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Lancelot Andrewes, XIII. A Sermon Preached at Whitehall, on Easter day the 16. of April. 1620 (1620)

Peter McCullough (ed.), Lancelot Andrewes: Selected Sermons and Lectures

Published in print: 2005

Published online: September 2012

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XIII

~~A Sermon Preached at White-hall, on Easter day the 16. of April. 1620~~

5

JOHN CHAP. X

Maria autem stabat juxta monumentum, &c.

Ver. 11.

But Marie, stood by the Sepulchre, weeping, and as she wept, she stouped, and looked into the Sepulchre,

12.

And saw two angels, in white, sitting, the one at the head, the other at the feete, where the body of Jesus had lyen.

10

13.

And they said to her, Woman, why weepest thou? She said to them, They have taken away my Lord, and I know not where they have laid Him.

14.

When she had thus said, she turned herself about, and saw Jesus standing, and knew not that it was Jesus.

15.

15

Jesus saith to her, Woman, why weepest thou? whom seekest thou? She (supposing He had beene the gardiner) said to him, Sir, if thou have borne Him hence, tell mee where thou hast laid Him, and I will take Him thence.

Jesus saith to her, Marie: She turned herselfe, and said to Him, Rabboni; that is to say, Master.

20

Jesus saith to her, Touch me not, for I am not yet ascended to my Father: But, goe to my brethren, and say to them, I ascend to my Father und to your Father, and to my God and your God.

THIS LAST VERSE WAS NOT TOUCHED.

25 IT is Easter day abroad: And it is so in the text. We keepe *Salomons* rule, *Verbum diei in die suo*: For, all this (I have read) is nothing else, but a

1. Reg 8.59.

report of *CHRISTS* rising, and of His appearing this Easter day morning, His very first appearing of all. *S. Marke* is expresse for it, that *Christ* was no

Mar. 16.9.

.....
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sooner risen this day, but, *He appeared first of all to Mary Magdalene*: which first appearing of His, is here by *S. John* extended, and set downe at large.

The summe of it is, 1. The seeking *Christ* dead; 2. The finding *Him* alive.

5 The Maner of it is, That *Mary Magdalene* staying still by the Sepulchre, first she saw a vision of Angels: and after, she saw *Christ* himselfe. Saw *Him*, and was herselfe made an Angel by *Him*, a good Angel, to cary the Evangel, the first good and joyfull tidings of *His* rising againe from the dead. And this was a great honour (all considered) to serve in an Angels place. To doe

Acts 13.33.

10 that at *His* Resurrection (*His* second birth) that, at *His* first birth an Angel did. An Angel first published that, *Mary Magdalen* brought first notice of this. As hee, to the Shepherds; so shee, to the Apostles, the Pastours of *Christs* flock; by them to be spred abroad to the ends of the world.

To looke a little into it.

1. *Mary* is the name of a woman:

15 2. *Mary Magdalen*, of a sinful woman.

1.

That, to a woman first, it agreeth well, to make even with *Eve*; that, as by

a woman came the first newes of death; So, by a woman also might come the first notice of the Resurrection from the dead. And the place fits well: for, in a garden, they came, both.

20

2.

That, to a sinfull woman first; that also agrees well. To her first that most needed it: most needed it, and so first sought it. And it agrees well, *He* be first found of her, that first sought *Him*: Even in that respect she was to be respected.

Hos. 2.15.

25 In which two, there is opened unto us a *gate of hope*, two great leaves (as it were) one that no infirmity of sex (for a woman we see:) the other, that no enormitie of sin, (for a sinfull woman, one that had the blemish, that

Luke 7.37.

30 shee went under the common name of *peccatrix*, as notorious and famous in that kinde:) That, neither of these, shall debarre any to have their part in *Christ*, and in *His* Resurrection; any, that shall seeke *Him* in such sort, as shee did. For, either of these *non obstante*, nay notwithstanding both these, she had the happinesse; To see *His* Angels (and that was no small favour:) To see *Christ* himselfe: And that, first of all, before all others, to see and salute *Him*: And, to receive a commission from *Him* of *Vade & dic*, to goe and tell, (that is, as it were) to be an Apostle, and that to the Apostles
35 themselves, to bring them the first good newes of *Christs* rising againe.

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There are three Parties that take up the whole Text: and if I should divide it, I would make those three Parties the three parts; ¹*Mary Magdalene*, ²the *Angels*, ³and *Christ* our Saviour.

Mary Magdalen begins her part in the first verse, but she goes along

5 through them all.

I.

Then the *Angels* part in the two verses next. ¹Their *appearing*, ²and their *speech* to her: *Appearing*, in the twelfth; *Speech*, in the thirteenth.

II.

And last, *Christs* part in all the rest. ¹*His appearing*, ²and *Speech*, likewise.

III.

Appearing, first, *unknowen*, in the fourteenth, and *His speech* then, in the

10 fifteenth.

After, *His appearing*, and *speech* againe, being *known*, in the sixteenth and seventeenth. ¹Forbidding her, *Mane & tunge*, to *stay*, and to *touch*, ²and bidding her, *Vade & dic*, to get her quickly to *His* brethren, and tell them, *His* resurrection was past, for (*ascendo*) Hee was taking thought for
15 *His* ascension, and preparing for that. Thus lieth the order, and the parts.

The use will be, that we, in our seeking, cary our selves as shee did: and so may we have the happinesse, that shee had, to finde *Christe*, as *Hee* is now to be found in the vertue of *His Resurrection*.

