

Daniel 06-06-11a

This is the 11th day of June, 2006. We continue this morning and progress possibly to its conclusion in our study of the book of Daniel. Let's take a moment as we approach God's word and our scripture reading to examine our hearts and observe that principle, which we have seen recently in our studies, which is that it is not enough to have the word of God.

It is essential that God's Holy Spirit be free to impress it on our hearts, to remind us of it, to lead us in its truth. And this can only occur when we acknowledge our sins, when we ask and seek and knock, when we make a priority and a goal out of walking in the light. If we walk in the light as he is in the light, we have fellowship with God and God with us, and the blood of Jesus Christ, his son, keeps on cleansing us from all sin.

It is essential that we acknowledge before God those things which stain our white robes of righteousness, that we wash and make those robes clean in the blood of the Lamb as a regular, frequent practice. This sanctifies us. This qualifies us for approach.

This allows God the Holy Spirit to function within his temple, which we are. And there is no more important time to observe that principle than as we direct our attention to God's word itself. Shall we pray? Father, we recognize once again and we express our gratitude once again for your grace, your mercies, which are renewed to us every morning.

Your faithfulness toward us is great. Your loving kindness, your compassion, your reaching down to us in our corrupted condition, in our fallen and displeasing condition, is a constant reminder that first and foremost, you are a God of love. Your love has been expressed to us fully and completely in the person and work of the Lord Jesus Christ.

And we thank you for him. We thank you that in this age, our faith has placed us in union with him. We share his sonship.

We share his priesthood. We share his destiny. We share his righteousness.

We share his peace. We share his sanctification. We share his thinking as we learn it and come to understand it from your word.

We thank you for God the Holy Spirit and his ministry to us, sealing us under the day of redemption, guaranteeing to us relationship and approach to you, translating to you our prayers, which are so inadequate and so unseemly. And yet he renders them into that heavenly language, which is inexpressible and not understandable to us. We thank you that through your grace and through your provision, we have the privilege of approaching you, of drawing near, as you have described for us in Hebrews chapter 10, that we can come boldly to your throne, our hearts having been sprinkled from an evil conscience and our bodies washed with pure water.

It is such a privilege. It is such an exciting experience to spend time in your word and to see the revelation of truths that have been hidden from early times and yet now in these latter days are open and revealed and accessible to us. And all of this together serves to focus our attention and direct our expectations ever more completely and fully toward the Lord Jesus Christ, his imminent return, our being united with him so that we can be with him forever more, to see and dwell in that place that he even now prepares for us, to shed the limitations and the corruptions of this life so that we can more fully understand and more fully comprehend your person and your character and dwell in the light of your presence forever more.

We thank you for the illumination that our study in the book of Daniel sheds on all of these things and we pray that you will bless us as we study it again this morning. May God the Holy Spirit find our hearts impressionable. May he find us willing and ready students and as a result of what we learn and contemplate this morning, may we be more thoroughly furnished for every good work.

We ask it in Jesus' name. Amen. Our scripture reading this morning is in the book of John, the Gospel of John, to which we will soon be directing our full attention on Sunday mornings when we conclude our Daniel study.

But this section in chapter 5 beginning in verse 24 is particularly pertinent to the conclusion of the book of Daniel. It speaks of the very same event in the very same dispensation to the same category of audience and it is therefore exceedingly pertinent. It is a short scripture reading but that's all we have time for because we have a lot to cover in Daniel chapter 12 this morning.

I sort of planned this to be our concluding session in Daniel but you know how that goes so I make no promises. But let's take a look at John chapter 5 beginning in verse 24. This is Jesus speaking.

If you flip back to the earlier part of the chapter beginning in verse 16, you can see that the occasion, Jesus having healed a man who had had an infirmity in verse 5 for 38 years. Jesus saw him lying at the pool of Bethesda and said, do you want to be made well? And the sick man said, I certainly do. Jesus said, rise, take up your bed and walk.

