sacramental form of extreme unction (!), shall  
save the sick, i. e., shall confer on him  
grace by which his soul may be saved.”  
Some Commentators take both meanings.  
The Council of Trent prevaricates between  
the two) **the sick man, and the Lord** (most  
probably Christ, again: He who is Lord in  
the Christian church) **shall raise him up**  
(from his bed of sickness: thus the  
Greek word is used in Mark i. 31;  
Matt. viii. 15; ix. 5–7, &c. Here again  
our R.-Cath. friends are in sad perplexity, seeing that these words entirely  
deprive the passage of all relevancy to  
extreme unction): **even if he have committed** (he be *in a state of having committed*, i. e. abiding under the consequence  
of, some commission of sin; for so the  
*perfect* tense implies; and hereby the sin  
in question is presumed to have been the  
working cause of his present sickness)  
**sins, it shall be forgiven him** (supply as a  
subject, *the having committed them*, from  
the foregoing).

Among all the daring perversions of  
Scripture by which the Church of Rome  
has defended her superstitions, there is  
none more patent than that of the  
present passage. Not without reason has  
the Council of Trent defended its misinterpretation with the anathema above  
cited: for indeed it needed that, and every  
other recommendation, to support it, and  
give it any kind of acceptance. The  
Apostle is treating of a matter totally  
distinct from the occasion, and the object, of extreme unction. He is enforcing the efficacy of the prayer of faith in  
afflictions, ver. 13. Of such efficacy, he  
adduces one special instance. In sickness, let the sick man inform the elders of  
the Church. Let them, representing the  
congregation of the faithful, pray over the  
sick man, accompanying that prayer with  
the symbolic and sacramental act of anointing with oil in the name of the Lord. Then,  
the prayer of faith (see Cornelius-a-Lapide  
above for the audacious interpretation) shall  
save (heal) the sick man, and the Lord shall  
bring him up out of his sickness; and even  
if it were occasioned by some sin, that sin  
shall be forgiven him. Such is the simple  
and undeniable sense of the Apostle, arguing for the efficacy of prayer: and such, as  
above seen, the perversion of that sense by  
the Church of Rome. Here, as in the rest  
of these cases, it is our comfort to know that  
there is a God of truth, whose judgment  
shall begin at His Church. Observe, the promises here made of recovery and forgiveness  
are unconditional, as in Mark xvi. 18, &c.

**16.]** *A general injunction* arising out  
of a circumstance necessarily to be inferred in the preceding example. There,  
the sin would of necessity have been confessed to the elders, before the prayer of  
faith could deal with it. And seeing the  
blessed consequences in that case,—“generally,” says the Apostle, “in all similar cases,  
and one to another universally, pursue  
the same salutary practice of confessing  
your sins.” **Confess therefore to one  
another** (not only to the presbyters in  
the case supposed, but to one another  
generally) **your transgressions** (i.e. not  
merely offences against your brethren; but  
also sins against God: compare Matt. vi.  
14, 15), **and pray for one another that ye  
may be healed** (in case of sickness, as  
above. The context here forbids any wider  
meaning: and so rightly De Wette, Wiesinger,and Huther. So even Cornelius-a-  
Lapide). It might appear astonishing,  
were it not notorious, that on this passage  
among others is built the Romish doctrine  
of the necessity of confessing sins to a  
priest. As a specimen of *the way in which*  
it is deduced, I subjoin Cornelius-a-Lapide’s  
explanation “‘*One another:*’ i.e. confess,  
man to man, like to like, brother to brother,  
namely to the priest, who though in office  
he be superior, yet by nature is equal, like  
in infirmity, the same in obligation of confessing.” Cajetan, on the contrary, denies  
that “sacramental confession” is here  
spoken of: here, as in so many other