20

VER. 11.

But Mary, stood by the sepulchre, weeping, and as shee wept, shee stouped, and looked into the sepulchre.

Of the favours vouchsafed this same *fælix peccatrix*, (as the Fathers terme her) this day, ¹To see but *Christs* Angels, ²To see *Christ* at all, ³To see *Him*
25 first of all, ⁴But, more then all these, to be employed by *Him* in so heavenly an errand; reason wee can render none that helped her to these, but that, which in a place *Christ* himselfe renders, *Quia dilexit multum*, Because shee
loved much.

Luke 7.47.

Shee loved much: we cannot say, Shee beleevved much. For, by her
30 *sustulerunt* thrise repeated, at the second, thirteenth, fifteenth verses, it seemes, shee beleevved no more, then just as much as the High Priests would have had the world beleevve, that *He was taken away by night*.

Matt. 28.13.

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Defectus fidei non est negandus, affectus amoris non est vituperundus: It is *Origen*, we cannot commend her faith; her love, we cannot but commend; And so doe: Commend it in her, commend it to you. Much it was, and much good prooffe gave shee of it. Before, to *Him* living: now, to *Him* dead.

5 To *Him* dead, there are divers: ¹Shee was last at *His* Crosse, & first at *His* grave: ²Stayed longest there, was soonest heere: ³Could not rest, till shee

were up to seeke *Him*: ⁴Sought *Him*, while it was yet darke, before shee had light to seeke *Him* by.

But, to take her as wee finde her in the Text, and to looke no whither else.

10 There are, in the Text, no lesse then ten, all arguments of her great love, all, as it were, a commentarie upon *dilexit multùm*. And even in this first verse, there are five of them.

1.

The first, in these words; *stabat juxta monumentum*, that she stood by the grave. A place, where faint love loves not to stand. Bring *Him* to the grave, and lay *Him* in the grave, and there leave him: but come no more at it, nor stand not long by it. Stand by *Him*, while *He* is alive, So did many, stand, and goe, and sit by *Him*. But, *stans juxta monumentum*, Stand by *Him* dead, *Marie Magdalen*, she did it, and she onely did it, and none but she. *Amor stans juxta monumentum*.

20

2.

The next is in these, *Maria autem stabat. But Marie stood*. In the *autem*, the *but* (that, helps us to another.) *But Mary stood* (that is asmuch to say, as

ver. 8.

others did not, *But*, she did. *Peter* and *John* were there but even now. Thither they came, but not finding *Him*, away they went. They went: *But Marie* went not, she *stood still*. Their *going away* commends her *staying behinde*. To the grave *she came* before them, From the grave *she went* to tell them, To the grave *she returnes* with them, At the grave *she stayes* behind them. *Fortior eam figebat affectus*, saith *Augustine*, a stronger affection fixed her, so fixed her, that she had not the power to remove thence. Goe, who would, she would not, but *stay, still. To stay* while others doe so, while company stayes, that is the worlds love: But *Peter* is gone, and *John* too: all are gone, and we left alone; then to *stay*, is love, and constant love. *Amor manens, aliis recedentibus*, Love, that when others shrinke and give over, holds out still.

25

30

3.

The third in these, *she stood, and she wept*; And, not a teare or two: but *she wept* a good (as we say;) That the Angels, That *Christ* himselve pitie her, and both of them, the first thing they doe, they aske her, *Why wept she so?* Both of them begin with that question. And, in this, is love. For, if, when *Christ*

35

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stood at Lazarus graves side and wept, the Jewes said, *See how he loved him:*

may not we say the very same, when *Mary stood at Christs grave and wept,*
See, how she loved him? Whose presence she wished for, *His misse* she wept
for; whom she dearely loved, while she had *Him*, she bitterly bewailed,
5 when she lost *Him*. *Amor amurè flens*, Love running downe the cheekes.

The fourth in these, *And as she wept, shee stouped, and looked in*, ever and
anon. That is, she did so *weepe*, as, she did *seeke* withall. *Weeping* without
seeking, is but to small purpose. But, her *weeping* hindered not her *seeking*;
Her sorrow dulled not her diligence. And, diligence is a character of love,
10 comes from the same root, *dilectio & diligentia* from *diligo*, both. *Amor*
diligentium diligens.

To *seeke*, is one thing: not to give over *seeking*, is another. For, I aske,
why should she now looke in? *Peter* and *John* had looked there before, nay

had beene in the grave, (they.) It makes no matter: Shee wil not trust *Peters*
15 eyes, nor *Johns*, neither. But, she her selfe had before this, looked in, (too.)
No force, she will not trust her selfe, she will suspect her owne eyes, she
will rather thinke she *looked* not well before, then leave off her *looking*. It is
not enough for love, to *looke* in once. Thus we use, this is our manner when
we *seeke* a thinge seriously, where we have sought already, there to *seeke*
20 againe, thinking wee did it not well, but, if we now looke againe, better, we
shall surely find it, then. *Amor quærens ubi quæsivit*. Love, that never
thinkes, it hath looked enough. These five.

And, by these five, we may take measure of our love, and of the true
multum of it. *Ut prosit nobis ejus sture, ejus plorare, & quærere* (saith Origen)
25 that her *standing*, her *weeping*, and *seeking*, wee may take some good by them.

