

Chapter 05

By the damnation to come vpon the vnmerciful rich, he exhortheth the perfecuted to patience, & by their owne reward, and by examples. 12. Not to fweare at al in common talke. 13. In affliction, to pray: in prosperitie, to sing: in ficknes, to cal for the Priests, and that they pray ouer them & anoile them with oile: and that the ficke persons confesse their finnes. 19. Finally, how meritorious it is to conuert the erring vnto the Catho-like faith, or the finner to amendement of life.

Goe to now ye rich men, weep, ^ahowling in your miferies which shal come to you. ²Your riches are corrupt; and your garments are eaten of moths. ³Your gold and filuer is rufted; and their ruft shal be for a testimonie to you, and shal eate your flefh as fire. You haue stored to your selues wrath in the laft daies.

⁴Behold ^athe hire of the worke-men that haue reaped your fields, which is defrauded of you, crieth: and their crie hath entred into the eares of the Lord of Sabboth. ⁵You haue made merie vpon the earth: and in riotoufnes you haue nourished your harts in the day condēned of flaughter. ⁶You haue ‘prefented’ and flaine the iust one: and he refifted you not.

⁷Be patient therefore, Brethren, vntil the comming of our Lord. Behold, the husband-man expecteth the pretious fruit of the earth: patiently bearing til he receiue ^bthe timely and the lateward. ⁸Be you also patient, and confirme your harts: because the comming is at hand. of our Lord ‘wil approach.’ ⁹Grudge not, Brethren, one againft another: that you be not iudged. Behold, the iudge standeth before the gate. ¹⁰Take an example, *exitus mali* Brethren, of labour and patience, the Prophets, which spake in the name of our Lord. ¹¹Behold we account

^a A feareful defcription of the miferies that shal befall in the next life to the vnmerciful couetous men.

^b He meaneth either fruit or raine.

them bleffed that haue fuffered. The fufferance of Iob you haue heard, and the end of our Lord you haue feen, becaufe our Lord is merciful and pitieful. ¹² But before al things, my Brethren, [♠]fwear not, neither by heauen, nor by earth; nor other othe whatfoeuer. But let your talke be, yea, yea: no, no: that you fal not vnder iudgement.

Mt. 5, 34.

¹³ Is any of you in heauineffe? let him pray. Is he of cheereful hart? let him fing. ¹⁴ Is any man ficke among you? [♠]let him bring in the Priests of the Church, and let them pray ouer him, [♠]anoiling him with oile in the name of our Lord. ¹⁵ And [♠]the praier of faith [♠]shal faue the ficke: and our Lord [♠]shal lift him vp: and if he be in finnes, [♠]they fhal be remitted him. ¹⁶ [♠]a) Confesse therefore your finnes one to another: and pray one for another, that you may be faued. For the continual praier of a iuft man auaieth much. ¹⁷ Elias was a man like vnto vs, paffible: and with praier [♠]he praied that it might not raine vpon the earth, and it rained not for three yeares and fixe moneths. ¹⁸ And he praied againe: and the heauen gaue raine, and the earth yealded her fruit.

Mr. 6, 13.

3. Reg. 17.

Ecc. 48.

Luc. 4, 25.

3. Reg. 18, 41.

¹⁹ My Brethren, if any of you fhal erre from the truth, and a man conuert him: ²⁰ he muft know that he [♠]which maketh a finner to be conuerted from the error of his way, [♠]shal faue his foule from death, and ^b)couereth a multitude of finnes.

ANNOTATIONS

4 The hire.) To with-hold from the poore or labourer the hire or wages that is due or promifed to him for his feruice or worke done, is a great iniquitie, and one of thofe fiue finnes which in holy writ be laid to cal for vengeance at God's hand, as we fee here. They be called in the Catechifme, *Sinnes crying to heauen*. The other foure be, murder, *Gen. 18. v. 20.* Vfurie, *Exod. 22. v. 27.* The finne againft nature, *Gen. 18. v. 20.* The oppreffion

The finnes crying to Heauen.

