

THE TWENTY FIFTH FLOWER: THE SEAT OF JUDGMENT

“A man must himself be cleansed, before cleansing others; himself become wise, that he may make others wise; become light, and then give light; draw near to God, and so bring others near; be hallowed, then hallow them; be possessed of hands to lead others by hand, of wisdom to give advise.”¹

For two years² I was questioned regarding my statements. Is it very hard to proclaim your innocence, O Lord? Is it very complicated to set you free? Is it very confusing to witness the truth? This proves that humanity is far from being humanitarian. This proves that the law of humanity is far from righteousness. This proves that the person is enslaved to himself. He is an individual, an island regardless of the breath, the mind and the heart that he uniquely received.. He is a broken being, distorted between his ambition, his passion and his desire versus his call as a manager of creation's inheritance.

For two years I was kept bound but you, my Lord were free-living in my being and in your followers. The Life was, is and will stay free and will not be bound by any judgment or by any sin. The Life is the eternal Life that does not need the proclamation of creation. The Life was, is and will be the life. There is no life without the Life. It is the Alpha and the Omega. How is man so swindled by his own occupations, understandings and concepts? How man is so cheated by his own ego? He obliterates everything for his own benefit. He thinks that he is in control. He makes deals and tries to look fair³ while seated on the seat of judgment, thinking that he is the judge who rules.

For two millenniums, some of your created beings were trying to prove your humanity and destroy your divinity. They sold stories about your marriage, about your sexual behaviour, about your children, about your empty tomb and some of them took you out of their houses, schools, hospitals and even their beings. They were trying to reach out for what you already had provided us. For two millenniums and for years to come they

¹ *The Nicene and Post-Nicene Fathers*, St Gregory of Nazianzen, Second Series, Vol. VII, T&T Clark Eerdmans, p. 219.

² Acts 24: 27.

³ Acts 25: 3.

will try anything to distort your image or abolish it. They dispose and expose your faithful to such organized temptations. They made them tools of consumption. They changed their names to consumers instead of faithful. They put your ministers in big trials and imprisoned them in ideology, religion, philosophy and institutional theology. They paganized the creation after it was baptized. But, O Lord, you are still alive, working in very mysterious and mystical ways. You are present in each being, in everything and everywhere. You are worshipped regardless of all tribulations, doubts and the powers of the world. You were condemned by the judges of this world, but woe to us at the Last Judgment!

Yes, O Lord, how fearful is the Seat of Judgment!⁴ But before I get to that dreadful Seat, let me explore how should I deal with the people when I am on the seat of judgment as a judge on this earth. Being on the seat of judgment is a labor in the righteousness of God. It is not an honorary status. It is a place of conscience, of mercy, of righteousness and of love. It is not a place of condemnation or judgment. How can I judge when I have to be judged one day although, I have the right to do so? How can I discern right from wrong if I do not know righteousness? How can I follow human laws if I am not yet living as a human being? How can I imprison the wicked if I am not pure? How can I detect that my verdict will heal society if I myself am not healed? How can I judge if I do not live in the hearts of the person? How can I evaluate a situation when my personal desire is under evaluation?

How should I stand in front of your Seat of Judgment? How should I stand in front of its Brightness? I should stand with shame, with my filthiness when I cross the pure brightness and splendor of this Seat. When I knock on the Judge's door, He opens it to let me in, but my filthiness will hold and restrict me from entry or even from looking inside. How awful it will be to have to stay away from the very wide outstretched arms!⁵ Those same stretched arms that were nailed on the cross. In those arms, He embraced all the sins of the world and uplifted them to the bosom of the Father of all.

How many tears will I need to wash myself? What kind of robe do I need to replace the filthy coat of sins? But when I knocked, I was looking for mercy. My deeds have judged

⁴ Acts, 25: 6

⁵ Luke 15: 11-32 (The Parable of the prodigal Son).

me. My filth has ashamed me from the utmost cleanliness and purity, and has crippled and bound me. Even though I was convinced that I was living in accordance to His commandment of love, I was still unworthy to enter into the brightness of His Chamber. Even though I was like the Pharisee who obeyed the commandments and the law, I was begging like the Publican for mercy. Even though I was returning to Him like the younger prodigal son, I was crying; I have sinned against you and I am unworthy even to be called your servant. Even though I have fed the poor and the hungry, visited the sick, the shut ins and prisoners, I remain unworthy of your unconditional love.

But, my Lord, I seek you with all my filth. My life ends in and with you. I will wash away my filth with tears of repentance. I will be rebaptized every single moment of my life to show you my conviction and my willingness. You know my heart desires you. You know that I belong to you. I will seek you day and night. I trust in your compassionate love and in your mercy.

Yes, O Lord, standing in front of the judges of this earth is not comparable to your Seat of Judgment. I should not fear either one if I walk in your commandment of love. The earthly judges may condemn me to be a laborer in your field, but I will endure everything for your sake. I seek you to live in me. I stand firm for my faith. I resist all earthly temptations and I seek not the righteousness of human beings but your righteousness. I need to heal the schism in me and in our relationship and only then will everything else will be added to me.

The judges of this world may imprison me but the imprisonment for your sake is the freedom from the bounds and the attachments of sin. I should defend myself to become innocent, but in front of your Seat of Judgment, I will restrict myself from entering because I do not deserve the entry to your Kingdom, but I expose myself to your mercy. I will condemn myself because I did not do enough good and did not give enough love and mercy to your people. I will accuse myself because I did not transform myself, through your grace, to become in your likeness.

Indeed O Lord, I, the chief of sinners, will defend your name with all the power and strength that you grant me, even if I have to go all the way to stand in front of Caesar's seat.⁶ I will appeal to the highest authority on earth because my deeds were in

⁶ Acts 25: 11.

accordance to your faith that you instilled in me. I will go all the way to the ends of the earth to see every judge and emperor and endure their wicked ways for your Right Way. Here I am, waiting for the verdict with no concern for my own life. My main concern is to be faithful to you.