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978-1-107-69039-4 - Lancelot Andrewes: Two Sermons of the Resurrection

Excerpt

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## A SERMON

Preached before the King's Majestie, at  
Whitehall, on the XVI. of Aprill,  
A.D. MDCIX. being EASTER DAY.

JOHN. Chap. xx. Ver. XIX.

*Cum ergo serò esset die illo, una Sabbatorum, et fores essent clausæ, ubi erant Discipuli congregati propter metum Judæorum: venit Jesus, et stetit in medio, & dixit eis, Pax Vobis.*

The same day then, at night, which was the first day of the weeke, and when the doores were shutt, where the Disciples were assembled for feare of the Jewes, came Jesus and stood in the midst, and said to them, Peace be unto you.

THIS is the first enter-view of Christ and His Disciples: and this, His first speech, at His first enter-view: Both, this day; the very first day of His rising.

Five sundrie times, appeared He, this day.

<sup>1</sup>To Marie Magdalen: <sup>2</sup>To the Women coming from the Sepulcher: <sup>3</sup>To the two that went to Emmaüs: <sup>4</sup>To Saint Peter: <sup>5</sup>And heere now, to the Eleven and those that were with them. The two first, to Women; the three last to men: So, both Sexes. To Peter, and to Mary Magdalen: So, to Sinners of both Sexes. To the Eleven, as the Clergie; to those with them, as the Laïtie: so to both Estates. Abroad, at Emmaüs: at home, heere. Betimes; and now, late. When they

<sup>1</sup>Mar. 16. 9.  
<sup>2</sup>Matt. 28. 9.  
<sup>3</sup>Luc. 24. 10.  
<sup>4</sup>Luc. 24. 34.  
<sup>5</sup>In textu.

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## 2 LANCELOT ANDREWES

*Luc. i. 78.* were scattered, severally; and now jointly, when they were gathered together. That no Sexe, Sort, Estate, Place or Time excepted: but, as *Visitavit nos oriens ab alto*; so *Visitavit, occidens ab imo*: Rising from above, at His Birth; Rising, from beneath, at His Resurrection, He visited all.

But, of all the five, this is the chiefe. Those were, to one; as Peter: Or two; as those of Emmaüs: Or three, as the Women: This, to all: The more, the more Witnesses; the better for faith. Those, when they were scattered: this (heer) when they were all together: The more together, the more meet for this salutation heer, Peace be to you.

*The Division.*  
I.

Which Salutation is the very substance of the text: the rest but appendent, all.

In it, two things give forth themselves: 1. The Persons, to whom, *Vobis*. 2. The Matter of the Wish it selfe, Peace. The Persons are thus sett downe: *Discipuli, congregati, conclusi*: <sup>1</sup>His Disciples they were; <sup>2</sup>gathered; <sup>3</sup>and the doores shutt on them, for feare of the Jewes.

There will fall out besides, foure other points. <sup>1</sup>Christ His Site; that, He stood, when He wished it: <sup>2</sup>His Place; that, in the middst, He stood: <sup>3</sup>The Time; All this, the same day, the first day of the weeke, Sunday, Easter day: <sup>4</sup>and, the very time of the day; that, it was late.

II. The speech, of it selfe, is a Salutation: any will so conceive it, at the first hearing.

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And, if it were but so, and no more; that, were enough. Christ's salutations are not (as ours be) formall; but, good matter in them.

But, it is more then a Salutation, say the Fathers, for this reason. At meeting, men use to salute but once: within a verse, He repeateth it againe. So, it keeps not the law of a salutation: but, it is (certainly) somewhat, besides. *Votum Christi*, they call it. *Votum pacis, votum Christi*: Christ's Vow, or wish: His Vow; and His first Vow.

