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## SERMON XV

*Preached at White-hall, March 8, 1621.*1 COR. 15. 26. *The last Enemy that shall be destroyed, is Death.*

THIS is a Text of the Resurrection, and it is not Easter yet; but it is Easter Eve; All Lent, is but the Vigill, the Eve of Easter: to so long a Festivall as never shall end, the Resurrection, wee may well begin the Eve betimes. Forty yeares long was God grieved for that Generation which he loved; let us be content to humble our selves forty daies, to be fitter for that glory which we expect. In the Booke of God there are many *Songs*; there is but one *Lamentation*: And that one Song of *Solomon*, nay some one of  *Davids*  hundred and fiftie Psalmes, is longer then the whole booke of *Lamentations*. Make way to an everlasting Easter by a short Lent, to an undeterminable glory, by a temporary humiliation. You must weepe these teares, teares of contrition, teares of mortification, before God will wipe all teares from your eyes; You must dye this death, this death of the righteous, the death to sin, before this *last enemy, Death*, shalbe destroyed in you, and you made partakers of everlasting life in soule and body too.

Our division shall be but a short, and our whole exercise but a larger paraphrase upon the words. The words imply first, That the Kingdome of Christ, which must be perfected, must be accomplished, (because all

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things must be subdued unto him) is not yet perfected, not accomplished yet. Why? what lacks it? It lacks the bodies of Men, which yet lie under the dominion of another. When we shall also see by that Metaphor which the Holy Ghost chooseth to expresse that in, which is that there is *Hostis*, and so *Militia*, an enemy, and a warre, and therefore that Kingdome is not perfected, that he places perfect happinesse, and perfect glory, in perfect peace. But then how far is any State consisting of many men, how far the state, and condition of any one man in particular, from this perfect peace? How truly a warfare is this life, if the Kingdome of Heaven it selfe, have not this peace in perfection? And it hath it not, *Quia hostis*, because there is an enemy: though that enemy shall not overthrow it, yet because it plots, and workes, and machinates, and would overthrow it, this is a defect in that peace.

Who then is this enemy? An enemy that may thus far thinke himselfe equall to God, that as no man ever saw God, and lived; so no man ever saw this enemy and lived, for it is Death; And in this may thinke himselfe in number superiour to God, that many men live who shall never see God; But *Quis homo*, is *Dauids* question, which was never answered, *Is there any man that lives, and shall not see death?* An enemy that is so well victualled against man, as that he cannot want as long as there are men, for he feeds upon man himselfe. And so well armed against Man, as that he cannot want Munition, while there are men, for he fights with our weapons, our owne faculties, nay our calamities, yea our owne pleasures are our death. And therefore he is *Novissimus hostis*, saith the Text, *The last enemy*.

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We have other Enemies; Satan about us, sin within us; but the power of both those, this enimie shall destroy; but when they are destroyed, he shall retaine a hostile, and triumphant dominion over us. But *Vsque quo Domine?* How long O Lord? for ever? No, *Abolebitur*: wee see this Enemy all the way, and all the way we feele him; but we shall see him destroyed; *Abolebitur*. But how? or when? At, and by the resurrection of our bodies: for as upon my expiration, my transmigration from hence, as soone as my soule enters into Heaven, I shall be able to say to the Angels, I am of the same stufte as you, spirit, and spirit, and therefore let me stand with you, and looke upon the face of your God, and my God; so at the Resurrection of this body, I shall be able to say to the Angel of the great Councell, the Son of God, Christ Jesus himselfe, I am of the same stufte as you, Body and body, Flesh and flesh, and therefore let me sit downe with you, at the right hand of the Father in an everlasting security from this last enimie, who is now destroyed, death. And in these seven steps we shall passe apace, and yet cleerely through this paraphrase.

We begin with this; That the Kingdome of Heaven hath not all that it must have to a consummate perfection, till it have bodies too. In those infinite millions of millions of generations, in which the holy, blessed, and glorious Trinity enjoyed themselves one another, and no more, they thought not their glory so perfect, but that it might receive an addition from creatures; and therefore they made a world, a materiall world, a corporeall world, they would have bodies. In that noble part of that world which *Moses* calls the Firmament, that great expansion from Gods chaire to

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his footstoole, from Heaven to earth, there was a defect, which God did not supply that day, nor the next, but the fourth day, he did; for that day he made those bodies, those great, and lightsome bodies, the Sunne, and Moone, and Starres, and placed them in the Firmament. So also the Heaven of Heavens, the Presence Chamber of God himselfe, expects the presence of our bodies.

