

DISCOURSE

UPON

CHRIST'S

KINGLY-OFFICE.

Preached at Nottingham, in Pennsylvania, Sept.
24th 1740.

BY

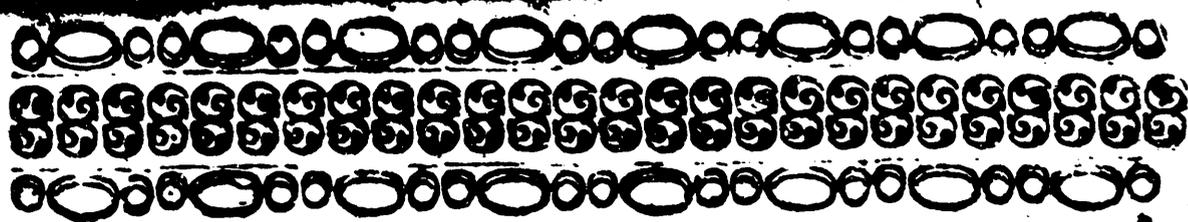
Gilbert Tennent, M.A.

Minister of the Gospel at New-Brunswick in
New-Jersey.

*Pfal. ii. 1. 2, 4. Why do the Heathen rage, and the
People imagine a vain Thing; the Kings of the
Earth--- Take counsel together against the Lord,
and his anointed --- He that sitteth in Heaven shall
have them in Derision.*

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A

Prefatory Address

TO THE .

People of *Nottingham.*

My dear Friends,

 YOU have been Eye and Ear-
 Witnesses of surprizing spiritual
 Y Conquests wrought by the
 King of *Zion*, thro' the Mini-
 stry of some despised Servants
 of Christ among you. These
supernatural Effects of the
Word with you, namely, humbling, renew-
ing and reforming of the most proud,
prejudiced and profligate Sinners in many
Places, does plainly prove the Work to be
of God : For surely any Effect cannot exceed
the Vertue of it's producing Cause. It is an
Evidence of awful Blindness and Prejudice in
any to ascribe this Work to *Nature*, or the
Devil ; for a Man may as well make a new
World, as renew his own Heart : And to
imagine

imagine that the Devil has a Hand in this Work, is to suppose that he acts contrary to his own Interest, and that therefore his Kingdom is divided against it self, and so cannot stand. To ascribe the proper Work of God's Spirit to the Devil by those that have been convinced, comes near to the *unpardonable Sin*. This was the Practice of the Pharisees who liv'd in the Time of Christ and his Apostles; these Men notwithstanding of their strict Form of Religion, were the most implacable Opposers of Christ and his Followers, altho' they had the clearest Evidence of the Divinity of Christ's Doctrine and Mission; yet thro' the Prejudice of their natural Enmity, together with their Fear of losing their Honour and worldly Interest, they set themselves to oppose the spreading Power of Godliness by blackening the Character of the Instruments whereby it was promoted, that so they might prejudice the People against them, and thus hinder the Success of their Labours. In particular, they represented them as disorderly Persons and Disturbers of the publick Peace, because they were not careful enough to observe the Traditions of the Fathers, and on the Account of the Divisions and Disturbances that attended their Labours in divers Places. Certainly, it must be acknowledged that Church Rules do not bind when they hinder the Edification of the Body, for which
they

they are suppos'd to be made. And is it not reasonable to conclude that Rules which may be proper in ordinary Cases, may be hurtful in extraordinary ; and therefore may there not be a Suspension of some Rules for a Time when the Church is in an extraordinary Situation, without the overthrow of Discipline. Do not general Rules admit of Exceptions; and do not the Formers of Church Rules acknowledge them to be alterable according to various Circumstances? Now to be more zealous about the Observation of some Rules, than for the Spreading Power of Godliness, does it not look like the Pharisees tything Mint and Annis and Cummin, while in the mean Time they neglected the weightier Matters of the Law?

As to Disturbances & Divisions which natural Men are so much afraid of, our Lord has warn'd us not to think that he came to send Peace on Earth, but Fire and Division. It is not to be wonder'd at that the Seed of the Serpent should rise up and oppose the Seed of the Woman, when the Kingdom of the Devil is shaken ; for thereby their false Peace is disturb'd, and their Master is enrag'd, who will doubtless influence his Servants to contend for him. *Contentions and Divisions even among Relations* is no other than what our Lord foretold would be the Consequence of the powerful preaching of his Gospel.

My dear Friends, My earnest Entreaty. to
you is, that you would submit to the Go-
vernment of *Zion's King*, and depend upon
his Power and Promise that he will, maugre
all Opposition of Men and Devils, promote
and maintain the Interests of his Kingdom.
I add no more, but remain,

Yours,

Nottingham,
Sept. 24. 1740.

