deducing from his words any prohibition of  
swearing in general, as has been attempted  
by many expositors of our Epistle. The use  
of oaths *by heaven*, &c., arises on the one  
hand from forgetting that every oath, in  
its deeper significance, is a swearing *by  
God*, and on the other from a depreciation of simple truth in words: either way

therefore from a lightness and frivolity  
which is in direct contrast to the earnest  
seriousness of a Christian spirit.” See my  
note on Matt. v. 34): **but** (contrast to the  
habit of swearing) **let your yea be yea,  
and [your] nay, nay** (it is hardly possible  
here to render “But let yours be [your  
habit of conversation be] yea yea and nay  
nay,” on account of the *position* of the  
words in the original. So that, in form at  
least, our precept here differs slightly from  
that in St. Matt. The fact represented  
by both would be the same: confidence in  
men’s simple assertions, and consequently  
absence of all need for asseveration):  
**that ye fall not under judgment** (i.e.  
condemnation: not as the meaning of the  
word used, but as the necessary contextual  
result. The words in fact nearly amount  
to “*that ye be not judged*” above. Notice  
that there is here no exhortation to truthful speaking, as so many Commentators  
have assumed: that is not in question at  
all).

**13.]** The connexion seems to  
be, Let not this light and frivolous spirit  
at any time appear among you: if suffering,  
or if rejoicing, express your feelings not by  
random and unjustifiable exclamations, but  
in a Christian and sober manner, as here  
prescribed. **Is any among you in trouble?  
let him pray. Is any in joy** (light of  
heart)**? let him sing praise** (literally, play  
on an instrument: but used in Rom. xv. 9,  
and 1 Cor. xiv. 15, and elsewhere, of singing praise generally).

**14.]** **Is any  
sick among you** (here one case of *affliction*  
is specified, and for it specific directions  
  
are given)**?** **let him summon to him** (send  
for) **the elders of the congregation** (to  
which he belongs: but not, *some one  
among those elders*, as many Roman-Catholic interpreters. The Council of Trent  
anathematizes those who say that these  
elders are not priests ordained by a bishop,  
but elders in age in the congregation, and  
thus deny that the priest is the sole administrator of extreme unction. It is  
true the **elders** are not simply “the elders  
in age in every congregation,” but those  
who were officially *elders*, or *bishops*, which  
in the apostolic times were identical: see  
notes on Acts xx. 17, 28: so that “*priests  
ordained by a bishop*” above, would, as  
applied to the text, be an anachronism),  
**and let them pray over him** (either 1.  
literally as coming and standing over his  
bed: or 2. figuratively, with reference to  
him, as if their intent in praying, went  
out towards him), **anointing** (or, *when  
they have anointed*), **him with oil in the  
name of the Lord** (the act thus qualified  
was plainly not a mere human medium of  
cure, but bad a sacramental character:  
compare the same words, used of *baptism*, Matt. xxviii. 19; Acts ii. 38; x.  
48; xix. 5; 1 Cor. i. 13, 15. **The  
Lord** here is probably Christ, from analogy: His name being universally used  
as the vehicle of all miraculous power  
exercised by His followers),

**15.]** **and the prayer of faith** (the prayer  
which faith offers) **shall save** (clearly here,  
considering that the forgiveness of sins is  
separately stated afterwards, this term can  
*only* be used of *corporeal healing*, not of  
the salvation of the soul, This has not  
always been recognized. The R.-Cath.  
interpreters, who pervert the whole passage  
to the defence of the practice of extreme  
unction, take it of the salvation of the soul:  
Cornelius-a-Lapide saying, “*The prayer of  
faith*, i.e. the sacrament and the