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*

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