As a result of this, the Jews persecuted Jesus and sought to kill him because he had done these things on the Sabbath. So Jesus explained and he said, my father has been working until now and I have been working. So they sought all the more to kill him because he not only broke the Sabbath but said that God was his father making himself equal with God.

Well, how else do you expect to identify the Messiah unless he makes this sort of claim? And rather than verifying the claim, they immediately repudiate it as blasphemy. So Jesus begins this discussion and talks about the relationship between the Son and the Father. And when we get to verse 24, he says, Most assuredly I say to you, he who hears my word and believes in him who sent me has everlasting life and shall not come into judgment but has passed from death into life.

Most assuredly I say to you, the hour is coming and now is when the dead will hear the voice of the Son of God and those who hear will live. For as the Father has life in himself, so he has granted the Son to have life in himself and has given him authority to execute judgment also because he is the Son of Man. Do not marvel at this, for the hour is coming in which all who are in the graves will hear his voice and come forth, those who have done good to the resurrection of life and those who have done evil to the resurrection of condemnation.

I can of myself do nothing, as I hear I judge, and my judgment is righteous because I do not seek my own will but the will of the Father who sent me. Now, keep your finger, well in fact you can just stay here in John chapter 5 and I will just remind you that in Daniel chapter 12, what is our statement, what is our passage? At that time Michael shall stand up, there will be a time of trouble and at that time your people shall be delivered, everyone who is found written in the book. We studied the concept of the book last time.

And many of those who sleep in the dust of the earth shall awake, some to everlasting life, some to shame and everlasting contempt. Those who are wise shall shine like the brightness of the firmament and those who turn many to righteousness like the stars forever and ever. You can observe that there is a very close relationship between these words Gabriel speaks in Daniel chapter 12 and the words that Jesus speaks in John chapter 5. I want to spend just a moment on the Greek text of John chapter 5 because you remember the old saw, I know that you believe you understand what you think I said but I'm not sure you realize that what you heard is not what I meant.

Well, what you have observed in the English text of John chapter 5 is not what Jesus meant. And we can very quickly and in a very straight forward manner straighten this out. He who hears my word and believes in him who sent me has everlasting life and shall not come into judgment but has passed from death into life.

This is an interesting statement if you think about it. What's the first instinctive understanding of this statement? You hear the truth that Jesus speaks, you believe on the Father and you're saved, right? Does this make sense? Well, take a closer look. Most assuredly I say to you, he who hears my word and believes in him who sent me has everlasting life.

This is a description of those who have everlasting life. Think about the Old Testament age. Israel, the individuals within Israel are assumed throughout the Old Testament including the Gospels to be saved.

What does Jesus tell the woman? I am sent to the lost sheep of the house of Israel. He doesn't say I'm sent to the sheep and goats of the house of Israel. He doesn't say I'm sent to the wild sheep that have never been in the fold.

I am sent to the sheep who used to be in the flock, who used to be in the fold and have gotten lost. I am calling them back to their proper place. They already belong to the owner.

They are already supposed to be under the care of the shepherd. But they have escaped, they have strayed, they have gone their own way. All we like sheep have done what? Gone astray.

Gone astray from where? If you were never in the flock, we don't say well, look at that wild dingo, he's gone astray. We look at dogs that have gotten away from their masters or have been dumped and we say oh look, there's a stray dog. He's no longer where he belongs.

Well, the statement of Jesus here in verse 24 says, He who hears my word and believes in him who sent me has everlasting life and shall not come into judgment. The idea is we are talking not only about someone who is saved because there are Pharisees who are saved. Jesus said you are going to see the millennial kingdom, you just won't be participating, you'll be on the outside.

They did not hear the words of Jesus and trust the Father. They are saved, they believe in God. The one who believes in God and believes that he is a rewarder of them that diligently seek him, the Pharisees believed all of that.

But they are dead branches. And this is a present active participle, the one who is hearing and the one who is trusting. Present active participle, this is a pattern.

