

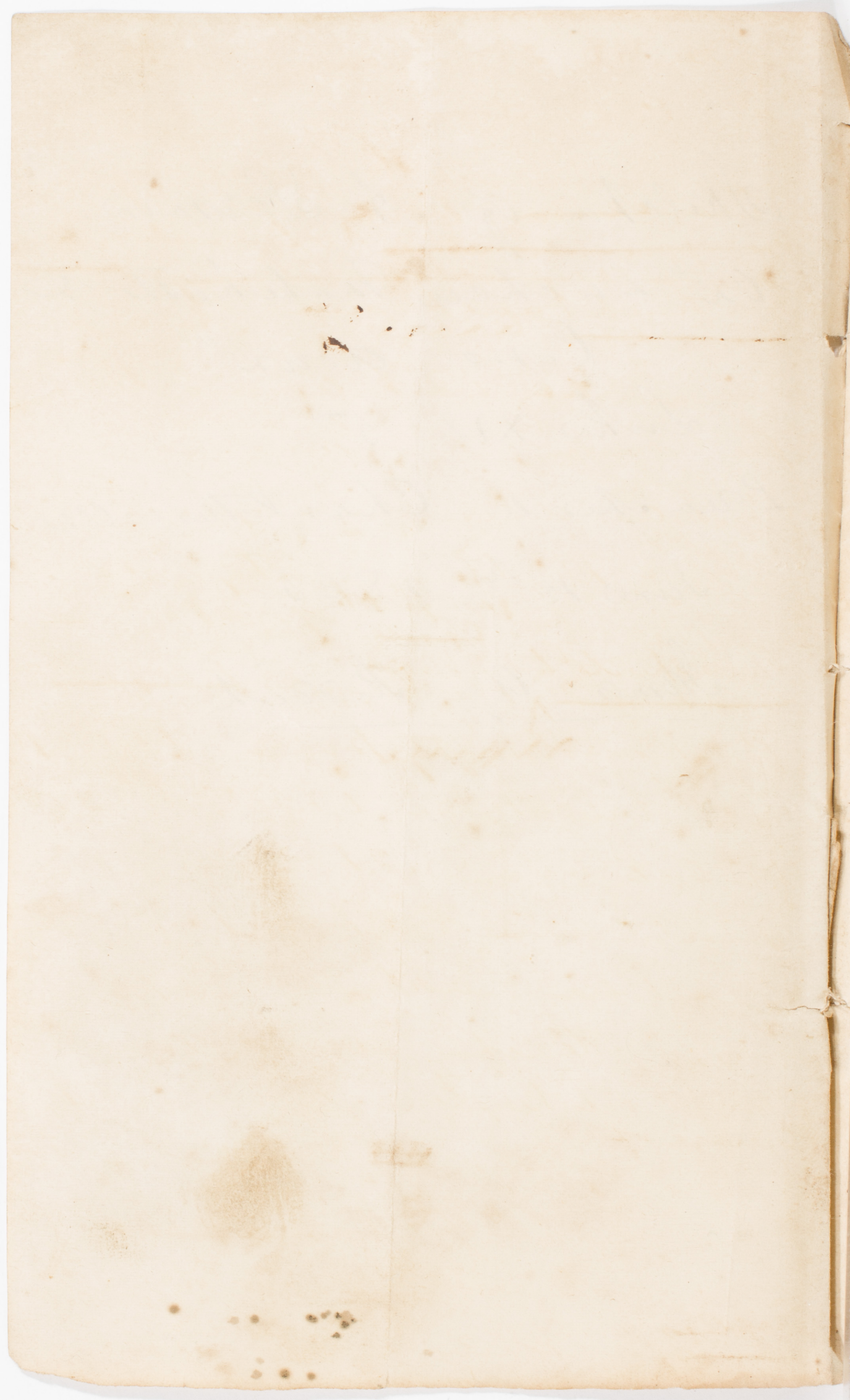
Skeleton of A Sermon
on "Lachens Make haste &
Come down"

Luke XIX. 5.

Preached in Charlottesville

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Luke XIX. 5. Zachaeus Make haste
and Come down.

The Saviour was
~~The Saviour~~ while upon the earth
~~he officiated as a~~ he performed the office
~~was a very extraordinary~~ ~~physician~~
of a teacher and physician As a phy-
~~cian and teacher~~ As a phy-
sician he went among the peo-
ple, healing all manner of sick-
ness and disease. He opened the
eyes of the blind, unstopped the ears
of the deaf ^{gave gift to} caused the lame to
walk and the dumb to speak.

