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?