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X<sup>t</sup>. Risen for Judgment

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Acts xvii, 30, 31

This Sermon was Written  
 to preach <sup>on "Easter" Ev<sup>g</sup></sup> in the Central-church, N.Y. It  
 was originally an extempore discourse  
~~made at an ev<sup>g</sup> religious meeting ~~with~~~~  
~~auspices of the Trussard Presbyterian~~  
~~in my old church in Branchville~~  
~~Pastoral Association at Beekertown,~~  
 N.Y., & always preached without man-  
 uscript since until this writing.

Scripture-reading:  
 Acts xvii, 16 - end

- Hymns:
2. Great God! what do I see & hear
  3. Jesus, let Thy pitying eye

		<u>Preached</u>	
1874	— 26	Ev <sup>g</sup>	65 Branchville
1875	Jan. 11	Mon. Ev <sup>g</sup>	Beekertown (under S.P.P.A.)

1875	Apr. 25	3 p.m.	70	Beaumont & Hackettstown
1879	Jan. 14	Tu. ev?	100	Scranton
"			100 <sup>say</sup>	Oxford
1881	Dec. 1	Th. ev?	140	Hackettstown
1882	Jan. 8	Evng.	70	Orange, Bethel-ch.
1883	Mar. 25	"	200	Central ch., New York
	July 29	"	200?	Gospel Tent, "
1884	Mar. 2	A.M.	155	Bridgeton, ~ West "
	Nov. 6 (Th.)	Evng.	50	in part: Dutch Neck (Bridgeton)
1885	Feb. 1	A.M.	235	Bridgeton, "Second"
1887	Jan. 23	Evng.	90	Elmer

Written as herein:

"EASTER"

# X<sup>4</sup>. Risen for Judgment

Acts xvii, 30, 31

..... God..... now commandeth  
all men everywhere to repent<sup>2</sup>; because  
He hath appointed a day  
in the which He will judge the world  
in righteousness  
by that<sup>4</sup> Man Whom He hath ordained;  
whereof He hath given assurance unto all,  
in that He hath raised Him from the  
dead.

## Revised Version:-

<sup>1</sup>He commandeth <sup>2</sup>men that they  
should all everywhere repent <sup>3</sup>in-  
asmuch as <sup>4</sup>the Man

Upon the open deck of a steamer

2 tediously stemming the rapid  
current of the Danube, amid  
the mild scenery of the Iron  
Gates, & in the sultriest days of  
1881, heard near me the welcome  
sounds of my native tongue, &  
was told of an event which had  
already made heavy the hearts of  
you all. It was a neck old there,  
so far from America were we;  
but I could feel even there the  
quick pulse of wrath as Americans  
told me how a causeless wretch  
— I name him not — had shot  
at our President, & probably moun-  
ed him to the death. And when,  
two days later, I reached the gay  
Austrian capital, I found the daily

prints bearing the news of a  
whole nation aroused to seek  
justice. Far away among other  
scenes, I marked with astonishment  
the vehemence of that an-  
ger; and yet, as my own heart beat  
quicker under the horrid recit-  
tal, I found that men of other  
blood around me were also  
moved by the same emotion; the  
mails & the telegraph, <sup>soon</sup> bore tidings  
of it from yet remoter lands;  
until it seemed, indeed, as tho' the  
whole race of man had heard  
of the crime, & with one united  
voice were demanding the  
execution of the criminal!

To you, my hearers, who were

4 here in the focus of that  
storm, who yourselves experienced  
that awakened sense of indignation,  
I wish to appeal by so fresh a  
memory. I wish to speak tonight  
on this same theme of justice,  
then so vividly present to your  
hearts; & to say, that what you  
thus felt, & with you the whole  
world, is an emotion not less for-  
midable, not less potent, in the  
heart of God. It was, indeed, in  
the exercise of an attribute im-  
planted in ~~men~~ by their Creator  
from His own nature, that  
the knowledge of that detestable  
crime awoke them everywhere  
to cry out for justice.

Our text contains that call <sup>5</sup>  
to men, which is the first word  
forever in the preaching of the  
Gospel. "Repent!" This is the  
climax of that cosmopolitan ser-  
mon preached by the Apostle to  
the-nations (edvew) in the capi-  
tal city of the polite world in his  
time. God now commandeth  
all men everywhere to repent. As  
these words are thus plainly com-  
prehensive, I do not hesitate, my  
hearers, to preach them to you.

