387 Man (*Vir*)

In this name is noted the moral condition or the hard work of character. And man (*vir*) can be said from verdure, from virtue, according to that, verdancy, virtue, and vigor give what it is to be a man. Wherefore also in antiquity three famous men were considered by this name, namely, Daniel in whom there was the freshness of worldly things, Dan. 5[:11]: “There is a man in your kingdom that has the spirit of the holy gods in him.”

Again, Job in whom was the force of patience, Job 34[:7]: “What man is there like Job.”

Again, Noah in whom were the virtues of prudence and justice. Therefore [Gen.] 6[:9]: “Noe was a just and perfect man.” These three men merited to be liberated in the earth, Ezech. 14[:14]: “If these three men, Noe, Daniel, and Job, shall be in it: they shall deliver their own souls by their justice.” When therefore Christ on account of the excellences of virtues did not have an equal or similar in heaven or on earth, Eccle. 7[:29]: “One man among all I have found.” Unhappy is he who sent away such a one, Prov. last chapter [31:23]: “Her husband is honorable in the gates, when he sits among the senators of the land.” But no elder contemns this man, no one more merciful to the returning one, and therefore he wants to be feared and loved. The example of Assuerus and Vasthi, Esther 2[:1]. The example of the lion who spares the prostrate and rages against the revolting, Prov. 6[:34-35]: “Because the jealousy and rage of the husband will not spare in the day of revenge, nor will he yield to any man's prayers, nor will he accept for satisfaction ever so many gifts.” And so it is evident that neither natural mercy, nor familiar love, nor a peculiar offering can calm this man in the time of wrath, but no one is more merciful than this one, as for the one returning the example of the dove by some signs or the bill and the wings applaud his partner returning, Jer. 3[:1]: “If a man put away his wife, and she go from him, and marry another man, shall he return to her anymore?” And it follows, “But You have prostituted yourself to many lovers: nevertheless, return to me, and I will receive thee.” See therefore how wretched is the queen to fornicate with the one obstructing. Therefore, someone said, Ose. 2[:7]: “I will return to my first husband, because it was better with me then, than now.”

¶ However a man out to consider his own peril just as the keeper of a castle more frequently considers the place of the castle for fighting as to restore it in a timely manner, lest a greater thing happen or lest through that place the castle would be captured, Lam. 3[:1]: “I am the man that sees my poverty.” I am a man not a boy, who seeing himself naked is not embarrassed, but a man because 1 Cor. 13[:11] it is said, “When I became a man, I put away the things of a child.” Seeing poverty is not physically pleasing. For he is more secure who has his eyes on the ground than on high. The prudent household considers not only my business alone but another’s more diligently, what is lacking in his own hospitality than what is lacking in another’s. But alas because often a man does not know nor considers his own defect, which is very dangerous, just as the sick man when he ignores his sickness, and the merchant when he ignores a bad passage, Psal. [91:7]: “The senseless man shall not know, nor will the fool understand these things.”

Second, a man ought to consider the defect of another, just as the predatory bird.

First, he feeds the weak of his own kind, Prov. 11[:17]: “A merciful man doth good to his own soul.” And these as for the needy of body so that he may minister provisions, Eccli. 44[:10]: “But these were men of mercy, whose godly deeds have not failed.”

Second, as far as the openness of the mind so that teaching may flow in, just as superior bodies influence inferior ones, Acts 18[:24]: “Apollo, an eloquent man, one mighty in the scriptures.” A man where it is noted that a preacher ought to have eminence of life. For just as one does not believe criminal witnesses nor cancelled letters, so neither preachers dissolute in life. Therefore, it is said man (*vir*) from virtue.

Second, a preacher ought to have knowledge of sacred scriptures. Therefore, it is said “one mighty in the scriptures.” Just as it is dangerous to have a razor in the hand of a crazy barber, so preaching in the mouth of the illiterate, Eccli. 37[:22]: “A skillful man has taught many,” and it follows [Acts 18:25]: “Being fervent in spirit, spoke.” Where note that the preacher should have an abundance of fervor, just as the heat of the fire liquefies metals, the fervor of the sun matures grain, so the frozen hearts of sinners.

¶ Again, a man ought to be girded by chastity, composed by honesty.

Concerning the first, Job 38[:3]: “Gird up your loins like a man.” Like a man, not like a pregnant woman, but like one passing through a muddy way holds up his clothes lest his hips be defiled, because there especially the sexual desire comes into use, Luke 12[:35]: “Let your loins be girt.” This is against the many who want to have their beautiful things chaste, but themselves dirty.

Second, he ought to be composed by honesty, which happens when holiness is in the work, mildness in conversation, rectitude in intention, Eccli. 40[:31]: “A man, well instructed and taught, will look to himself.” For a stick shakes the dust from a piece of cloth, a file takes off the rust from iron, such a one was Job 2[:3]: “A man simple, and upright, and fearing God.” In the folds of clothes are accustomed to be fleas and dust, so vices in the duplicitous and hypocrites.