

Lancelot Andrewes *The morall law expovnded ... that is ... worke of Bishop Andrewes upon the Ten Commandements: being his lectures many yeares since in Pembroch-Hall Chappell, in Cambridge ... never before this, published in print: whereunto is annexed Nineteene sermons of his, upon prayer in generall, and upon the Lord's Prayer in particular: also, Seven sermons upon our Saviours tentations in the wilderness*

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(...)

The VI. Commandment

Thou shalt doe no murther

It was said that whatsoever duties were between man and man in particular pertained into the fifth Commandment. Now these duties that are commonly called promiscua, promiscuall duties, follow in the foure next Commandements. The sixth concerning the life of man, the preservation of it; the seventh concerning chastity, or the preservation of wedlock; the eight concerning his goods; the ninth concerning his good name.

The Commandement is exceeding shorr, God providing for the memory of man; therefore, he hath made choice in one word to signifie a great catalogue of sinnes, making choice of murhter, which is almost the highest, that hee might shew the under affections are to kim no lesse odious then murther it selfe, which if they had not beene expressed in this word would have seemed light.

The Commandement then is expounded un the Law it selfe, Lev. 19: 17-18. By murther he meaneth tale-carrying, yhat may redound to mans bloud, standing against the bloud of his neighbour, hating his brother, not rebuking, suffering kim to sinne; revengement, or mindelessnesse of wrongs. Our Saviour Christ also, Matthew 5.22., and so from thence to vers. 27 at the 38 vers. and so by the end, giveth a large exposition or commentary on this Commandement.

The like hath Saint John almost through his first Epistle and specially cap. 3.14.15. where he saith plainly that whosoever hateht is a murtherer and so consequently doth shew plainly that God rather given his Law to the heart the fountain of affections then to the actions, that man doth take order for.

Those places we must weigh and consider, when we have eighed them we shall finde it true that the Apostle saith, Ephes. 4. 27 that this affection of anger and hatred is the gate of the Devill, wereby as Iames 3.16. there is way made for strifes and debates, and to a great many evill works.

1. The prder of depending of it. The fifth Commandement was concerning the beginnings and authors of our life: therefore no object comment next, better to be entreated of then life it selfe, which floweth as an effect out of the other, that every man should highly esteeme it in himselfe and othe. And it must necessarily stand here, the next cannot stand before, for we are made partakers of wedlocks, goods, and good name, by being first; and they cannot be without life, therefore it must necessarily stand before.

2. Another reason that is in the last Commandment, the ground of it was a conceit of himself, *omnis iniquitas mentitur sibi*, all wickednesse deceives itself. We shall see that the very consequence of sinne came from that originall, as the first murther was, Gen. 4, of innocent Abell, and vers. 5 the beginning of it was, because Caine thought his brother had a dignity, and John 3.12. he saith plainely hee did therefore kill his brother because he was better than he; his brothers works were good and his naught. And againe we see Gen. 27.41 Esau's anger brast our into threatening of the death of his brother, for his prerogative, for taking away his blessing. And Gen 37. 4. because the rest of the children of Jacob saw that Joseph was more made of then they, therefore they hated him exceedingly, and afterward vers. 9 then he came to tell them his dream that he should be a ruler over them, and that his father and mother should worship him, it is said, their hatred exceeded yet more.

And generally the conceit of our selves that nothing ought to thwart us, or that we deserve to have facilitate actionis nostrae, our doing well entertained, this maketh us, weh we are crossed, (1 King. 21.4) doe as Ahab did, because he could not have his desire of the Vineyards presently, he was exceedingly wroth, and after fell to murther.

True it is that (as divers will note) the power of the minde, that is called [Greek characters], fervour of spirit, proceedeth always of [Greek characters], desire from our desire, and these affections are called [Greek characters], vigorous faculties, for so the Divines.

Yee see in naturall things, when as fire doth know his place to be above, it hath a desire to be there, and it hath a wuality given it that is lightnesse, to go up. Now, if it be hindered in his course, it hath a second quality which is heate, and that will make it way, if it be able to burne through, it will scorch and snatch, and would remove it, if it had strength, and thereby dooth make plaine that the nature of it is so to doe. Such a thing is in the soule of man, for God having given us light to know what we are to doe, he giveth us also a desire to doe it, so minde, which is called [Greek characters], and it is answerable to the lightnesse of the fire; so in this he hath given us answerable to calor, heat, our [Greek characters], called heat. Then in good matters we are by the zeal of it to remove whatsoever will hinder us in the course of godlinesse. Now because Ira, which is the first motion, is *vindex lease consupiscentia*, an avenger of a wronged desire, for which cause that being the first binderer, there is naturally ebullition sanguinis, a boyling of the blood, and after that [Greek characters], ire, a desire of removing the impediment. Now this we are to understand that as there be some affections, as envie, that foe sonare malum, sound evill, as

soone as a man heateth the, he heateht them, so anger is none of these, for it faileth not in tthe object but it faileth in two ways (...). Then be like there is no anger whjch is not sinne, and the sinne commeth but when we are angry, either for no cause or for a light cause, or if we be angry for a just cuase, we keepe no measure in it, but our anger growth too great. To be moved with indignity is very good, and a vertue called [Greek characters], indignation, when a man doth see that it ought not to be done, and is angry if it be done; if it be not for Gods glory or the good estate of the Church, this is [Greek characters], and ira per zelum, indignation and anger kindled by zeale and is called ira spirits sanctis, holy anger, Iohn 2.17. It was our Saviour Christs anger, and of Elias, and the other called ira per vitium, or ira carnis, a vitious and carnall anfer, therefore we must looke to these two conditions. (...)

Now of this (as was said before) there is first this sinfull wrath: the spawne of these vices that James reckoneth up. And this poison is either at the first rising in us, or it is a Suppuratio vitii, an impostome, or inwarnd rankling of it, and then, if it be against a Superiour, it is called a grudge, if against an equall, a rancor, if against an inferiour it is disdaine. And the grudge, if it continue a little longer, it will grow to an impostume of envie, and rancor to hatred, and disdain to contempt. After they will breake out, and they have two issues: 1. In the tongue 2. In the countenance.

1. That that breath out at the tongue they call spuma vitii, the foame, or froath of the cice, which if it be to our suprtious they call fussurus, whisperings, detracting, anf to our equall [Greek characters], contentious speeches, railing, brawling, etc, and to the inferious taunts, scoffs, and reproaches.

2. Now, when it breaketh put into the eyes it is called icterus vitii, the jaundice of sinne. We shall know it to a Superious, per obliqos oculi, by a sqint eye, to an equall, it will be overall the face, it will be pale, sweate, he will foame at the mouth; and to an inferiour, per suspendum oculum, hanging of the eyes, and high looke.

Now, then, besides these two, it comment into the worke, into execution, to the hands and feete, and then it is lepra peccati, the leprosie od sinne. They called it Rixam, fighting, warres, bloodshed, and from this lepra rhere commeth not onely this, but an infection to others, as Jer. 18.18. Come let us smite him with our tongues, let us not hearken to any thing that he saith. These are murthers cousins. This is a briefe declaration of that, that shall hereafter be set forth atr large. But because it was said in the beginning, There are in the Commandements of God, not onely negations, but also affirmations, there is not onely somewhat forbidden, as murder, and his kindred, but there is also somewhat commanded in generall, as that we should study to perceive the life of our neighbour. The Hebrewes called it [Latin passage], to be a tree of life to our neighbour. (...) We shall make him, if we doe these, cor sanum, a joyfull heart, that is indeed the true [Latin]. For this life otherwise is (as the Heathen saith) [Greek characters], a comfortelesse life, without this. For a foolish opinion is of some that thinke their body and their senses is the best thing that they have, and so consequently they imagine murder to be onely of the body. But it is of the soule also, and the murder od the soule is referred to two lives: 1. To this life. 2. To that to come.

As indeed, the word in the Common Law counteth it murther if the body, or the good estate of the body to endemmagd.

The good estate of the body is *Incolumitas*, is incolumity, which is in three things.

1. In integrity, besides the life, if a man lose an arme, there may be an action for it.
2. In *incolumitate sensus*, in the safety of the sense, when we are at ease, as on the other side, if any man strike us, it is made a battery.
3. There must be *libertas merses*, a freedome from feate, as on the other side to binde one, or to shut him up, this is prejudicall to incolumity, and commeth under murther, and ther may be an action for these.

Now, as not onely the body, but also the incolumity of the body is not to receive damage, so likewise there is such a thing in the soule which may not be hurt, and it is called [Greek characters], tranquility.

The incolumity of the soule also standeth in three things:

1. *Dilectio*, lovingnesse, and here against this commeth odium, hatred, with all his crue, and retinue.
2. *Gaudium*, joy, against this commeth that when a man is so dealt with, he falleth in [Greek characters], in *terporem animae*, into a drowsinesse of the soule, that he taketh no delight in any good thing, or if hee fall into envie.
3. Peace, Gal. 5.22., and that either 1. Within himselfe, his thoughts, against that commeth *scandalum*, scandals. 2. Outward, between him and other, and there commeth desire and contention.

So (as was said in the beginning) he is not onely an offendor that commeth against the body, or the incolumity thereof, but also he that commeth *contra animam*, against the soule, so he that commeth *contra* [Greek characters] *animi*, against the tranquility of the soule: Gen. 27. 46. where as Esau matcheth himselfe against the consent of his parents, Rebecca saith *faedeth me vitae*, I am weary of my life; because of the disquietnesse, and vexation with the Hittites. This doth Job call *amaritudo anima*, the bitternesse of the soule. Job. 10. 1. But there is no place plainer for this then Gen. 45.27. for there Jacobs soule being dead by Josephs death and Simeons keeping in prison, and Benjamins departure it is said that when as newes came that Joseph was alive, the spirit of Jacob revived within him, as if before by torments it had bene dead.

The Hebrewes know what it is *percussit animam*, when any grieffe commeth to one, we all it the killing of the soule. And it commeth somewhat neer to it, Prov. 17.22. this *spiritus exiccat ossa*, a broken spirit dryeth the bones, and indeed it is the very diminishing of the naturall heate, and shortning of this life. Then this is it that we say, whatsoever is contrary to [Greek characters] or [Greek characters], life, or the wellbeing of life, God meant it here.

The scope of the Law (as before); it is not one private thing, but the good of all, that God in this Law commandeth.

1. In regard of himselfe, Gen. 9.6. hee would have none killed, why? His reason: he will not have his Image destroyed and defaced, It is counted treason to earthly princes to deface their image.

2. In regard of the Church, 1. Cor. 12.13.27. he saith there that how many soever are Christs, they are become one body, and that in one unanimity, and so consequently that man, that shall take any part of this, he maketh a rupture into the mysticall body of Christ.

3. In regard of the Commonwealth, Levit. 26.6. he saith, It shall be a great blessing he will give, that man shall doe his businesse without feare, and shall have peace, and sleepe without terror.

Now, for every private man, Psal. 36.9., For with thee is te well of life. That he hath given to every man a life, and nobilem rationis usum, the noble use of reason, whereby he may perceive himselfe [Greek characters] settled in minde, and by this he hath fenced him. Not to consider it particularly.

First, in the fault: A man may kill (as the Fathers and Aug. say, and it is the highest division one can come unto) either a man or a beast. And he maketh this division against the Manichees, for this is one thing that they hold, they thought that a man might not pull up any herb of the field, nor fliop the branch of a tree, for the trees, they lived too. A fond opinion, for Gen. 1.29 God saith there before the flood came he gave all greene things, not only the herbs, but also the trees to man and beasts. And we see plainly, Gen. 9.3. whatsoever liveth and moveth, they are given to man to be food; most plainely, 1. Cor. 10.25. Quicquid in macello, etc, Whatsoever is fold in the Shambles, eate it. And indeed, reason it selfe (in Law) sheweth it plainely. For where there is no Ius societatis, a Law of society, there is not societas juris, a society of Law. But they have no society with us, because they want reason.

And secondly, to use all things for the end they were ordained for, is no sinne. (...) The second division of man: We will take him first, as he is a member, then as a head of a society. There is a slaughter, 1. Sui ipsum of a mans selfe, 2. Alterius, of another man, of his neighbour.

Because we see the Heathern, as we read of Lucretia, Seneca, and Cato, that though they would never have beene brought to kill others, yet they durst lay hands on themselves, and were therefore highly thought of amongst the Heathen. But Christian Religion teacheth us that it must not be so, and that no man hath power of his life, for these causes:

1. We must needs understand Non occides, thou shalt not kill, so: because as was said before, the generall rule of the Law is, Sicut te ipsum, as thy selfe. Tne non occides alium, sicut non occides teipsum, thou shalt not murther another, even as thou shouldest not kill thy selfe. So, the proportion is against the Law of charity and nature. Against the Law of nature it is, we are so linked to our selves, that nature first maketh alimentum individuum, the nutrient to satisfie the stomach, before she giveth propaginem specie, supplement to the other members:s hewing that o every man belongeth a care how to preserve himselfe.

2. Because that every man that liveth in a society or Commonwealth, is a part thereof, and so is not his owne, but societatis or repub. the societies or commonwealth's, there fore hee cannot injure or kill himselfe, but he must needs bring detriment to the whole community whereof he is. And consequently, by the Law of the Heathens they forfeit the goods to the Exchequer, as they doe by the Law of the Christians, though it be somewhat otherwise. So the Commonwealth will take some revenge of him, because in that action there doth concurre some damage to her.

3. Because our life is the gift of God, 1. Sam. 2.6. so consequently, it is God that giveth life and bringeth death, therefore we must not dispose of the gift of God without the minde of the giver, Rom. 12.4. rather because the Apostle, 1 Cor. 7. 23. he saith, we are bought with a price, we are his servants that bought us. Then commeth that in Rom. 14.4. *Quist u, qui judicas servum alienum? Who are thou that judgest another mans servant? So Quist u, qui intersicis servum alienum? Who are thou that killeth another mans servant? (...)* Surely we have sinned in selling our brother, and so this trouble is come upon us, and Gen. 50. 15. Presently, so soone as their Father was dead they said. Now he will be even with us, and they could not be quiet till they were quit. So there is a brand mark, a continuall horror, besides the casting out from the preference of God. Gen. 4.14. for it is said there, *Who soever shall finde Caine, shall kill him. Caines owne sentcence. And the Heathen saith, homicida quod secit, expected: Et viri sanguinum, Psal. 55. 23. Non dimidabunt d(es) suos, a man-slayer expects that measure from others that he hath meted to others, and bloody men shall not live out halfe their days. This is Caines sentence. Gen. 21.14. God will set Caines sentence forwar. Hath he slain his neighbour? Flieth he to mine Altar? Pull him away from mine Altar and let him die, the hornes of the altar, which are in other cases a sacnturary, were no place for murther, as 1 King. 2.32. Benajah, when hee killed Ioah at the hornes of the altar, being in the fault, killed no doubt, an acceptable sacrifice to the Lord. Gen. 9.5. Wheresoever it is shed, I will require it, yea, even at the hands of a best will require it, how much more if a man kill a man? And lastly, Gen. 4 30. That is Gods saying to Caine, Thy brothers blood cryeth from the earth which openeth her mout that hath no reason, and will receive it. And shall man, that hath sense and power and reason to governe his affections, let it out and spill it? So he passeth beast and earth and all. This killing of another man is augmented by circumstance, for either it is against a publicke person, or a private.*

1. Against a publicke and that is a more worse and gervious sinne, because it is peccatum in plures, a sinne against many, and as 2 Sam. 21. 17. That man doth what in him lieth to put out the light of Israel

2. Among private men they are either joined to us, as being neare of blood, or they are as extranei, as strangers. It is worse and a more gainous thing to shed the blood of them that are neare unto us, the reason is, *quia superadditur respectus*, because of the tie in nature, that is one way of agumenting. There commeth a double respect, he is a man, *himici dium*, he is a father or brother, *paricidium*, Exod. 21. 165 *Qui percusserit patrem aut matrem morietur*: he that smiteth is father or his mother shall be surely put to death. If he should kill them no doubt it were too little for him. Yet as the Heathen man saith, he should have *lentam mortem et deformem*, a lingering and loathsome death, and likewise as 2 Sam. 14.7: as the woman of Thekoah said to David, if we have but one sonne, or one brother, it is much worse then if wee had more, I have but one sparke left, and they seeke to quench it. (...)

Those that be impotent, it is worse to kill one that is fatherless, a widow, or stranger, that is more destitute of power, that is [Greek characters], cruelty, crudity, eating raw flesh, against the Lions nature. Matth. 18.6. Our Saviour saith *Qui offenderit unum o minimis*, whosoever shall offend one of these little ones, surely I will set my selfe against him. And againe, of those that are strangers and not once matchable to resist, it is worse to lay hands upon an innocent and good

man, then upon a wicked man. The reason? Because in so doing we commit a marvellous, strange, and grievous sinne doing him more hurt and injury to whom we ought to doe more good, so that we sinne against charity and against justice, for he is indignus, he is least worthy to die. Then besides, he is, as the Heathen man saith, [[Greek characters], a common good, and so we hurt the commonwealth that had need of such. And last of all, the injury redoundeth likewise to God especially. Zach. 2.8. Qui vos tangit, tangit papillam oculi mei, he that toucheth you toucheth the apple of mine eye, and that cannot be without great sorrow, and that will have revenge, and so consequently there be three degrees of this:

Here commeth in, whether the magistrate may kill or no? And we fall into division in *Insontem* (Guiltlesse) and *Sontem* (Guilty). Because we fal into this branch of the division, here falleth in the case of restraint of this Commandement, the rest be rules of extention.

For the nature of man is so crooked that without occides, non occides (thou mayest kill, thou shalt doe no murther) would not be kept: and therefore, as in Physick, a crooked and deep wound must have a new wound made, sit incision, ut vitetur excision, an incision is made that an excision may be prevented. And as in the cure of the eyes, the Opththalmistis will have the fight to be taken away, and damned up for certain days, that after the eye may see. So, in this God have his power, ut fundatur sanguis, ne funderetur sanguis, that blood might be shed, lest blood should be shed. As in the beginning it was the establishing of government, *Optibilius est timere unum, quam multos*, it is farre better to feare one then many, forasmuch as every man in regard of the whole society standeth as a part of it, the same rule is in the civill body, that is in the natural body. For in that, if any one part be so corrupt, that it doth bring danger to the whole, it is no cruelty to cut it off. Because as was said in the beginning, and it is a most true rule [Latin passage], it is better that one perish then unity should be broken. And as we see in a common fire, that a house that hath taken fire so long as there is no hope, and it bringeth danger to the next houses about, they pull it down, *extinguiit incedium ruina*, that the fall thereof may quench the fire. Thus, we see it in the naturall body, so likewise in the civill. Deut 19.10. and 20. And 13.1. In the 19 he will have them (...) to cut off the manslayer, that evill may be taken away from Israel, and that a double malum, a double evill there is, the wrath of God upon the whole land, because if any part shed innocent blood and the land, that is, the whole, looke not to it.

And a second malum, 22. Evill, vers. 10, is the multiplying of it: 1. Impunity, because it is *magna venesica*, a great Witch to make other men doe the like, there fore Deut. 19.20. and 13.11., that men may see and heare and feare, and the like evill may be no more committed. They shall not onely avoide his wrath and multiplying of murther, *tollere malum ex Israele*, but take away evill also from Israel. So consequently, if blood be shed in this respect, as Moses saith, Exod. 31. 29. It is not a polluting, but a consecrating of the hands: and Ps. 101, vers. [illegible]. The Prophet David saith his common morning excercise after prayer should be this, that he would cut off all the wicked from the Lords City. Prov. 20.26. There is the wise Kings study, or this shall bee his study how to scatter the wicked, or to make himselfe a wheele goe over them. For as it was found in the establishing of the Magistrate, that it was Caines City that made Seth to make himself a City, and not onely that but there were also sundry of Caines spirit that came in among the seed of Seth: therefore heed was to be had to them, as Exek. 34. 18.21. to te Hee Goeates, to

the Rammes, and to the fat sheepe, for thet would push at the leane sheepe with their hornes, and as the Heathen man saith, Tam necesse est, it is needeful, that there should be, qui arceant hominess, such as may restraine men from outward invasion (...) as the eyelids are needeful for the eyes, and the fight from hurting it self, for else it would disperse it self too much. (...) He that taketh the sword shall perish with the sword, and the sword, Rom. 13.4. is given to one, who is there called Gods Minister, and to the Magistrate, to whom he hath delivered it, not to bear it in vain, and consequently, in deed and in effect, no man sheddeth any bloud, if it be lawfully shed. For, as we say, it us nit the sword that killeth and sheddeth mans bloud, so neither doth the Magistrate, the minister of it, not the Judge, but the chiefe cause doth it: for quod est organum uteni, id est minister jubenti, what the toole is to him that useth ut, such is the officer to him that commabdeth him. Now, Iubens est Deus, the Commander is God, for we blame not the sword, neither must we the minister, but we must have recourse to God.

From pages 729-738 of the original text.