

Chapter 24

Deuout women not finding his body in the Sepulchre, 4. Angels tel them that he is rifen according to his owne prediction: 9. yet the Apoftles wil not beleeeue it. 12. But neither Peter findeth his body there. 13. He walketh with two Difciples, declaring al this vnto them out of the Scriptures, and is knowen of them by breaking of bread. 36. The fame day he appeareth to the Apoftles being together, is felt of them, and eateth with them. Finally teaching them out of the Scriptures not only of his Pafsion and Refurrection, 47. but alfo of his Catho-like Church, 49. he promifeth the Holy Ghoft to confirme them, 50. and fo ascendeth into Heauen.

Mat. 28, 1.

Mr. 16, 1.

Io. 20, 1.

And in the ^afirst of the Sabbath very early EATER day.
they came to the monument, carying the spices
which they had prepared. ² And they found
the ftone roled backe from the monument. ³ And going
in, they found not the body of our Lord IESVS. ⁴ And
it came to paffe, as they were astonifhed in their mind
at this, behold two men ftood beside them in gliftering
apparel. ⁵ And when they feared and caft downe their
countenance toward the ground, they faid vnto them:
Why feeke you the liuing with the dead? ⁶ he is not here,
but is rifen. Remember how he fpake to you, when he yet
was in Galilee, ⁷ faying: That the Sonne of man muft
be deliuered into the handes of finners and be crucified,
and the third day rife againe. ⁸ And they remembred
his wordes. ⁹ And going backe from the monument, they
told al thefe things to thofe eleuen, and to al the reft.

Luc. 9, 22.

^a That is, first after the Sabbath, which is (faith *S. Hiero. q. 4. ad Hedib.*) *dies Dominica* our Lords day, wherein he arofe. For the weeke is deuided into the Sabbath, & the 1. 2. 3. 4. 5. 6. of the Sabbath. And the Apoftle (*1. Cor. 16, 2.*) commanded a collection of money to be made on the first of the Sabbath. Whereby we learne, both the keeping of Sunday, & the Churches coût of daies by the 2. 3. 4. of the Sabbath, to be Apoftolical. Which S. Syluefter afterward named, 2. 3. 4. feriam, &c. *Breuiar. Roman. Decemb. 31.*

¹⁰ And it was Marie Magdalene, and Ioane, and Marie of Iames, and the reft that were with them, which faid thefe things to the Apoftles. ¹¹ And thefe wordes feemed before them as dotage, and they did not beleue them.

Io. 20, 3.

¹² But Peter rifing vp ranne to the monument; and ftouping downe he faw the linnen clothes lying alone, and went away maruelling with himfelf at that which was done.

Mr. 16, 12.

¹³ And behold, two of them went the fame day into a towne which was the fpace of fixtie furlongs from Hierufalem, named Emmaus. ¹⁴ And they talked betwixt themfelues of al thofe things that had chanced. ¹⁵ And it came to paffe, while they talked and reafoned with themfelues, IESVS alfo himfelf approching went with them. ¹⁶ But their eyes were held that they might not know him. ¹⁷ And he faid to them: What are thefe communications that you conferre one with another walking, and are fad? ¹⁸ And one whole name was Cleophas, anfwering, faid to him: Art thou only a ftranger in Hierufalem, and haft not knowen the things that haue been done in it, thefe daies? ¹⁹ To whom he faid: What things? And they faid, concerning IESVS of Nazareth, who was a man a Prophet, mightie in worke and word before God and al the People. ²⁰ And how our cheefe Priefts and Princes deliuered him into condemnation of death, and crucified him. ²¹ But we hoped that it was he that fhould redeeme Ifrael: and now befides al this, to day is the third day fince thefe things were done. ²² But certaine women alfo of ours, made vs afraid: who before it was light, were at the monument, ²³ and not finding his body, came, faying that they faw a vifion alfo of Angels, who fay that he is aliue. ²⁴ And certaine men of ours went to the monument: and they found it fo as the woman faid, but him they found not. ²⁵ And he faid to them: O foolifh, and flow of hart to beleue in al things which the Prophets haue fpoken. ²⁶ Ought not Chrift to haue fuffred thefe things, and fo to enter into his glorie? ²⁷ And beginning from Moyfes and al the Prophets, he did interpret to them in al the fcriptures the things that were concerning him. ²⁸ And they drew

nigh to the towne whither they went: and he made fem-
 blance to goe further. ²⁹ And they forced him, faying:
 Tarie with vs, becaufe it is toward night, and the day
 is now farre spent. And he went in with them. ³⁰ And
 it came to paffe, whiles he fate at the table with them,
 he tooke bread, and bleffed and brake, and did reach
 to them. ³¹ And their eyes were opened, and they knew
 him: and he vanished out of their sight. ³² And they
 faid one to the other: Was not our hart burning in vs,
 whiles he spake in the way, and opened vnto vs the scrip-
 tures? ³³ And rifing vp the fame houre they went backe
 into Hierufalem: and they found the eleuen gathered to-
 gether, and thofe that were with them, ³⁴ faying: That
 our Lord is rifen indeed, and hath appeared to Simon.
³⁵ And they told the things that were done in the way:
 and how they knew him in the breaking of bread.

Mr. 16, 14.
Io. 20, 19.

