Luke 12e 35-36/37

Preached in Richmond on Shreve Hill Sep 20th Sunday Night

James A. Reid

Again in Elizabeth City at Pettitt's Night 7th April 5th, 1837.
Luke 12 ch. 35-37 vs

Our discourse on this occasion will be in continuation and conclusion of the subject which we commenced this morning. The text is recorded in the 12th ch. of St. Luke, 35-36, and 37 verses. (Read the text) — It will be necessary, in order to understand more clearly that part of the subject under present consideration, to give a summary view of what we advanced on the first part of the subject. After introducing the subject, and giving the literal meaning of St. Luke, he proceeded the following arrangement:

1. The event contemplated.
2. The impressive expectation.
3. The blessedness of those who obey it.

The first of these propositions we considered in the preceding discourse. The event contemplated the coming of our Lord. This he states has both a personal and
a universal application. The coming of Christ in its universal application refers to the day of our death, which each individual will witness the day of judgment.

The coming of Christ in the second place, besides refers to the penal and general judgment when the human family shall be brought to the bar of God to be judged according to their works and receive the reward or punishment due to their characters.

We shall now consider in the 11th place, the impressive anticipation to live in constant fear for the important event which we have contemplated.

In order to be prepared for this event, we are exhorted in the words, "let our lives be set in order". You recollect that we informed you, in the first part of the subject, that it was customary among the
antient Jews to wear long garments which they tucked up around the leg when they travelled, or were engaged in active business. From this injunction we should learn these things in the practice of religion:

1. That we should remove all obstruction.

2. Diligence.

3. Activity in the performance of our duty.

4. In the first place, we should remove all obstructions. This part of the subject opens upon a field of practical instruction, upon which I might digress at some length, but I shall confine myself at present to the consideration of a few leading particulars.

In order to remove all obstructions to the practice of religion, we should never suffer our worldly possessions to increase to that degree nor our temporal plans and purpuses to multiply to that extent, as to interfere with
with the vast concerns of the soul
and break in upon the practical
duties of religion. On this rock
thousands have split, and thousands
more are in danger of suffering
a similar fate. How many
there are who are so busily enga
gaged in accumulating the
wealth of this world, that they
leave no time to attend to
the momentous concerns of
eternity, and from the extending
their business and the multiplied
extent of this affair, it is to be
dreaded, they never will find time
to transact the main business of
their lives. The majority of man-
kinds seem to be entirely en-
grossed in the affairs of this
world. They pursue its riches with as
eagerness as if the world were the
deem, or their salvation depended
upon their success.
Now many of those who profess
to be laying up their treasures in

[More text not visible]
heaven, bestow a great deal more labor to secure the riches of this world. If riches increase get not your affection upon them, for no man can serve two masters, for either he will hate the one and love the other, or else he will hate to the one and despise the other. Ye cannot serve God and Mammon. If we would successfully and entirely remove all obstruction, we should be temperate in all things—we should abstain from the very appearance of evil—we should deny ourselves, take up our cross and follow the Saviour daily.

2. To give up our lives implies also diligence. We should show forth the same diligence to the full assurance of hope unto the end and be not slothful, but followers of them who through faith and patience inherit the promises. The shortness of time and the great work which we have...
to accomplish, requires the most
energetic exertion—strive to en-
ter in at the strait gate, for no-
thing I say unto you shall fail
to enter in and shall not be able—

Finally, we observe, to keep our
hearts guarded about implies actu-
ally being in constant readiness
for every good work and work
that our hands find to do, it
should be done with our might
for this is not work, nor knowledge,
but wisdom, nor device, nor wisdom in the
grace to which we are going.

The second duty enjoined
in the exhortation, is to keep
our light burning. This should
teach us to cut off all superfluity
and keep our hearts replenished
with grace— and to exhibit a good
example. In order to keep a
lamp brightly burning, it must
be regularly trimmed and sup-
plied with oil. So the Chris-

Christ to shine, that others may see his good works and glorify God. He should not indulge in any excess in
nothing unnecessary, in eating or drinking, in dressing, in looking or dressing. It is because these superfluous
things are not part of that the lamps of many are
will might give out, and the oil of divine grace may gently
exhausted. If we have our hearts replenished with grace, and our light brightly burning, we
should do every thing to glorify God. As to glorify God, in
all things, we are not to act according to the dictates of our
own conscience, but according to
The word of God.
There are some persons who will live in the violation of the plain
and positive precepts of the Bible, and when they are admonished of their iniquity, they will tell us that their conscience does not condemn them, as if the Almighty had given them liberty to lay aside the word and act according to their notions. I never want a man to tell me that his conscience does not condemn him for his conduct. I regard the term as it is generally used, most foolish, and yet the most fashionable expression that is used by professing people. Our conscience is simply the judgment which we pass of our own actions, and that judgment is only correct as it has been enlightened by the word of God. If we have a good conscience, and exhibit a good example,
we should read the word of God and perform its requirements according to the standard and not our own conscience, we are to cut off all superfluous things. We should be temperate in all things whether we eat or drink, or whatsoever we do, it should be done to the glory of God. When we turn to this book we see in the eighth to tenth verses that women should adorn themselves in modest apparel with shamefacedness and submissiveness, not with gold or pearls or costly array. But (which becometh) women professing godliness with good works. Now this man a woman, can read such a passage of Scripture as this, I think live in the beams of the sun with a good conscience and ring against the trees of the earth as a godly woman, and her heart, has always been a profound mystery to me. It is true the
Bible does not title any dress as dress apparel we should wear. So, and I think the expression that it is not necessary to religion that our dress should consist of any particular form, or quality. We are not told what kind of coat we should wear—we are not told how we should have—we are not told what kind of a coat of—or hat we should wear. The form and the quality of our clothing is left to our own choice. Except that it should be modest and not costly. But on the subject of jewelry which is more as an ornament, or outward adornment. The scriptures are plain and express. And the individual who thus violates the law of God, hazards the salvation of his or her soul. It is actually trampling under foot the authority of God.
and settling up our own actions as the rule of our life. And when we can get the consent of our minds to do this one condition is more dangerous than the outrunning of sinners, who acknowledges his guilt, and feels that he is unprepared to meet his God and let me then warn you of the dangers of wilfully violating a perpetual, which is so easily left. Lay about all falsehood and as a plentitude of wantonness, and receive with meekness the new birth and which is able to save your souls.

2. In the last place let it be like unto men who wait for this Son, when he shall return from the wedding. By a diligent discharge of the duties enjoined, we should be continually prepared for this event. Waiting with pleasures another.
lation for the time when he shall be absent from the Lord and be present with the Lord. We shall converse in the light of those who shall be found ready when the Lord shall come. Blessed are those servants, whom the Lord, when he comes, shall find watching, with their lamps girded about, and their lights burning, and waiting in readiness like unto men who wait for their Lord, when he will return from the wedding. What this shall be the consequence? Only I say unto you, that he shall find himself and make them to sit down to meat and will come for the one and serve them. This is an instance of the most astonishing consideration. We have heard of the trees from without at the wedding Supper in the court. Twenty of a servant, but never before have we heard of a tree.
from who was the forgiven his savior. The meaning is large.

Mr. Wesley, he will show them his love in the most tender and compassionate manner, an instance of which he gave his disciples when he arose from supper, and laid aside his garments, took a towel and girded himself, it seems watered to a basin, and began to wash the disciples' feet, and to wipe them with the towel wherein he was girded. If any man love me, he said, the saying, he will lay down his life for my Father's honor. Behold in the eye of faith, the scene of God in view of approaching death, which to him will be the crown of our Lord. Death is the honor of our return.

We shrink back from the deep dark vault of the darkness and the worm — it was justly to be praised by man.
in his state of innocence, and to the unremorseful man it ever was and ever will be, a just object of abhorrence. The Gospel of Jesus Christ is the only defence on earth against this unrelenting evil. To the believer in Christ its ruggedness is made smooth, and its broken cease to be alarming.

The man of God it is the messenger of peace. Its thing is plucked out; its dark valley becomes the road to perfect bliss and life immortal. For him to live is Christ, but to die is gain.

Behold him in the jaws of distorting nature, while struggling between two worlds. The silver cord is unraveling. The wheel is being hating at the eisern and salt to body haunting. His lives are the birded about, and his light is leaping by burning. He is ready to open the door at the first knock, because he fully assumed that
his Lord will come forth and deny him — It is true he is about to the world and all its affairs — He is about to leave the home of his youth, and bid a long farewell to friends and relations. He is about to take his final leave of all his religious services in the present world — to his wife to the Christian Sabbath — to the Church joining the communion table — to the sanctuary of the Lord, to the Song of Zion. But while these things face upon his light, bright scenes of glory burst upon his view — with the poet he looks up and exclaims, Yet is my house and, and foretold My treasure and my heart are there. And my abiding home. For me, my eternal home they. And angels beckon me away, And lead me home. While the banners of life flicker
and appies, the light of heaven shines upon his path; and when the body shall fall beneath the blow of death, the immortal spirit will escape from its prison and fly into a heavenly mansion to partake of those felicities which remain for the people of God.

Not only will God own and bless his people in the hour of death, but also, and in a more dignified manner on that day when he shall come to execute his vengeance upon the wicked, and take his faithful servants home.