

Chapter 05

By the damnation to come vpon the vnmerciful rich, he exhortheth the persecuted 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 Catholike faith, or the finner to amendement of life.

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

⁴ Behold ^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 Sabbath.

⁵ You haue made merie vpon the earth: and in riotoufnes you haue nourished your harts in the day of slaughter.

condēned ⁶ You haue ‘prefented’ and flaine the iust one: and he refifted you not.

⁷ Be 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. ⁸ Be you also patient, and confirme your harts: because the comming

is at hand. of our Lord ‘wil approach.’ ⁹ Grudge not, Brethren, one againft another: that you be not iudged. Behold, the iudge standeth before the gate. ¹⁰ Take an example,

exitus mali Brethren, of labour and patience, the Prophets, which spake in the name of our Lord. ¹¹ Behold 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, ^afweare 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? ^alet him bring in the Priests of the Church, and let them pray ouer him, ^aanoiling him with oile in the name of our Lord. ¹⁵ And ^athe praier of faith ^ashal faue the ficke: and our Lord ^ashal lift him vp: and if he be in finnes, ^athey shal be remitted him. ¹⁶ ^a)Confesse therfore 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 ^ahe 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 shal erre from the truth, and a man conuert him: ²⁰ he muft know that he ^awhich maketh a finner to be conuerted from the errour of his way, ^ashal faue his foule from death, and ^bcouereth a multitude of finnes.

ANNOTATIONS

4 The hire.) To withhold 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 faid 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 *confefsion*.

^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 Sweare 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 fweare, and may lawfully take an othe, as alfo for the aduantaging 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 evidently, 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 plainely 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 anfwere not to the function of thofe which in the new Teftament are called *Prefbyteri* in Greek and Latin, and therfore 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 correfpondent 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 therfore 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 tràflation 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 reafon, but mere phantafie, noueltie, and hatred of God's Church. And how litle they follow any good rule or reafon in thefe things may appeare by this, that here they auoid to tranflate *Priefts*, and yet in their Communion booke, in their order of vifiting the ficke, they commonly name the Minifter, *Prieft*.

They fhould keep
the name *Prieft*,
as wel as *Deacon*.

14 Anointing with oyle.) Here is the Sacrament of extreme Vnction fo plainly promulgated (for it was intituted, as al other Sacraments of the new Teftament, by our Sauour Chrift himfelf, and, as Venerable Bede thinketh and other ancient Writers, the anointing of the ficke with oyle *Marc. 6.* pertaineth thereunto) that fome Heretikes, for the euidence of this place alfo (as of the other for good workes) deny the Epiftle. Other (as the Caluinifts) through their confidence of cunning shifts and gloffes, confeffing that S. Iames is the Authour, yet condemne the Church of God for vfing and taking it for a Sacrament. But what difhonour to God is it (we pray them) that a Sacrament should be intituted in the matter of oyle, more then in the element of water? Why may not grace and remiffion of finnes be annexed to the one as wel as to the other, without derogation to God?

The Sacrament of
EXTREME VNC-
TION.

But they fay, Sacraments endure for euer in the Church, this but for a feafon in the Primitiue Church. What Scripture telleth them that this general and abfolute prefcription of the Apoftle in this cafe should endure but for a feafon? When was it taken away, abrogated, or altered? They fee the Church of God hath alwaies vfed it vpon this warrant of the Apoftle, who knew Chrift's meaning and intitution of it better then thefe deceiued men, who make more of their owne fond gueffes & coniectures, grounded neither on Scripture nor vpon any circumftance of the text, nor any one authentical Authour that euer wrote, then of the exprefse word of God. It was (fay they) a miraculous practice of healing the ficke, during only in the Apoftles time, and not long after. We afke them whether Chrift appointed any certaine creature or external element vnto the Apoftles generally to worke miracles by. Himfelf vfed fometimes clay & fpittle, fometimes he fent thẽ that were difeafed, to wafh themfelues in waters: But that he appointed any of thofe 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 deuotion, Chrift would haue miracles to be wrought by fundry of the Sacraments alfo. Which miraculous workes ceafing, yet the Sacraments remaine ftill vnto the worldes end.

The Heretikes
objections againft
the faid Sacra-
ment, answered:
and withal it is
proued to be a
Sacrament.

Again we demand, whether euer they read or heard that men were generally commanded to feeke for their health by miraculous meanes? Thirdly, whether al Priefts, or (as they cal them) Elders, had the giift of miracles in the primitiue Church? No, it can not be. For though fome had, yet al thefe indifferently of whom the Apoftle fpeaketh, had not the giift: and many that were not Priefts had it, both men and women, which yet could not

be called for as Priests were in this case. And though the Apostles and others could both cure men and revive 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 practice, 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 & efficacy. Into these traits are such miscreants brought that wil not beleue the expresse word of God, interpreted by the practice 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 themselves, 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. Aquisgræ. 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 primitive Church, diuers caried it home and occupied it in their infirmities, not vsing it in the Sacramental sort which the Apostles 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 thē 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 terrors 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* (fpeaking of Priests) *doe not only remit finnes in Baptifme, but afterward alfo, according to the faying of S. Iames: If any be ficke, let him bring in the Priests &c. Li. 3. de Sacord. prope initium.* Let the Proteftants marke that he calleth *Prefbyteros, Sacerdotes*: that is *Priests*, and maketh them the only Minifters of this Sacrament, and not elders or other lay-men. By al which you fee this Sacrament of al other to be maruelous plainly fet forth by the Apoftle. Only ficke men and (as the Greek word giueth) men very weake muft receiue it: only Priests muft be the Minifters of it: the matter of it is holy oile: the forme is praier, in fuch fort as we fee now vfed: the effects be as is aforefaid. Yet this fo plaine a matter and fo profitable a Sacrament, the enemie by Heretikes would wholly abolifh.

Priests (and not Elders) are the Minifters of this Sacramēt.

16 Confeffe therfore.) It is not certaine that he fpeaketh here of facramental Confeffion, yet the circumftance 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 fentence* (faith he) *there muft 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 vncleannes of the greater leprofie let vs according to the law open to the Priest, and at his pleafure in what manner and how long time he shal command, let vs be careful to be purified.* But the Proteftants flying from the very word *Confefion* in despite of the Sacrament tranflate thus, *Acknowledge your faults one to another.* They doe not wel like to haue in one fentence, Priests, praying ouer the ficke, anoiling them, forgiuing them their finnes, confeffion, and the like.

Confeffion.

17 He praied.) The Scriptures to which the Apoftle alludeth, 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 fuch as feeke to conuert Heretikes or other finners from errour and wickednes: and how neceffarie an office it is, fpecially for a Priest.

Conuerting of foules.

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

Our faluation attributed to men, without derogation to Chrift.

ἀσθενεῖ τις

In hunc locum.

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