

## Chapter 20

Vpon Eafter day his body is miffed in the Sepulcher, firft by M. Magdalene, 3. fecondly by Peter alfo & Iohn, the winding clothes yet remayning. 11. Then to M. Magdalene after she had feen two Angels, IESVS alfo himfelf appeareth. 18. She hauing told to the Difciples, he appeareth to them alfo the fame day, and fendeth them as himfelf was fent, giuing them the Holy Ghofl to remit and to reteine finnes. 26. Againe vpon low Sunday he appeareth to them, letting Thomas fee, that he might beleue, and commending fuch as not feeing yet doe beleue. 30. The effect of this booke.

*Mt. 28, 1.*  
*Mr. 16, 1.*  
*Lu. 24, 1.*

**A**nd the <sup>a</sup>firft of the Sabboth, Marie Magdalene commeth early, when it was yet darke, vnto the monument: and she faw the ftone taken away from the monument. <sup>2</sup> She ranne therefore and commeth to Simon Peter, and to the other Difciple whom IESVS loued, and faith to them: They haue taken our Lord out of the monument, and we know not where they haue laid him.

Eafter day.

*Luc. 24, 12.*

<sup>3</sup> Peter therefore went forth and that other Difciple, and they came to the monument. <sup>4</sup> And both ranne together, and that other Difciple did out-runne Peter, and came firft to the monument. <sup>5</sup> And when he had ftouped downe, he faw the linned clothes lying: but yet he went not in. <sup>6</sup> Simon Peter therefore commeth, following him, and went into the monument and faw the linnen clothes lying, <sup>7</sup> and the napkin that had been vpon his head, not lying with the linnen clothes, but apart, wrapped vp into one place. <sup>8</sup> Then therefore went in that other Difciple alfo which came firft to the monument: and he

<sup>a</sup> That is, the firft day of the weeke, as fome interpret it, takīg Sabboth (as fometime it is) for a weeke. This is our Sunday, called *Dies Dominica*, becaufe of our Lord's Refurrectiō. See the *marg. annot. Luc. 24, 1.*

faw, and beleued. <sup>9</sup> For as yet they knew not the scrip-  
ture, that he should rife againe from the dead. <sup>10</sup> The  
Disciples therfore departed againe to themfelues.

*Mt. 28, 1.*  
*Mr. 16, 5.*  
*Luc. 24, 4.*

<sup>11</sup> But Marie stood at the <sup>a</sup>monument without,  
weeping. Therefore as she was weeping, she stouped downe,  
& looked into the monument: <sup>12</sup> and she saw two Angels  
in white, fitting, one at the head, and one at the feet,  
where the body of IESVS had been laid. <sup>13</sup> They say to  
her: Woman, why weepest thou? She faith to them: Be-  
cause they haue taken away my Lord, and I know not  
where they haue put him. <sup>14</sup> When she had said thus, she  
turned backward, and saw IESVS standing; and she knew  
not that it is IESVS. <sup>15</sup> IESVS faith to her: Woman, why  
weepest thou? whom seekest thou? She thinking that it  
was the gardiner, faith to him: Sir, if thou hast caried  
him away, tel me where thou hast laid him; and I wil  
take him away. <sup>16</sup> IESVS faith to her: Marie. She turn-  
ing faith to him: Rabboni (which is to say, Maister.)  
<sup>17</sup> IESVS said to her: Doe not touch me, for I am not yet  
ascended to my Father: but goe to my Brethren, and  
say to them, I ascend to my Father and your Father,  
my God and your God. <sup>18</sup> Marie Magdalene commeth  
and telleth the Disciples, That I haue seen our Lord, and  
thus he said vnto me.