## II

There is such a reality as abstract  
righteousness. As in the instance  
among men, which we have just  
recalled; so, our text tells us, in the



6 mind of Him Who made men,  
it is possible for acts contrary to  
this reality to awaken emotion.

"He will judge the world in right-  
eousness."

The world is full of acts of un-  
righteousness. The Law of God in  
the Ten Commandments, commented  
on & summarized also by the Son of  
God, has laid down the require-  
ments of that righteousness as God  
declares it, & made it familiar  
to us all. To those declarations  
the consciences of us all give  
natural & untrifled, deter-  
mined assent. The world-wide  
cry for justice upon that ha-  
tred assassin, is an example of

such assent. "Thou shalt not  
kill," is a law declared by the voice  
of conscience. "Thou shalt not  
steal" is another such law. "Thou  
shalt love thy neighbor as thyself,"  
is half of all law. "Thou shalt  
love the Lord thy God with all thy  
heart & with all thy soul, & with  
all thy mind & with all thy  
strength" (Mark xii, 30), is the other  
half of all law. Man recognizes  
these laws as just; & God recog-  
nizes, nay, ordains them. They can-  
not but be. The world cannot  
stand without them.

Now toward any infringement  
of these laws, the mind of God  
feels as you feel about that

8 assassin. It is monstrous in  
His sight. It awakens His indig-  
nation. As your indignation in  
1881 seemed to you a necessary  
part of your self-respect; as you  
felt that true manhood was  
speaking when you were utter-  
ing your abhorrence of that  
crime; so God's indignation is  
His glory. He must be angry  
at sin. He would not be God  
if He were not.

In the affairs of the Almighty  
God, in whose power it is to do  
altogether as He will; the mere  
feeling of this emotion cannot  
fail to be accompanied, by action.  
You called loudly upon your God.

Argument, which had the power, &  
to call that criminal to bar  
and judge him on the Law. God  
has the power to call every sin-  
ner to judgment. If He did not  
so call, He would cease to be  
God; just as you could not re-  
spect yourself had you not miked  
for justice upon that murderer.

Our text declares the godhead  
of God, as to this matter. "He will  
judge the world in righteousness."  
Doubt not that the world has its  
head; God is God; He will judge.

### III

Our text now brings this fact  
before us with instant energy. "He  
hath appointed a day."

God, who upholdeth all things  
by the word of His power, can re-  
strain sin & sinners; He can wait,  
if He will, & not fear but justice  
shall be. He does wait. In His  
heart love is a power, as well as  
justice; & His love is on terms of  
arrangement with His justice. But  
He will not always wait. He has  
certainly set a limit, beyond which  
He will not go. Where that limit is,  
is a <sup>Divine</sup> mystery; but the limit is  
set, already set. Prior to a certain  
"day" upon which His eternal  
conscience looks as present,  
the world will keep on sinning;  
after that day, it will no more  
~~accomplish~~ <sup>enjoy</sup> its evil will, than

does now, that criminal whose "hand could once destroy the joy of a nation. A mighty Day! no wonder that it is the theme of many a lofty strain in the raft oracles of inspired prophets; nor wonder that in any age & to every age, however distant, the words of Zephaniah (i. 14) seem true because of its tremendous, overturning power: "the great day of the Lord is near, it is near, & haste the great; even the voice of the day of the Lord; the mighty man shall cry these bitterly."

#### IV

Our text now brings to bear this Day of God upon us, to our

12 repentance, as it lays the plac  
of that day vividly before us:

“God now commandeth all men  
everywhere to repent, because He  
hath appointed a day in the which  
He will judge the world in righte-  
ousness, by that Man Whom  
He hath ordained.”

The justice of a trial depends  
upon the intelligence of the judge,  
upon his reliability. An ignorant  
judge with the best intentions  
may hinder justice, & a judge  
not irreproachable may give  
reasonable cause for com-  
plaint of his court.

Upon no such contriver-  
ies will the judgment of

God be possibly impugned. He 13  
Whom God hath ordained the  
Judge of men is the very One Who  
has declared the fullness of the Law,  
has summarized it in terms which  
the conscience of men now the  
world over, accepts. His very being  
is the one perfect illustration  
known to us, of the Law both in  
its nature & in its effects.