Now, every Vow implieth an advise, at the least. What Christ wisheth to us, He wisheth us to. Every wish, so: But, if it be the wish of a Superior, in His Optative, there is an Imperative; His Wish, is a commaund, if he have witt that heares it. So that, these words (rightly understood) are both an Advise, and an Injunction to it; of the nature of an Edict. *Pax vobis*, is as much, as *Pacem habete in vobis*, Be at peace among Mar. 9. 50. your selves.

We are then, to joine with Christ; to follow Him, in His Wish. To whom He wisheth it: To all Christ's disciples, together, even to His whole Christian Church; and, even them, that (it may be) as little deserve it, as these heer did. <sup>1</sup>To make it *Caput voti*, our first Vow: yea, first & second; as Christ heere did. <sup>2</sup>*Oportet stantem optare*, to wish it, standing. <sup>3</sup>And, standing where Christ stood (that is materiall) in the midst.

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<sup>4</sup>This day to do it; and thinke it pertinent to the time: It is *Votum Paschale*. As for *Serò*, we shall never need to take thought for it: It is never too soone; late enough, alwaies: if it be not too late; that, is all the feare.



I.  
*The personall  
part of Christ's  
Salutation.*

i.  
*Pax and vobis,  
reconciled.*

The chiefe point, first: *Pax vobis*. The words are but two; yet, even between them, there seemeth to be no peace: but one (in a manner) opposite to the other. Looking to *Vobis* (the Persons) this should not be a salutation for them, *Pax*. Looking to the Salutation (Peace) it should not be, to those Persons; *Vobis*, to you. So that, our first worke will be, to make peace between the two words.

*Matt.* 26. 56.  
72.  
*Mar.* 14. 53.

*Vobis*, to You. Will you know, who they be? To you, Peter, & John, and the rest. To you, of whom none stood by me: To you, of whom some ranne away, some denied, yea, forswore me. To you, of whom, all, every one shrunke away and forsooke me. How evill doth this greeting agree with this *Vobis*? Yet, even to these, *Venit*, & *stetit*, & *dixit*; He came, stood, and said, Peace be to you.

*Mar.* 14. 50.

Used by them, as He had been, no cause, He should come, or stand, or speake at all: Or, if speake, not thus. Not come to them, that went from Him: nor stand amongst them, that had not stood to Him: nor speake to them, that had renounced Him.

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## THE RESURRECTION 5

It is said, they feared the Jewes: All things *Joh. 9. 22.* considered, they had more cause to feare Him, and to looke for some reall revenge, at His hands: If not that, some verball reproof; a salutation, of another stile or tenour: And well, if they might scape so. *Confitemini* *Psa. 106. 1.* *Domino, quia bonus*; It is not so: No evill deed, for all this: No, not so much as an unkind word. Above that, they could looke for; farr above that, they deserved, it is; *Pax vobis*. You and I are at peace, you and I are friends; Peace be unto you. This is His first goodnesse: His making a peace between *Pax* and *Vobis*.

This Speech to these Persons, is much *Illo die, that is* mended, by adding the Time in the text; *Primo die.* that, it was *illo die*; the day of His rising. *Pax Vobis*, is a good speech, for Good-friday, then, men grow charitable, when ready to dye. But, on their Easter-day, at their rising, the day when *Exaltavit Eum Deus*, the day of *Phil. 2. 9.* their exaltation, they use to take other manner spirits, and remember former disgraces, with a farr other congie. *Hæc est lex hominis*; Men doe thus: but, not Christ. Neither their indignitie, *Vobis*; nor His own dignitie changeth Him. Rising, exalted, the very day of His exaltation, *illo die*, He saith, Peace be unto you.

Another yet: That, it was *Primâ Sabbati*, *Primâ Sabbati.* the very first day of the weeke: tooke no *Luc. 24. 1.* long day for it: Nay, no day at all, but the very first day. Joseph (exalted) dealt well

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with his brethren; but, not the first day: it was some time, first. He kept them in feare, a while; but shewed himselfe, at the last. Christ doth not so; hold them in suspense: *illo die, primo die*, the same day, the first day, He came, and shewed Himselfe, and sayd, Peace be unto you.