I doubt, ours will fall short. *Stay* by *Him* alive, that we can, *juxta mensam*:
but *juxta monumentum*, who takes up his standing there? And our love, it is
dry eyed, it cannot *weepe*, it is stiffe-joynted, it cannot stoupe to *seeke*. If it
doe, and wee hit not on *Him* at first, away wee goe, with *Peter* and *John*; wee
30 stay it not out with *Mary Magdalen*. A signe, our love is little, and light, and
our *seeking* sutable, and so, it is without successe. We find not *Christ*, no
mervaile: but *seeke Him* as shee *sought Him*, and we shall speed, as she sped.

VER. 12.

And saw two Angels, in white, sitting, the one at the head, the other at the feet,

35 *where the body of Jesus had lien.*

.....
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For what came of this? Thus *staying* by it, and thus *looking in*, againe and againe, though she saw not *Christ* at first, shee sees *his Angels*. For so it pleased *Christ* to come by degrees: *His Angels*, before *Him*. And, it is no vulgar honour, this, to see but *an Angel*, what would one of us give to see but
5 the like sight?

We are now at the *Angels* part. Their *appearing*, in this verse. There are foure points in it. ¹Their *place*, ²Their *habit*, ³Their *site*, ⁴and their *order*. ¹*Place*, in the grave, ²*Habit*, in white; ³*site*, they were sitting; ⁴and their *order in sitting*, one at the head, the other at the feet.

10 1.

The *Place*, *In the grave* shee saw them: and *Angels* in a *grave*, is a strange sight, a sight never seene before, not till *Christs* body had beene there, never,

Rev. 14.13.

till this day; this the first newes of *Angels* in that place. For, a *grave*, is no place for *Angels* (one would thinke) for wormes, rather: Blessed *Angels*, not but in a blessed place. But, since *Christ* lay there, that place is blessed. There was a
15 voice heard from heaven, *Blessed be the dead, Precious the death, Glorious the memorie* now, *of them that die in the Lord*. And, even this, that the *Angels*

Psal. 116.15.

disdained not now to come thither, and to sit there, is an *auspicium* of a great change to ensue in the state of that place. *Quid gloriosius Angelo? quid villus vermiulo?* saith *Augustine*. *Qui fuit vermiculorum locus, est & Angelorum*. That
20 which was the place for wormes, is become a place for *Angels*.

2.

Their *Habit*, *In white*. So were there divers of them, divers times, this day, seene, *in white*, all, in that colour. It seemes to be their *Easter day*

Rev. 7.9.

colour, for at this Feast, they all doe their service in it. Their *Easter day* colour, for it is the colour of the *Resurrection*. The state whereof when *Christ*
25 would represent upon the Mount, *His raiment was all white, no Fuller in earth could come neere it*. And, our colour it shall be, when rising againe, wee shall walke in *white robes*, and follow the *Lambe withersoever he goeth*.

Heaven mourned on *Good-Friday*; the Eclipse made all then in blacke.

Eccles. 9.8.

30 *Easter day, it rejoyceth, Heaven and Angels all in white. Salomon tells us, it is the colour of joy. And, that is the state of joy, and this the day of the first joyfull tidings of it, with joy ever celebrated, even in albis, eight dayes together, by them that found Christ.*

3.

In white, and sitting: As the colour, of joy: so, the situation, of rest. So wee say, Sit downe, and rest. And so, is the grave made by this mornings

.....
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worke, a place of *rest*. *Rest*, not from our labours onely, so doe the beasts rest when they die: But, as it is in the 16. Psalme (a Psalme of the *resurrection*) a

Psal. 16.9.

rest in hope; hope, of rising againe, the members in the vertue of their head, who this day is risen. So, to enter into the rest, which yet remaineth for the

Heb. 4.9.

5 *people of God, even the Sabbath eternall.*

Sitting, and in this order sitting, at the head, one; at the feet, another, where

4.

His body had lyen.

1 Which order may well referre to *Christ* himselfe, whose body was the true Arke indeed, *In which it pleased the Godhead to dwell bodily; and is*

Col. 2.9.

10 therefore heere betweene two *Angels*, as was the Arke (the type of it) *betweene the two Cherubims.*

Exod. 25.19.

2 May also referre to *Mary Magdalen*. She had *annointed his head*, she

Mat. 26.7.

had *annointed his feete*: at these two places, *sit the two Angels*, as it were to

Joh. 12.3.

acknowledge so much for her sake.

15 3 In mysterie they referre it thus. Because *capat Christi Deus*, the

1 Cor. 11.3.

Godhead is the head of Christ, and *His feet* (which the Serpent did bruise)

Gen. 3.15.

His manhood; that either of these hath his Angell. That, to Christ man, no lesse then to Christ God, the Angels doe now their service. In principio erat verbum, His Godhead, there an Angell: Verbum caro factum, His manhood;

20 there, another. And *let all the Angels of God worship Him* in both. Even in
His manhood, at *His* cradle (the head of it) a queere of Angels; At *His* grave
(the feete of it) Angels likewise.

Heb. 1.6.

Luk. 2.13.

4 And lastly, for our comfort (thus.) That, henceforth even such shall all
our graves be, if we be so happy as to *have our parts in the first resurrection,*

Rev. 20.6.

25 which is of the soule from sinne. We shal go to our graves *in white* (in the
comfort, and colour of *hope*) lye betweene *two Angels*, there: they guard our
bodies, dead, and present them alive againe at the resurrection.

