326 Health, To Save (*Salus, Saluare*)

All animals naturally seek their health, they avoid death according to the Philosopher,[[1]](#endnote-1) and according to Boethius, *De consolatione* book 4, prose 6.[[2]](#endnote-2) And by how much animals are more noble, by so much more they care to increase their health. Therefore, because man is the most noble of the animals, on that account earthly matters are not enough to him. What things however suffice for brutes as much as for the perfect, not the aquatic, but only the celestial. Therefore, Paul said, 1 Tim. 4[:16] he makes salvation in his kingdom of heaven. Because of these matters before the Son of God came from heaven to earth no one could be saved, Act. 4[:10]. But now he wants all men to be saved and to come to the recognition of his name, 1 Tim. 2[:4].

It is true that by attending to nature, whose rule is called the antecedent will in God, many have perished. Wherefore Habac. [3:13]: “You have gone forth for the salvation of your people.” And John 3[:17]: “For God sent not his Son into the world, to judge the world, but that the world may be saved by him,” but afterwards it will be judged. Where also he did not condemn the woman taken in adultery, but said [John 8:11]: “Go, and now sin no more.” Therefore, for this because a person would be saved, faith with work is required, hope with devotion, and charity with love.

Concerning the first, it is to be noted that when Christ saved any person he said: “Your faith has made you whole,” as is evident in Matt. 9[:22] and Luke 7[:50]. The reason for this is because when any animal is sick and ought to be healed, it is necessary that its healing proceeds from the heart. So spiritually, if a man is sick through sin and ought to be healed, it is required that it proceeds from faith, which is as if the heart in an animal from which life proceeds from the members. Therefore James 5[:15]: “The prayer of faith shall save the sick man.”

Concerning the second, it can be explained in that of Gen. 19[:23] where it is read that the angel said to the freed Lot that in Segor he should save himself. As if acceding to his little community, Ezechias the king sought as a sign of his healing that the sun be returned and that the shadow decrease, 4 Kings 20[:8-10]. A sign is not a healthy sign in a sick man because the shadow of this world grows in the body. However, because God wishes all men to be saved, it is evident:

First, because he gave to all common teachings, Mark last chapter [16:15]: “Go into the whole world and preach the gospel to every creature.”

Second, common benefits, James 1[:5]: “Who gives to all men abundantly.” And Matt. 5[:45]: “Who makes his sun to rise upon the good, and bad.”

Third, who gives to all common remedies, namely, the sacraments, Psal. [102:3]: “Who forgives all your iniquities: who heals all your diseases.” Matt. 11[:28]: “Come to me, all you that labor,” etc.

Fourth, because he gives for all a common price, Rom. 8[:32]: “He that spared not even his own Son but delivered him up for us all.

Fifth, because he will give a common wage, Eccli. 24[:26]: “Come over to me, all ye that desire me.” And 1 Cor. 15[:28]: “That God may be all in all.”

If therefore the sick man does the will of the physician because of temporal health, the servant the will of the lord because of a temporal wage, much more ought the will of God be done because of eternal salvation, [1] Tim. 2[:4]: “Who will have all men to be saved.” And in the Psal. [43:5]: “Who commands the saving of Jacob.” But alas because of Jer. 8[:20]: “The harvest is passed, the summer is ended,” that is, the time for meriting, “and we are not saved.” Therefore, now is the time of negotiating with God when we can have a good market because the kingdom of heaven is as if for nothing, that is, for a little penance, for nothing make your salvation.

About which see above chapter [292] Boy (*Puer*).

1. Cf. Aristotle, *On the Soul* 2.2 414a4 Barnes 1:658): similarly that whereby we are in health may be either (a) health or (b) the body or some part of the body; and since of the two terms thus contrasted knowledge or health is the name of a form, essence, or ratio, or if we so express it an actuality of a recipient matter-knowledge of what is capable of knowing, health of what is capable of being made healthy (for the operation of that which is capable of originating change terminates and has its seat in what is changed or altered) [↑](#endnote-ref-1)
2. Boethius, *De consolatione Philosophiae* 4 pr. 6 (PL 63:818): Quid vero aliud animorum salus videtur esse, quam probitas? quid aegritudo, quam vitia? Quis autem alius vel servator bonorum, vel malorum depulsor, quam rector ac medicator mentium Deus? Qui, cum ex alta providentiae specula respicit, quid unicuique conveniat agnoscit, et, quod convenire novit, accommodat. [↑](#endnote-ref-2)