*Dixit.*  
*not, respondit.*

Yea, not so much as *dixit* (heer) but (as it falls out) will beare a note. Even, that it is *dixit*, and not *Respondit*; a Speech, not an Answer. That He spake it, unspoken to: He, to them, first; yer they, to Him. He might well have stayed till then: and reason would, they should first have sued for it. Yer they aske it, He giveth it: and prevents them with the blessing of peace. They first, in falling out: He first, at making friends.

*Psal. 21. 3.*

A great comfort for poor sinners, when, the many indignities, we have offered Christ, shall present themselves before us, to thinke of this *Vobis*. That, when the Disciples had done the like, yet He forgatt all; and spake thus kindly to them, this day: That He will vouchsafe us the like (specially, if we seeke it, He will) and say to us *Pax Vobis*.

Will ye remember now, to extend your wish of Peace,<sup>1</sup> to them, that (it may be) deserve it as evill, as these, heer: Even, *his qui longè*.<sup>2</sup> To doe it, at our rising, at our high day, when it is Easter with us:<sup>3</sup> Not, to make their hearts to pant, and eyes to faile first; but, even *primâ Sabbati*, to doe it.<sup>4</sup> And, not to take state upon us, and be content, to

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answer, Peace; and not speake: be moved for it; but, not move it: yes, even move it, first. If we do, we joine with Christ, in His first part, the personall part of the wish.

*Illis*, and *illo die*, and *primo die*, what they were, we see; and in what sort. Yet, (not to grate on this point altogether) some smoke yet was there in the flaxe; some small remainders, *illices misericordiæ* (as Tertullian) to move his mercie: In these words, <sup>1</sup>*Discipuli*, <sup>2</sup>*congregati*, <sup>3</sup>*conclusi*, <sup>4</sup>*propter timorem Judæorum*: That, His Disciples (yet) they were; and, together they were; and, in feare of the Jewes, they were shutt up.

Whatsoever, or howsoever they were els, yet, they were His Disciples: Unprofitable servants, yet Servants: Lost sonnes, yet Sonnes: forgetfull Disciples, yet Disciples. His Disciples they were: and, howsoever they had made a fault (as it seemeth) so meant to hold themselves, still; and heer-after to learne their lesson better.

And, I like well their feare: that, they were afraid of the Jewes. It shewes, there were no good termes betwixt them; and that they shutt their doores upon them, therefore they meant not to go out to them, or seeke *Pax vobis* of the Jewes. They had no meaning (it seemeth) to give over Christ. If they had, what need they feare the Jewes? The Jewes would have done them no harme, they might have sett open their doores, well enough.

And *Congregatis* (I take it) is no evill signe.

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It would have been *Ex aliâ causâ*; for love, rather then feare: And againe, for feare of God, rather then of the Jewes. Yet, even thus, I mis-like it not: And, much better this feare, then that at the Passion: That, scattered them one from another; every man shift for one. This, makes them draw together, and keepe together, as if they meant to stand out afresh. Which very [*Congregatis*] makes them fitt for this Salutation. It cannot well be sayd, *disgregatis*, to them that are in sunder. *Unâ*, is a disposition to unitie; and gathering, to the binding up in the band of peace. Christ (that sayd, *Quoties volui congregare!*) liked it well, to finde them thus together: And, His comming was, as to take away their feare; so, to continue their gathering, still.

*Mat. 23. 37.*

And, shall we learne this, of the Disciples: <sup>1</sup>If a fault fall out, not to give over schoole, but to continue our Disciple-ship, still. <sup>2</sup>And, not to goe over, to seeke our *Pax vobis*, at the hands of His Enimies: To shutt out both them, and their peace, too. <sup>3</sup>And lastly, not to forsake the fellowship; to keepe together, still. For, being so together, we are neerer our Peace. This shall make Christ come and say it to us the sooner, and the more willingly.