No State upon earth, can subsist without those bodies, Men of their owne. For men that are supplied from others, may either in necessity, or in indignation, be withdrawne, and so that State which stood upon forraine legs, sinks. Let the head be gold, and the armes silver, and the belly brasse, if the feete be clay, Men that may slip, and molder away, all is but an Image, all is but a dreame of an Image: for forraine helps are rather crutches then legs. There must be bodies, Men, and able bodies, able men; Men that eat the good things of the land, their owne figges and olives; Men not macerated with extortions: They are glorified bodies that make up the kingdome of Heaven; bodies that partake of the good of the State, that make up the State. Bodies, able bodies, and lastly, bodies inanimated with one soule: one vegetative soule, all must be sensible and compassionate of one anothers miserie; and especially the Immortall soule, one supreme soule, one Religion. For as God hath made us under good Princes, a great example of all that, Abundance of Men, Men that live like men, men united in one Religion, so wee need not goe farre for an example of a slippery, and uncertaine being, where they must stand upon others Mens men, and must over-load all men with exactions, and distortions, and

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## SERMON XV

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convulsions, and earthquakes in the multiplicity of Religions.

The Kingdome of Heaven must have bodies; Kingdomes of the earth must have them; and if upon the earth thou beest in the way to Heaven, thou must have a body too, a body of thine owne, a body in thy possession: for thy body hath thee, and not thou it, if thy body tyrannize over thee. If thou canst not withdraw thine eye from an object of tentation, or withhold thy hand from subscribing against thy conscience, nor turne thine eare from a popular, and seditious Libell, what hast thou towards a man? Thou hast no soule, nay thou hast no body: There is a body, but thou hast it not, it is not thine, it is not in thy power. Thy body will rebell against thee even in a sin: It will not performe a sin, when, and where thou wouldst have it. Much more will it rebell against any good worke, till thou have imprinted *Stigmata Iesu, The Markes of the Lord Iesus*, which were but exemplar in him, but are essentiall, and necessary to thee, abstinencies, and such discrete disciplines, and mortifications, as may subdue that body to thee, and make it thine: for till then it is but thine enemy, and maintaines a warre against thee; and war, and enemie is the Metaphore which the holy Ghost hath taken here to expresse a want, a kind of imperfectnesse even in Heaven it selfe. *Bellum Symbolum mali*. As peace is of all goodnesse, so warre is an embleme, a Hieroglyphique, of all misery; And that is our second step in this paraphrase.

If the feete of them that preach peace, be beautifull, (And, *O how beautifull are the feete of them that preach peace?* The Prophet *Isaiah* asks the question, 52. 7.

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And the Prophet *Nahum* asks it, 1. 15. and the Apostle *S. Paul* asks it, *Rom.* 10. 15. They all aske it, but none answers it) who shall answer us, if we aske, How beautifull is his face, who is the Author of this peace, when we shall see that in the glory of Heaven, the Center of all true peace? It was the inheritance of Christ Jesus upon the earth, he had it at his birth, he brought it with him, *Glory be to God on high, peace upon earth.* It was his purchase upon earth, *He made peace* (indeed he bought peace) *through the blood of his Crosse.* It was his Testament, when he went from earth; *Peace I leave with you, my peace I give unto you.* Divide with him in that blessed Inheritance, partake with him in that blessed Purchase, enrich thy selfe with that blessed Legacy, his Peace.

Let the whole world be in thy consideration as one house; and then consider in that, in the peacefull harmony of creatures, in the peacefull succession, and connexion of causes, and effects, the peace of Nature. Let this Kingdome, where God hath blessed thee with a being, be the Gallery, the best roome of that house, and consider in the two walls of that Gallery, the Church and the State, the peace of a royall, and a religious Wisedome; Let thine owne family be a Cabinet in this Gallery, and finde in all the boxes thereof, in the severall duties of Wife, and Children, and servants, the peace of vertue, and of the father and mother of all vertues, active discretion, passive obedience; and then lastly, let thine owne bosome be the secret box, and reserve in this Cabinet, and then the best Jewell in the best Cabinet, and that in the best Gallery of the best house that can be had, peace

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with the Creature, peace in the Church, peace in the State, peace in thy house, peace in thy heart, is a faire Modell, and a lovely designe even of the heavenly Jerusalem which is *Visio pacis*, where there is no object but peace.

And therefore the holy Ghost to intimate to us, that happy perfectnesse, which wee shall have at last, and not till then, chooses the Metaphor of an enemy, and enmity, to avert us from looking for true peace from any thing that presents it selfe in the way. Neither truly could the holy Ghost imprint more horror by any word, then that which intimates war, as the word *enemy* does. It is but a little way that the Poet hath got in description of war, *Iam seges est*, that now, that place is ploughed where the great City stood: for it is not so great a depopulation to translate a City from Merchants to husbandmen, from shops to ploughes, as it is from many Husbandmen to one Shepheard, and yet that hath beene often done. And all that, at most, is but a depopulation, it is not a devastation, that Troy was ploughed. But, when the Prophet *Isaiah* comes to the devastation, to the extermination of a war, he expresses it first thus; *Where there were a thousand Vineyards at a cheape rate, all the land become briars and thornes*: That is much; but there is more, *The earth shall be removed out of her place; that Land, that Nation, shall no more be called that Nation, nor that Land*: But, yet more then that too; Not onely, not that people, but no other shall ever inhabit it. *It shall never be inhabited from generation to generation, neither shall Shepheard be there; Not onely no Merchant, nor Husbandman, but no depopulator: none but Owles, and Ostriches, and Satyres*, Indeed God knowes

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what, *Ochim*, and *Ziim*, words which truly we cannot translate.