By his ~~Almighty~~ power, the lep-
rous were made whole, the par-
alytiks were restored, unclean
spirits were cast out, and the
dead were restored to life again.

As a teacher "never man
spoke like this man" - at
the age of
twelve years ~~was~~ he astonished
the Jewish doctors in the tem-
ple with his questions & ~~an-~~
replies - When he had finished

his memorable sermon on the Mount,
The people were astonished at
his doctrine, because he taught
them as one having ^{divine} authority.
His teaching excited the most
~~interest~~ interest among the people, because
of the stupendous miracles which
he wrought in confirmation of
his divine authority. Hence said
Nicodemus to him, Rabbi, we
know that thou art a teacher
come from God: for no man can
do these miracles that thou doest
except God be with him.

The great multitudes, which flocked
to hear our Lord, as might be
supposed, were variously ^{affected} by his
teaching - some were astonished -
others mocked - some were greatly
offended; but others were delighted,
and ~~immediately~~ became his con-
stant and zealous followers.

One of the most remarkable conver=
sions, ^{recogized within the lid of the Bible} ~~to his Religion, while he~~
~~was upon earth,~~ occurred with the
individual whom our Lord ad=
dressed in the words of our text,
"Zachaeus make haste and come
down." Zachaeus, we are told,
was rich, and the chief among the
publicans. It is likely he had heard
a great deal of the wonderful
works of Christ, and was determined
^{if possible} ~~to seek out of posterity~~ to see
him. Therefore when the Saviour
passed through Jericho, on his way
to Jerusalem, he made an effort
to gratify his curiosity; but as
the crowd was great, and being a
man of small stature, he ran
ahead of the multitude and
climbed up into a sycamore
tree in order to see him as he
passed by.

When the Saviour arrived at the fig tree which Zachaeus had ascended, he looked up and addressed him in the most friendly manner. "Zachaeus (said he) make haste and come down; for this day I must abide at thy house."

This invitation from the Saviour conveyed divine influence to his heart, and inclined Zachaeus to obey the call. He hastened down the tree and received the Saviour joyfully & conducted him to ^{the place of his residence} ~~his own dwelling~~.

But when the Jews saw the notice which the Saviour had taken of this publican, they began to murmur, because he had gone to become a guest with a man who was a sinner.

But Zachaeus, under the influence of divine grace, stood & exclaimed, behold Lord the half of my goods I give to the poor, and if I have taken any thing from

any man by false accusation, I
restore him fourfold - Jesus re-
plied to him, This day is salvation
come to this house; for the Son of
man is come to seek and to save
that which was lost - In the
application of this subject, we shall
observe,

1. That every individual receives a
call from God - A call to embrace
the provisions of the gospel.
It is true that every individual
is not called to "come down" from
a sycamore tree like Zachary,
but there is a period in the life
of every man and woman when
they are called to "prepare to
meet their God." This call is
given under a great variety of
circumstances - Some are called
at the solemn hour of midnight,
when the world is hushed to silence
and nature seems to make a

house prophetic of her end -
Some are called along the streets, or
on the public highway, like Saint
Paul when persecuting the Church
of God - Some are called in the sanc-
tuary of the Lord under the preaching
of the word - Some are called in the
chamber of affliction, and some at
the grave of a beloved friend or
relative. When the silent spec-
tators have stood around the old
grave and seen the unsightly
coffin with all its gloomy badges,
consigned to the deep damp vault
the darkness and the worm, the
question has involuntarily stolen up
on the mind.

"Soon as from earth I go,
What will become of me?"

And conscience has answered back,
"Eternal happiness or woe,
Must then my portion be"

2. We are not to understand by
a ^{Divine Call} ~~call from God~~, that an individ-
ual must hear an audible sound
and behold strange sights in his
dreams by night. There are many
persons whose religious experience
is made up of nothing else but
voices, and dreams, and visions of
the night, but I have no more faith
in such a call from God, than I have
in the power of a jack-with-a-
lantern to lead an individual thro'
the bray until he is compelled to
turn his jacket wrong side outward
to get clear of him. The Almighty
calls mankind to embrace the gospel
when the mind is unimpaired, when
all the faculties of the soul may
be brought into proper exercise on
the subject: and he generally calls
in the days of youth, in the prime
of life, before habit has been con-
firmed by long indulgence, and while

The affections are warm and easily fixed upon God - Hence he says, "I love them that love me, and they that seek me early shall find me."

There are others who profess to make their peace with God, upon a dying bed - After They have devoted their better days to the service of the devil, and are about to go into eternity, They will then pretend to repent of their sins and make some work of heaven; but the genuineness of such a repentance is very questionable - Such persons would be totally unprepared to mingle with the pure society and enjoy the felicities of heaven. There may be a few cases, wherein the Almighty may have displayed his grace in the salvation of those who had reached the very gates of destruction, but in the general, God calls when we are in the enjoyment of health and the bloom of life, & he desires that his call should be obeyed when given.

The calls of God are made upon
the understanding by the force
of truth - By a conviction of our
responsibility to Him, which is made
upon the mind by a great variety
of means - He calls by his provi-
dence, by his Spirit, by his word and
by his ministers - He calls by dis-
ease and death, by threatenings and
by judgments - He calls upon the
ungodly at home and abroad, in
public and in private, by day
t by night - And his language
is make haste - Escape for thy
life - What thy hand findeth
to do, do it all thy might - Now
is the accepted time, and now is
the day of salvation -

If there be a Lachens in this
congregation who desires to see the
Lord, I call upon such a one

in the language of Jesus, "Make haste" and obey the heavenly call, and the Saviour will abide at Thy house ~~th~~^{to=} day - This day you may realize the joys of his ^{great} salvation - In this very hour, you may have a joyful meeting with your offended Lord. The word of faith which we preach is right Thee, even in Thy mouth and in Thy heart. For if Thou shalt confess with Thy mouth the Lord Jesus, and shalt believe in Thine heart, that God hath raised him from the dead, Thou shalt be saved.

II. We shall notice some of the heights from which we must descend, in order to obey the call which we receive from God.

1. We must come down from our pride - Before Honor says Solomon is humility. "He that

humbly himself (said the Saviour)
shall be exalted, but he that ex-
alteth himself shall be abased."

It is useless to make any pretensions
to religion while we cherish pride
in our hearts. This was the first
evil ~~introduced~~ ^{brought} into the world, and per-
haps it is the last evil radica-
ted from the human heart. But
whether we are members of the Church
or not, if we live in the indulgence
of pride our religious profession
will prove to be a "vain thing"

were it not for the pride of the
heart, ~~we should not see~~ ^{they would not be} so much at-
tention paid to the outward adorn-
ing of the body, and so little at-
tention given to the ornament of
a meek & quiet spirit.

were it not for the pride of the
heart there wd not be so much
respect paid to the eyes of the
world, & so little regard to the eyes

of God - were it not for the pride
of the heart, there w^d not be so
much money expended to keep con-
form to the fashions of the world
and so little given in the cause
of benevolence - Were it not for
the pride of the heart, there w^d
not be so much bowing before
the looking glass on Sabbath
morning, and so little bowing
before the Lord - were it not
for pride, there w^d not be so
many nominal Christians in
the Church, and it w^d not be
so difficult for the righteous to be
saved - Were it not for pride the
Devil's chain w^d be wound up, &
the Church of God would be cleansed
and washed from all its impu-
rities -

But because this evil exists, the
Church mourns over its disso-
lutions - Zion bleeds from the

wounds inflicted by her own friends
Because of this evil, professors of
religion neglect the practical du-
ties of religion, & pray without know-
ledge, ^{humility} Sing without the Spirit, &
take the sacrament with un-
holy hands. - Because of the
prevalence of pride, our efforts from
the pulpit are paralyzed and ren-
dered abortive - ^{where} ~~while~~ this evil
^{prevails} ~~exists~~, God himself cannot work in
the conversion of sinners, in the
sacrifications of souls, and in
building up the waste places of
Jerusalem - Oh that God would
shoot an arrow at the heart
of this monster! - If I had the
power to destroy this demon, it
should be buried as deep as hell,
its funeral should be preached to
all the world, and the earth
should be the tomb stone to press

upon its accursed grave! There
are too many, both professors
and non-professors, both in
the Church and out of it, who have
gotten up too high in the tree
of pride — I call upon this
day to "make haste and come
down" Let go every limb, every
lofty thought, every towering im-
agination, every feeling of shame,
every sentiment of vanity, and
^{come down}
~~descend~~ into the vale of humility

