility would evade them.

¶ The example that little fish are not in peril of being captured in a great seine, because they go out from the net, Psal. [114:6]: “The Lord is the keeper of little ones: I was little, and he delivered me.”

¶ Third, temptation is conquered by confession. Wherefore in the *Vitae partum*,[[15]](#endnote-15) it is said nothing so conquers the power of the enemy like when one reveals the secrets of thoughts to the holy fathers.

¶ The example, thieves avoid the company of those who reveal their secrets and cry after them, so the demons confessing hatred, Eccli. 27[:19]: “If you discover his secrets, follow no more after him.”

¶ Fourth, prayer is strong against temptation, [Exod.] 17[:11]: “When Moses lifted up his hands, Israel overcame.” And Judith [4:12]: “Remember Moses, who overcame Amalec,” etc. For one holy man can do more by praying than many sinners by fighting.

Again, thieves stay away from the watching and attack those sleeping. Therefore, according to that of Matt. 26[:41]: “Watch and pray that you enter not into temptation.”

¶ Fifth, the memory of death is strong, for just as cattle defend themselves with their tails against the attacks of flies, birds and fish steer themselves by their tails, here man by the consideration of this end defends himself, Job 12[:77]: “Ask the beasts, and they shall teach thee: and the birds of the air, and they shall tell you.” The example, the one sitting on the back of the ship in the stern guides the front of the ship. Therefore, Eccli. [7:40] it is said, “Remember your last end, and you shall never sin,” namely, the memory of the divine passion and death.

¶ For example, the nightingale[[16]](#endnote-16) places herself in her thorny house when the owl threatens her. And when the sage is planted, she places the bitter wood sage around her lest the owl poison the sage.

¶ Again, the figure for this is Num. 21[:9]: looking on “the brazen serpent,” lifted on a pole they escaped the attacks of the serpents on the ground. And Exod. [12:5-7] at the houses marked by the blood of the lamb the tempter could do no harm.

¶ Again, the smoke “of the liver of the fish on the fire, and the devil shall be driven away,” Tob. [6:19].

¶ Therefore, the remedies against all sorts of temptations are the memory of one’s own death, and the divine passion, the mortification of the flesh, useful exercise, avoiding the occasion, and abstinence. At the first suggestion, the removal of the body to another place, and diversion of the mind to another object. Concerning the other part of this case which is the utility of suffering, note that although temptations and tribulations are tedious for us, they are useful for us according to that of 1 Pet. 4[:13]: “If you partake of the sufferings of Christ, rejoice.” Because [2 Cor. 1:7]: “Knowing that as you are partakers of the sufferings, so shall you be also of the consolation.” And James 1[:2]: “My brethren, count it all joy, when you shall fall into divers temptations.” Because if in such we rejoice we cannot be taxed patiently, perhaps, neither murmuring nor despairing, because according to the Apostle, 1 Cor. 10. 10[:13]: “God will not suffer you to be tempted above that which you are able: but will make also with temptation issue.” In the example of the head of the household who does not leave his harvest to remain in the field until it rots, but only until it is mature. Nor does the baker leave his bread in the oven until it burns, but only until it is baked. So, neither does God leave man in temptation until he is destroyed, but neither until he is purged, 2 Pet. 2[:9]: “The Lord knows how to deliver the godly from temptation.”

Therefore, temptation or tribulation is useful for five reasons. First, for the purgation of the sinner. Wherefore Gregory,[[17]](#endnote-17) a man may believe himself to be of great strength, if he feels no defect of strength in himself. Therefor Paul, Rom. 7[:23]: “I see another law in my members, fighting against the law of my mind.” And 2 Cor. 12[:7]: “Lest the greatness of the revelations should exalt me, there was given me a sting of my flesh.”

Third, namely for repressing pride and bringing in humility, just as happened to Paul to whom “a sing of the flesh” was given, etc. 2 Cor. 12[:7]. Wherefore Gregory, *Moralia*,[[18]](#endnote-18) temptations come to good men, but they are not permitted to linger. Very often it happens that those in contemplation are more often attacked and fatigued more by temptation lest in these matters he be extolled as one in rapture.

