

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 beleue 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 ^afirft 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 aftonifhed in their mind at this, behold two men ftood befide 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 remembered 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, firft 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 firft of the Sabbath. Whereby we learne, both the keeping of Sunday, & the Churches couit 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 whofe 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 Chrifto 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 semblance to goe further. ²⁹ And they forced him, faying: Tarie with vs, because it is toward night, and the day is now farre spent. And he went in with them. ³⁰ And it came to passe, 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 said one to the other: Was not our hart burning in vs, whiles he spake in the way, and opened vnto vs the scriptures? ³³ And rising vp the same houre they went backe into Hierusalem: and they found the eleuen gathered together, and those that were with them, ³⁴ faying: That our Lord is risen 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 speake these things, IESVS stood in the middes of them, and he saith to them: Peace be to you; it is I, feare not. ³⁷ But they being troubled and frighted, imagined that they saw a Spirit. ³⁸ And he said to them: Why are you troubled, and cogitations arise into your harts? ³⁹ See my handes, and feet, that it is I my self: handle, and see: for a Spirit hath not flesh and bones, as you see me to haue. ⁴⁰ And when he had said this, he shewed them his handes and feet. ⁴¹ But they yet not beleeuing and maruelling for ioy, he said: Haue you here any thing to be eaten? ⁴² But they offered him a peece of fish broiled, and a honie combe. ⁴³ And when he had eaten before them, taking the remaines he gaue to them.

⁴⁴ And he said to them: These are the wordes which I spake to you, when I was yet with you, that all things must needs be fulfilled, which are written in the law of Moyse, and the Prophets, and the Psalmes, of me. ⁴⁵ Then he opened their vnderstanding, that they might vnderstand the Scriptures. ⁴⁶ And he said to them: That so it is written, and so it behoued Christ to suffer, 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 abrode 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 Difciples (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 notifying Chrifft 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 should 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. vmit.
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 Chrifft 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 manifeftly 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 Prieft, 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 figification 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 Priefts of Gods Church bleffe with an external figne, no man can reprehend, being warranted by Chriffs owne example and action.

Bleffing with the figne of the croffe.