I do not mean that you should fall
upon the floor or prostrate your-
self upon the ~~floor~~ earth; but
you should come down in your af-
flictions, in your feelings, and tem-
pers and disposition. Only consider
that corruption, earth and worms,
will presently ~~destroy~~ destroy the body which
now perhaps is thy greatest care
Only reflect upon the fearful con-
sequences of sin — Reflect upon

your probable doom in the lapse
of twenty or thirty years:— and while
you reflect come down in your own
estimation —

Unless you come down of your
own accord, you will finally be
shaken down by the omnipotent
hand of God; but he will not say
to you as he said to Zacharias —
This day is salvation come to this
house, but he will say to the
fiend of hell, take the unprop-
itable servant, and bind his hand
and foot, and cast him into out-
ter darkness, there shall be weep-
ing and wailing and gnashing
of teeth — The great and important
step in religion is to get our hearts
made humble — This is the
first and the ^{last} step in the divin-
life —

2. We must come down also from our false Theories and carnal confidence.

Some are bidding Their hope of heaven upon the dangerous Theory that the Almighty in the boundlessness of his compassion, will unconditionally elect the whole human family to heaven, without any regard to the conditions of the gospel or the moral agency of man. But it is declared in the book of God, Though hand join in hand the wicked shall not be unpunished as the tree full of thorns so it shall lie. While the righteous shall go away into life eternal, the wicked shall depart into everlasting fire prepared for the devil and his angels.

There are others relying too implicitly upon an outward profession and external washing, while the heart is left ^{in a state of moral defilement} ~~not with the corruption~~.

but it is declared in the word of God
that no outward forms, no running
brook, no external rite, can cleanse
the heart from sin - hence says St.
Paul, "neither circumcision nor
uncircumcision availeth anything
but a new creature - (i.e.) neither
the performance nor the non-per-
formance of any external rite
can cleanse the heart from sin.
If any man be in Christ Jesus
he is a new creature, old things
have passed away, and all things
have become new - Hence says
the poet

No outward forms can make me clean
The leprosy lies deep within

No blushing bird nor blushing beast
No hyssop branch nor sprinkling priest
No running brook, nor flood nor sea
Can wash the dismal stain away.

Jesus, who died, his blood alone
Hath power sufficient to atone
His blood can make me white as snow

2 No Jewish types could cleanse me so.
1 Except a man be converted - born
1 again, and become like a little child
1 he cannot see the kingdom of God.

2 There are others who trifling with
The decrees of God - waiting for the
involuntary drawing of the Holy
Spirit - If they are included among
The elect they will certainly be
brought into the fold of Christ in
good time; but if they are among
The reprobates it is useless to
make any effort at all - But
what does God say to these things
"Whoever shall call upon the
name of the Lord shall be saved."

There are thousands building their hope
of heaven upon their morality -
They profess to be religious, like
the young man in the gospel,
because they do not murder, nor
steal, nor bear false witness, nor

commit adultery; but like that
young man they are yet distri-
tute of religion -

Too many are relying upon their
Church membership for heaven - Be-
cause they have been baptized &
rec^d. into ~~your~~ the church - because
they read the scriptures occasionally
and attend the preaching of the
word, and partake of the sacra-
ment of the Lord's Supper, they
cannot persuade themselves that
they are as bad as other people

But except your righteousness
shall exceed the righteousness of
the scribes and pharisees, ye shall
in no case enter into the kingdom
of heaven - Every sandy foundation
will finally fail, every refuse of
his will be swept away, and none
will be counted righteous but the pure
in heart. He that entereth not by
the door into the sheepfold, but climb

eth up some other way, The same
is a thief and a robber -

We must come down from our vain
apologies for living in sin - there is
no apology whatever for continuing
to abide under the wrath of God.
He calls you by his sacred word
from sins destructive way.

III. We shall ~~not~~ ~~now~~ point
out the means by which we are
to come down from the dangerous
-ous height of sin - from the awful
precipice on which we have been
placed by our transgressions.

1 The first step is consideration

2 The second step is concern

3. The third step is resolution.

4. The last step is a compliance
with the terms of reconciliation.

IV. The joyful event which will
succeed our descension - a day
when Christ will abide at our

house - a day of salvation -

▽ Offer Some Reasons Why
we should make haste to obey
The heavenly call -

1. When we get up very high
we are in great danger of
suffering a dangerous fall.

2. Because time is short.

3. Death is at hand.

4. And The Lord Jesus is
calling "Turn you at my
reproof" -

James A. Kiddick

