

THE “LAST JUDGMENT”

God’s warning of a “Last Judgment,” is based upon whether or not we follow the Way of “Miraculous Expectation.” Such miracles are founded in the Lord’s words, “COME, O BLESSED OF MY FATHER, INHERIT THE KINGDOM PREPARED FOR YOU . . .” Matthew 25:34-46. What God Wills for our Divine salvation will be a question God will ask on our “Final Exam” for getting into Heaven.

“When the Son of man comes in his glory, before Him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left. Then the King will say to those at his right hand, ‘Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me. Then the righteous will answer Him, ‘Lord, when did we see thee hungry and feed thee, or thirsty and give thee drink? And when did we see thee a stranger and welcome thee, or naked and clothe thee? And when did we see thee sick or in prison and visit thee?’ And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.’ Then he will say to those at his left hand, ‘Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me. Then they will answer, ‘Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee?’ Then he will answer them, ‘Truly, I say to

you, as you did it not to one of the least of these, you did it not to me.’”

The “Last Judgment,” or “Our final exam,” is whether or not we lived a life of “Miraculous Expectation.” A life lived beyond the confines of human judgment and lived in the expectation that God works miracles. Such daily miracles are wrought by God when we feed the hungry, give drink to the thirsty, welcome the stranger, clothe the naked, visit the sick and the prisoner we know we are actually serving the needs of Christ Himself. Such miracles begin and end with God, lest we forget that before the passage of the “Last Judgment” is the passage of God’s willing the “Gift of Talents” to His servants. Our life’s story is written upon the Lord’s invitation to abide in Him and He in us, and in Divine Truth—two become one by the Will of God through the Holy Spirit. This is God’s greatest miracle—we willing our lives to Christ, not for the mortal and material gains of this world, but for the immortal and eternal gains of heaven. To the world, such a miracle seems foolish, a folly of things hoped for in the invisible and eternal realm of God.

I do not have to tell you the rest of the story of Divine Salvation, but to say only, the Lord’s final invitation to us will be, either, “Well, done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master,” or “You wicked and slothful servant! For to every one who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. Cast the worthless servant into the outer darkness; there men will weep and gnash their teeth.”

Is the “Last Judgment” the rhetoric of scripture or theology, a test deemed without relevance in a modern world? And yet, we avoid answering the question when we do not believe the test of the Lord’s judgment shall be ours one day. Are we gaining eternal life by the things we do or not do or are

we gaining eternal darkness by the same measure of what we do or not do? In the modern rhetoric of our day, the world wishes God to be a “Kindly, Fluffy Marshmallow” willing to excuse our soul’s willfulness under the “Grand Divine Heading” of “Humans will be human.” And yet, the bottom line of every world religion’s belief in God proclaims: God expects more from those who believe than from those who don’t. It is with certainty that the God of Christianity, the Holy Trinity of Father, Son and Holy Spirit demands we expect more from Him in the “Miraculous Expectation” of His Divine Will.

Does God call the righteous to preach the “Last Judgment” to this shameless world or does God call sinners redeemed and saved by Christ to live out the fruits of His Divine Gifts in tending to the needs of this shameless world’s salvation? It’s a “No-brainer,” for it is God who calls us through His unconditional love to care for the needs of humanity. We step into an unbounded journey of a perpetual thanksgiving to God, for when we witness our lives to another, we are witnessing to Christ Himself. Knowing the awesome reality of His immeasurable love for us is truly made visible to us in those we minister to in His Name.

The Faith proclaims God speaks to us continually on our spiritual journey through Him. It does not mean each of us hear the voice of God, as Moses heard God’s voice from the burning bush. The gift to hear God speak is a privilege God grants. If you have not received the gift to hear God speak, then do not become alarmed, thinking God is ignoring you and therefore, you can ignore God. God will speak in other ways to us. The Faith grants all of us the privilege of speaking to God and God speaking to us in the way that is understandable to us. It is up to us to discover the unique and authentic way God is speaking to us.

I suspect our perilous and pre-occupied close-mindedness to God speaking us is by the wrongful use of the Anglican Way of Scripture, Tradition and Reason. The likely culprit in our misinterpretation of the Anglican Way is our souls—the very thing the Anglican Way of Scripture, Tradition and Reason is meant to govern. We are to be obedient to the Holy Scriptures and the Traditions of the Faith because Scripture and Tradition lead to a reasonable and holy Faith. God calls each of us to a reasonable and holy Faith, which in truth is the Faith governing our body, mind and soul, instead of our souls governing the Faith. Where our misinterpretation begins is through the pride-worn arrogance of our souls making the judgment upon what is reasonable and unreasonable. The Reason of our Anglican Tradition is not what we desire through our souls and think through our minds as reasonable. God hasn’t asked your opinion. God requires your consent, your agreement to the plan of His Divine Purpose for your life. The misinterpretation of reason in the Anglican Way always has at the center the soul’s desire and demands instead of what God commands.