1 Yet before we leave them, to learne somewhat of the Angels: specially,
of the *Angell that sate at the feete*. That, betweene them there was no striving
30 for places. He that sate *at the feet*, as well content with his place, as he that
at the head. We, to be so, by their example. For, with us, both the Angels
would have beene *at the head*, never a one *at the feete*: with us, none would
be at the *feet* by his good will, *Head-angels* all.

2 Againe, from them both. That, inasmuch, as the *head* ever stands for
35 the beginning, and the *feete* for the end; that we be carefull, that our
beginnings onely bee not glorious (O an Angel at the head in any wise)

.....
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but that wee looke to the *feete*, there be another there, too. *Ne turpiter atrum
Desinat*, that it end not in a blacke Angel, that began in a white. And this for
the *Angels appearing*.

VER. 13.

5 *And they said to her, Woman, why weepest thou? She said to them, They have
taken away my Lord, and I know not where they have laid Him.*

Their question.

Now to their *speech*. It was not a dumb shew, this, a bare apparition, and
so vanished away. It was *visto & vox*, a vocall vision. Heere is a dialogue,
too. The *Angels speake to her*.

10 And they aske her, *Quid ploras?* Why she wept? what cause shee had to
weepe. They meane, she had none (as indeed no more she had.) All was in

Gregorie.

error, *piæ lachrymæ, sed cæcæ*, teares of grieffe, but false grieffe, imagining that to be, that was not, *Him* to be dead that was alive. She *weepes*, because shee found the grave emptie, which God forbid she should have found full, for then *Christ* must have beene dead still, and so, no Resurrection.

And this case of *Marie Magdalen* is our case oftentimes. In the error of our conceit, to weepe where we have no cause; to joy, where we have as little. Where we should, where wee have cause to joy, we weepe: and, where to weepe, we joy. Our *ploras* hath never a *quid*. False joyes, and false sorrowes, false hopes, and false feares this life of ours is full of, God helpe us.

Now because she erred, they aske her the cause, that she alledging it, they may take it away, and shew it to bee no cause. As the *elench, à non causâ pro causâ* makes foule rule among us, beguiles us, all our life long.

25 Her answer.
Will ye heare her answere to, *Why weepe you? Why? sustulerunt*, that was the cause, *Her Lord* was gone, *was taken away*.

And a good cause it had beene if it had beene true. Any have cause to grieve, that have lost, lost a good Lord, so good and gracious a Lord, as *He* had beene to her.

30 1.
2.
But that is not all: a worse matter, a greater grieffe then that. When one dieth, we reckon him *taken away*; that is one kind of *taking away*. But his dead body is left so, all is not taken from us; That, was not her case. For, in

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saying (*her Lord*) she meanes not, *Her Lord* alive, that is not it; she meanes not, they had slaine *Him*, they had *taken away* his life (she had wept her fill for that, already.) But, *her Lord*, that is, his dead body. For, though *His* life was gone, yet *His* body was left. And, that was all, she now had left of *Him* (that, shee cals *Her Lord*) and, that, they *had taken away* from her, too. A poore one it was, yet some comfort it was to her, to have even that left her, to visite, to annoint, to doe other offices of love, even to that. *Etiam viso*

Ambros.

cadavere recalescit amor, at the sight, even of that, will love revive, it will fetch life of love againe. But now, heere is her case; that, is gone, and all, and nothing, but an empty grave, now left to stand by. That S. *Augustine*

saith well, *sublatus de monumento*, grieved her more, then *occisus in ligno*, for, then something yet was left; now, nothing at all. Right *sustulerunt*, taken away quite and cleane.

And thirdly, her *nescio ubi*. For though *He* be *taken away*, it is some

3.

- 15 comfort yet, if we know where to fetch *Him* againe. But here, *He* is gone, without all hope of recovery, or getting againe. For *they* (but shee knew not who) *had caried Him* (shee knew not whither) *laide Him* (shee knew not where) there to do to *Him* (shee knew not what.) So that now shee knew not, whither to go, to find any comfort. It was *nescio ubi*, with her, right. Put all these
20 together, *His life taken away, His body taken away, & caried no man knowes whither*; and, doe they aske, *why she wept?* or, can any blame her for it?

The trueth is, none had *taken away Her Lord*, for all this: for, all this

Her error.

while *Her Lord* was well, was, as shee would have had *Him*, alive and safe. *He* went away of himselfe, none caried him thence. What of that? *Non*

Augustine.

- 25 *credens suscitatum, credidit sublatum*, for want of beliefe *He was risen*, shee beleevd, *He was caried away*. Shee erred in so beleeving, there was error in her love, but there was love in her error too.

And, give me leave to lay out three more arguments of her love, out of

Yet, her love.

this verse (to make up eight, towards the making up of her *multum*)

- 30 1. The very title shee gives *Him* of *Dominum meum*, is one, *My Lord*, that she gives *Him* that terme. For, it shewes her love and respect was no whit abated, by the scandall of His death. It was a most opprobrious, ignominious, shamefull death Hee suffered, such, as in the eyes of the world, any would have been ashamed to own *Him*, (or say of *Him, Meum*;) But, any

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would have beene afraid to honour *Him* with that title, to style *Him, Dominum meum*. Shee was neither. *Meum*, for hers, *Dominum meum*, for her *Lord*, shee acknowledgeth *Him*, is neither ashamed, nor afraid to continue that title still. *Amor scandalo non scandalizatus*.

5

2.