¶ Fourth, temptation makes man hurry to God, Psal. [15:4]: “Their infirmities were multiplied: afterwards they made haste,” namely, to the spiritual physician. For often in infirmity God is invoked, the priest is called in, the sins are half forgiven, which otherwise would not happen. Wherefore Gregory,[[19]](#endnote-19) the evils which press us here force us to go to God.

Fifth, temptation renders man careful and thus expels carelessness. Example an unbaked tile is dissolved in water, in fire it is hardened, so it is with carnal man according to the *Gloss,* Psal. [25:2]:[[20]](#endnote-20) “Burn my reins,” unless we are tempted, we are negligent. Wherefore Origen,[[21]](#endnote-21) just as flesh is corrupted if it is not sprinkled with salt, so the soul unless it is salted with temptations.

¶ Sixth, namely for the increase of merit. Wherefore Augustine,[[22]](#endnote-22) our life in this peregrination cannot be without temptation. Because we profit by it since one cannot be crowned unless he is victorious, nor have the victory unless he strives, nor strive unless he has a fight. Or Bernard[[23]](#endnote-23) says this in a certain way, therefore, the duty of the devil is to suggest evil, our duty is just as often not to listen. However, we resist temptation, we overcome the devil, we give joy to the angels, we honor God who incites us that we fight, consolidates us lest we yield. And certainly, it is a great glory to overcome the demon. For according to some the demon once conquered in tempting never afterward will tempt his victory for that sin. Rather according to others neither will any other for that sin. But according to Origen,[[24]](#endnote-24) he will tempt no other one entirely afterward for any vice. Therefore, “Blessed is the man that endures temptation; for when he hath been proved, he shall receive a crown of life,” James. 1[:12].

1. Aristotle, cf. *Sophistical Refutations* 11 171b34-172a2 (Barnes 1:291): The contentious argument stands in somewhat the same relation to the dialectical as the drawer of false diagrams to the geometrician; for it beguiles by misreasoning from the same principles as dialectic uses, just as the drawer of a false diagram beguiles the geometrician. But whereas the latter