G. Tennent.





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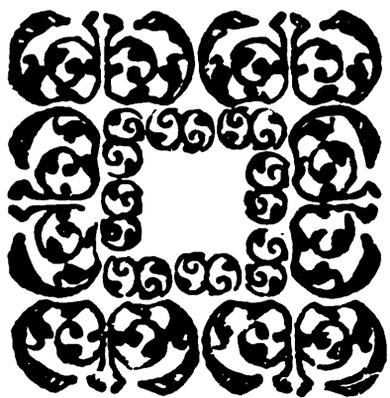
DISCOURSE

UPON THE

Kingly Office of Christ.

PSALM ii. 6.

*YET have I set my King upon my holy Hill
of Zion.*



IN the preceding Verses we have an Account of a cruel Combination formed against Christ and his Cause by the Grandees of the Earth. *Kings and Rulers take Council together, and set themselves against the Lord and his Anointed, saying, &c. Great Men, alas, are seldom Good. But the Folly and Danger of this impious Attempt is justly*

justly expos'd in the 4th and 5th Verses of this Psalm; where we are told that the great Sovereign of the Universe who rests and reigns in Heaven, derides their vain Attempts, which can no more disturb his Peace controul his Power, or destroy his Interest, than the Waves of the Ocean the firm Rocks they dash themselves against. But tho' their deep Devices and effronted Efforts shall be surely rendered ineffectual as to him against whom they are directed, yet they will be ruining to themselves; for the righteous God shall speak to them in his Wrath and vex them in his sore Displeasure. And further to encrease the Terror of Zion's Enemies, and revive the Hearts of her true Friends, our Text opens to our view, a solemn Description of the Investiture of the Son of God into his Kingly Office.——Here let us consider the following Particulars,

1. *The Person investing.* I; viz. God the Father, as appears from the 7th Verse, where he speaks concerning his Son. Here the Word I is taken oppositely, as if the Lord had said, Altho' the Kings of the Earth extol themselves, yet I have anointed my King, who shall confound their Devices.

2. *The Person invested,* viz. The *Messias*, Jesus Christ: This appears evidently from many Passages of this Psalm: For in it, first He is called expressly the *Son of God*, which Character belongs to Christ alone, *Heb. i.*

A Son begotten by God to Day, i. e. From Eternity, for this was spoken of Christ long before his Incarnation. Again, He is represented, *Ver. 11. 12.* as the *Object of religious Worship*, the Foundation of Hope and Source of true Happiness. And in the 8th and 9th Verses as having *the Heathen for his Inheritance*, and *the utmost Ends of the Earth for his Possession*. It's also observed in the 9th and 12th Verses that Destruction and Ruin flow from his angry Frowns. These Things can be justly ascrib'd to Christ alone, and none but he.

3. The *Office* in which Christ is invested, namely, that of a *King*, who is a Monarch and Head of a Kingdom. Now Christ is called the *Lord's King* in the Text to signify his eternal Generation, divine Anointing and Mission, as also the peculiarity & peerless Excellency of his Kingdom, which not only differs much from, but is infinitely superior to all the Kingdoms of the World. He is a King worthy of God, who rules with him and for him. Now the *Subjects* which King *Jesus* governs over are describ'd in these Words, *My holy Hill of Zion*. *Zion* was a certain Fort of the *Jebusites* almost impregnable, which *David* having routed, the Inhabitants converted into a Palace for the Seat of his own Residence, on the Border of which was the *Mount Moriah*, on which the Temple stood, *2 Sam. 5. 9. 2 Chron. 3. 1.* But *mystical Zion*

A Discourse upon the

is the *Church of God*, which is so called because of it's unconquerableness. Our Saviour informs us, that the Gates of Hell shall not prevail against it ; and also because the Gospel proceeds therefrom, *Psal. 110. 2. The Lord shall send the Rod of thy Strength out of Zion.* To this we may add, that *David* who was the King of the natural *Zion*, was a Type of Christ, *Ezek. 34. 23.* Now *Zion* is called *holy* in the Text, *relatively*, because of the Temple's being built on the neighbouring *Mount Moriah*, by reason of which the Town and People were called *holy*, *Dan. 9. 24. & Isa. 63. 18.* and what is here intended by the holy Hill, viz. the *Church of God*, is called holy, because a holy God as it were dwells in her, and his holy Worship is celebrated by her, and because she is made holy by the Blood and Spirit of Christ, both imputatively and inherently ; as also because it is her Duty to desire after, and labour for Holiness in the highest Degree.