Our soul’s desires and our mind’s reasoning squares up the corners and firms up the walls of our tightly constructed box we make for our God. The immaturity of our souls expect God to remain docile and obedient to our reasonable and comfortable lives we have constructed carefully for ourselves. We forget the Reason of the Anglican Way is God’s Reason and our human consent to His Divine Reason. “The leap of Faith” of each of us is admitting finally that our human reasoning is flayed but God’s reasoning is never flayed.

And yet, being open to God speaking to us is grounded upon the Divine Truth of turning from our human way toward God’s Divine Way, stepping out “In Faith,” journeying by God’s Hand alone. Such a journey begins the moment we turn from the human state of the soul’s passion to stroke itself with

kindly rationalizations and the desire to justify ourselves by our human reasoning alone. We “Leap into the Divine unknown” trusting God with the issue of reason over human and divine matters of our lives.

We must never forget that God seeks a relationship with us. So important is God’s relationship with us that God came to us, instead of us going to God. Christianity is God’s eternal and everlasting relationship He established through the Life of Jesus Christ—God cared so much for us that He came to us to establish this relationship. Human reason dictates that God remain separate from us, the wholly other eternally apart from us. Our soul’s human reasoning is crushed the moment we consent to the Faith’s Reason for God coming to us through Jesus Christ—we are lost and God aims to find us. He comes to us and leads us to our eternal home. The central truth of the Faith is the belief that God finds us, not we who find God; God leads us, not we who lead God. We stand in humble awe of God’s Willingness to empty Himself and become man. We do not hope for redemption, a lasting relationship with God, but boldly proclaim God’s redemption is “Done” by God through the willing act of the Savior’s choice to die upon the cross for the redemption of the world. We, as Christians, are not in search of a relationship with God. Our soulish reasoning dictates such a miserable and lame excuse. We are not out to “Find ourselves” through the Christian Faith. We proclaim boldly, “God has found us through Jesus Christ” and given us a personal invitation through Christ to abide in us and we abide in Christ so that our journey to God’s Eternal Home is by the Faith, not by human reason. Hebrews state, “Now faith is the assurance of things hoped for, the conviction of things not seen,” (11:1). the assurance of things hoped, but in truth, God has come to us for our relationship with Him. What startling and shocking news for the world! God aims to find each of us and bring us home, but it is through our own human

stubbornness of the soul that will prevent us from being led home by God.

The way of every Christian is the bold profession that “Jesus Christ has found us,” and we follow His Way, Truth and Life. It is an astounding proclamation sealed forever by Christ’s sacrifice and atonement for the sin of the world’s disbelief upon the Cross. Christians proclaim: God has come! God is here! God wills to claim each and every soul, stamping upon their foreheads: Found and Saved by Him! Such lives found and saved by God is beyond our human reasoning. We cannot reason or fathom the depth of God’s love by charting and analyzing God like we chart and analyze the stock market. The depths of God cannot be plumbed by us standing firm in our soul’s humanity, viewing God from a distance. God has split in two the curtain we demand between God and us by the very Life of Jesus Christ. The Holy of Holies, God’s Holy Presence among us is not manmade but Divinely made. It is not we who reason our way to God, but God’s plunge into the very center of our being by Christ’s command: Abide in me, and I in you! God seeks a dwelling place in each of us, shining forth by eternal and visible Light of Jesus Christ. Why is it that all we can provide for God within us is one, small dungeon with a padlocked door? We, by our souls, will to keep God separated from us, as if, by the stroke of our human reason, if we give God an inch, He will most certainly take more than an inch of our lives. This, we cannot allow, by the cause and reason of our soul’s conditions. It is our human unwillingness to “Let Go and Let God.”

What should this mean to each believer? It should mean that God has sought us out and found us and has established an active and ready relationship with us that He has loving prepared for us even before we are born. It’s always a mystery how God chooses to speak to us. But what should never be a mystery is that God Wills to speak and He Wills for us to

listen. The things He Wills for our lives happen sometimes in our present and sometimes in our future. It is always the Way of Faith when God speaks and the Way of Faith that we receive and accept what Divine purpose God Wills to fulfill and complete in each of us. The Way of Faith is the Way of “Miraculous Expectation”. God Wills miracles for our lives and we should expect them. The assurance of the gift of Divine Faith demands only one of two possibilities for our lives—Either God is working miraculously within us or we are not allowing Him to work miraculously within us.

I began this article talking about the Last Judgment. In contemplation, we understand intellectually that we are but a breath away from it. And in some right measure, we owe, at least, our next breath, in the consideration of it. What shall be our legacy from our toil on earth? The Lord’s remembrance of us as “Good Servants” comes readily to mind.

The Rev. Ronald E. White



© 2004 DoveTracts, Inc.

The Last Judgement