For God, in His infinite justice,  
will not even seem to judge the  
world harshly. Not the unknown  
God, but the well-known <sup>since</sup> Redeemer,  
men may expect for their Judge.  
It is not, indeed, that God did  
not wholly know the nature,  
the temptations, the difficulties,



14 ~~shall~~ harshly; neither must  
men be lulled into any marvel  
of presumption by fancying to  
themselves a God ~~still~~ ~~acquainted~~  
far removed to be perfectly ac-  
quainted with their affairs.

Known unto God are all His  
works from the beginning of the  
world<sup>u</sup> (Acts xv. 16); but ~~that~~ men  
may fully realize His knowledge  
in the fact, that it is Jesus of  
Nazareth, God the Son, who is the  
"Man ordained<sup>u</sup> to judge the  
world!"

Think of this, O man, called  
upon of God to repent! He who  
shall vindicate the eternal jus-  
tice on God's chosen Day, is

15  
He who has now your nature,  
has been "tempted in all points  
like as you are" ( ), has lived  
the life of obedience which you  
have not, has endured hardship  
to the bitterest end in the choice  
of righteousness, glorifying God's  
law.

But far more: the Man or-  
dained to be the Judge in the  
great day, became a man for  
our sakes. To his evident know-  
ledge of our nature he adds a  
sympathy for our nature, in en-  
ery sense of the word sympathy;  
He has cared for our nature, he  
has endured its temptations &  
trials, he has given his efforts

16  
See His life earthly & heavenly  
for it. Behold Him-in-the-  
Garden deserted of all men,  
Who came from Heaven to  
all men! Behold Him, the  
brightness of the glory of God,  
mocked with the crown of thorns  
by men! Behold Him agonizing  
on the bloody tree & crying, for  
the love of men: My God! My  
God! Why hast Thou forsaken  
Me! Behold Him ascending to  
His native Heaven again, in the  
very act of blessing men! This  
is He, O man, Whom God hath  
ordained to be thy Judge; not  
God unknown, but God in X<sup>o</sup>,

Known as "reconciling the  
world unto himself" (II Cor. v, 19).

In such a manner our text ex-  
hibits the justice of God, as a mo-  
tive to repentance. It now fur-  
ther offers as proof of its assertions:  
"God now commandeth all men  
everywhere to repent because he  
hath appointed a day in the  
which he will judge the world in  
righteousness by that Man whom  
he hath ordained; whereof he hath  
given assurance unto all men, in  
that he hath raised him from the  
dead."

God is in earnest about this  
matter of repentance & justice. He

18 is absolutely resolved to establish  
justice throughout His universe;  
& to this end, where sinners are,  
there must be repentance from  
sin. God has put the whole ma-  
chinery of Heaven — so far as we  
know — at work to establish a  
justice which might be satisfied  
with the sinner's repentance; & we  
can recognize our prototype in  
Him in that He, no more than  
a man, will suffer His great out-  
lay to bring Him in no return.

That assassin upon whom you  
cried for justice, was not asked  
by the law nor by the people nor  
by the government, to repent;  
for law cannot manage repent.

ance, and <sup>neither</sup> people nor government. '9  
had the power to continue it, if  
indeed there was any will. But  
God has ~~continued~~ so tender a heart  
toward us, who have offended His  
sense of justice, that He has put  
the possibility of the invitation to  
repentance & reformation into  
His scheme of government, and  
that part of His government He  
is just as resolute to sustain &  
perpetrate, as His punishment  
of unrepentant criminals.

Therefore He has raised Jesus  
from the dead. ~~As the Father hath  
life in Himself, so hath He given to  
the Son~~ — these are the words of  
the suffering Son to angry men,  
John v, 26 & 27. — "I have life in Him-

20 ~~self; & hath given Him authority~~  
to execute judgment also, because  
He is the Son of Man. Marvel not  
at this; for the hour is coming, in  
the which all that are in the  
graves shall hear His voice & shall  
come forth; they that have done  
good, unto the resurrection of life;  
& they that have done evil, unto  
~~the resurrection of damnation.~~  
The grace which the Divine Son  
has so gloriously offered to men,  
God means to afford the strongest  
incentives to have accepted. He ap-  
points that Divine Son, in the beau-  
ty of His character of Son of Man,  
the Judge over all His provisions  
for justice, & now heralds the fact  
to men; & He assures & certifies that

heralded appointment, by the 21  
supreme miracle on earth, of  
raising Him from the dead!