4. The *Act* of investiture, *Set* Yet have I *set*, or *anointed*, as it is in the Margin, or *created* or *appointed*, as some render it, by which we are to understand the Father's giving the Son a rightful Claim to exercise the kingly Office, as Mediator. The Words are express'd in the preter Tense, to shew that the Constitution of Christ to be King, was done of old in the Council of the Trinity, when the Device of Man's Salvation was form'd.

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The Word *anoint* may also denote the Father's conferring such Qualifications upon Christ as Mediator, as were necessary for the right Discharge of all the Duties of his Kingly-Office, *Psal. 45. 7.*

That Jesus Christ is King of his Church, and he only, appears by the following Considerations,

1. From the *Prophecies* of the old Testament, concerning him, *Gen 49. 10.*

2. From the *Types & Figures* of his Kingly-Office which we find in sacred Writ, such as that of *Melchisedeck, David, and Solomon.*

3 From the *Kingly Titles* which are frequently ascrib'd to him, in the Book of God. Such as *King of Zion, King of Kings and Lord of Lords, Lord of Glory, Prince of Peace, Captain of our Salvation, Head of the Church, Judge and Lawgiver.*

4. From his *solemn Investiture* into this Office, as in our Text.

5 From his *own Confession* before *Pilate*, and the Writing affix'd to his Cross, by which his very Enemies acknowledged his Kingly Authority.

Which Particulars aforesaid can be ascrib'd to none but Christ; for as no meer Creature is able to manage the Reins of Government, so none of them has a legal Claim thereto. To imagine that one Body the Church has two or more Heads is to deform her Beauty, defile her Honours, and render her monstrous.

Now the Kingly-Office of Christ may be more generally thus described, namely,

It is that mediatorial Function by which he dispenses and governs with all Power and Authority, whatsoever respects his People's Happiness, Luk. I. 32, 33.

The Kingdom of Christ is indeed twofold, viz. Either *essential* or *personal*. His *essential* Kingdom is that infinite Power of Government which belongs to him as God, and is common to all the Persons of the sacred Trinity. His *mediatorial* Kingdom is that Power of Government which was committed or delegated to Christ as Mediator, God-man, by his Father, as our Text confirms; and this is also twofold, either *universal* or *particular*. The *universal* mediatorial Kingdom of Christ extends to all Things, with a view to the Churches Good, Eph. I. 22. *And gave him to be Head over all Things to the Church.* The *particular* mediatorial Kingdom of Christ respects the Church only, and the compassing her Good in all the different Periods of Time, whither in this Life or that to come.

But more particularly in order to have a clearer View of the Nature of Christ's Kingly-Office, let us consider the Answer in the Assembly's Catechism, to the 26th Question concerning it; which is thus, *Christ executeth the Office of a King (say they) in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our Enemies.*

enemies. Here are several Acts of Kingly Power pointed to by the Assembly, which deserve our Attention ;

The 1st of which is, that of *subduing Persons to himself.* But who are these ? why those who were chosen from Eternity to Salvation, and given by the Father to Christ in the Covenant of Redemption, and no others, *Eph. 1.4. Joh. 17. 6, 8, 9. I have manifested thy Name to the Men thou gavest me out of the World.* Now this Act of *subduing to himself* supposes, that these very Persons who have been given by the Father to the Son are while in a State of Nature, Enemies to and Rebels against his Government, and that they will not be brought any other ways to submit thereto, but by sovereign Power and Conquest ; and this indeed both Scripture & Experience confirm, *Rom. 5. 10. & 8. 7.* Christ does not only as a Prophet propose to the Elect the Terms of Peace, but as a King by the Almighty Power of his Spirit, through his Word, convinces their Minds and persuades their Wills freely to comply with them, *Job 16. 8, 9. Psal 110 3.* Sinners will never submit kindly to Christ's Government, till the strong Man armed be cast out, and the stubbornness of their Wills be subdued and broken.

2. Another Act of Christ's Kingly-Power is his *ruling of his People* after they are subdued to himself ; and this he doth outwardly by his Laws, and inwardly by his Spirit. The

Government of the Churches is upon Christ's Shoulder; him hath the Father given to be a Leader and Commander to his People. As he has given a perfect System of Laws for their Direction, so he helps his Elect to understand, love and obey them by his Spirit, sincerely, unexceptionably, willingly, and perseveringly. He puts his Fear in their Hearts that they shall not depart from him, Jer. 32. 40.

Therefore for any Men to devise new Laws and obtrude them on the Subjects of Christ, is as needless as it is presumptuous, and injurious to his royal Prerogative and their Liberty.