^a The Heretikes tranflate, *Acknowledge your finnes &c.* So litle they can abide the very word of *confefion*.

^b He that hath the zeale of conuerting finners, procureth thereby mercie & remiffion to himfelf which is a fingular grace.

and vexation of widowes, pupilles, ftrangers, and fuch like. *ib.* & *Exod. 3. v. 9.*

12 Swear not.) He forbiddeth not al othes, as the Anabaptifts fallfely fay. For in iuftice and iudgemēt we may be by our lawful Magiftrate put to fwear, and may lawfully take an othe, as alfo for the aduantage of any neceffarie truth when time and place require. But the cuftom of fwearing, and al vaine, light, & vnneceffarie othes in our daily fpeech doe difpleafe God highly, and are here forbidden by the Apoftle, as alfo by our Sauour. *Mat. 5.*

14 Let him bring in the Priefts.) The Proteftants for their fpecial hatred of the holy order of Priefthood, as els-where often, fo here they corrupt the text euidently, tranflating *Prefbyteros*, Elders. As though the Apoftle had meant men of age, and not fuch as were by holy office, Priefts. S. Chryfoftom who knew the fenfe and fignification of the Greeke word according to the Ecclefiastical vfe and the whole Churches iudgement, better then any Proteftant aliue, taketh it plainly for *Sacerdotes*, that is, Priefts. *li. 3. Sacerdotie prope initium.* And if they confeffe that it is a word of office with them alfo, though they cal them Elders, and not Priefts; then we demand whether the Apoftle meane here men of that function which they in their new Churches cal Elders.

If they fay no, as they muft needs (for Elders with them are not deputed fpecially to publike praying or adminiftration of the Sacraments, fuch as the Apoftle here requireth to be fent for) then they muft needs grant, that their Elders anwer not to the function of thofe which in the new Teftament are called *Prefbyteri* in Greek and Latin, and therefore both their tranflation to be falfe and fraudulent, and alfo their naming of their new degrees or orders to be fond and incongruous.

If they fay their Minifters be correffondent to fuch as were called *Prefbyteri* in holy writ & in the Primitiue Church, & that they are the man whom the Apoftle willeth to be called for to anoile the ficke & to pray for him, why doe they not thē tranflate *Prefbyteros* Minifters? which they might doe with as good reafon, as cal fuch as they haue taken infteed of our Catholike Priefts, Minifters. Which word being in large acception cōmon to al that haue to doe about the celebration of diuine things, was neuer appropriated by vfe either of Scripture or of the holy Church, to that higher function of publike adminiftration of the Sacraments and Seruice, which is Priefthood: but to the order next vnder it, which is Deaconship. And therefore if any should be called Minifters, their Deacons properly should be fo termed. And the Proteftants haue no more reafon to keep the ancient Greek word of Deacons, appropriated to that office by the vfe of antiquity, then to keep the word Prieft, being made no leffe peculiar to the ftate of fuch only as Minifter the holy Sacraments, & offer the Sacrifice of the Altar. But thefe fellows follow neither God's word, nor Ecclefiastical vfe,

What othes are lawful, what are not.

Heretical trāflation againft Priefthood.

Neither their *Elders* (fo called) nor their Minifters, can be thofe whom the Apoftle here calleth, *Prefbyteros*.

They haue no reafon to cal their Minifters by that name.

Their Deacons fhould rather be called Minifters.

nor any reason, but mere phantasia, novelty, and hatred of God's Church. And how little they follow any good rule or reason in these things may appear by this, that here they avoid to translate *Priests*, and yet in their Communion booke, in their order of visiting the sick, they commonly name the Minister, *Priest*.

14 Anointing with oyle.) Here is the Sacrament of extreme Unction so plainly promulgated (for it was instituted, as all other Sacraments of the new Testament, by our Saviour Christ himself, and, as Venerable Bede thinketh and other ancient Writers, the anointing of the sick with oyle *Marc. 6.* pertaineth thereunto) that some Hereticks, for the evidence of this place also (as of the other for good works) deny the Epistle. Other (as the Calvinists) through their confidence of cunning shifts and glosses, confessing that S. James is the Author, yet condemn the Church of God for using and taking it for a Sacrament. But what dishonour to God is it (we pray them) that a Sacrament should be instituted in the matter of oyle, more than in the element of water? Why may not grace and remission of sinnes be annexed to the one as well as to the other, without derogation to God?