³⁶ And whiles they fpeake thefe things, IESVS flood
 in the middes of them, and he faith to them: Peace be
 to you; it is I, feare not. ³⁷ But they being troubled and
 frightened, imagined that they faw a Spirit. ³⁸ And he faid
 to them: Why are you troubled, and cogitations arife
 into your harts? ³⁹ See my handes, and feet, that it is I
 my felf: handle, and fee: for a Spirit hath not flefh and
 bones, as you fee me to haue. ⁴⁰ And when he had faid
 this, he fhewed them his handes and feet. ⁴¹ But they
 yet not beleeuing and maruelling for ioy, he faid: Haue
 you here any thing to be eaten? ⁴² But they offred him
 a peece of fifh broiled, and a honie combe. ⁴³ And when
 he had eaten before them, taking the remaines he gaue
 to them.

⁴⁴ And he faid to them: Thefe are the wordes which
 I fpake to you, when I was yet with you, that al things
 muft needes be fulfilled, which are written in the law
 of Moyfes, and the Prophets, and the Pfalmes, of me.
⁴⁵ Then he opened their vnderftanding, that they might
 vnderftand the Scriptures. ⁴⁶ And he faid to them: That
 fo it is written, and fo it behoued Chrift to fuffer, and

to rife againe from the dead the third day: ^{47 a)}and
pennance to be preached in his name and remiffion
of finnes vnto al Nations, beginning from Hierufalem.

Act. 1, 8.
2, 1. 10, 41.

⁴⁸ And you are witneffes of thefe things. ⁴⁹ And I fend
the promife of my Father vpon you: but you, tarie in
the citie, til you be indowed with power from high.

Mr. 16, 19.
Act. 1, 9.

⁵⁰ And he brought them forth abroad into Betha-
nia: and lifting vp his handes he bleffed them. ⁵¹ And
it came to paffe whiles he bleffed them, he departed from
them, and was caried into Heauen. ⁵² And they adoring
went backe into Hierufalem with great ioy: ⁵³ and they
were alwaies in the Temple praifing and bleffing God.
Amen.

ASCENSION
day.

ANNOTATIONS

30 Tooke bread) The Fathers in diuers places take this to
be meant of the B. Sacrament. *Author operis imperf. ho. 17.*
A. Auguftine li. 19. de fonfenfu. Euang. c. 25. & fer. 140.
de temp. & ep. 59. ad Paulinum q. 8. Paulinus himfelf in the
next epiftle before that, among S. Auguftines. Venerable Bede alfo
vpon this place. Theophylact vpon this place. And that it fhould
be meant of the holy Sacrament; the forme of folemne taking the
bread into his handes, bleffing it, breaking it, and reaching it to his
Disciples (exceeding proper to the confecration, and common to
none other vulgar benediction, nor any where vfed but in Chrifs
miraculous multiplying the loaues) and the fingular effect in no-
tifying Chrift vnto them, doe proue. And if it be the Sacrament
(as it is moft probable) then it is an euident example and warrant
of miniftration in one kind.

The B. Sacrament
in one kind.

47 Pennance to be preached) He fhewed vnto them out of
the Scriptures, not only the things that were now accomplifhed
in himfelf, but alfo that were yet to come about his Church: as,
where it fhould begin, to wit, at Hierufalem & how farre it fhould
goe, to wit, to al Nations: that he might not fuffer vs (faith

The Catholike or
vniuerfal Church.

De. vnit.
Ec. c. 10.

^a As he fhall be Anathema (faith S. Aug.) which preacheth that
Chrift neither fuffered nor rofe againe, becaufe we learne by the
Ghofpel, *That it behoued Chrift to fuffer and rife againe the third*
day: fo he fhall alfo be Anathema, whofoeuer preacheth the Church
to be elfwhere thē in the cōmuniō of al Nations: becaufe by the
felf fame Ghofpel we learne in the wordes next following, and pen-
nance to be preached in his name & remiffion of finnes throughout
al Nations. Auguft. ep. 45.

S. Auguftine) to erre neither in the bridegrome nor in the bride. For this maketh manifetly againft al Heretikes and Schifmatikes, that fet vp new Churches in particular countries, drawing the people from the forefaid only true Church which frō Hierufalem fo groweth ouer al Nations til the end of the world come.

Mt. 24, 14.

Heb. 7, 6.

Io. 20, 21. 26.

Mr. 10, 16.

Gen. 48, 14.

50 Bleffed them) Chrift our high Prielt, prefigured fpecially therein by Melchifedech, often gaue his bleffing to his: fomtimes by wordes, as, *Peace be to you*: fomtimes by impofing his handes: and now hereby lifting vp his hands ouer his Difciples as it were for his farewel. In what forme, the Scripture doth not exprefse, but very like it is that in forme of the croffe, as Iacob the Patriarch bleffed his nephewes for fignification of Chriffs benediction: for now the croffe began to be glorious among the faithful,

Chrift bleffed diuers waies.

Tertu. de coron.

milit. nu. 3.

Bafil de Sp.

fancti. 1, 27.

and the Apoftles (as it is moft certaine by the Fathers which cal it an ancient tradition) vfed that figne for an external note of benediction. Yea S. Auguftine faith (in *Ps. 30. con. 3.*) that Chrift himfelf not without caufe would haue his figne to be fixed in our foreheads as in the feat of fhamefaftnes, that a Chriftian man fhould not be afhamed of the reproch of Chrift. And what forme can a Chriftian man vfe rather to bleffe himfelf or others, then that which was dedicated in Chriffs death, & is a conuenient memorial of the fame? Howfoeuer it be, that the Bifhops and Prielts of Gods Church bleffe with an external figne, no man can reprehend, being warranted by Chriffs owne example and action.

Blefing with the figne of the croffe.