2. Another Act of Christ's Kingly-Power is his *defending his People*. It is doubtless the Duty of a Prince to protect his Subjects, to procure and preserve their Peace by maintaining good Government among them; as well as by guarding them from Violence by foreign Foes. Now the King of Zion has given his People a Peace, which their Enemies can as little understand as bereave them of. The King of the Church preserves her from outward Violence so far as serves her best Good, and any more would be a Loss instead of a Benefit. If Christ had not interpos'd by the Arm of his almighty Power to screen his People from the Rage of their Enemies, his Church would have been entirely destroyed long ago. And as the King of the Church defends the *Persons* of his People, ei-
ther

ther from or in Trouble, so as to make them
 issue in their Benefit according to his gra-
 cious Promise, *Rom. 8.* (*By this the Iniquity of
 Jacob shall be purged, and this is all the Fruit to
 take away his Sins.*) so he defends their Graces,
 from being utterly destroyed, by the vigorous
 and unwearied Assaults of their inward Cor-
 ruptions and outward Enemies ; by his Power
 they are revived out of their uncomfortable
 Deadness, and reduced from their ungrateful
 Strayings ; and so guided by his Council and
 carried by his Strength to eternal Glory and
 Blessedness, *1 Pet. 1. 5. Psal. 73. 24.* O if they
 were left to themselves, they would be utter-
 ly swallowed up with Despair and Discou-
 ragement, under their doleful Desertions, or
 else lose all Relish of Religion by Security
 and Sloth, and thus wander eternally from
 God. O ! If our Stock were in our own Hands
 and we had no better Security for our stand-
 ing, but our own Endeavours, we should all
 surely prove Bankrupts with our first Parents,
 and none of *Adam's* Posterity would cross the
 Threshold of Glory : But blessed be the gra-
 cious God, the Father, Son and Spirit by
 Men and Angels throughout all Eternity, that
 the Case is otherwise ; *Zion's King* is his
 People's Surety. His almighty Power is en-
 gag'd, by his gracious Promise, for his People's
 final Perseverance, *Jer. 32. 40. Job. 10. 28.* Our
 Power, Purposes & Promises are little worth,
 God knows : O ! But the Purposes of Christ
 stand

stand like Mountains of eternal Brass. His Power all the Creation cannot withstand, and his Promise will never, never fail : We may with fulness of Confidence lay the stress of our eternal Salvation upon it. O ! the Compassionate King of *Zion* comforts those that are cast down ; tho' he hideth his Face for a little Moment, yet he returns ! he returns ! O he returns dear Brethren ! to the equal Astonishment and Consolation of his People ! When the poor People of God are dried like a Leaf in his Absence from them, and almost quite discouraged, because of the View they have of their own meanness, vileness, worthlessness and unprofitableness, O how strangely does it affect them to behold their dear Lord coming again and again over the Mountains of *Bether* to their Souls Succour, after their manifold and ungrateful Abuses of his Love-Tokens, after their repeated Wandrings and Breaches of their Vows, Purposes, and Promises. After Souls have been stain'd by Sensuality & Sloth. O ! How does it fill their Minds with Wonder, cover their Faces with Shame, and throughly break their Hearts into bitter weeping, from Love to think, that either God or Man should take any kind Notice of such poor, ungrateful, sinful and worthless Worms as they, the like of which they do not think is in all the World. Their Hearts are swell'd so big with Gospel Grief and Gratitude, that they are
 ready

ready to burst in Pieces ; the secret Language of their Souls this Occasion, is perhaps to the following purpose ; *Dear Lord !* How strange and surprizing is the Glory of thy pure Grace, which thus pursues, with the most unwearied Patience & endearing Methods, a wicked, wretched, worthless, wandering Worm, the like of which, in every respect is not among all thy rational Creatures ! Merciful God & dear Saviour, I blush & am ashamed at the Riches of thy free & enduring Kindness : Good Majesty, wherefore wilt thou love the meanest Dust, without a Motive ? and continue thy infinitely valuable Regard, after the vilest Abuse both of thy comforting & chastening Providences ? How, O how great God ! shall I obtain Mercy to walk answerable to the Obligations of thy matchless Love, and return the Gratitude it demerits. Alas ! wo is me, for my Instability and Ingratitude, my Sensuality and Sloth. But, O my God ! how invariable is thine Affection, how unwearied thy Patience, and how sure and faithful is thy Word. Well, great Majesty, I deserve thy Rebukes, if thou wilt smite me dead or lay other heavy Rods upon me, I durst not speak against it, it would surely be righteous and just. I therefore commit my self into thine Hands, O thou glorious Sovereign, do with me, thy poor Creature, what thou pleasest, only if thou

art pleas'd to let me live, O let me live to thee, and serve thy Glory and Kingdom.