But they say, Sacraments endure for ever in the Church, this but for a season in the Primitive Church. What Scripture telleth them that this general and absolute prescription of the Apostle in this case should endure but for a season? When was it taken away, abrogated, or altered? They see the Church of God hath always used it upon this warrant of the Apostle, who knew Christ's meaning and institution of it better than these deceived men, who make more of their own fond guesses & conjectures, grounded neither on Scripture nor upon any circumstance of the text, nor any one authentic Author that ever wrote, than of the expressed word of God. It was (say they) a miraculous practice of healing the sick, during only in the Apostles time, and not long after. We aske them whether Christ appointed any certaine creature or external element unto the Apostles generally to worke miracles by. Himself used sometimes clay & spittle, sometimes he sent them that were diseased, to wash themselves in waters: But that he appointed any of those or the like things for a general medicine or miraculous healing only, that we read not. For in the beginning, for the better inducing of the people to faith and devotion, Christ would have miracles to be wrought by faculty of the Sacraments also. Which miraculous works ceasing, yet the Sacraments remaine still unto the worldes end.

Again we demand, whether ever they read or heard that men were generally commanded to seeke for their health by miraculous means? Thirdly, whether all Priests, or (as they call them) Elders, had the gift of miracles in the primitive Church? No, it can not be. For though some had, yet all these indifferently of whom the Apostle speaketh, had not the gift: and many that were not Priests had it, both men and women, which yet could not be called

They should keep the name Priest, as well as Deacon.

The Sacrament of EXTREME UNCTION.

The Hereticks objections against the said Sacrament, answered: and withal it is proved to be a Sacrament.

for as Priests were in this case. And though the Apostle and others could both cure men and reuiue them againe, yet there was no such general precept for sicke or dead men, as this, to call for the Apostles to heale or restore them to life againe. Lastly had any external element or miraculous practise, vnles it were a Sacrament, the promise of remission of all kind of actual finnes ioyned vnto it? Or could S. Iames institute such a ceremonie himself, that could faue both, body and soule by giuing health to the one, and grace and remission to the other? At other times these contentious wranglers, raile at God's Church, for annexing only the remission of venial finnes to the element of water, made holy by the Priests blessing thereof in the name of Christ, and his word: and loe here they are driuen to hold that S. Iames prescribed a miraculous oile or creature which had much more power & efficacie. Into these straits are such miscreants brought that wil not beleue the expresse word of God, interpreted by the practise of God's vniuersal Church.

Remission of finnes annexed to creatures.

Holy water.

Venerable Bede in 9. *Luc.* faith thus. *It is cleere that this custome was deliuered to the holy Church by the Apostles themselues, that the sicke should be anointed with oile consecrated by the Bishops blessing.* See for this & for the assertion & vse of this Sacrament, *S. Innocentius ep. 1. ad Decentium Eugubinæm c. 8. to. 3. Conc. & l. 2. de visitatione infirmorum in S. Augustin c. 4. Concil. Cabilonense 2. cap. 48. Concil. Wormationse cap. 72. to. 3. Conc. Aquisgra. c. 8. Florentium,* and other later Councils. *S. Bernard in the life of Malachie in fine.* This holy oile because the faithful saw to haue such vertue in the primitiue Church, diuers caried it home and occupied it in their infirmities, not vsing it in the Sacramental sort which the Apostle prescribed, as the Aduersaries vnlearnedly object vnto vs: but as Christians now doe (and then also did) concerning the water of Baptisme, which they vsed to take home with thẽ after it was hallowed, & to giue it their diseased to drinke.

Holy oile blessed by the Bishop.

The peoples deuotion toward such hallowed creatures.