*Mr. 16, 14.*  
*Lu. 24, 36.*  
*1. Cor. 15, 5.*

<sup>19</sup> Therefore when it was late that day, the first  
of the Sabbath, and <sup>d</sup>the doores were shut, where the  
Disciples were gathered together for feare of the Iewes,  
IESVS came and stood in the middes, and faith to them:  
Peace be to you. <sup>20</sup> And when he had said this, he shewed  
them his handes and side. The Disciples therfore were  
glad when they saw our Lord. <sup>21</sup> He said therfore to them

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<sup>a</sup> The Sepulchres of Martyrs (faith *S. Hier. ep. 17.*) we doe honour  
euery-where, & putting their holy ashes to our eyes, if we may, we  
touch it also with our mouth: and be there some that thinke the  
monument wherein our Lord was laid, is to be neglected; where  
the Diuel and his Angels, as often as they are cast out of the  
posseffed before the said monument, tremble and roare as if they  
stood before the iudgement seate of Chrif?

again: <sup>a)</sup>Peace be to you. <sup>♣</sup>As my Father hath sent me, I also do send you. <sup>22</sup> When he had said this: <sup>♣</sup>he breathed upon them; and he said to them: Receive ye the Holy Ghost: <sup>23</sup> <sup>♣</sup>WHOSE SINNES YOU SHALL FORGIVE, THEY ARE FORGIVEN THEM: AND WHOSE YOU SHALL RETEINE, THEY ARE RETAINED. <sup>24</sup> But Thomas one of the Twelve, who is called Didymus, was not with them when IESVS came. <sup>25</sup> The other Disciples therefore said to him: We have seen our Lord. But he said to them: Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side: I will not believe.

<sup>26</sup> And after eight daies, againe his Disciples were within; and Thomas with them. IESVS commeth <sup>b)</sup>the doores being shut, and stood in the middes, and said: Peace be to you. <sup>27</sup> Then he saith to Thomas: Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side; & be not incredulous but faithful. <sup>28</sup> Thomas answered, & said to him: My Lord, & my God. <sup>29</sup> IESVS saith to him: Because thou hast seen me, Thomas, thou hast believed: <sup>c)</sup>Blessed are they that haue not seen & haue believed. <sup>30</sup> Many other signes also did IESVS in the sight of his Disciples, which are not written in this Book. <sup>31</sup> And these are written, that you may believe that IESVS is CHRIST the Sonne of God: and that believing, you may haue life in his name.

*Io. 21, 25.*

## ANNOTATIONS

19 The doores were shut) Such Heretikes as deny Christs body to be, or that it can be in the B. Sacrament, for that it is in Heauen, & can not be in two places at once, not without the natural manner of the quantitie, space, or place agreeable to

The being of Christs body in the B. Sacrament without space or quantitie correspondent thereunto, is proued by other examples in Scriptures.

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- <sup>a</sup> Though he gaue them his peace hard before, yet now entring to a new diuine action, to prepare their harts to grace and attention, he bleffeth them againe.
- <sup>b</sup> See the annotation on the 19. verfe of this Chap.
- <sup>c</sup> They are more happy that beleue without sensible argument or sight, then such as be induced by sense or reason to beleue.

the condition of his humanitie, be inuincibly refuted by Christs entring into the Difciples, the doores shut: & by that his true natural body whole & perfect in al his limmes, length, bredth, & thicknes, diftinct & diuers from the fubftance & corpulence of the wood, was in the fame proper place that the wood was in, & paffed through the fame: as he alfo came out of his mothers wombe the claufure not fturred: and paffed through the ftone, out of his Sepulcher. By al which the Heretikes being plainly reproued, & conuincd of infidelitie, they boldly deny the plaine Scriptures, or fo fondly shift themfelues from the euidence therof, that their impudencie is fpecially to be marked in this point.