Another (which I take to be farre beyond this.) That, shee having looked into the grave a little before, and seene never an *Angel* there; and

of a sudden looking in now, and seeing *two*, (a sight, able to have amazed any; any, but her) It mooves not her at all. The suddennesse, the strangeness, the gloriousnesse of the sight, yea even of *Angels*, moove her not
10 at all. Shee seemes to have no sense of it, and so to be in a kinde of extasie all the while. *Domine, propter te est extra se*, saith *Bernard*. *Amor extasin patiens*.

3.

And thirdly, as that strange sight affected her not a whit: so neither did their comfortable speech worke with her at all. Comfortable, I call it, for
15 they that aske the cause, why, (*why weepe you?*) shew, they would remoove it, if it lay in them. Neither of these did, or could moove her, or make her once leave her weeping: she wept on, still (*Christ* will aske her, *quid ploras?* by and by againe.) If shee finde an *Angel*, if she finde not *her Lord*, it will not serve. She had rather finde her dead body, then them in all their glory. No
20 man in earth, no *Angel* in heaven can comfort her, none but *He* that is *taken away*, *Christ*, and none but *Christ*; and, till she find *Him* againe, her soule refuseth all maner comfort: yea, even from heaven, even from the *Angels* themselves: These three. *Amor super amissum renuens consolari*.

Thus shee, in her love, for her supposed losse, or *taking away*. And
25 what shal become of us, in ours then? That lose *Him* ¹not once, but oft,
²And not in suppose, as she did, but in very deed, ³And that, by sinne (the worst losse of all,) ⁴And that, not by any others *taking away*, but by our owne acte, & wilfull default; and are not grieved, nay not moved a whit, break none of our wonted sports for it, as if we reckoned *Him*, as good lost
30 as found. Yea, when *Christ*, and the *holy Ghost*, and the favour of God, and all is gone, how soon, how easily are we comforted againe for all this? that, none shall need to say, *quid ploras?* to us, rather, *quid non ploras?* aske us, why we weepe not, having so good cause to doe it, as wee then have? This for the *Angels* part.

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VER. 14

When she had thus said, she turned her selfe about, and saw Jesus standing, and knew not that it was Jesus.

Always the *Angels* (wee see) touched the right string, and shee tells
5 them the wrong cause, but yet the right, if it had beene right.

Now, to this answer of hers, they would have replied, and taken away her error touching her *Lords taking away*; that, if she knew all, shee would have left her *seeking*, and *sit* her downe by them: and left her *weeping*, and beene *in white*, as well as they.

- 10 But, here is a *supersedeas* to them: The *Lord* himselfe comes in place. (Now come wee from the *seeking Him* dead, to the finding *Him* alive.) For, when *Hee* saw, no *Angels*, no *sight*, no *speech* of theirs would serve, none but her *Lord* could give her any comfort; *Her Lord* comes. *Christus adest*.

Adest Christus, nec ab eis unquam abest, à quibus quæritur, saith *Augustine*.

- 15 *Christ* is found, found by her; And this case of hers, shall be the case of all that seriously seeke *Him*. This woman heere, for one, shee sought *Him* (we see.) They that went to *Emmaus* to day, they but talked of *Him* sadly, and they both found *Him*. Why, *He is found of them that seeke Him not*. Esa 65.1. but, of them that seeke *Him*, never but found. *For, thou Lord never failest them that seeke Thee*. Psal. 9.10. *God is not unrighteous, to forget the worke and labour of their love that seeke Him*. Heb. 6.10.

So, finde *Him* they shall, but happily not all so fully at first, no more then shee did. For, first (to try her yet a little further) *He* comes unknowen, stands by her, and shee little thought it had beene *Hee*.

- 25 A case that likewise falls out full oft. *Doubtlesse He is not farre from every one of us*, saith the Apostle to the *Athenians*. But *He is neerer us many times then we thinke; even hard by us, and we not aware of it*, saith *Job*. And, *O si cognovisses & tu*, O if wee did know (and it standeth us in hand to pray that we may know) when *He* is so; for, that is *the time of our visitation*.

Acts 17.27.

Job. 9.11.

Luke 19.42.

Luk. 19.44.

- 30 Saint *John* saith here, *the Angels were sitting*: Saint *Luke* saith, *they stood*. Luk. 24.4. They are thus reconciled. That, *Christ* comming in presence, the *Angels* which before *were sitting, stood up*. Their *standing up*, made *Marie*

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Magdalen turne her to see who it was they rose to. And so, *Christ* she saw, but, knew *Him* not.

Not onely not knew *Him*, but misknew *Him*, tooke *Him* for the *Gardiner*.
Teares, wil dim the sight, and it was yet scarce day, and shee, seeing one,
5 and not knowing what any one should make in the ground so early, but he

Luk. 24.16.

that dressed it, she might well mistake. But it was more then so: *Her eyes were not holden onely, that shee did not know Him*, but over and beside, *He*

Mar. 16.12.

did appeare ἐτέρα μορφή in some such shape as might resemble the *Gardiner*, whom shee tooke *Him* for.

10 Proper enough it was, it fitted well the time and place (this person.) The time, It was the Spring: The place, It was a garden (that place is most in request at that time) for that place and time, a *Gardiner* doth well.

Of which her so taking *Him*, *Saint Gregorie* saith well, *Prefectò errando non erravit*. She did not mistake in taking *Him* for a *Gardiner*: though she
15 might seeme to erre, in some sense, yet in some other she was in the right. For, in a sense, and a good sense, CHRIST may well be said to be a *Gardiner*, and indeed is one. For, our rule, is, *Christ*, as *He* appeares, so *He* is, ever: No false semblant in *Him*.