15 The praier of faith.) He meaneth the forme of the Sacrament, that is, the words spoken at the same time when the partie is anointed, which no doubt are most ancient & Apostolike. Not that the word or praier alone should haue that great effect here mentioned, but ioyned with the foresaid vnction, as is plaine.

The Sacramental words.

15 Shal faue.) The first effect of this Sacrament is, to faue the soule, by giuing grace & comfort to withstand the terrours and tentations of the enemy, going about (specially in that extremitie of death) to driue men to desperation or distresse of mind and other damnable inconueniences. The which effect is signified in the matter of this Sacrament specially.

The three effects of this Sacrament.

15 Shal lift him vp.) When it shal be good for the saluation of the partie, or agreeable to God's honour, this Sacrament restoreth also a man to bodily health againe, as experience often teacheth vs. Which yet is not done by way of miracle, to

make the partie fodenly whole, but by God's ordinarie prouidence & vfe of fecond caufes, which otherwife should not haue had that effect, but for the faid Sacrament. This is the fecond effect.

15 They ſhal be remitted him.) What finnes fo euer remaine vnremitted, they ſhal in this Sacrament and by the grace thereof be remitted, if the perfons worthily receiue it. This is the third effect. S. Chryfoftom of this effect faith thus: *They* (ſpeaking of Priefts) *doe not only remit finnes in Baptiſme, but afterward alſo, according to the ſaying of S. Iames: If any be ficke, let him bring in the Priefts &c. Li. 3. de Sacord. prope initium.* Let the Proteſtants marke that he calleth *Prefbyteros, Sacerdotes*: that is *Priefts*, and maketh them the only Miniſters of this Sacrament, and not elders or other lay-men. By al which you fee this Sacrament of al other to be maruelous plainely fet forth by the Apoſtle. Only ficke men and (as the Greek word giueth) men very weake muſt receiue it: only Priefts muſt be the Miniſters of it: the matter of it is holy oile: the forme is praier, in ſuch fort as we fee now vſed: the effects be as is aforeſaid. Yet this fo plaine a matter and fo profitable a Sacrament, the enimie by Heretikes would wholly abolith.

Priefts (and not Elders) are the Miniſters of this Sacramēt.

16 Confeſſe therefore.) It is not certaine that he ſpeaketh here of ſacramental Confeſſion, yet the circumſtance of the letter wel beareth it, and very probable it is that he meaneth of it: and Origen doth fo expound it *ho. 2. in Leuit.* & Venerable Bede writeth thus, *In this ſentence* (faith he) *there muſt be this difcretion, that our daily & litle finnes we cōfeſſe one to another, vnto our equals, and beleue to be faued by their daily praier. But the vncleanneſſe of the greater leprofie let vs according to the law open to the Prieft, and at his pleaſure in what manner and how long time he ſhal command, let vs be careful to be purified.* But the Proteſtants flying from the very word *Confefſion* in deſpite of the Sacrament tranſlate thus, *Acknowledge your faults one to another.* They doe not wel like to haue in one ſentence, Priefts, praying ouer the ficke, anointing them, forgiuing them their finnes, confeſſion, and the like.

Confeſſion.

17 He praied.) The Scriptures to which the Apoſtle aludeth, make no mention of Elias praier. Therefore he knew it by tradition or reuelatiō. Whereby we fee that many things vnwritten be of equal truth with the things written.

Truths vnwritten & known by tradition.

20 Maketh to be conuerted.) Here we fee the great reward of ſuch as feeke to conuert Heretikes or other finners from errour and wickedneſſe: and how neceſſarie an office it is, ſpecially for a Prieft.

Conuerting of foules.

20 Shal faue.) We fee, it derogateth not from God, to attribute our ſaluation to any man or Angel in heauen or earth, as to the workers thereof vnder God, by their praiers, preaching, correction, counſel, or otherwife. Yet the Heretikes are fo fooliſh and captious in this kind, that they can not heare patiently, that

Our ſaluation attributed to men, without derogation to Chriſt.

ἀσθενεῖ τις

In hunc locum.

our B. Lady or others should be counted meanes or workers of our
faluation.