Some fay, that he came in at the window: fome, that the doore opened of it-felf to let him in: fome, that to come in, the doores being shut, fignifieth no more, but that he came in late in the evening, at what time men vse to shut their doores: and fuch other flights to defend falshood againft exprefse Scriptures, & againft the Apoftles teftimonie, who therefore tooke him to be a Spirit, becaufe they faw him ftand fodenly in the middes of them, al the houfe being clofe shut. And the Fathers al confeffe that he went in the doores being shut. See *S. Ambr. li. 10. in Lucam c. 24. S. Auguftin ep. 3. ad Volufian. & li. 22. de ciuit. c. 8., & S. Cyril, in Io. li. 22, c. 13 & S. Hiero. li. 2. cont. Iouinianum c. 21* We know it is the natural courfe of God's ordinance, that

Heretical shifts to auoid plaine Scripture.

euery body should haue but one & his owne proper place fitted to the lineaments, quantitie, termes & limites of the fame: without which naturally the bodies were no where, & confequently not at al, as *S. Auguftin* faith *ad Dardanum*; but that God fupernaturally & miraculoufly can not by his omnipotencie difpofe otherwife of his owne body, then the natural forme or quantitie or qualitie therof require, that is great incredulitie: feing we muft beleuee that he can doe fo with any other body of mere men or other creatures, the Scriptures being plaine that he can make a camel paffe through a needles eye, continuing in his natural figure and quantitie ftill: and *S. Auguftin* telleth of a woman whofe ring fel from her girdle, both being faft and whole: and *Rupertus* of a Religious man, whofe girdle faft buckled fel downe before him from his body. *De off. Eccl.*

*Auguft. ep. 57.*

Chrift can difpofe of his owne body & others aboue nature.

*Mat. 19, 24.*

*Aug. li. 22. c. 8. de ciu. Dei.*

Therefore it is too much vnfaithfulnes, by rules of place to embarre Chrift of his wil or wifedom to be in the Sacrament how himfelf lift, and on as many Altars or places as he liketh. We deteft for al that, the wicked herefie of certaine Proteftants, holding quite contrarie to the Zuinglians, that Chrift according to his Humanitie is in euery place where the Diuinitie is: which is both againft faith, and the common rules of nature and diuinitie.

Vbiquetaries or Brentiani.

21 As my Father) As when he gaue them commiffion to preach and baptize through the world, he made mention of his owne power therein: fo here before he intitute the Sacrament of Penance, and giue them authoritie to remit finnes, left the

Chrift sheweth his commiffiō, & fo giueth the Apoftles power to remit finnes.

wicked should aske afterward, by what right they doe such great functions, he sheweth his Fathers commiffion giuen to himself, and then in plaine termes most amply imparteth the fame to his Apoftles: that whosoever deny the Apoftles & their successours, the Priests of Gods Church, to haue right to remit finnes, should deny consequently Christ as man to haue authoritie to doe the fame.

22 He breathed) He giueth the Holy Ghost in & by an external signe, to his Apoftles, not visibly and to all such purposes as afterward at whitfuntide, but for the grace of the Sacrament of Orders, as S. Auguftin faith, and that none make doubt of the Priests right in remiffion of finnes, seeing the Holy Ghost is purposely giuen them to doe this fame. In which case if any be yet contentious, he must deny the Holy Ghost to be God, & not to haue the power to remit finnes. *It is not absurd* (faith S. Cyril) *that they forgiue finnes, which haue the Holy Ghost. For when they remit of reitene, the Holy Ghost remitteth or reitene in them; & that they doe two waies, first in Baptifme & then in Penance.* As S. Amb. also (*li. 3. c. 7. de penitentia*) refelling the Nouatians (a Sect of old Heretikes which pretending Gods glorie as our new Sectaries doe, denied that Priests could remit finnes in the Sacrament of Penance) asketh, why it should be more dishonour to God, or more impossible or inconuenient for men, to forgiue finnes by penance then by Baptifme, seeing it is the Holy Ghost that doeth it, by the Priests office and ministerie in both.