1 A *Gardiner* *He* is then. The first, the fairest garden that ever was
20 (Paradise) *He* was the *Gardiner*, it was of *His* planting. So, a *Gardiner*.

2 And ever since it is *He* that (as God) makes all our gardens greene, sends us yearely the Spring, and all the hearbs and flowers we then gather; and neither *Paul* with his planting, nor *Apollo* with his watering, could doe any good without him. So a *Gardiner* in that sense.

25 3 But not in that alone; But *He* it is that gardens our soules too, and

Jere. 31.12.

makes them, as the Prophet saith, *Like a well watered garden*, weedes out of them whatsoever is noysome or unsavoury, sowes and plants them with true rootes and seedes of righteousnesse, waters them with the dew of *His* grace, and makes them bring forth fruit to eternall life.

30 But it is none of all these, but besides all these, nay over and above all these, this day (if ever) most properly *He* was a *Gardiner*. Was one, and so after a more peculiar manner, might take this likenesse on *Him*. *Christ* rising was indeed a *Gardiner*, and that a strange one, who made such an hearbe grow out of the ground this day, as the like was never seene before, a
35 dead body, to shoote forth alive out of the grave.

I aske, was *He* so this day alone? No, but this profession of *His*, this day begun, *He* will follow to the end. For, *He* it is, that by vertue of this mornings act, shall garden our bodies, too: turne all our graves into garden plots: Yea, shall one day turne land and Sea and all into a great garden, and
5 so husband them, as they shal in due time bring forth live bodies, even all our bodies alive againe.

Long before did *Esai* see this and sing of it, in his song *Esa*. 26.19. resembling the Resurrection to a Spring garden. *Awake and sing* (saith he) *ye that dwell for a time are as it were sowed in the dust, for His dew shall be as*
10 *the dew of hearbs, und the earth shall shoot forth her dead*. So then: He appeared no other, then *He* was: A *Gardiner* *He* was, not in shew alone, but *opere & veritate*, and so came in *His owne likenesse*. *This for Christs appearing*. Now to *His speech* (but, as *unknownen* still.)

VERS. 15.

15 *Jesus saith to her, Woman, why weepest thou? whom seekest thou? She (supposing he had beene the Gardiner) said to Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him thence.*

Still *she wept*: So *Hee* begins with *quid ploras?* asks the same question the

Christs question unknown.

Angels had before; onely quickens it a little with *Quem quæris, Whom seeke*
20 *you? So, quem quæris, quærit à te quem quæris*, whom she sought, He asks her *whom she sought? Si quæris, cur non cognoscis? si cognoscis, cur quæris?* saith

Augustine.

Augustine. If she *seeke* Him, why knowes she Him not? If shee know Him, why seekes she Him still? A common thing with us (this also.) To *seeke* a thing, and when we have found it, not to know, wee have so; but even
25 *Christum à Christo quærere*, to aske *Christ* for *Christ*. Which however it fall in other matters, in this seeking of *Christ*, it is safe. Even when we *seeke Christ*, to pray to *Christ*, to helpe us to finde *Christ*; we shall doe it full evill without Him.

This *quid ploras*, it comes now twice. The *Angels* asked it, wee stood not
30 on it, then. Now, seeing *Christ* asks it againe, the second time, wee will thinke there is something in it, and stay a little at it. The rather, for that it is the very opening; of His mouth, the very first words that ever came from

Him, that He spake first of all, after His rising againe from death. There is sure some more then ordinary matter in this *quid ploras*, if it be, but even for that.

Thus say the Fathers; ¹*That Marie Magdalen standing by the grave side,*
5 and there *weeping*, is thus brought in, to represent unto us, the state of all

1. Thess. 4.13.

mankind before this day, the day of *Christs* rising againe, *weeping over the dead, as doe the heathen that have no hope*: comes *Christ* with His *quid ploras*, *Why doe you weepe?* As much to say, as *ne plores, Weepe not; why should you weepe?* There is no cause of *weeping* now. Henceforth none shall need to
10 *stand by the grave to weepe* there any more. A question very proper for *Easter-day*, for the day of the *Resurrection*. For, if there be a rising again, *quid ploras*, is right, *why* should shee, *why* should any *weepe*, then?

So that this *quid ploras* of *Christs*, wipes away teares from all eyes, and as we sing in the 30 *Psalme* (whose title is, the *Psalme of the Resurrection*) puts
15 *off our sackcloth*, that is, our mourning weeds, *girds us with gladnesse*, puts us all *in white* with the *Angels*.

Ploras then: leave that for *Good-friday*, for His *Passion*: *Weepe* then, and spare not. But, *quid ploras*, for *Easter-day*, is in kinde, (the *Feast of the Resurrection*) why should there be any *weeping* upon it? Is not *Christ* risen?
20 Shall not He raise us with Him? Is He not a *Gardiner*, to make our bodies sowed, to grow againe? *Ploras*, leave that to the *heathen, that are without all hope*; but to the Christian man, *quid ploras?* *Why should hee weepe?* he hath hope: the Head is already risen, the members shall in their due time follow Him.

I observe, that foure times this day, at foure severall appearings, ¹at the
25 first (at this heere) He askes her, *quid ploras? Why she wept?* ²Of them that

Luke 24.17.

went to *Emaus*, *quid tristis estis? Why are ye sad?* ³Within a verse following this Text (the 19.) Hee said to the Eleven, *Pax vobis, Peace be to them:* ⁴And

Matt. 28.9.

to the women that met Him on the way, *χαίρετε* that is, *Rejoyce, bee glad*. So, no *weeping*, no *being sad*, now; nothing this day, but *peace* and *joy*: they
30 doe properly belong to this feast.

And, this I note the more willingly, now, this yeere; because the last *Easter* we could not so well have noted it. Some *wept* then; all were *sad*, little

joy there was, and there was a *quid*, a good cause for it. But blessed be God that hath now sent us a more kindly *Easter*, of this, by taking away the cause
35 of our sorrow then, that we may preach of *Quid ploras*, & be far from it. So much for *quid ploras*, *Christ's* question. Now to her answer.

.....
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She is still where she was; at *sustulerunt* before, at *sustulisti*, now: *si tu sustulisti*: we shall never get that word from her.

But, to *Christ* shee seems somewhat more harsh, then to the *Angels*. To them she complains of others, *They have taken*. *Christ* she seems to charge,
5 at least to suspect of the fact, as if He looked like one that had beene a breaker up of graves, a carrier away of corses out of their place of rest. Her (*if*) implies as much. But pardon love: as it feares where it needs not, so it suspects oft where it hath no cause. He, or any that comes in her way, hath done, *hath taken Him away*, when love is at a losse. But *Bernard* speakes to
10 *Christ* for her; *Domine, amor quem habebat in Te, & dolor quem habebat de Te, excuset eam apud Te, si fortè erruivit circa Te*: That the love shee bare to Him, the sorrow shee had for Him, may excuse her with Him, if she were in any error concerning Him, in her saying, *Si tu sustulisti*.

And yet, see how God shall direct the tongue. In thus charging Him,

Origen

.
15 *Prophetat & nescit*, Shee sayes truer then shee was aware. For indeed, if any *tooke Him away*, it was He did it. So, shee was not much amisse. Her *si tu*, was true, though not in her sense. For, *quod de ipso factum est, ipse fecit*. All that was done to Him, He did it Himselfe. *His taking away, virtus fuit, non*

Chrysologus.

facinus, was by His owne power, not by the act of any other: *Et gloria, non injuria*, No other mans injurie it was, but His owne glorie, that shee found
20 Him not there. This was true, but this was no part of her meaning.

I cannot here passe over two more Characters of her love, that so you may have the full ten I promised.

One, in *si tu sustulisti eum*, in her *eum*, in her [*Him.*] *Him?* which *Him?*

1.

25 Her affection seems so to transport her, as shee sayes no man knowes what. To one, a meere stranger to her, and shee to him, shee talks of one thrise under the terme of *Him*, *If thou hast taken Him, tel me where thou hast laid*

Him, and I will fetch Him; Him, Him, & Him, & never names Him, or tels who He is. This is *Solæcismus amoris*, an irregular speech, but loves owne
30 Dialect. Him is enough with love, who knowes not who that is? It supposes every body, all the world bound to take notice of Him whom we looke for, onely by saying, Him, though wee never tell his name, nor say a word more. *Amor, quem ipse cogitat, neminem putans ignorare.*

The other is in her *ego tollam*; If hee would tell her where hee had laide

2.

35 Him, she would go fetch Him (that she would.) Alas poore woman, shee was not able to lift Him. There are more then one, or two either, allowed to

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Joh. 19.39.

the carrying of a corps. As for *His*, it had more then *an hundred pound weight of myrrhe and other odours* upon it, beside the poise of a dead body. She could not doe it. Well, yet she would doe it, though. *O mulier, non mulier* (saith *Origen*) for *ego tollam* seemes rather the speech of a Porter, or of some
5 lustie strong fellow at least, then of a silly weake woman. But love makes women more then women, at least it makes them have *νοῦν ὑπὲρ ἰσχύον*, the courage above the strength, farre. Never measures her owne forces, no burden too heavie, no assay too hard for love, & *nihil erubescit nisi nomen difficultatis*; And is not ashamed of any thing, but that any thing should be
10 too hard or too heavie for it. *Affectus sine mensurâ virium propriarum*. Both these argue *dilexit multùm*. And so now you have the full number of ten.

VER. 16.

Jesus saith to her, Mary: She turned her selfe, & said to Him, Rabboni; that is to say, Master.

15

Christ's second speech.

NOW *magnes amoris amor*. Nothing so allures, so drawes love to it, as doth love it selfe. In *Christ* specially, and in such in whom the same minde is. For, when *her Lord* saw, there was no taking away *His taking away* from her, all was in vaine, neither men nor *Angels*, nor *Himselfe* (so long as *Hee kept Himselfe gardiner*) could get any thing of her, but *her Lord* was
20 gone, *He was taken away*; and that for the want of *Jesus*, nothing but *Jesus* could yeeld her any comfort; *Hee* is no longer able to containe, but even discloses *Himselfe*; And discloses *Himselfe* by *His* voice.

For, it should seeme, before, with His shape, Hee had changed that also.
But now, Hee speakes to her in His knowen voice, in the wonted accent of
25 it, does but name her name, *Mary*, no more, and that was enough. That was

Augustine.

as much to say, *Recognosce à quo recognosceris*, she would at least take notice
of Him, that shewed He was no stranger by calling her by her name. For,
whom we call by their names, we take particular notice of. So God sayes to

Exod. 33.17.