What do we know about salvation? It's a point in time, it's a once for all decision. If that's what Jesus was talking about, he would use the heiress, wouldn't he? He's not talking about salvation per se, that's not really an issue for Israel. You don't see an evangelistic call to Israel, come to God and be saved from your eternal destiny of the lake of fire.

There is no message like that anywhere in the Old Testament. It is always return to the one who has delivered you. Return to the one who has redeemed you through the blood of the Passover lamb, who has delivered you through the power of his mighty hand and so forth.

So Jesus says, truly, truly, amen, amen. Truly, truly I say to you that the one, and then Jesus puts his word at the front of the sentence because that's the most important thing. In Greek this says, amen, amen.

I say to you that the one, my word, hearing and trusting in the one having sent me. My word, hearing and trusting in the one having sent me, has, keeps on having, eternal life. Zoin Ionion.

And into judgment he does not come. Into judgment he does not come. You want to pay special attention to the word judgment here.

It is the Greek word krisis. We get the word crisis from this. It comes to have a different sense in English.

But k-r-i-s-i-s from the verb krino, k-r-i-n-o, which means to judge. Krisis is judgment. He does not come.

And this erkomai, the o-m-a-i ending is a middle form. It can be middle in form and active in

meaning. But it's very interesting because when you come into something, you sort of bring yourself.

If you say *erkomai*, I came into the house. Well, you weren't pushed into the house and you weren't pulled into the house. You took yourself into the house, right? And so the middle voice says, it's between the active and the passive.

It's something that you do to yourself for your own benefit in most cases. You do a thing with yourself. You cause yourself to come or to go.

Well, that's what you have here. He does not bring himself into judgment. He does not cause himself to come into judgment is the idea.

The one who hears the words of Christ, the one who as a result continues to trust in the Father, possesses eternal life. It doesn't even necessarily say that this is the means by which he comes to possess eternal life. It just says, you know, nobody that doesn't possess eternal life is going to hear the Son and trust the Father.

But there are two characteristics of those who hear the Son and are trusting the Father. They have eternal life and they do not bring themselves into judgment. Now, there is a category of people who have eternal life, but they do bring themselves into judgment.

Think scribes, Pharisees, hypocrites. They don't hear the words of the Son and they don't trust the Father. They're trusting in themselves.

Paul describes them as not partaking of the righteousness of God and seeking to establish their own. Remember that in Romans 9, 10 and 11? That's what they're trusting in. I'm trusting in my good deeds.

I'm trusting in tithing my spice cabinet. I'm trusting in these minuscule additions and traditions related to the law. So, salvation *per se*, rescue from the penalty of the lake of fire, is not really what's in view here.

Jesus says, if you are alive to God, if you have eternal life, you will hear my words and trust the Father. If you are not saved, you will not hear my words and trust the Father and you will not enter into judgment. So, he's not necessarily describing the means of salvation.

He is describing characteristics of those who are saved and who hear his words. He does not bring himself into judgment, but he has a *meta-bebeken*, which is from *meta-bino*. *Metamorphosis* means change your form.

Metanoeo, to change your mind. Well, *bino*, *meta-bino*, means to change your location, to pass over, to transfer from one place to another. It's a change of venue, it's a change of location.

That's the idea. *Metanoeo* has changed locations out of death and into life, the realm of death. You can be a believer and be dwelling in darkness.

You can be a believer and be dwelling in death. Paul, again, in Romans, talks about the Jews, who, although they were plugged into the trunk of the tree that is supposed to be producing the fruit of God, that has the energy and the life of God, they're dead branches and they had to be snapped off. And the wild branches, meaning the Gentiles, were grafted in, given the chance to produce the fruit of God that Israel failed to produce.

It's not talking about eternal life. It's talking about productive life, the fruit of righteousness. Accumulating that treasure in heaven, gold, silver, precious stones.

And, as usual, we tend, and have historically tended, as a church and as Christians, to squash things down and just push everything into the black and white world of saved and unsaved. And that's all the Bible is talking about. When, most of the time, Scripture doesn't really address itself to the lost.