23 Whole finnes) Power to offer Sacrifice, which is the principal function and act of Priesthood, was giuen them at the institution of the B. Sacrament, the second & next special facultie of Priesthood, confisting in remitting finnes, is here bestowed on them. And withal the holy Sacrament of Penance, implying Contrition, Confession, & Satisfaction in the Penitent, and absolution on the Priests part, is instituted. For in that, that expresse power & commiffion is giuen to Priests to remitte or reitene all finnes: & in that, that Christ promifeth, whose finnes heuer they forgiue, they be of God forgiuen also: & whose finnes they reitene, they be reitened before God; it followeth necessarily, that we be bound to submit our selues to their iudgement for release of our finnes. For, this wonderful power were giuen them in vaine, if none were bound to seeke for absolution at their hands. Neither can any rightly seeke for absolution of them vnles they confesse particularly at least all their mortal offences, whether they be committed in mind, hart, wil and cogitation only, or in word and worke. For Gods Priests being in this Sacrament of Penance constituted in Christs steed as iudges in causes of our conscience, can not rightly rule our cases without full & exact cognition & knowledge of all our finnes, and the necessary circumstances & differences of the same. Which can not otherwise be had of them being mortal men, then by our simple, sincere, & distinct vtterance to them of our finnes, with

The holy Ghost is here purposely giuen to the Apoftles, to remit finnes.

The Sacramēt of PENANCE instituted.

Men are bound to confesse all their mortal finnes, and that in particular.

*Aug. q. no. Test. q. 93. cont. Parmen. li. 2. c. 11.*

*Cyril. li. 12. c. 56. in Io.*

*Cyp. de lapf. nu. 11.*

*Hiero. in 16. Mat.*

humble contrite hart, ready to take & to doe penance according to their iniunction. For that authoritie to reteine finnes, confitteth specially in enioyning fatisfaction & penitential workes of praying, fasting, almes, & fuch like. Al which God's ordinance whofoeuer condemneth or contemneth, as Heretikes doe, or neglecteth, as some carelefse Catholikes may perhaps doe, let them be affured they can not be faued. Neither muft any fuch Chriftian man pretend or looke to haue his finnes after Baptifme, remitted by God only, without this Sacrament: (which was the old Herefie of the Nouations. *Ambro. li. 1. de pœnit. c. 2. Socrat. li. 7. Ec. hift. c. 25.*) more then any may hope to be faued or haue his original or other finnes before Baptifme, forgiuen by God without the fame Sacrament. Let no man deceiue himfelf, this is the *fecond table or borde after shipwracke*, as S. Hierom calleth it, whofoeuer take not hold of it, fhall perish without doubt, becaufe they contemne God's counfel & order for their faluation; & therefore S. Auguftin (*ep. 180.*) ioyning both together, faith it is a pitiful cafe, when by the abfence of God's Priests, men depart this life, *aut non regenerati, aut ligati*, that is, *either not regenerated* by Baptifme, or *faft bound*, and not abfolued by the Sacrament of penance and reconciliation: becaufe they fhall be excluded from eternal life, and *destruction followeth them*. And S. Victor (*li. 2. de perfecut. Vandalica*) telleth the miferable lamentation of the people, when their Priests were banished by the Arian Heretikes. *Who (fay they) fhall baptize thefe infants? who fhall minifter penance vnto vs, & loofe vs from the bandes of finnes &c?* And therefore S. Cyprian very often (namely *ep. 54*) calleth it great crueltie, & fuch as Priests fhall anwer for at the later day, to fuffer any man that is pœnitent of his finnes, to depart this life without this reconciliation and abfolution: *becaufe (faith he) the Law-maker himfelf* (Chrift) *granted, that things bound in earth, fhould alfo be bound in Heauen: and that thofe things fhould there be loofed, which were loofed before here in the Church*. And it is a world to fee, how the Heretikes wrastle with this fo plaine a commiffion of remitting finnes, referring it to preaching, to denouncing God's threats vpon finners, and to we can not tel what els: though to our English Proteftants this authoritie feemeth fo cleer, that in their order of vifiting the ficke, their Miniſters acknowledge & chalenge the fame, vifing a formal abfolution according to the Churches order, after the fpecial confeffion of the partie. But to conclude the matter, let euery one that lift to fee the true meaning of Chrifts words, and the Priests great power and dignitie giuen them by the fame words and other, marke wel thefe words of S. Chryfoftome:

*Li. 3. de Sacred.*

For, (faith he), *they that dwel on the earth, and conuerſe in it, to them is commiffion giuen to difpenſe thofe things that are in Heauen: to them it is giuen to haue the power which God would not to be giuen neither to Angels nor Archangels. For, neither to them was it faid: Whatfoeuer you fhall bind in earth, fhall be*

To reteine finnes.