   is not a contentious reasoner, because he bases his false diagram on the principles and conclusions that fall under the art of geometry, the argument which is subordinate to the principles of dialectic will yet clearly be contentious as regards other subjects. [↑](#endnote-ref-1)
2. Cf. Isidore, *Etymologiae* 12.2.29 (PL 82:438): Nam dum non habuerit escam, fingit mortem, sicque descendentes, quasi ad cadaver, aves rapit, et devorat. [↑](#endnote-ref-2)
3. Augustine, *Contra Faustum* 22.20 (PL 42:411): Nullus enim hominum est tanta justitia praeditus, cui non sit necessaria tentatio tribulationis, vel ad perficiendam, vel ad confirmandam, vel ad probandam virtutem. [↑](#endnote-ref-3)
4. Anselm, cf. Eadmer, *Liber de Sancti Anselmi Similitudinibus* 40 (PL :620): suggestio est velut canis ponderosus; delectatio, ut levis et acer catulus; consensus autem, quasi canis fortis et immensus. Ponderosus **[Col.0620B]** etenim canis, cum quempiam juxta se transeuntem audierit, semel vel bis post eum latrans, statim quiescit, si tamen ille viam suam in directum tenuerit. Si vero respiciens instigaverit eum, canis quoque latrando, licet non mordeat, insequitur eum. Catulus levis et acer, instat acriter; et nisi cito percussus fuerit, acrius mordet. Fortis vero canis et immensus, et fortiter instat; et nisi magna vi obruatur, hominem strangulat. Quare ponderosus canis non est respiciendus, catulus vero mox repercutiendus, canis vero immensus viriliter obruendus. Similiter autem si peccati suggestio animum pulsat, qui ab amore praesentium tendit ad aeterna, mox eum deserit, si intentionem suam tenuerit firmiter. Si autem ad eam attendens in se **[Col.0620C]** receperit, et cogitando quasi eam incitando revolverit, et ipsa saepius eum infestat, quamvis non vulneret, dum est suggestio sola. Sed si diutius eam replicaverit, ponderosus canis in catulum transit, id est suggestio in delectationem, quae acriter instat. et nisi cito rejiciatur, animam vulnerat. Quare mox ut venire coeperit, debet eam repellere anima sponsa Christi, cogitans quia magna est ignominia illi ut in ejus conspectu appareat foedata delectatione tam turpi. Nisi eam repulerit delectationem, catulus transit in immensum canem, id est delectatio in consensum transit; qui arripiens animam, eam nisi magna vi obruatur, occidit. Sed mox, ut coeperit attentare, debet eum anima magna vi obruere, id est immenso terrore mortis aeternae in se destruere. **[Col.0620D]** Suggestioni ergo ne attendamus, delectationem mox reprimamus, consensum fortiter obruamus. Sicque cor nostrum studeamus custodire, ut nec una superflua cogitatione diabolum illud valeat violare. [↑](#endnote-ref-4)
5. *Vitae patrum*, Cf. Eccli 9:3: Ne respicias mulierem multivolam, ne forte incidas in laqueos illius. [↑](#endnote-ref-5)
6. Cf. Hugh Ripelin of Strasburg, *Compendium Theologicae Veritatis* 2.66 De ordine tentationis in nobis (Bonaventure, *Opera omnia* 8:122b): Ordo tentationis qui fuit in primis parentibus, etiam in nobis completur. Nam sicut serpens ubi suggessit, mulier delectata est, vir comedit: sic in nobis secundum Gregorium, diabolus gerit serpentis officium: sensualitas vero, quæ in carne est, officium mulieris: et ratio tenet locum viri per consensum. [↑](#endnote-ref-6)
7. Gregory, *Registrum* 3.11.resp. (PL 77:1199): Suggestio quippe fit per diabolum, delectatio per carnem, consensus per spiritum, quia primam culpam serpens suggessit, Eva velut caro delectata est, Adam vero velut spiritus consensit. [↑](#endnote-ref-7)
8. Bernard, *In Cantica canticorum* 32.6 (PL 183:948): ut liquido ad quaeque illicita sensa cordis sui discernat inter morbum mentis, et morsum serpentis? [↑](#endnote-ref-8)
9. *Vitae patrum*, cf. Pauli Winfridi Diaconi, *Langobardica historia* 5.2 (PL 95:593-594): Cui denique ad vesperam diversos cibos, vina quoque praecipua, variaque potionum genera transmisit, ut eum inebriare [Col.0594A] posset, quatinus multa eadem nocte potatione resolutus, vinoque sepultus, de sua nihil salute cogitare valeret. [↑](#endnote-ref-9)
10. Augustine, cf. Bernard, *In psalmum XC, qui habitat* 5.3 (PL 183:196): Hoc enim praemonitos vos esse volo, neminem super terram absque tentatione victurum, ut cui forte tollitur aliqua, alteram securus exspectet. [↑](#endnote-ref-10)
11. Gregory, *Moralia* 30.18.61-62 (PL 76:558): Ea itaque sumenda sunt quae naturae necessitas quaerit, [Col.0557D] et non quae edendi libido suggerit. ... Sciendum vero est quia sic voluptas sub necessitate se palliat, ut vix eam perfectus quisque discernat. Nam dum solvi debitum necessitas petit, voluptas expleri desiderium suppetit. [↑](#endnote-ref-11)
12. Gregory, *Moralia* 21.9. (PL 76:198): Si autem tentationi in corde nascenti festine non resistitur, hac eadem qua nutritur mora roboratur. [↑](#endnote-ref-12)
13. (Pseudo-}Chrysostom, *Opus imperfectum in Mattheum* (PG 56:871-872): ipsius diaboli describamus: quoniam omnis operatio inimici talis est. In primis gravis et intolerabilis est impetus ejus. Quod si quis forti animo sustinuerit eum, in secundo inveniet eum infirmiorem, in tertio magis debilitatum. Et quanto plus repercussus fuerit, tanto magis frigescit et deficit. [↑](#endnote-ref-13)
14. Cf. John Cassian, *De coenobiourm institutis* 12.9 (PL 49:437): hunc nequissimi spiritus laqueum taliter poterimus evadere.... Note: Gazaeus, Alardus: *Commentarius*: Illo nimirum humilitatis praesidio, de quo certior factus S. Antonius, qui sibi videre visus est mundum laqueis respersum et oppletum. [↑](#endnote-ref-14)
15. *Vitae patrum,* Verba seniorum 3.9 (PL 73:743): Nihil enim ita allidit virtutem daemonum, quomodo si quis secreta immundarum cogitationum revelaverit sanctis ac beatissimis patribus. [↑](#endnote-ref-15)
16. Cf. the Middle English poem, *The Owl and the Nightingale,* 13-19:

    The niyhtingale bigon the speche,

    in one hurne of one breche,

    & sat up one vaire boyhe,

    - thar were abute blosme inoyhe,-

    in ore waste thicke hegge

    imeind mid spire & grene segge.

    Ho was the gladur uor the rise, [↑](#endnote-ref-16)
17. Gregory, *Moralia* 2.49.79 (PL 75:594): Nam esse se magnarum virium homo crederet, si nullum unquam earumdem virium defectum intra mentis arcana sentiret. [↑](#endnote-ref-17)
18. Gregory, *Moralia* 27.26.50 (PL 76:429): Et in bona enim corda cogitationes illicitae veniunt, sed tamen morari prohibentur, [↑](#endnote-ref-18)
19. Gregory, cf. Bernard, *Instructio quomodo homo possit in bono proficere* (PL 184:1171): Ipsae enim tribulationes ad Deum nos ire compellunt. [↑](#endnote-ref-19)
20. *Glossa ordinaria* Psal. 25:2 (PL 113:879): Ure renes. (ID.) Igne verbi tui, cor calore spiriritus. Cor pro cogitationibus, renes pro delectationibus. [↑](#endnote-ref-20)
21. Origen, *In Numeros*, hom. 27.12 lat. Rufinus (PG 12:795): Sicut enim caro si sale non aspergatur, quamvis sit magna et praecipua, corrumpitur: ita et anima nisi tentationibus assiduis quodammodo saliatur, continuo resolvitur ac relaxatur. [↑](#endnote-ref-21)
22. Augustine, *Enarrationes in psalmos* 60.3 (PL 36:724): Namque vita nostra in hac peregrinatione non potest esse sine tentatione: quia provectus noster per tentationem nostram fit, nec sibi quisque innotescit nisi tentatus, nec potest coronari nisi vicerit, nec potest vincere nisi certaverit, nec potest certare nisi inimicum et tentationes habuerit. [↑](#endnote-ref-22)
23. Bernard, cf. Bonaventure, *Commentaria in quatuor libros Sententiarum* 2 quest 4.4 (Ad Claras Aquas: ex typograhnia collegii s. Bonaventurae, 1885) (2:230): Item, *suggestio* est aculeus diaboli; sed suggestio nihil aliud est quam pravae cogitationis immissio: si ergo diabolus potest mala suggerere, ergo et potest malas cogitationes immittere. [↑](#endnote-ref-23)
24. Origen, cf. Thomas Aquinas, *Summa Theologica* 1a q. 114 a.5 co.: Respondeo dicendum quod quidm dicunt quod Daemon superatus nullum hominum potest de cetero tentare, nec de eodem nec de alio peccato. Quidm autem dicunt quod postest alios tentare, sed non eundem. Et hoc probabilius dicitur, si tamen intelligatur usque ad aliquod tempus, Unde et Lucae IV dicitur quod *consummata omni tentatione, Diabolus recessit a Christo usque ad tempus.* Et huius ratio est duplex. Una est ex parte divinae clementiae, quia, ut Chrysostomus dicit, super Matth., *non tandiu homines Diabolus tentat, quandiu vult, sed quandiu Deus permittit; quia etsi permittat paulisper tentare, tamen repellit, propter infirmam naturam. ...* [↑](#endnote-ref-24)