30 *Moses, Te autem cognovi de nomine, Thou hast found grace in my sight, and
I know thee by thy name. As God, Moses; So Christ, Mary Magdalen.*

And this indeede is the right way to know *Christ*; to be knowen of *Him*
first. Gal. 4.9. the Apostle saith, *Now wee have knowen God* (and then
correcteth himselfe) *or rather have beene knowen of God*. For, till *Hee*
know us, wee shall never know *Him* aright.

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And now, loe, *Christ* is found, found alive that was sought dead. A cloude
may be so thick, we shal not see the Sunne through it. The Sunne must
scatter that cloud, and then wee may. Here is an example of it. It is strange,
a thicke cloude of heavinesse had so covered her, as, see *Him* shee could not,
5 through it; this one word, these two syllables [*Mary*] from *His* mouth,
scatters it, all. No sooner had *His* voice sounded in her eares, but it drives
away all the mist, dries up her teares, lightens her eyes, that shee knew *Him*
straight, and answeres *Him* with her wonted salutation, *Rabboni*. If it had

Her answer.

10 lien in her power to have raised *Him* from the dead, shee would not have
failed, but done it (I dare say.) Now it is done to her hands.

And with this, all is turned out and in. A new world, now. Away with
sustulerunt; *His taking away*, is taken away quite. For, if *His taking away* were
her sorrow; *Contrariorum contraria consequentia. Si de sublato ploravit, de*

Augustine.

15 *suscitato exultavit*, we may be sure; If sad for His death, for *His taking away*;
then glad for his rising, for His restoring againe. Surely, if she would have
bene glad but to have found but His dead body; now she findes it, and Him,
alive, what was her joy, how great, may wee thinke? So that, by this she saw
Quid ploras was not asked her for nought, that it was no impertinent question,
as it fell out. Well now, He that was thought lost, is found againe, and found,
20 not, as He was sought for, not a dead body, but a living soule, nay, *a quickening*

1. Cor. 15.45.

Spirit, then. And that might *Marie Magdalen* well say. Hee shewed it, for He quickened her and her Spirits, that were as good as dead. You thought you should have come to *Christs* Resurrection to day, and so you doe. But, not to His alone, but even to *Marie Magdalens* resurrection, too. For, in very deed, a
25 kind of resurrection it was, was wrought in her, revived, as it were, and raised from a dead & drowping, to a lively and cheerfull estate. The *Gardiner* had done his part, made her all greene, on the soddaine.

And all this, by a word of His mouth. Such power is there in every word of His, so easily are they called, whom *Christ* will but speake to.

30 But, by this we see, when He would be made knowen to her after his rising, Hee did choose to be made knowen by the eare rather then by the eye. By hearing rather then by appearing. Opens her eares first, and her eyes after. *Her eyes were holden*, till her eares were opened; comes *atures*

Luc. 24.16.

autem aperuisti mihi, and that opens them.

Psal. 40.6.

35 With the Philosophers, *hearing* is the sense of wisdom. With us, in divinitie, it is the sense of faith. So most meet. *Christ* is the *Word*; hearing

.....
then (that sense) is *Christs* sense; *voce quàm visu*, more proper to the *Word*.

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Psal. 48.8.

So, *sicut audivimus* goes before, and then, *sic vidimus* comes after. In matters of faith the eare goes first, ever, and is more use, and to bee trusted before the eye. For, in many cases faith holdeth, where sight faileth.

5
Psal. 95.7.

This then is a good way to come to the knowledge of *Christ*, by *Hodie si vocem*, to *heare His voice*. Howbeit, it is not the onely way. There is another way to take notice of Him by besides, and we to take notice of it. On this very day we have them both.

For, twise this day came *Christ*, unknowen first, and then knowen, after.

10 To *Marie Magdalen*, here: and to them at *Emmaus*. *Luc. c. 24*. To *Marie Magdalen*, unknowen, in the *shape* of a *Gardiner*. To those that went to *Emaus*, unknowen, in the likeness of a *Travailer* by the way side. Came to be knowen to her by His voice, by the word of His mouth. Not so to them.

Luk. 24.32, 35.

For, many words He spake to them, and they felt them *warme at their*

15 *hearts*, but, knew Him not for all that. But, *He was known to them in the breaking of the bread*. Her eyes opened by speaking a word: their eyes opened by the breaking of bread. There is the one way and the other way, and so now you have both. And now you have them, I pray you make use of them. (I see I shall not be able to goe further then this verse.)

20 It were a folly to fall to comparisons, *Committere inter se*, to set them at oddes together, these two waies: as the fond fashion now adaies is, whether is better, Prayer or Preaching: The *Word*, or the *Sacraments*. What needs this? Seeing we have both, both are ready for us; the one now, the other by and by. Wee may end this question, soone. And this is the best and surest

25 way to end it, to esteeme of them both, to thanke Him for both, to make use of both, having now done with one, to make triad of the other. It may be (who knowes) if the one will not worke, the other may. And if by the one or by the other, by either, or by both, it be wrought, what harme have we? In case it bee not; yet have we offered to God our service in both, and

30 committed the successe of both to Him. He will see they shall have successe, and in His good time (as shalbe expedient for us) vouchsafe every one of us as Hee did *Marie Magdalen* in the Text, to *know Him and the vertue of His Resurrection*; and make us partakers of both, by both the meanes before remembred, by His blessed Word, by His holy mysteries;

35 the meanes to raise our soules heere, the pledges of the raising up of our bodies hereafter. Of both which *He* makes us partakers, who is the Author of both, *JESUS CHRIST the Righteous, &c.*

Philip. 3.10.