II.

*The reall part.*

The reall part, *Voti summa*, that which He wisheth, is Peace. First, Why peace: Then, What peace.

I.

*Why Peace.*

Why, Peace? Is there nothing more worth the wishing? Nothing more, of it selfe;



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## THE RESURRECTION 9

Nothing more fit for these persons, this place, and this time.

Of it selfe: *Votum pacis, Summa votorum*. It is, all wishes, in one; Nothing more to be wished. For, *in brevi voce Breviarium*, this little word is a Breviarie of all, that good is.

To shew how, a little: *quàm bonum*, how <sup>1. As, good.</sup> good, how worth the wishing it is. It is *tam* <sup>Psal. 133. 1.</sup> *bonum*, so good, as, without it, nothing is good. With it (saith Salomon) an hand-full <sup>Pro. 15. 16. 17.</sup> of herbes; without it, an hous-full of sacrifices, <sup>Pro. 17. 1.</sup> is not good. With trouble and vexation, nothing is good; nothing is to be wished.

And as, without it, nothing is to be wished: so, all that is to be wished (all good) is within it. *Evangelizantium pacem, evangelizantium* <sup>Rom. 10. 15.</sup> *bona; quia, in pace, omnia bona*: To bring newes of peace, is, to bring newes of all good things; for, all good things are, in peace. *Bona*, is the true glosse or exposition of peace.

\* *Quàm bonum*, you know: And, *quàm* <sup>2. Pleasant.</sup> *jucundum*, too: Both good and pleasant; and pleasant, not onely, as Aarons ointment (which was, onely pleasant:) but, as Hermon dew, which brings profit with it. *Abundantia* <sup>3. Profitable.</sup> *pacis* (saith the Psalme) Peace, and Plentie <sup>Psal. 72. 7.</sup> goe together.

And yet, how much it is to be wished, this <sup>4. Wished by all.</sup> sheweth, *Pacem te poscimus omnes*: All wish it: Angells wish it (Heaven, to Earth) *Pax in terris*: And Men wish it (Earth, to Heaven) *Pax in cælis*. God wisheth it: most kindly for <sup>Luc. 2. 14.</sup> Him; *Deus pacis, pacem Dei*; the God of <sup>2. Cor. 13. 11.</sup>

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*Phil.* 4. 7. peace, the peace of God. Yea, the enemie of all peace wisheth it: for, he complaines,  
*Luc.* 4. 34. *Venisti nos inquietare*, are ye come to trouble us? So, he would not be troubled, that troubles all; but, sett all together by the eares, and sitt quiet himselfe.

But, it is much for the honor of peace, that, *cum bellum geritur, pax quæritur*: Even militar persons, with sword in one hand and fire in the other give this for their Embleme, *Sic quærimus pacem*, Thus with sword and fire, seeke we peace. As, seeke it, at last, they must; we must, all. Best, *primâ Sabbati*: but, *Serò*, sooner or later, come to it we must: If it be not the first, it must be our last.

*And by Christ often* But, if there were nothing els, this onely were enough; and, though there be many, this chiefly doth shew it: That our Saviour Christ, so often, so diverse waies, so earnestly wisheth it. Going, He did it, *Pacem meam do vobis*: And now comming, He doth it. Sitting, He did it (Chap. 16.) and now, standing. Living, when He was borne, *Pax in terris, Xenium Christi*, It was Christ's New-yeares-gift: Dying, when He was to suffer, *Pacem meam relinquo vobis*, it was *Legatum Christi*, Christ's Legacie. And now (heere) rising againe, it is His wish, still. To shew, not only the good of this life, but of the next, to be in peace. Prayed for it (Chap. 17.)  
*Chap.* 17. 21. Payed for it (Chap. 18.) Wept for it; O if  
*Luk.* 19. 42. thou hadst knowen the things that pertaine to thy peace! Wept for it; and bledd for it: