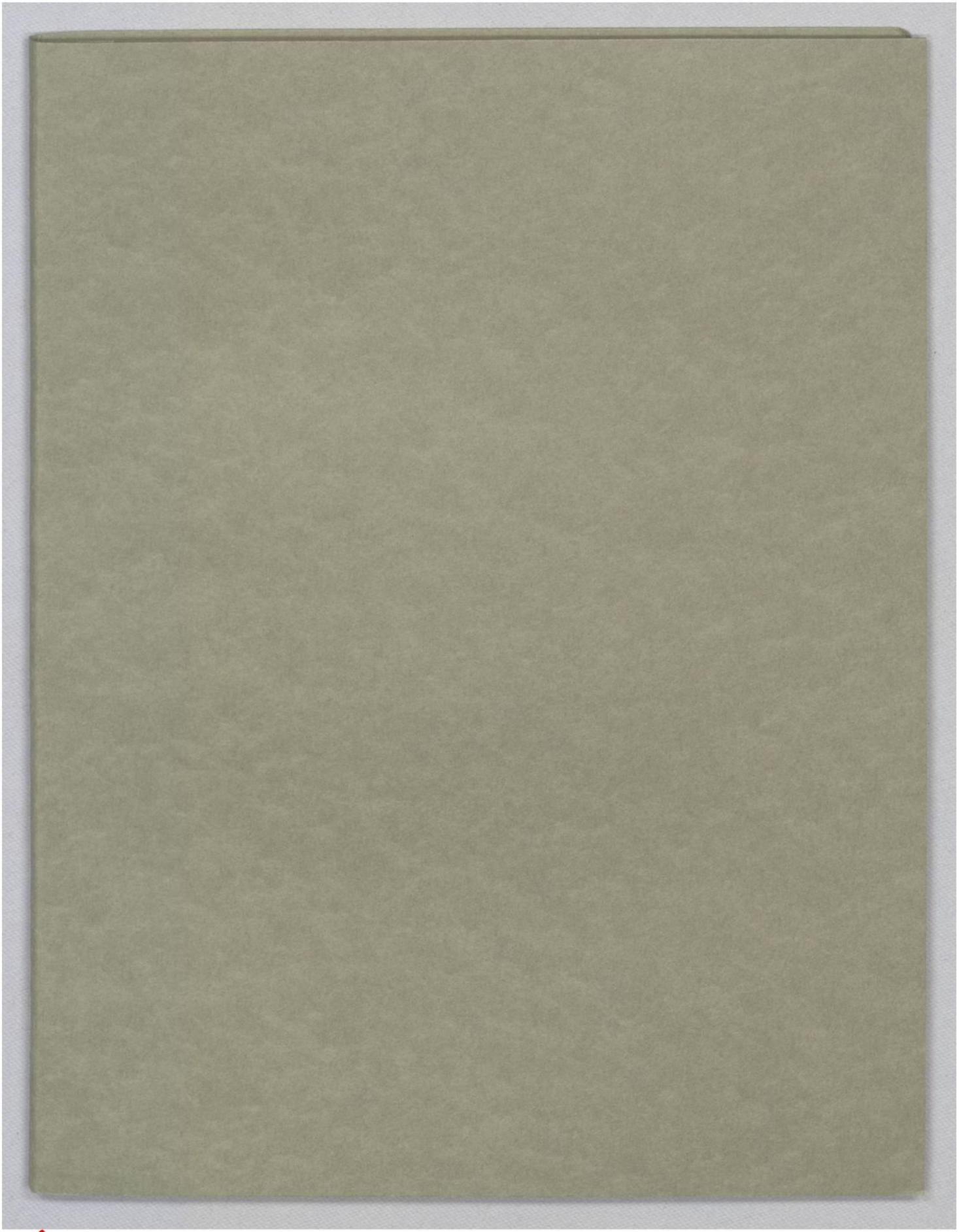
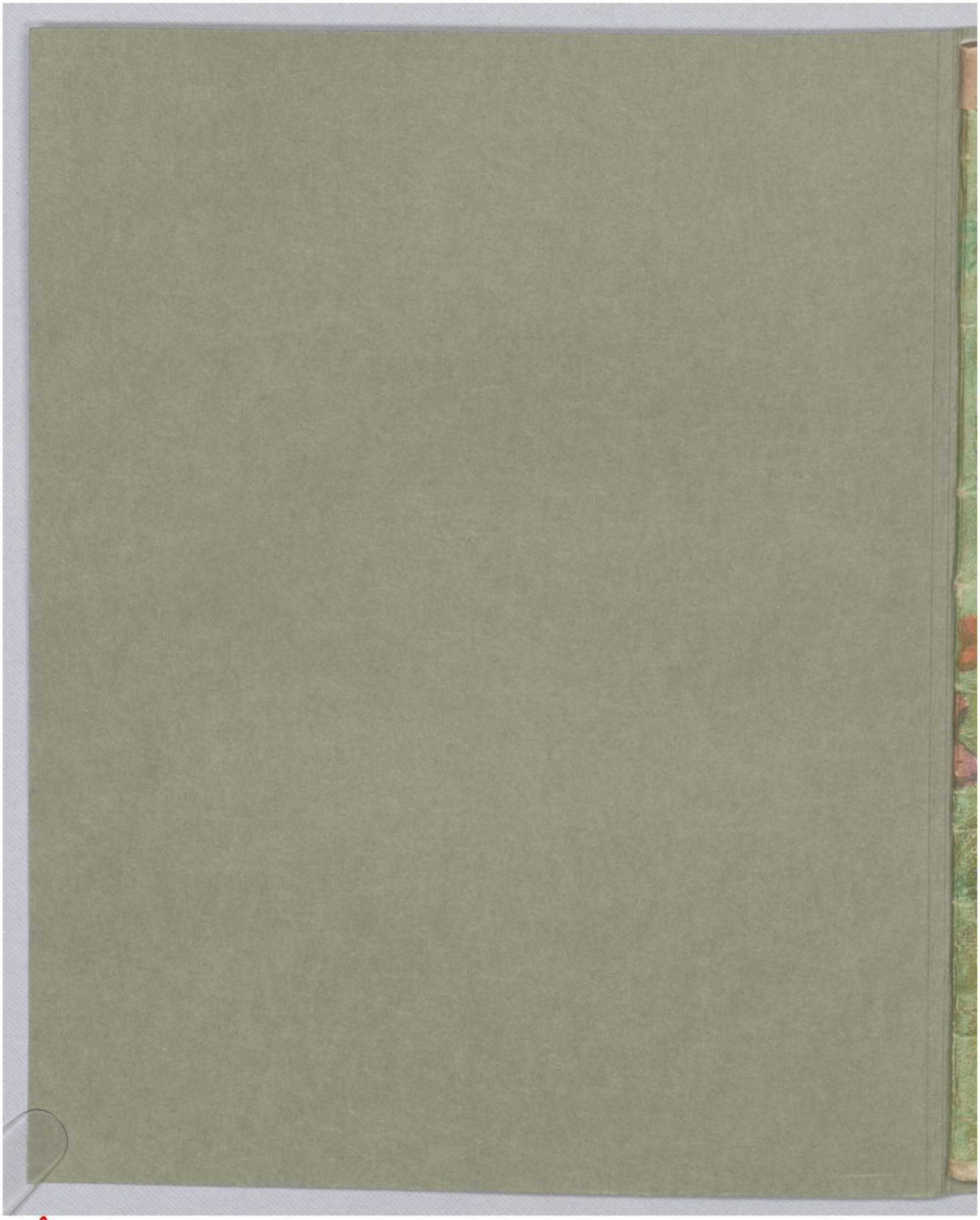


GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK

Signatur: T-A 8495:3, Stück 6;T-A 8495:3, [1] - -

PUBLIC DOMAIN



GOTTFRIED WILHELM LEIBNIZ BIBLIOTHEK
NIEDERSÄCHSISCHE LANDESBIBLIOTHEK

Signatur: T-A 8495:3, Stück 6;T-A 8495:3, [2] - -

PUBLIC DOMAIN

A SERMON

Preach'd before the

KING

The first Sunday of

ADVENT.

1666.

By *HENRY KILLIGREW* D. D.

Master of the *SAVOY*,

And Almoner to his

ROYAL HIGHNESSE.

Printed by his Majesties special Command.

LONDON,

Printed by *Tho. Roycroft*, for *Thomas Hacker*.

1200 1666.

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Signatur: T-A 8495:3, Stück 6;T-A 8495:3, [3] - -

PUBLIC DOMAIN

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NIEDERSÄCHSISCHE LANDESBIBLIOTHEK

Signatur: T-A 8495:3, Stück 6;T-A 8495:3, [4] - -

PUBLIC DOMAIN

A SERMON

Preach'd before the

KING

The first Sunday of Advent. 1666.

Mat. 21. Ver. 9.

Hosanna to the Son of David, blessed is he that cometh in the Name of the Lord, hosanna in the highest.

THese words are the Acclamation of the people, at our Saviours entering in Triumph into *Jerusalem*, and part of the Gospel appointed for this Day, the first Day of the Churches Year, as appears by the Cicle or Round of Collects begun this Day. Christians, with good reason, observing yearly,

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double ſort of year, an Eccleſiaſtical from the Advent of our Saviour, as well as a Civil from the Return of the Sun. For the Times and Seaſons of the Church are meaſured, her ſpiritual Growths foſtered, not by the Sun in the Firmament, but by the Sun of Righteouſneſs, not by Planetary Motions or Influences, but by the Star of *Jacob*, whoſe Dawn, or Riſing upon the World we at this time ſolemnize.

Advent do's not imply that Chriſt is come, but coming; not his Preſence, but his Approach; Chriſtmas is the high Celebrity of his actual Arrival, this day only reports and noyſes abroad his drawing near. Advent is to Chriſtmas, as *John* was to the Goſpel, *vox clamantis*, the Herald or Harbinger that made way for it; ſo Advent is the Harbinger to make way for the Queen-feaſt to ſucceed with more Majeſty, Royal Perſonages not only having Followers, but Fore-runners for greater State.

But how comes the Church to make choice of one of the laſt Paſſages of Chriſts Life, to proclaim his firſt coming into the World? the Seaſon of his Paſſion, to introduce the Time of his Nativity? Becauſe this coming of Chriſt in Triumph into

Jeruſalem

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Jeruſalem, ſhews him who he was, to be a King, which he was but nam'd and ſtil'd at his Birth: at his Nativity he was but deſign'd to the Crown of *Iſrael*, but here he is ſeen in the Throne; his Star ſhone then, but his Majeſty now; the Sages and Aſtrologers could only at that time diſcover the King, but the People here could pronounce him to be *the Son of David*, and rejoyce in their Soveraign. Again, this laſt coming of Chriſt was more immediately to *do the will of God*, and perfect the Work of mans ſalvation; and accordingly Saint *Paul* aſcribes to it, by way of excellence and eminence, *Heb.* 7. the fulfilling of that prophecy, *Then ſaid I, Lo I come to do thy will, O God.* Chriſt did the *Will of God* in the whole Courſe of his Life, but at the Time of his Death he accompliſht it. And the Church could not ſelect a more proper portion of Scripture to uſher in his Birth, or to take off the Prejudices of the Poverty and Infirmity ſeen in it; to convert, I ſay, the Stable into a Palace; to diſcloſe a helpleſs Infant, to be the Omnipotent Son of God, than this that makes both ends of Chriſts Life meet; that joyns the Scepter to the Cradle; the Triumph to the Nativity: the words of the Angel, *Luke* 2. 11. *Unto you is born this day, in the City of David, a Saviour, which*

is

is Christ the Lord, with the words of the People here in my Text, *Hosanna to the Son of David, blessed is he that cometh in the Name of the Lord, hosanna in the Highest.*

We may observe in the words these two General Parts. Christs Entrance. And the Peoples Reception of him.

In Christs Entrance these four Particulars.

First, Who it is that cometh, the Person here spoken of, the *Son of David.*

Secondly, For what he cometh, his Purpose, which is more clearly set down at *v.* 5. *To declare himself to be the King of Israel.*

Thirdly, How he cometh, or the Manner and Equipage of his coming, it was in Pomp and State, as is seen *verses* 7, 8.

Fourthly, From whom he cometh, or his Commission, *He cometh in the Name of the Lord.*

The Peoples Reception of him is with joyful Acclamations. *Hosanna to the Son of David, blessed is he that cometh in the Name of the Lord, hosanna in the highest.*

First, Who it is that cometh, the Person here spoken of, *the Son of David.*

This was the whole Cities Question at *verse* 10th.

And

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And when he came into Jeruſalem all the City was moved, ſaying, Who is this? But God had ſhewed it before out of the mouthes of Babes and Sucklings, very Children, properly ſo call'd, and of the poor ignorant People, who were as Children. Their Underſtandings were firſt enlighten'd, their Tongues intruſted to declare and welcome Chriſt, as the Son of *David*, the Meſſiah and Saviour of the World. And this is moſt commonly the Method of God Almighty in making himſelf known unto men, that which he hides from the Wiſe and Learned, he reveals unto the Simple and Lowly. The Holy Spirit for the moſt part taking up his Inne, as wiſe Travellers do theirs, not the faireſt and moſt frequented, but the more private retir'd; where though there's leſs Magnificence, there's alſo leſs Pride, and more Accommodation and Regard. So here he paſſes by the Potent Prieſt and Phariſee, fill'd with Ambition, and the conceit of their own Sanctity and Knowledge, poſſeſt with the love of Riches, and the like, and turns in to the humble, vacant, diſintereſſed Multitude, whoſe Hearts were *raſæ tabulæ*, ſo many fair Tables, without blur, without ſcrowl, and fit for any Inſcription.

This Queſtion, *Quis eſt hic? Who is this?* was not

a queſtion of Ignorance, but Malice; of Perſons Uninform'd, but full of Envy. 'Twas like that of his Countrymen of *Nazareth*, *Non hic eſt fabri filius? Is not this the Carpenters ſon?* They ſaw his words full of Grace, and his works of Wonder, that all his Performances were truly Divine; but becauſe *Joſeph* was his reputed Father, and *Mary* his Mother, becauſe his Breeding and Parentage were not equal to the Glories manifeſted in him, they would not honour him as a Prophet; but choſe rather not to know him, than to believe in him; and to be offended at him, than to confeſſe him. After the like manner the Prieſts and Phariſees here, becauſe our Lord came not ſuch a Perſon, and after ſuch a Faſhion, as they had fooliſhly fancied, their Meſſiah would come, a mighty Prince, inviron'd with Armies, powerful to promote them to Honour and Riches; but a poor Prophet calling them to the like Poverty and Humility with his own; to Righteouſneſs, not to Greatneſs; to take up the Croſs, and not the Enſigns of Magiſtracy, they would not acknowledge him; but deny'd the Original, becauſe it reſembled not a falſe Copy; rejected the Eternal Son of God, becauſe he was not like the Baſtard Childe of their Carnal Brains. And, *Who is this?* ſignifies not,

who

who is this that we have never heard of, or ſeen? Or, who is this that uſurps ſuch honours which the Scriptures allow to no man, no not to the *Meſſiah*? But, who is this that we abhor? who is this our Averſion? who is this that defrauds our Expectations? that grows daily greater, and makes out his Pretences in ſpight of our Oppoſition?

That Chriſt was to be the Son of *David*, to deſcend of the Seed and Linage (*progenies*) of the ancient Kings of *Judah*, that God out of the old Stock or Root of Jeſſe which now through length of time ſeem'd decay'd, and doted, ſeare, and dead, would *cauſe to grow up a branch of Righteouſneſs to execute Judgment and Juſtice in the Land*, was a truth aſſerted from all antiquitie; And not only *Eſay* and *Jeremy*, who in expreſſe terms ſpeak it, but as Saint *Peter* ſays, all the Prophets bare witneſſe to it. And the later Doctors in our Saviours daies univerſally allow'd the Tradition, as is ſeen by the anſwer of the Phariſees to the queſtion our Lord aſked them concerning himſelf: *What ſay you of Chriſt? whoſe Son is he? And they ſaid, the Son of David.* But then that Chriſt was *this Son of David*, this *Branch* ſo long foretold and expected, though his Extraction and Genealogy, his words and works, his life and death, did

quadrat and close with all the Accounts, Predictions and Tipical Representations of the *Messiah* in the Law, and the several Lines drawn from the mouths of so many Prophets of different ages exactly concenter'd in his Person; yet none but the dispassionate and disinterressed would confesse and acknowledge; the Multitude here, and the People again elsewhere, or some more particularly inspir'd, as the two blind Men mention'd *Matt.* 9. 27. poor *Bartimeus*, and the like; who comparing the Miracles wrought by Christ, with the Prophecies that went of him, confidently made out this truth, *Jesus thou Son of David have mercy on us.*

And here we cannot enough admire the bounty of God to his faithfull Servants that do his will, and seek him with their whole heart; whom he does not only blesse and prosper while they are alive, but makes their Names and Memories illustrious by a renown'd Posterity long after they are dead. As he did not suffer *Davids* Soul to see corruption, even in the grave where all things perish, so neither did he suffer his Glory to see corruption after so many ages, when commonly all things are lost in oblivion, but reviv'd it by causing Christ to Spring from his Loines. Christ, indeed, had an other

higher

higher and nobler Generation, an Eternal, ſuch as no man can declare; as the Prophet *Eſay* ſayes, *Who can declare his Generation* ? This his Prime Generation was not from the Will of Man; but from the Power of the Spirit; he took Fleſh of the Virgin, but not by Propagation, but by Adumbration, and the Will of God: And therefore in reſpect of any humane Parentage on the Fathers ſide, he was liken'd to *Melchiſedec*, who is introduc'd in Scripture without Parent, without deſcent, without Genealogy: for ſo it became him that was to be the Preacher of Purity to the World, that his very Generation ſhould be alſo Pure. Yet I ſay ſo much was God pleaſed with the Heroical Vertue of *David*, ſo much was he a Man after his own heart, that he ordained, that that great Perſon, the Second Perſon in the Trinity, ſhould be reckon'd to him as his Iſſue; that he that was indeed his Lord, as our Saviour alſo alledges as a ſtrange Event, ſhould notwithſtanding become his Son! he will'd that the Son of his own Spirit, ſhould be eſteemed the Son of his ſervant! So true is that which God ſpake to *Eli* of old, and ſo exemplary a doctrine to all poſterity, *Honorantes me honorabo, thoſe that honour me I will honour*: Ye ſee what is done to him

whom God honoureth, the very Saviour of the World counts it a piece of Nobility and Gentry, as I may ſo ſpeak, to derive his Pedigree from *David*. The ſecond Particular I obſerved was,

The purpoſe of *Chriſts* coming, to ſhew himſelf the *King* of *Iſrael*.

Thrice a year for three years together, as the cuſtome was for all *Iſrael*, Chriſt had gon up to *Jeruſalem* the chief City of the *Jewes*, and yet did never make any Overture, never ſhewed any Semblance, as if he had been King of the *Jewes*, before this laſt time of his entry. Nay hitherto he uſed all means to conceal his Title and Pretence, rather than to declare it. When they would have made him a King, he conveighed himſelf inviſibly out of the preſſe, and did a Miracle, to avoid an Advancement. How comes he therefore now voluntarily to aſſume, what before he ſo ſollicitouſly refuſed? How comes he to do a Miracle, that he might appear a King, when he formerly did a Miracle not to appear one? Affects to have a Mounture whereon to ride; charms the owners Spirit that ſhould ſurrender it, hearing the Lord had need of it; inſpires the Multitude to proclaim, what he forbad his Diſciples to whiſper; takes the whole ſtate of it upon him, affirms

affirms it to *Pilate*, when he asks him concerning it: Affirms it I say, though in a Ceremonious way of affirmation usual among the *Jewes*, *Art thou the King of the Jewes? Thou saist it, says he.* Which was as much as if he had answered, I am indeed that which thou sayst. Only he makes here the Question it self go for the Answer, and the Demander asking the truth, in honour to him, he makes the affirming of it, as it were also, to proceed from his mouth. As in the case of a negative Answer, the more Civill among us, choose rather to returne an Excuse for their dissenting, than a flat No, or Denial to the thing that was inquir'd.

I say it was very strange, that Christ should thus voluntarily assume that Dignity, which he had so obstinately refused: but it was much stranger yet, that he should assume it at the season he did, at the Eve to his Passion, when he began to see σαυρὸν ἐπὶ θύρας, the Crosse standing at the door in expectance of him! *Is this a time*, says the Prophet to his servant *Gehazi, to take money, and to buy Vineyards?* when the Lords anger was upon the land, and the enemy daily expected. So was this a time to lay claime to a Kingdom, when a mans Hour of Death approacht? To put on the Royall Ensignes,

when

when he was to ſuffer as a Criminal? as if he would preſent himſelf to the Executioner, after the manner the Sacrifices of old were brought to the Prieſts, with Garlands and gilded Horns. as *Salvian* ſays, *Ornatur ad pœnam, coronatur ad ſupplicium*, he was inveſted in royal Robes to be Crucified, he was made a King to ſuffer Death. This Hour, in the Worlds judgment, ſo Incongruous to accept a Crown, was yet the Seaſon that he made choice of; and he refuſed all Advancement, till he was upon the point to be lifted-up on the Croſſe. But as God ſays in the Prophet, *My thoughts are not your thoughts, neither are your waies my waies.* So we may ſay of Chriſts Times and Seaſons, that they ſuited and accorded not with thoſe of men, but he had an Hour and Opportunity peculiar and particular for his Actions which differ'd from the Vulgar apprehenſion. When his Mother prompted him to turne the Water into Wine, *My hour, ſays he, is not yet come.* Again when his brethren mov'd him formerly to go up to *Jeruſalem*, ſaith he, *Your time is alwayes, but my time is not alwayes.* And the like thing may be ſaid of his Non-acceptance of the Kingdom when the people offer'd it, His Hour for that purpoſe was not yet come, He had not fully yet Preach'd the Goſpel

through

through the Cities of *Judea*, he had not clear'd his Title to the Kingdom by Signs and Wonders, fulfill'd the Prophecies that were of him, and the other intermediate Works injoyn'd him by the Father: and he would not abruptly ſeize the Soveraignty, till all was prepar'd for it; uſurpe it, till he had made out his Pretence: rule over a people, that knew him not to be their Prince; and exact their obedience, before they underſtood his Authority. But when he had prov'd himſelf the Son of God, then he firſt declar'd he was the Heir and Succeſſor of *David*; and well he might be allow'd to be the King of *Iſrael*, when he had ſhew'd himſelf to be the Lord of Heaven and Earth, and all the Kingdoms of the World.

And this is Gods Method in ruling the World, he does not require from men, before he has given to them; he exacts not their Faith, till he has firſt enlighten'd them; demands not their Obedience, till he has taught them his Laws, and given them his Grace: But after theſe things if they pay him not humble and ready ſubmiſſion, if his Subjects refuſe yet to acknowledge his Dominion; he will cauſe the Rebels, as 'tis *Luke* 19. 27. *To be brought forth to Judgment, and thoſe that would not that he*

ſhould

ſhould reign over them, ſhall be ſlain before him; who could not brook his Scepter, ſhall feel his Sword, and undergo his Vengeance.

But here in the next place we are to demand, what Kingdom it is that Chriſt aſſumeth? that the Prophets foretold, and the People congratulate? for we ſhall find, that the Multitude here ſpeak one thing, and the Spirit in them means another. The People hoped that Chriſt would preſently ſhew himſelf ſuch a King, as I lately ſaid the Phariſees fancy'd, one that ſhould viſibly aſcend the Throne of *David*, reſtore the temporal Kingdom only with greater Glory than in the Patriarchs daies, as their words alſo plainly declare in the parallel place of Saint *Mark*, where they cry, *Bleſſed is the Kingdom of our father David!* But Chriſts coming at this time was with far other Deſignes, to claim a Spiritual Kingdom in the Soules and Hearts of men; - *Illa ut Dominetur in aula*, that he might bare ſway in theſe Palaces. Says the *Pſalmiſt*, *A Scepter of Righteouſneſſe is the Scepter of thy Kingdom, thou haſt loved Righteouſneſſe and hated Iniquity*. Such a Scepter as a Prophet might wield. The People congratulate him as an Anti-Ceſar, a King that ſhould deliver from the ſubjection of the Romans. But what ſays he of his Coming?

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Coming? For this purpose came I into the World, to destroy the Works of the Devil, to be an Anti-Lucifer, and to lead this his Captivity captive.

And we are to look here upon the Peoples Joy from their imagination of an Earthly Kingdom, as on the Infirmity and Feebleness of Natural Mens Affections, who count no Blessings worthy the congratulating, but Temporal; Secular Prosperitie, Worldly Greatness, Outward Splendor, the Complacency of the Senses, and the like, are the things only which transport and ravish; Christs Spiritual Scepter, his Dominion in the Soul, a Crown of Immortality and Glory, are look'd upon as so many Melancholy Metaphors without reality, without relish: that Felicity is only desireable, which the World admires; and that held truly a Kingdom, where Voluptuousness reigns.

But yet we are not so to take this Doctrine of Christs Spiritual Kingdom as if he had no Temporal Kingdom at all: for that Prophecie cited by Saint *Peter Act.* 2.30. *God has sworn with an oath to David, that of the fruit of his Loyns, according to the flesh, he would raise up Christ to sit on his Throne.* And again, that the Kingdom of Christ should be of much greater extent than that of his father *David,*

Even over all the Nations of the Earth; are to be interpreted literally, if due regard be had to the time of their fulfilling. Neither did Chriſt, when his Diſciples ask'd him of his Temporal Kingdom, wholly diſclaim it, but checkt their curious Inquiry after it. *'Tis not for you*, ſayes he, *to know the Times and Seaſons, which the Father has kept in his own Power.* Therefore, *diſtingue tempora*, diſtinguiſh but the Times, and the ſame thing which at one time is falſe, at another may be true. Chriſt at this Time, when he enter'd into *Jeruſalem*, had no Temporal Kingdom: but after he aſcended into Heaven, he had one Viſible and Glorious, even unto the eyes of men. And though he profeſſes in the Dayes of his Humiliation, that he came not to be miniſter'd unto, but to miniſter; yet after his Exaltation, he claims the Miniſtration of all men, even of the greateſt Princes: and that is fulfilled which the Prophet ſayes, *All Nations ſhall do him ſervice.* Sayes our Lord after his Reſurrection, *All power is given to me both in Heaven and Earth.* He had this power originally before, but then he firſt executed it in the Capacity of God and Man, in the Capacity of the Son of *David*, and the prophecy'd King of *Iſrael*.

And

And if we ſhall regard the Events in the World ſince the preaching of the Goſpel, we ſhall find, that no one of the four, which are uſually call'd the four Univerſal Monarchies, was ever ſo vaſtly, ſo univerſally extended, as the Monarchy of Chriſts Kingdom; but as *Moſes* Rod devour'd the Rods of the Magicians, ſo I may ſay, has Chriſts Scepter ſwallow'd up all the Scepters of the Kings of the Earth: and as heretofore the Nations flow'd ſo generally into the Roman Empire, that it was not undeſervedly ſaid, *Orbem jam totum victor Romanus habebat*, the Victorious Romans have made themſelves Maſters of the whole World, there being no Nation that was not ſubdued by them, which they thought worthy to march againſt with an Army, and if any were exempt, 'twas becauſe they were alſo deſpis'd: ſo much more may it be ſaid of Chriſts Empire, *That it compriſes the whole World*, ſeeing that very Globe or Orb of the Romans it ſelf, is contain'd within the Globe or Orb of Chriſts; neither is there that Climate to be found, in which there are not thoſe that do bow the knee in adoration to the King Chriſt, and erect the Croſs in token of his Dominion. It is enough when we can ſay, that there is no Sun, where there is no Church; and

if there be a People that know not Christ, tis because themselves are unknown.

They therefore, who have so much doted on the Fift Monarchy, and out of Scripture misinterpreted will bring down Christ again from Heaven, to Reign a thousand years on a Temporal Throne upon Earth, they seek for that in Future Ages, which is already eminently perform'd in their sight, and fulfill'd in Story; and it may be said to them of the Temporal Kingdom of Christ, what he said once of his Spiritual, *That it comes not with Observation.* No, not with the Observation of any thing that's Future: but rather is discern'd to be now Currant and Instant upon us, both by the Observation of what is past, and what we daily see. And however the Prophecies may seem to intimate some Secular Way of Christs executing his Temporal Kingdom, and that the *Jews* and others think they degrade the Messiah, if they make him not an Earthly Prince, yet no Grandure of an Earthly Prince can reach to the Majesty of the Messiah, as 'tis spoken of in Scripture, or fulfil those very Predictions they stand so much upon, after so Glorious a Manner as Christ has fulfilled them. Who undoubtedly did a more Wonderful and Illustrious thing,

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thing, in that he Reign'd ore the World after his Deceaſe, than if he had done it in the Dayes of his Fleſh ; I ſay, he did a more Wonderful and Illuſtrious thing, in firſt Dying, and after that, Riſing again, and ſubduing, and ruling the Nations of the Earth, and being adored ever after as God, than if for a few years only he had Domineer'd like a *Cæſar*, or a *Xerxes*, and then Ingloriouſly have confeſs'd his Mortality, expired, and given place to another. And this is the High Prerogative of Chriſt, which Saint *Peter*, *Act.* 5. 30. ſo powerfully urges to convert his Unbelieving Crucifiers: *The God of our fathers*, ſayes he, *raiſed up Jeſus, whom ye ſlew, and hanged on a tree, Him hath God exalted with his right hand to be a Prince and a Saviour*. And Chriſt being ſuch a Prince or King as we have deſcribed, Let us ſee in the next place the State and Majeſty with which he came to claim his Kingdom. Which is in the third Particular I obſerv'd,

The Manner, Pomp, or Equipage of his Coming.

If we read the Triumphs of the Ancient *Romans*, nothing can be imagin'd more Magnificent, more Stupendious. They being the Works of a rack't

rack't Invention, and an immenſe Charge, the Labour of many moneths, and the Buſineſs of ſeveral dayes, the Sun ſometimes making his Courſe thrice about the World, before the ſeveral parts of the well digeſted Pomp could be paſs'd through the City. The People were to behold Models of the Towns and Fortreſſes they had conquer'd, the Habits, Weapons, and other Warlike Harneſs and Engines of the Enemy; the vaſt heaps of their Treaſure, rich Veſſels, Pieces of curious Art, wild Beaſts (if any ſuch were found among them) their Princes, with their Wives and Children led in chains: in a word, whatever could heighten the Popular Joy by Wonder, Pity, or Contempt, was preſented a Spectacle to them. After theſe followed their own Victorious Army, Crown'd with Laurell, jovial, ſinging, and licentious; the Conſecrated Herd for Sacrifice, with all the Trappings of a Pompous and Superſtitious Religion. In the laſt place, the Happy Conquerour himſelf, mounted high on an Ivory Chariot imboſs'd with gold, and drawn with Horſes of a Matchleſs beauty, ſought out in remote Provinces, and as Authors ſpeak, led at their bridles by White and Silken Querries;

-----*Niveos ad fræna Quirites.*

Now

Now if to this Majeſtick Pomp we ſhall oppoſe that of our Saviours entering into *Jeruſalem*, as 'tis deſcrib'd in the Mornings Goſpel, it will ſhew like a Mock-Triumph, or Triumph in Burleſque. Which was a thing reſolv'd on, and perform'd the ſame hour, countenanc'd and conducted only by a Company of poor Fiſhermen his Diſciples, and a tumultuary Rabble of the Meaner Sort; for rich Tapeſtry and Pieces of Needle-work to adorn the Paſſage of the Triumph, the Coats of theſe poor people, and ſome Extempory Branches ſnatcht from Palm-trees there at hand, ſerv'd to ſtrew the Way; inſtead of a Gorgeous Charret, the humble Conquerour came riding on a Aſſe, ἀθενέςατον ὑπο-ζυγίων, as St. *Chryſoſtom* terms it, the moſt abject and deſpicable of all the Beaſts of Burden.

But yet notwithſtanding the Poverty and Meanneſs of thoſe Circumſtances, if we ſhall look into this Triumph of our Lord, as well as look upon it; conſider it with the ſharper Eyes of the Spirit, as well as glance on it with the miſtie Eyes of the Body, we ſhall find, that with great reaſon, it was uſher'd in *verſe* 5. with an Admonition of Special Obſervation and Regard to be had to it; *Tell the daughter of Sion, Behold thy King cometh unto thee meek*

meek and ſitting upon an aſſe, and a colt the ſole of an aſſe; and that it excell'd in Glory the Triumphs of all the Princes of the World. For though there was ſeen in it no Humane Invention or Coſt, yet it was Order'd and Contriv'd by the Wiſdom of the Eternal God; though 'twas reſolv'd on and perform'd in an Hour, 'twas prophecy'd of many Hundred Years before; though no heaps of Gold or Antick-plate were carried in it for oſtentation, yet the Vertues and Miracles of the Conquerour, his holy Life and Doctrine were born, in a manner, before him, to the greater Admiration of the Beholders; though no Models of demoliſht Cities, or Kings led in fetters, afforded a Spectacle of admiration and compaſſion, yet the Kingdomes of Hell and the Grave were there ſhew'd, diſpoil'd and ranſackt, and *Lucifer* the Prince of Darkneſs himſelf led in Everlaſting Chains. And then the Joy of this Triumph, was not the Mourning of many Nations and People beſide, but a Cauſe of Univerſal Jubilee to the whole World; or yet to laſt only for a few days, but to continue even when the Sun and the Moon ſhall no longer be.

The Triumphs of Princes and Great Captains, are to boaſt their Glory and Magnificence, but Chriſts

Christs Entrance into *Jerusalem*, was not to shew a Triumph of the Vain things of this World, but a Triumph over them; not to Magnifie the Opinion of Riches, but to bring them into Contempt.

And this, and the like Passages of his Life, are not so much to be look'd upon in the Story and Fact, as in the Design and Purpose; as Saint *Chrysostom* sayes of them, they are μέτρον φιλοσοφίας, a Rule of Christian Philosophy. At his Birth, when he was Worship't by some Kings, and fear'd by others, he was content to be found in a Manger; and in the dayes that he fed thousands with his Miracles, he chose often times himself to suffer Hunger. And this to teach the Great Ones of the World, to practise Self-denyal, in their highest Affluence and Abundance; to teach the Honourable to be Humble; and the Mighty to be Meek; to use their Power, not for Pride and Ostentation, but for the Benefit of their Inferiors; to teach them to despise their Greatness, when others admired it; When the People envy or murmur at their Felicity, flatter or adore it, cry, as Saint *Augustine* makes them speak, *Soli isti sunt, soli isti vivunt*, these are the Men that Live, these are the only Happy, then to reflect on their Infirmities, and the

Unſtableneſs of their Condition, fear, and caſt down their Souls. Outward Pomp and Magnificence was annext to Kings, to preſerve Reverence and Awe in the Vulgar, but not to puff up their own Spirits: That Great Perſon that is Proud and Arrogant from the Contemplation of his Power and many Attendants, ſhews a *Plebian* Spirit, in a Royal Fortune; that is too High, to be Courteous, too much Exalted, to do Good, dazles no mans Eyes with his Eminence, but ſhews himſelf blinded by his Advancement. Chriſt therefore eaſily condeſcended to take our Nature, becauſe he was *the Son of God*; to ſuffer the Indignities of a Mean Condition, and to be Rejected of the *Jews*, becauſe he was conſcious to himſelf that he was above Contempt; and digeſted here the Humble Circumſtances of his Triumph, becauſe he came in *the Name of the Lord*. Which brings me to my fourth Particular. From Whom Chriſt Cometh, or his Commiſſion.

He cometh in the Name of the Lord.

To come in the Name of the Lord] is by the Appointment, or with the Authority of the Lord. He was *Unctus Dei*, the immediately Anointed by God himſelf to the Kingdom he came to claim. Theſe

Words,

Words, *Bleſſed is he that cometh in the Name of the Lord*, were firſt ſpoken by *David* of himſelf, and his own Election and Anointing by God unto the Kingdom of *Iſrael*, *Pſal.* 118. 26. and ſo expounded by him before at *verſe* 22. *The ſtone*, ſayes he, *which the Builders refus'd, is become the head ſtone of the corner*; *It is the Lords Doing, and it is marvellous in our Eyes.* And after the like manner Chriſts coming *in the Lords Name*, is by his *Ordering* or *Doing*; his Kingdom, was Gods Aſſignation; and the Peoples ſaluting him the Meſſiah, was but the divulging of the Divine Counſel; nay, as *Davids* particular anointing by God to the Kingdom, was but a Type of Chriſts, the Acclamations of the People here, are but the very Echo of the Prophets words there.

To come therefore *in the Name of the Lord*, is not to come in the bare Pretence and Verbal Uſurpation of his Name, as falſe Prophets of old did, and many thouſands of falſe Teachers now adayes do. Who apiſhly imitating the Phraſes of Gods True Meſſengers, or but their Boldneſs and Ruſticity, their Aſtoniſht Countenance, and the Dire Accent of their Voice groaning out theſe or the like words, *The Burden, or Meſſage of the Lord*, deceive Sim-

ple People, and think they have great injury that all Learning, and Authority ſubmit not to their Counterfeit Miſſion. And 'tis little leſſe than a Prodigy to conſider, how (in this not Ignorant Age) Multitudes are carry'd away with theſe groſſe Follies. But that temper of men which our Lord complain'd of *John*, 5. 43. is ſeen every where in this Nation. *I come in my Fathers Name*, ſays he, *and ye receive me not, if another come in his Own Name, him ye will receive.* Chriſt ſhew'd the false light
Broad-Seal of Heaven for what he pretended, the Divine Power bearing him witneſſe by Miracles: But theſe Impoſters bring nothing but Impudence and Ignorance to countenance their Proceedings; neither are they ſeen to advance any thing but Schiſme and Sedition, Prophanation and Blaſphemy. And as Saint *John* in his time forbad the Faithful to ſhew the acts of common Humanity to any one that brought another Doctrine, than that which was taught by Chriſt, ſays he, *Receive not ſuch an one into your houſes, nor bid him* God-ſpeed: So by his Example I may worthily adviſe, that no man in theſe daies receive thoſe, that by their Falſe Interpretations, and pretended New-Lights, Pervert and Corrupt the Doctrine

ſtrine deliver'd by Chriſt, no not ſo much as to admit ſuch perſons into their Houſes, or bid them God-ſpeed, leaſt they ſeem to be their Diſciples, and to partake of their Evill Deeds. Such as theſe deſerve only the Entertainment of the Whipping-Poſt, and the welcome of a Hot Iron to bore their Tounges, the Bough that *Abſolom* met with in his Rebellion, not the Boughs of *Palmes* which were ſtrew'd in our Saviours Way; the Execrations and Maledictions of the People, and not their Acclamations and Hoſanna's. which brings me to my laſt Part, the Peoples Reception of Chriſt. It was with Joyfull Acclamations *Hoſanna to the Son of David*, &c.

The Peoples Reception of Chriſt.

Hoſanna] is as much as *Salva quæſo*, O Lord ſave, or give Salvation, adde Succeſſe or Proſperity to the Honour of thy King: for this is not a Prayer of the People to Chriſt, but their Prayer for him. As we cry, *Vivat Rex*, Long live the King. Praying for the Preſervation of our Prince, who is the Preſervation of us all. And ſo the Multitude here beſeech God to ſave Chriſt, who was their Saviour, and indeed the Saviour of the World, and not improperly. For though Chriſt in his Divine Nature

ture was above all Dangers and Neceſſities, yet in his Humane he was Obnoxious to them; and though he had the Power of a God, yet 'twas in the Weakneſſe of a Man; and even Humane Comforts, and Good wiſhes, in the daies of his Fleſh, were well beſtow'd on him, and well accepted by him. And now in the Days that he is aſcended to the Right hand of God, and needs no more the Miniſtration of Men; though we preſent him not with the ſame Contributions, and Expreſſions of our Affection, yet we do not deſiſt from offering *All* Oblations to him, though our Oblations be chang'd; our Faith, our Charity, our Prayſes, our Zeal for his Glory, *&c.* are ſtill due, and ſtill pleaſing; for though he lacks nothing, yet for ever he loves Vertue, and delights in Righteouſneſſe.

And this is the Foundation of all Religious Worſhip, and the Encouragement of Devotion: this makes the Church obſerve Holy Feaſts, the Commemorations of Chriſts Benefits to her; ſo ſollicitouſly to warn her Children long before of their Approach, that they may not be o'retaken with Covetouſneſs, Malice, Ambition, Senſuality, Worldly Cares, *&c.* when their Lord comes, as the *Jews* were; and ſo his Preſence prove Uneaſie and Importunate

nate, and they be tempted to cry with them, *Quis eſt hic? Who is this?* 'Tis Sin only, that makes men Ignorant of Chriſt; and Guilt that makes his coming Unwelcome. But certainly he that has deſerv'd ſo well of us, ought not to be held a Burden; nor he that has beſtow'd on us ſo many Benefits, to be forgotten. Or if this move us not, yet he that is ſo Mighty, cannot ſafely be Deſpiſed; and ſo Dreadful in his Judgments, be caſt out of our Thoughts. St. *Auguſtine* has this plain Obſervation, not remote to our preſent Concern, *We ſhould be troubled*, ſayes he, *if but a Friend or other Perſon that we reverence came to our Houſes, when they were in diſorder, and we have nothing Worthy to Entertain him:* And his Application of it is this, *Quicquid non vis inveniri in domo tua, quantum potes labora ut non inveniat Deus in anima tua*, What ye would not that Men ſhould ſurpriſe in your Houſes, be much more careful that God when he comes ſurpriſe not in your Souls. Let him not find a Sordedneſs there, no nor yet an Emptineſs; let not his Reception be more Beggarly than that which he found in the Inn, or more Unhandſome and Uncleanly than that in the Stable. A Soul immers'd in Luſt and Senſuality, is fouler than the

Stalls

Stalls of Brute Beasts; and a Heart void of Vertue and the Graces of the Spirit, is yet poorer than his Cradle of a Manger. The Religious Monks of old were wont, when they heard these words read, *And Christ was born in Bethlehem Juda*, to fall flat on their Faces on the ground, in adoration and astonishment at the great Mystery of the Incarnation, and Gods Wonderful Condescension therein to Mankind. But in these dayes we hear this Gospel read like an Unconcerning Story, without astonishment, without adoration, without thanks, without the least Reflection: and the Feast of the Nativity comes, and goes, like the Day of a Lord Maiors entering on his Office; it serves to compute our Years, and to digest the Events of our Annals, but few consider the Benefits of the Holy Season, or the Duties belonging to it; few put away their Sins, and adorn their Minds with the Graces of the Gospel; few are Regenerate, or New-born at the Birth of Christ. Men prepare for a time of Excess, and Debauch, forecast to have Richer Apparel, and Choicer Provisions, Money to play, *&c.* and some will borrow, or rob, but they will have to supply these things.

And

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And thus while the Flesh keeps Holy-day, the Soul still drudges in the Work of sin; while our Houses are trimmed, and our Posts bound with Laurel in token of Triumph and Deliverance, we continue Our Selves in the Slavery of Vice, and the Thraldom of the Devil. And the Sun of Righteousness rises and sets upon us, as the Sun in the Firmament on Rocks and Buildings, to parch and harden us, not as on Hearbs and Trees, to make us productive of Fruit.

'Tis the saddest Prognostick of a Nation to be miserable, when neither the Benefits, nor Judgments of God work upon the hearts of the People; but whether it be a Victory, or a Loss; a Plague, or a Deliverance; a Season of Temporal Blessings, or a Season of Spiritual; they receive all these Various Changes of Gods Favour and Displeasure with one Fix't and Unmov'd Affection to their Sins. And though like the Deriders of Gods Judgments, which Saint *Peter* speaks of in his second Epist. and third Chapt. they blasphemously cry not aloud, *Where is the Promise of the Lords Coming? &c.* yet silently and secretly, in their very holding fast of their Iniquities, they try what will be the Issue of his Threats and Denunciations against sin, and they Experiment, as I may say, their Destruction, though they Invoke it not.

That this day may be the *Advent* to us not only of Spiritual Bleſſings, but alſo of Temporal; the drawing neer of Peace or Victory, as well as of Redemption; of the ſaving of our Nation, as well as of the Salvation of our Soules; let us make a fit Reception in our Hearts for the Lord of Righteouſneſſe who now approaches. And God who at this Seaſon beſtowed on us his Son, *How ſhall he not*, as the *Apoſtle* ſays, *with him alſo freely give us all things?*

We have heard Chriſt's Kingdom is Spiritual, and his Throne Planted in the Hearts of Men; and I may ſay, his Nativity is now alſo Spiritual, and his Cradle ought likewiſe to be planted in the Hearts of men; that he is then only truly Born into the world, when we become Regenerate; and ſeen again in the Fleſh, when we ſhew forth the Works of Righteouſneſſe. How little he regards the meer Outward Magnificence of his Feaſts, we may Collect from the Pomp which he affected, when he was really born in *Bethlehem Judah*, and when he made his preſent Triumphant Entrance into *Jeruſalem*; a Stable ſerv'd him for the one, and a Deſpicable Aſſe for the other. He that had an Angell to foretell his Conception, and a whole

Hoſt

Hoſt of them to congratulate his Nativity, had he ſo pleaſ'd, he could have fix't his Cradle in *Herods* Bed-Chamber, and have forc't the Proud Tyrant to have fled into *Egypt* in his ſtead. Again, he could have Excell'd *Paulus Æmylius*, and all the *Ceſars* in the Splendor of his Triumph: But his Birth, was the Birth of Meekneſſe, of Innocence, and of Mercy; and when he enter'd in Triumph, Humility rode in State.

The Offices of the Church for this day beſt inſtruct us, how to welcome our Lords Coming. What in the Collect we pray, let us ſet our ſelves to practice. *To caſt away the Workes of Darkneſſe now in this Mortal Life, in which Chriſt came to viſit us in great Humility.* What the People here do in my Text, let us tranſcribe and imitate; uſe their Acclamations, and alſo their Ingeminations, *Hoſanna to the Son of David*, and again, *Hoſanna*. Reiterating and repeating theſe *Ave's* and *Good Wiſhes* to *Chriſt* in our *Soules*, a ſecond, third, and fourth time. Tautology is the Language of Joy, a Hearty Affection is not ſatisfi'd with uttering Kind Words of Welcome, unleſſe it may utter the ſame often. And as Princes accept of Acclamations from their Subjects, as well as Panegyrihs; continu'd and redoubl'd Shouts of

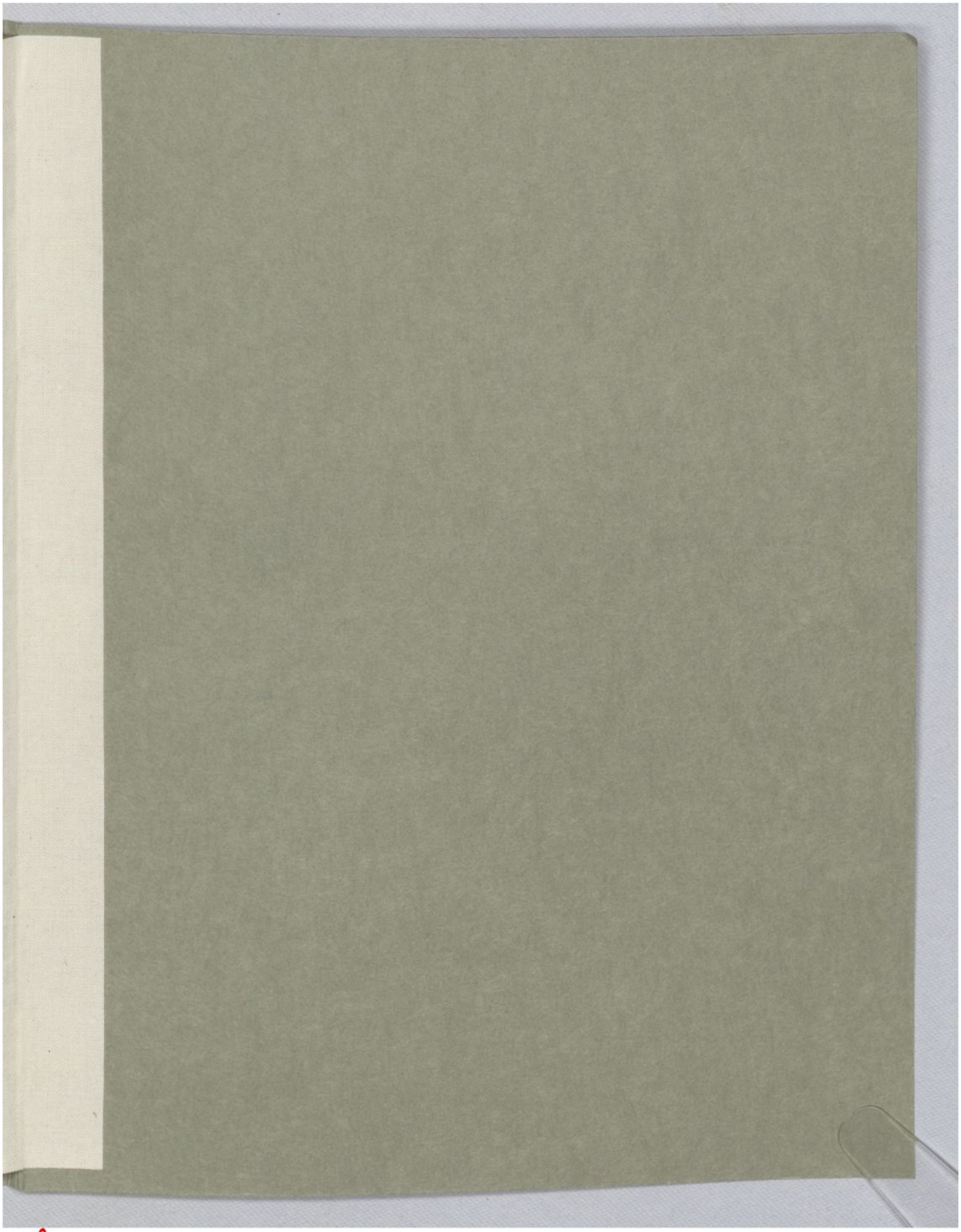
of Joy, as well as Set-Orations; nay, esteem these Simple Expressions of a Loyal Heart, before more Studied and Artificial Complements: So God prefers many times the Eruptions and Ejaculations of a Faithfull Soul, before a longer Prayer; the lifting-up only of the Spirit, before a Formal Psalme. Holinesse and Righteousnesse make the *Esclat* or Splendor in Christ's Feasts; when Mens Hearts are full of Grace, then his Houses are hang'd, and his Tables prest with rich Provisions: 'twas not the Curious and Busy Houswifry of *Martha*, but the Pensive and Abstracted Faith of *Mary* that made the Entertainment at *Bethany*; and if we will Treat our Lord acceptably it must not be from the Shambles, or the Mercers; with the Cooks or the Taylors skill; but with the Sacrifices of Obedience, and the Adornings of the Holy Spirit. Our Feasts upon Earth must resemble these they typifie in Heaven, where Righteousnesse is the Robe, and the Contemplating and Glorifying of God, the Cheer and the Rejoycing.

Glory be to God on high, the Father, Son, and Holy Ghost, from all Angels, and all Men, and all Creatures, now and to all Eternity, Amen.

FINIS.

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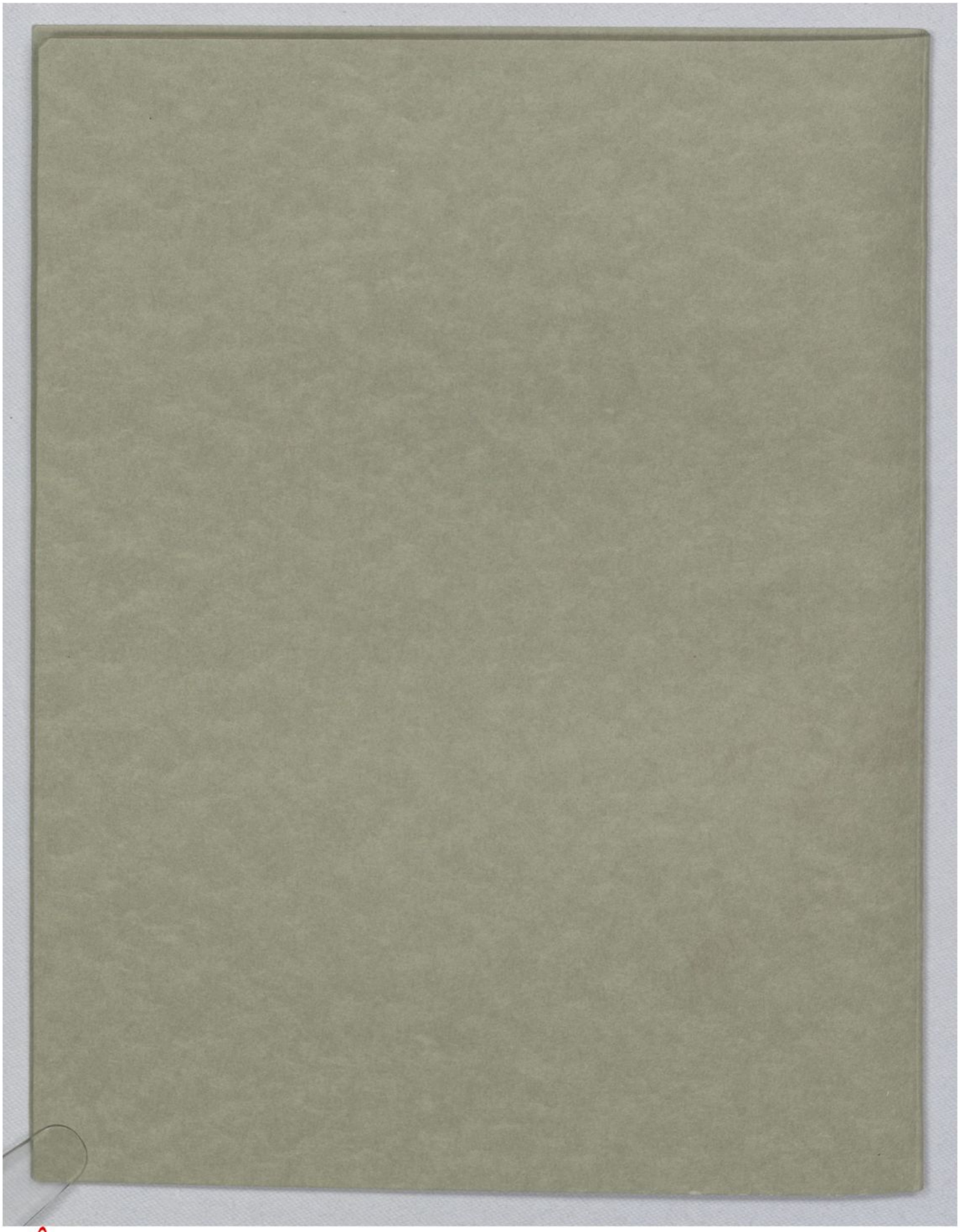
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