It talks about, are you alive to God? Are you bearing fruit? Are you beneficial? Are you seizing righteousness by faith? Which is, of course, the theme of the book of Romans. So, the one who hears the words of Jesus, not only does he possess eternal life, but, when he's trusting God, he takes himself out of judgment and has changed locations out of death. Death is the place of crisis.

Death is the place of judgment. Death is the place, this fruit-type death, this lack of productivity kind of death, that's the place of judgment. That's what the judgment is for.

You are judged because you ought to be a tree full of olives. And when I come to the tree, you're a living tree, but you have no fruit. Why did Jesus wither the fig? It's a fig tree, not an olive tree.

Remember that, when he withered the fig tree on the way in? Peter comes by the next day and says, wow, look at that tree. It wasn't that the tree was dead to begin with. The tree was alive, but did not have the figs.

And it's a picture. It doesn't matter what any other tree is supposed to be doing. That fig tree of Israel ought to have figs.

And Jesus cursed it because he went looking for figs and found none. He judged it. That's what's being spoken of here.

Has gone across. Has changed location. Out of death into Zoe.

Into life. Now in verse 25 he says, Amen, amen. Truly, truly.

Verily, verily. Most assuredly, I say to you, the hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. Now how can Jesus say 2,000 years ago, the hour is coming and now is, when the dead will hear his voice? Well, he says the hour, right? The hour means the imminent nearness of a thing.

He's in the beginning of the hour. And he says within the hour, the dead are going to hear the voice and live. When is he speaking? What age are we in in John chapter 5? Old Testament age of Israel.

Jesus is within a short time of his death when the age of Israel clock will stop. That clock is going to resume and run for seven years and then the resurrection of Old Testament saints is going to take place. So from Jesus' vantage point with the hidden church age not visible, you're talking about less than ten years.

The hour is near. Now hours are short compared to days or times, seasons. And we're going to be looking at that whole phraseology in Daniel chapter 12 this morning.

So the hour is coming and now is. Not only is that hour drawing near, but we've entered into that hour. Within the hour, this is going to take place.

And from a historic perspective, ten years is nothing when you're looking at 7,000 years of human history. Ten years is less than an hour. So the hour is coming and now is when the dead will hear the voice of the Son of God and those who hear will live.

Now, the dead will hear the voice of the Son of God and those who hear will live. Who is he talking about? Who is he speaking to? These are the believers. This is the nation of Israel.

They're all going to raise up, but there's going to be two different kinds of resurrection for those who hear and live. Now, I will tell you that both here and in Daniel chapter 12, almost any commentary you want to refer to, at least all the ones I looked at, which is a number of them, will all say that the resurrections that are being spoken of here are for the saved and for the unsaved. When he goes on to say, in verse 28 and 29, the hour is coming in which all who are in the graves will hear his voice and come forth.

Those who have done good to the resurrection of life, these are believers. Those who have done evil to the resurrection of condemnation, those are the unbelievers. And that Jesus is here spanning the thousand year millennial kingdom and talking about the resurrection of the saints at the beginning, church and Israel at the beginning, separated by seven years.

And then a thousand years later, the great white throne resurrection where the sea, the grave, and death, and so on, all give up their dead. Well, this has been cited by those who are anti-dispensationalists. This verse is cited, and they say, boy, you're really stretching Jesus' words here when he says that the hour is coming when all these dead are going to live, and yet in your dispensational understanding, that hour has to span at least a thousand years, which the Bible more commonly calls a day, because you've got these resurrections of saints versus unsaved a thousand years apart.

How is that an hour? And is Jesus just speaking metaphorically and loosely? Well, it's a valid criticism, and dispensationalists have tried to answer it, but this isn't the answer they give. I'll give you the answer that I think is more biblical. I think that our commentaries, our great gray

heads, missed it.