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4th Act of Christ's Kingly-Power is his *restraining his and their Enemies*. The Church of Christ in this World is compassed with many and powerful Enemies. She sojourns in *Mesech*, in *Kedar's Tents*, among the envious *Philistines*. She has her Seat of mournful Residence in Dens of Lions & on Mountains of Leopards. These cruel Beasts of Prey, who are incessantly labouring to worry her, to rob her of her Honour, or Innocence, her Ease or her Life. Men, Devils and Corruptions join in a hellish League to Plot and procure her Ruin. The Children of the Bond-Woman, some of whom have a strict but dead Form of Religion, like the old Pharisees, persecute her under a religious Mask: Sometimes the Keepers of the Vineyard will smite her, and take away her Vail from her: Sometimes her Mothers Children, unexperienc'd Professors of the same Religion, will be angry with her; yea so angry as to cast her out of their Communion, and say, *Let the Lord be glorified!* In the mean time, the Devil goes about like a Lion rampant, roaring & raging as if he would devour them at once; and indeed he would make short Work with them all, if he had Liberty. Now with those Enemies their Corruptions are ready to conspire, for these do also War against their Souls,

1 Pet. 2. 11. God's People are not able to withstand one of these Enemies apart, how much less all together. How soon then would they be ruin'd by them if the King of the Church did not interpose by his restraining Power to check their Rage and blast their Devices. Indeed he does not destroy them at once, but lets them plot and conspire against his Heritage, and when they think they have brought their hell-hatch'd Counsels to Ripeness and Perfection; he turns them to Foolishness, catches *Ahitobel's* in their Craftiness, and puts Hooks in the Jaws of *Pharoah's*, and restrains the remainder of their Wrath, that it shall not produce such pernicious Effects as they maliciously intended. And thus the Power & Love of *Zion's* King is glorified in preserving his Church which is afflicted & tossed with Tempests from being drowned in these Waters, in preserving the burning Bush from being consumed by the Flames with which it is scorched. The Lord Jesus does also restrain Satan from doing that Injury to God's People which he would otherwise commit, and will shortly bruise him under their Feet. Again, the King of the Church restrains the Corruptions of his People from breaking out, as they naturally tend to, otherwise there is not one of his Subjects but would be a Reproach to his Prince and Profession:

The last Act of Kingly-Power which the Assembly mentions is that of *subduing his Enemies*. Which he doth by Degrees that the Sincerity of his Subjects may be proved and their Graces exercised! But in the End of Time, he will gloriously triumph over all his Enemies, and at his Name every Knee shall bow.

But it is Time to speak something of the *Royal Prerogatives* of the King of Zion; and they are principally these following;

1. His *anointing*, by which he receiv'd the Spirit and Power without Measure, yea the fullness of the Godhead bodily, *Psal. 45. 6. Col. 1, 9.*

2. His *investiture*, whereby according to God's eternal Decree, he was appointed to be King, and also promis'd & prefigur'd, as was hinted before, as well as proclaim'd at his Birth by the Angels, and acknowledg'd at his Death by his Enemies. But,

3. Another royal Prerogative of the King of Zion is his *Coronation*, which was in his humbled State a little before his Death, by a thorny Crown in Derision, but after his Ascension into Heaven, by a Crown of Glory at the right Hand of his Father, *Heb. 2 9. A Crown is an Ensign of Kingly-Majesty, Esth. 1. 11.* Christ is said to have many Crowns upon his Head, *Rev. 19. 12.* not only to signify that he is King of Kings, but also to point out the many Victories he hath gain'd
over

over his and his People's Enemies. For it is the Custom of victorious Kings to take the Crowns of the Heads off the conquered, and put them on their own, 2 Sam. 12. 30. It was an afflictive Sight to see the blessed Head of Christ crown'd with Thorns. But O its joyful to behold him now crown'd with Glory & Honour infinitely above the highest Angels ! and to consider that by his Sufferings he has purchas'd for his People an incorruptible Crown, a Crown of Righteousness, a Crown of Life, a Crown of Glory, 1 Cor. 9. 2. 4. 1 Pet 5. 2, 3.

4. His *Palace-Royal*, which exceeds in Beauty and Magnificence any Ideas that we can form of it. Hence the Blessed and only Potentate is said to *dwell in that Light which no Man can approach unto*, 1 Tim 6. 15, 16. But indeed the Country Seat of this great King's Residence, is the contrite and humble Hearts of his faithful Subjects, *Isa. 57. 15.*

5. His *Throne* : Now a Throne is a Seat for a King, an Ensign of royal State & Majesty, *Est. 5. 1.* The Throne of Christ is so far superior to all earthly Thrones, that they are plac'd on his Footstool, *Isa. 66. 1.* Now the Throne of Christ is a Throne of Majesty and Glory, *Heb. 8. 1.* a Throne of Grace & Mercy, *Heb. 4. 16.* an exalted, establish'd and eternal Throne, *Isa. 66. 1. Psal. 93. 2. Heb. 1. 8.*

6. His *Scepter*, or *royal Rod* : which is another Token of Kingly-Power & Majesty, *Estb.*

Esth. 5. 2. Now the King of Zion, hath a twofold Scepter, *viz.* of Gold and Iron. His golden Scepter is that by which he rules his Subjects, *outwardly* by his Word, especially of the Gospel, *Psal.* 110. 2. and *inwardly* by his Spirit, which is on this Account call'd the Finger and Arm of the Lord, *Luke* 11. 20. *Isa.* 53. 1. His Iron Scepter, is that by which he breaks and confounds his Enemies, *Rev.* 2. 27. Justly has the Apostle observ'd concerning this King of Zion, *Heb.* 1. 8. *Thy Throne O God is forever and ever, a Scepter of Righteousness is the Scepter of thy Kingdom.*

7. His Laws, that are *holy, just and good*, *Rom.* 7. 12. Hence the Apostle James informs us, that there is but *one Lawgiver*, *Jam.* 4. 12. It is the royal Prerogative to authorize the publick Coin, which the King's Image and Inscription makes current among his Subjects, *Matth.* 2. 2. & 20. 21. so most certainly it is only the Stamp of Christ's kingly Authority that can give religious Laws such a Sanction as deserves the regard of his Subjects: And to coin others in addition to his is to confront his Wisdom, usurp his royal Prerogative, and enslave his Subjects: But it is our Duty, our Honour, and our Interest to be as careful that we be not ensnared and enslaved by the Commandments of Men in religious Matters, as of receiving counterfeit Coin in civil Affairs, for they are both rebellious Cheats: It's safest to walk in the
King

King's High-Way to Heaven, observing the Directions of Christ's royal Law, and as for human Traditions in Religion, let us out of loyal Love to our King and Saviour reject them with Abhorrence, and stand fast in the Liberty wherewith Christ has made us free.

To the aforesaid Particulars, I may add the following Prerogatives, viz. *Tribute*, a *Treasury* or *Armament*, and *judicial Power*: The Tribute of Trust, transcendent Love and religious Worship is due to Zion's King from Men and Angels, *Heb. 1. 6.* He hath also a Magazine or Armoury sufficient to furnish all his People in all their Combats with Sin, Satan and the World. *Eph. 6. 11, -- 19.* The King of Zion is also the supreme and final Judge of Life & Death, having Power to pardon or condemn, *Mark 25. 2.*

From what has been said, it appears that the Kingdom of Christ is,

1. *Spiritual*; tho' it hath something resembling the Kingdoms of the World, yet it's Nature differs much from them: Hence our Saviour observ'd that his Kingdom was not of this World, *Joh. 18. 36.* It's not attended with outward Pomp and State, but it's Administrations are spiritual; and indeed it was this that stumbled the *Jews* at Christ, for they expected that the *Messias* would come attended with the Ensigns of worldly Glory and Grandeur.

2. Another Property of Christ's Kingdom is

is, that it is *universal*, as to all Times, all Places, and all Creatures, so far as they serve to promote the Weal of Christ's Subjects: *His Kingdom ruleth over all*, Matth. 28. 18.

3. *Eternal*: It's a Kingdom that shall stand forever, Dan. 2. 44.

4. It's *rich and glorious*; hence it's call'd the *Kingdom of God, of Heaven, of Peace, of Light, Glory*, because it brings the sweetest Peace and most perfect Felicity to all the sincere Subjects of Christ.

I proceed to the *Improvement*. And

1. This Subject serves to inform us of the Glory of Christ on the account of his Kingly-Office. He is called the *Lord of Glory, the King of Glory*. Now the Glory of Christ is illustrated by divers Similitudes, as particularly by that of a *Horn*, Psal. 79. 24. in which consists the Honour and Power of Beasts: By a *Lamp*, which scatters its Splendor or Brightness, Psal. 132. 17. By a *Crown flourishing*, Psal. 132. 18. By *Thrones*, in which Monarchs manifest their State & Grandeur, Luke 1. 32: Now the kingly Glory of Christ was prefigured by the Magnificence of *David* and *Solomon*; and it will be the more affecting to us if we consider the infinite Wisdom, Justice, Mercy and Power of this Prince, by which he is every way suitably qualified to manage the Reins of Government. He is the wise and wonderful Counsellor, the mighty-God of hosts, the Wisdom & Power

of God, Justice and Love itself. His Kingdom is vast and ample, extending to the utmost Boundaries of the Universe ; for to him all Power is given in Heaven & Earth. His Kingdom is peaceable & durable, extending to the utmost Limits of Time ; these Things may encline us to honour our glorious Sovereign, by Thoughts, Words and Works, and to glory in him:

2. If Christ be the only King of Zion, by divine Appointment then we may learn, that *it is a bold Invasion of his Crown and Dignity to make new Laws without his Interposal, to govern his Subjects by, in religious Matters,* and naturally tends to set up a human Kingdom in the room of Christ's and in opposition to it ; as also to draw the Subjects of Christ from their Allegiance to him, and subject their Consciences to the Humours and Lusts of their Fellow-Creatures, as well as to rend the Church of Christ into an infinity of Parts. Whether the Pride and Presumption of those that frame new Laws in religious Matters, be a greater Evil than the Simplicity and Cowardise of those that obey them, is hard to determine. I proceed to a

2d Use, *viz.* of *Examination* ; Let us examine, whether the King of Zion has subdu'd us to himself ? To this end,

1. Has Christ set up a Court in your Bosoms, and caus'd your guilty Consciences to draw up an Indictment against you, for your

D

Rebellion

Rebellion in State & Practice; and to produce Evidence to prove this dreadful Charge? and have your Consciences as Judges on the Bench, pass'd Sentence upon you according to Law & Evidence, that you were in your present Condition, Rebels against the great God, your rightful Sovereign, and that for this you were cursed by God, and must be damned to all Eternity, unless ye obtain Reconciliation and Conversion?

2. Have ye bitterly bewail'd from your Hearts with Shame & Indignation, that you have been so long, unjustly, ungratefully and foolishly Rebellious against the Son of God, the King of Zion? And has this your mourning proceeded from Love, and been frequently repeated? *Psal 51. 4, 17, Ezra 9. 5, 6. Jer. 31. 19.*

3. Have you renounced your former Masters, Sin and Satan, and under a Sense of your own Vileness, Misery & Inability, frankly accepted of the Act of Grace proclaimed by the King of Zion in his Gospel, for the Pardon of returning Rebels? Did ye surrender yourselves entirely to his Government, and do you wholly lean upon his Righteousness for your Acceptance with God? *Matth 6. 24. Job. 1. 12. Jer. 3. 12, --- 14. and Isa. 55. 1.*

4. Are the Laws of the King written on your Heart? other Princes have their Image on their Coin, but Christ engraves his on his
People's

People's Hearts. Do ye sincerely & habitually love Christ's Laws, so as to desire honestly and endeavour earnestly & generally to be conform'd to them without Exception?

Heb. 8. 10. Psalm 1. Mattb. 11. 29. 2 Cor. 3. 18.

5. Are your Wills made subject to Christ as King? Temporal Princes may ty the Hands of Rebels, but cannot turn their Hearts; but Zion's King can & does change the Hearts of the perversest of Men, and make them willing in the Day of his Power, *Psal. 110. 3.* Are ye now in the general as willing in the Duties of Obedience, as before in Acts of Rebellion?

6. Do you sincerely love God's People, and that for their Goodness sake, and in Proportion thereto? of whatever Denomination they be? if you are reconcil'd to their Husband and Father, you must needs love them, and deem them the most Excellent in the Earth.

I proceed to a

3d Use, which is of *Consolation* to those that have experienced the aforesaid Signs; O! What unspeakable Reason have ye to rejoice, in that ye have such a wise, powerful and merciful Prince to rule over you: In that ye are made the Subjects of such a rich, ample and everlasting Kingdom; in that ye are rul'd by such an easy Sceptre, equal Laws and sweet Perswasions of the Holy Spirit. Does not your Souls experience, my Brethren, that Christ's Burden is light and his

Yoke easy? Rejoice Sirs! and again, I say, rejoice! *Light is sown for the Righteous, and Joy for the Upright in Heart.* Rejoice that ye shall quickly inherit a Crown of everlasting Glory. Let Hell and Earth roar and rage against you; let Men and Devils conspire and contrive your Ruin, yet rejoice, for Zion's God and King reigns! Your Husband holds the Scepter of Government in his Hand, and can easily crush Men & Devils into nothing by his Word. However numerous, crafty, malicious and powerful they be, they can't move a Hair's-Breadth farther against you than he gives them leave. You are safe and secure under the almighty Protection of your King, therefore *rejoice greatly, O Daughter of Zion, and shout O Daughter of Jerusalem!* Zech. 9. 9. But,

4thly, This Subject opens a Scene of *Terror* to all those that have not experienc'd the aforesaid Signs of Subjection to Christ's Government; but are on the contrary still in a State of carnal Security, going on in a Course of carnal Merriment & obstinate Rebellion against Christ's Authority, as well as of vain Confidence in his Mercy; whose Hearts have never been chang'd by the almighty Power of God; who tho' they cry, *Lord, Lord!* do not the Things that Zion's King commands, but in Works deny his Government: They also dispelish his Laws, his Ordinances, his People. Now all such unhappy Souls are

Enemies

Kingly-Office of Christ.

27

Enemies to him who is *King of Kings, and Lord of Lords*; who shall *rule in the middle of his Enemies, till he make them his Footstool*. Psal. 110. 1. Your King is the *Black-Prince, the God of this World*; ye are *Slaves of Satan, the Servants of Perdition*, whom our King, (if ye persist) will surely *speak to in his Wrath, vex in his sore Displeasure, and dash to Pieces like a Potter's Vessel with his Iron-Rod*: Joh 12. 31. 2 Pet. 2. 19. Psal. 2. 5. 9. I proceed to a

Use of Exhortation; And here I do beseech all of you to *perform all the Offices* that are due to the Person of your Prince. Namely,

1. Ye should kiss him with a *Kiss of Homage*, which was wont to be conferred on new Kings. Psal. 2. 12. *Kiss the Son lest he be angry, and ye perish from the Way*. Ye should kiss the King of Zion with a *Kiss of Love, Dependance and Submission*. You must love him above all *Enjoyments*. submit to him in all *Circumstances*, & entirely depend upon him for the supply of all your *Necessities*. Cant. 1. 1. Job. 14. 6. Moreover, We owe to our King, *Honour, Fear, Faith, Obedience & Tribute*. He should be to us the *chiefest among ten Thousand, the Object of our Fear & Reverence, and Foundation of our Trust & Confidence*. His *Laws* are the only *Rules of our Obedience & Charity*. Psal. 73. 25. Ps. 2. 11, 12. Psal. 96. 8. We ought to perform these *Offices* to the King of Zion, because they do of Right belong to him, who is *King of Kings & Lord of*

24 *A Discourse upon the*
of *Words*; who confers upon his People such
durable & valuable Benefits, and inflicts on
his rebellious Enemies, such inexpressible
Torments, *Pf. 2. 12.*

2. We should labour to *promote the Kingdom*
of Christ in our selves and among others, ac-
cording to our Places, Abilities & Opportu-
nities, by earnest Prayer and laborious Di-
ligence. O let Sinners lay down their re-
bellious Arms, and speedily submit to the gra-
cious Scepter of Zion's King, lest they feel
the Weight of his iron Rod; and if we are
Instruments of promoting the Kingdom of
Christ, what Comfort will it yield here, and
increasing Comfort in the next State? O then
let generous Projects for Zion's Prosperity,
ennoble and inspire our Minds; let ardent
Desires to serve her valuable Interests, inflame
and oppress our Hearts, and unwearied En-
deavours, directed to the same excellent Mark,
crown and adorn our Practice.

3. Let Magistrates *imitate the personal Ex-*
cellencies of the King of Zion, as well as the
excellent Manner of his Government: They should
adorn their Character by eminent Wisdom,
Holiness, Humility, Meekness, and an impar-
tial Administration of Justice, in protecting
the Innocent from Oppression and Violence,
and punishing the guilty proportionable to
their Crimes, in promoting Vertue & Reli-
gion, and suppressing the contrary. In so
doing, they will cast their Crowns, their
Authority,

Authority, at the Redeemer's Feet, and are like to receive a better and more durable Crown from him.

Finally, All Christians should endeavour to imitate Christ as a King, seeing they are made Kings by his Grace, Rev. i. 5.

They should be wise, iust, merciful, *Phil. 4. 8.* As our King commands all, so should we command our selves and our Affections, and not suffer our selves to be brought under the Power of any. As our King contended with spiritual Enemies, so should we in his Strength oppose Satan and Sin, and so Fight the Fight of Faith. As Christ our King did not lead a worldly Life, but avoided all worldly Pride and State, so should we be spiritual, and look upon all vain Pomp and immoderate Love to other worldly Things, to be below our kingly Dignity. In this Imitation of Christ consists our greatest Perfection and highest Happiness; for if we are made like to Christ the King here by Grace, we shall be like to him in eternal Glory.

N O W to the King eternal, immortal, invisible, the only true G O D, be Glory for ever.

A M E N.