What is the resurrection of X? The  
first triumph of X in all that He  
has done, over His enemies; the earnest  
& pledge that His atoning work shall  
not be lost, shall not be done in  
vain. That triumph is now visi-  
ble wherever you behold a life  
of faith. There are such lives, tho  
you may have missed them. There  
are men who have never seen the  
sunrise; men who have never dis-  
covered the secret of an electric bat-  
tery; but it would be foolish <sup>for them</sup> to  
deny, for that lack, the moon's  
existence of high noon, or of a tele-  
graphic message; & so it would be



22 foolish to deny the living Spi-  
rit of  $\text{G}^d$  in the world in the midst  
of the spiritual effects that are  
part & parcel of human affairs.  
The love of ~~God~~ a just God has  
put into the world adequate  
Evidences of ~~His love~~ His resur-  
~~rection, & they stand here, as in~~  
a house of detention for nitu-  
res, to be called up at the great day,  
to vindicate the justice of God  
when unrepentant sinners meet  
~~His condemnation.~~

rection, that men may see the  
Divine 'Sanction of His sacrifice  
& repent according to His Gos-  
pel.

But if men will not repent

and glorify God in the blessed-<sup>ness</sup> 23  
ness of a ~~the~~ life: then God hath  
raised Jesus from the dead for  
the vindication of the divine  
scheme of grace. To those who  
will not have the risen Jesus for  
their Savior, God ordains the risen  
Savior to be their Judge. "As  
the Father hath life in Himself"  
— these are the words of the suf-  
fering Savior to such men yet  
in the midst of this world —  
"so hath He given to the Son to  
have life in Himself; & hath given  
in Him authority to execute judg-  
ment also, because He is the Son  
of Man. Marvel not at this; for

<sup>24</sup> The hour is coming in the  
which all that are in the flesh  
shall hear His voice & shall come  
forth; they that have done good  
unto the resurrection of life, & they  
that have done evil unto the  
resurrection of damnation?

(John v, 26-29.)

Repentance

or punishment: men are allowed  
to choose which they will take;  
but by the one or the other, the  
~~hand~~ of All Omnipotent God  
will surely glorify His own Name.

As saith St Augustine: "God's will  
will be done, in, if not by, us."

Hast thou then not yet re-  
pented, O sinner? Behold

25

them ~~to~~ risen for judgment  
ag<sup>t</sup> thee! By all the tokens  
of a Church rejoicing in their  
new Lord; by all the power of  
the endless life which thou dis-  
cernest in some around thee;  
yea, by all the possibilities, the  
presumptions that ~~thou~~ believers  
are right, O fear & repent!  
~~If~~ thou wert ever ignorant, God  
milded at it; but now thou art  
not ignorant; but God now com-  
mandeth thee to repent; because  
He hath appointed a day, in the  
which He will judge the world  
in righteousness, by that Man  
whom He hath ordained; whereof  
He hath given assurance unto thee,

2.6 in that He hath raised Him  
from the dead.

Do not hence, as did ~~that~~  
of these ~~to whom~~ the Apostle  
Paul thus spoke, mocking, or  
saying: He will hear thee again  
of this matter: Thou wilt hear  
again of it, indeed; but Thou  
wilt thou hear? If it is I, I  
~~hardly~~ entreat you. But forget  
not, that X<sup>r</sup>, who came once  
as Saviour, will come again  
as Judge. He suffered once, but  
already He is risen for judgment;  
now He waits, O, how long  
will it be? Thou knowest not.

His long suffering is salvation. 27  
In Him resides the same  
inevitable sense of justice, which  
in answer to your own demands  
has now long since sent the na-  
tional assassin to death; He  
too has appointed a day in the  
which He will judge thee & all  
men upon that Law which is  
written on thy conscience; He  
the Savior is the Judge; there  
is proof of these ~~potencies~~ cer-  
tainities in all the proofs of  
His Resurrection from the dead.  
Say not: Again; mock not;  
repent now, & make thy Judge

time everlasting savior.