And I'm sorry, and if that makes me sound arrogant, I'm sorry again, but I'm just telling you, I think people have not paid close attention to what Jesus is saying. There has been a traditional, historic misunderstanding of this resurrection. Because, again, we squash things down.

If you're saved, you're glorified, everybody will be happy over there. Everybody's going to partake. We're all overcomers.

And with that mindset, you lose the ability to discriminate. If you understand that there is a resurrection of shame and contempt for believers, which is spoken of. How many times have we looked at these passages? Paul says time and again, you need to do this and that and the other, that you be not ashamed at His coming.

Paul talks about the resurrection, and he says, you want to do the right thing, you want to live the life of faith, we don't want to be unclothed, but clothed upon, when he talks about the resurrection. You don't want to just get there, but you want to have some clothes on when you get there. And there's an awful lot of believers who are going to be resurrected and be unclothed.

Never wove the white robe of righteousness. And it isn't going to be a matter of a rusty old halo and skinny white gown. It's going to be no halo and no gown.

And you're going to be like Adam and Eve looking for the nearest bush to hide behind. And the nearest fig leaves to pull off and try to sew together because there will be no covering. And once again, in the millennial kingdom for Israel, there's going to be the animal sacrifice system because there's going to be a lot of people that have no wedding garment, will not be qualified to come in and sit down with Abraham, Isaac and Jacob, will not be qualified to come in.

The master of the house will rise up and look out the door and say, depart from me you workers of iniquity. I never knew you. There is a resurrection of shame and contempt for believers.

Get used to it. People just get horrified, shocked and dismayed. It's like the most politically incorrect thing you can say.

There's just this horrified mindset that Jesus would come back and embarrass people. Well, that's not the gentle Jesus. That's not the God of love.

Why would He come back and people flee in shame and embarrassment? Why would somebody want to live on the other side of the planet from Him? Well, I can tell you why. Because they're naked. That's what He's talking about here.

All who hear His voice, all who are in the graves will hear His voice and come forth. Those who have done good to the resurrection of life. I want to take a look at this and just give you a little

bit of insight from the Greek here.

The ones who hear the sound of Him, the phonei. This can be either voice or sound. There are times when God would speak and people would just hear thunder.

Other times people would hear the voices. Different people listening to the same sound could either perceive it or not perceive it. There's a famous crux in Acts where Paul says in one place talking about his Damascus Road experience that the men heard the sound and in another place he says they didn't hear the sound.

And it's the word phonei. They heard the thunder, but they didn't hear the voice. Well, the whole idea here is that they will hear the phonei and it's a purposely vague word.

Some people are going to hear the thunder and it's going to wake them up out of the grave. Others are going to hear the voice of the Lord Jesus calling them to Himself. My sheep know me.

My sheep hear my voice. And they come when I call. He says in another place.

And they will travel out ekporuomai. Once again you have this coming out. Then it says the ones having done the good agathos and poieo is to make or to do.

And this is an aorist participle. What do you know being the great Greek students that you are about the aorist participle? The aorist participle precedes the action of the main verb. The ones hearing the sound of Him hearing the voice of Him will travel out from the grave.

By the way, the word for grave is from the same word where we get the English word mnemonic. M-N-E-M and so on. And it has the idea of memory.

It has the idea of a memorial. They will travel out from the memorials. And so the grave is really kind of a euphemism that they will travel out from under their headstones, so to speak.

But it is a reminder that precious in the sight of the Lord is the death of one of His saints and God remembers. It is God's memory of where each believer was that brings them back. They will travel out from the memory.

And I think of this in computer terms. You know, you can stop running a program but it's stored in memory. And you can retrieve it from memory and run it again.

I've got programs for my CPM machine that were written way back in 1981 and I haven't run them in 20 years. But I can go out there and get my Osborne executive and fire the thing up and bang on it a couple of times and put in a floppy and I can pull those programs out of memory and they will run just as well as they did 25 years ago. I bring them out of memory.