The neceffitie of this Sacrament.

*Hiero. ad Demetriadem. c. 6. to. 1.*

*Mt. 18.*

*See the Communion booke.*

The Heretikes Wraftling againft plaine Scripture.

The English Miniſters heare confeffions, and abfolue.

Priests power to forgiue finnes, is aboute the power of Angels or worldly Princes.

bound in Heauen: and whatfoeuer you shal loofe in earth, shal be loofed in Heauen. The earthly Princes indeed haue also power to bind, but the bodies only: but that bond of Priests which I speake of, toucheth the very foule it-felf, and reacheth euen to the Heauens: in so much that whatfoeuer the Priests shal doe beneath, the self-same God doth ratifie aboue, and the sentence of the seruants the Lord doth confirme. For indeed what els is this, then that the power of al heauenly things is granted them of God? Whose finnes foeuer, faith he, you shal reteine, they are reteined. What power (I beseech you) can be greater then this one? The Father gaue al power to the Sonne: but I see the same power altogether deliuered by the Sonne vnto them. And as this concerneth the Priests high authoritie to absolue, so thereupon concerning confession also to be made vnto them, the ancient Fathers speake in this fort. *S. Cypriã de Lapfis nu. 13.* They (faith he) that haue greater faith and feare of God, though they did not fal in perfecution, yet because they did only thinke it in their mind, this very cogitation they confesse to Gods Priests sorrowfully and plainely, opening their conscience, vttering and discharging the burden of their mind, and seeking holesome medicine for their wounds though but final and litle. And a litle after: *Let euery one (my Brethren) I beseech you, confesse his sinne, whiles he is yet aliue, whiles his confession may be admitted, whiles satisfaction and remission made by the Priest is acceptable before God.* *S. Cyril (or as some thinke, Origen) li. 2. in Leuit.,* calleth it a great part of penãce, whẽ a mã is ashamed, & yet openeth his finnes to our Lords Priest. See also *Tertul. li. de Pœnit. S. Hier. in c. 10. Ecclesiastæ. S. Bafil. in Regulis breu. quæst. 229.* Who compare finners that refuse to confesse, to them that haue some disease in their secreet partes, and are ashamed to shew it to the Physicion or Surgeon, that might cure it. Where they muft needs meane secreet confession to be made to them that may absolue. And *S. Leo ep. 80.* most plainely (as before *S. Cyril*) exprefly nameth Priests. *That confession is sufficient which is made first to God then to the Priests also.* And again: *It is sufficient that the guiltines of mens consciences be vttered to the Priest only by the secrecie of confession.* *S. Hierome in 16. Mat.* faith, that Priests loofe or bind, *audita peccatorum varietate,* hauing heard the varietie and differences of finnes. *S. Paulinus* writeth of *S. Ambrose,* *That as often as any confessed his finnes vnto him for to receiue penance, he so vvept for compafsion, that thereby he caused the penitent to vveep also.* He addeth moreouer, that this holy Doctour was so secreet in this case, that no man knew the finnes confessed, but God and himself. And *S. Auguftin ho 49. de 50. homilijs to 10.* faith thus: *Doe penance, fuch as is done in the Church: let no man say, I doe it secretly, I doe it to God: In vaine then vvas it said:* Whatfoeuer you shal loofe in earth, shal be loofed in Heauen. See *S. Ambrose de pœnitentia* throughout, *S. Cyprian de*

*In vita D. Am.  
prope finem.*

*Mt. 18.*

Secret or auricular  
Confession.

*Lapsis*, the booke *de vera & falsa pœnit.* in S. Auguftin: befide al  
antiquitie which is ful of thefe ſpeeches conferring abfolution, and  
confeffion.