In a word, the horror of War is best discerned in the company he keeps, in his associates. And when the Prophet *Gad* brought *War* into the presence of *David*, there came with him *Famine*, and *Pestilence*. And when *Famine* entred, we see the effects; It brought Mothers to eat their Children of a span long; that is, as some Expositors take it, to take medicines to procure abortions, to cast their Children, that they might have Children to eate. And when War's other companion, the *Pestilence* entred, we see the effects of that too: In lesse then half the time that it was threatned for, it devoured threescore and ten thousand of *David's* men; and yet for all the vehemence, the violence, the impetuoussesse of this *Pestilence*, *David* chose this *Pestilence* rather then a *War*. *Militia* and *Malitia*, are words of so neare a sound, as that the vulgat Edition takes them as one. For where the Prophet speaking of the miseries that Hierusalem had suffered, sayes, *Finita militia ejus*. Let her *warfare* be at an end, they reade, *Finita malitia ejus*, Let her *misery* be at an end; War and Misery is all one thing. But is there any of this in heaven? Even the Saints in heaven lack something of the consummation of their happinesse, *Quia hostis*, because they have an enemy. And that is our third and next step.

*Michael* and his Angels fought against the devill and his Angels; though that war ended in victory, yet (taking that war, as divers Expositors doe, for the fall of Angels) that Kingdome lost so many inhabitants, as that all the soules of all that shall be saved, shall



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but fill up the places of them that fell, and so make that Kingdome but as well as it was before that war: So ill effects accompany even the most victorious war. There is no war in heaven, yet all is not well, because there is an enemy; for that enemy would kindle a war again, but that he remembers how ill he sped last time he did so. It is not an enemy that invades neither, but only detaines: he detaines the bodies of the Saints which are in heaven, and therefore is an enemy to the Kingdome of Christ; He that detaines the soules of men in Superstition, he that detaines the hearts and allegiance of Subjects in an hæsitacion, a vacillation, an irresolution, where they shall fix them, whether upon their Sovereign, or a forraigne power, he is in the notion, and acceptation of enemy in this Text; an enemy, though no hostile act be done. It is not a war, it is but an enemy; not an invading, but a detaining enemy; and then this enemy is but one enemy, and yet he troubles, and retards the consummation of that Kingdome.

Antichrist alone is enemy enough; but never carry this consideration beyond thy self. As long as there remains in thee one sin, or the sinfull gain of that one sin, so long there is one enemy, and where there is one enemy, there is no peace. Gardners that husband their ground to the best advantage, sow all their seeds in such order, one under another, that their Garden is alwayes full of that which is then in season. If thou sin with that providence, with that seasonableness, that all thy spring, thy youth be spent in wantonnesse, all thy Summer, thy middle-age in ambition, and the wayes of preferment, and thy Autumne, thy Winter in indevotion and covetousnesse, though thou

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have no farther taste of licentiousnesse, in thy middle-age, thou hast thy satiety in that sin, nor of ambition in thy last yeares, thou hast accumulated titles of honour, yet all the way thou hast had one enemy, and therefore never any perfect peace. But who is this one enemy in this Text? As long as we put it off, and as loath as we are to look this enemy in the face, yet we must, though it be Death. And this is *Vestigium quartum*, The fourth and next step in this paraphrase.

*Surge & descende in domum figuli*, sayes the Prophet *Ieremy*, that is, say the Expositors, to the consideration of thy Mortality. It is *Surge, descende, Arise and go down*: A descent with an ascension: Our grave is upward, and our heart is upon *Iacobs* Ladder, in the way, and nearer to heaven. Our daily Funerals are some Emblemes of that; for though we be laid down in the earth after, yet we are lifted up upon mens shoulders before. We rise in the descent to death, and so we do in the descent to the contemplation of it. In all the Potters house, is there one vessell made of better stuffe then clay? There is his matter. And of all formes, a Circle is the perfectest, and art thou loath to make up that Circle, with returning to the earth again?

Thou must, though thou be loath. *Fortasse*, sayes *S. Augustine*, That word of contingency, of casualty, Perchance, *In omnibus ferme rebus, præterquam in morte locum habet*: It hath roome in all humane actions excepting death. He makes his example thus: such a man is married; where he would, or at least where he must, where his parents, or his Gardian will have him; shall he have Children? *Fortasse*, sayes he, They are a yong couple, perchance they shall: And shall those