Well, these believers are coming out of memory and I choose to think that there's sort of a tongue-in-cheek reference here because it's God's memory. It's God's storage of us that

transcends time and that brings us back from the grave. They will travel out of the nemeois, the graves, the memory locations.

And they will travel out the ones having done. They travel out, that's the main verb, having accomplished, poieo, to make or to do. Having accomplished agathos into ace with a view toward they're looking at when they come back they're looking at the resurrection of life.

And this is the anastasis, to stand again. And what they did before, they're going to do again. They stand again.

They were standing in righteousness before and when they come back their view is standing, looking at life. And they're looking at this great life, life that partakes of the divine and the eternal in its quality. The but, adversative conjunction in Greek, but, but, the ones having, now look at this, different verb, the ones having practiced.

Praxis is the noun praso, p-r-a-s-s-o is the verb. We get our English word practice directly from this. And the actual form here is an aorist active participle, praxantes, on the aorist's base.

Participle, this makes them a noun. These are the practicers of, and here is your Greek word, p-h-a-u-l-a. Think about it, p-h-a-u-l-a.

If you take the a off the end, how would that pronounce? Foul. And that's where we get our English word foul. The ones having practiced foulness.

Now take a look at these two What is the basis for distinguishing between these two resurrections? These two categories of person who participate in this resurrection? Is it what they believed or is it what they accomplished? What was the pattern of their life? Well, it's obvious. These are participles. This is the pattern of life.

This is the climate. This is the characteristic practice, the characteristic accomplishment. What did they do on an ongoing basis? Was it characterized by agathas or was it characterized by phaola? Fair or foul? That's the basis of distinction in this resurrection.

Now, what does that tell you about the participants in this resurrection? Are unbelievers in view? Are unbelievers condemned because of what they practice? Absolutely not. These are believers. Jesus is speaking to believers of the Old Testament age about the Old Testament resurrection, which is the subject of Daniel chapter 12.

So, there are two categories who travel out from the memory, who travel out from the grave. The ones having accomplished good are going to be looking at life. The ones who having practiced foulness unto an anastasis, a standing again of... Now, what does your English say? What's the last word in that verse? Condemnation, right? That's not the Greek word.

Guess what the Greek word is? Take a stab at it. What's the word I've given you this morning? Croesus, judgment. It is a resurrection of judgment.

Now, what's the difference in judgment and condemnation? Read the context here. Judgment is not always condemnation. Condemnation sounds like, well, you're condemned, i.e., you're condemned to hell.

And this is an interpretive translation. It ought to say judgment. And you ought to scratch out condemnation and write judgment.

Unbelievers are condemned. Believers are judged. What do we call the next place we go after we hear the sound of the trump and the voice of the archangel? What kind of a seat of Christ is it? Judgment seat of Christ? Is that nothing but a dishing out of penalties? It is an evaluation, isn't it? Creno means to evaluate.

This is the function of the judge in a court. And he will render in favor of a defendant or in favor of a plaintiff. Thank you.

More and more of my shelves are non-functional. The judge is just. The judge discriminates between what is right and what is wrong.

And his judgment is often a benefit. His judgment is often an award to the plaintiff. Or his judgment may be an award to the defendant.

Not only do I find you not guilty, but I award you damages for the defamation and the legal expenses and so on. It's an impartial judgment. This word crisis and Creno and so forth is all throughout this section 24 through 30.

When verse 24 Jesus says, The one who hears my word and believes in him who sent me has everlasting life and shall not come into crisis. Remember in Revelation when Jesus, the same Jesus, is talking to the churches. And he says, Those who have been faithful, those overcomers will not be harmed by the second death.

Not be hurt by the second death. When we confess our sins. And we bring our lives before God.

Judgment is ours. We judge ourselves. And when we judge ourselves, then we are not judged.

We are not Creno. And faithful believers who regularly wash their robes in the blood of the Lamb when they show up at the resurrection. Are not going to be penalized.

When this judgment takes place, it is going to be a recognition of gold and silver and precious stones. Verse 27, God the Father has given him authority to execute crisis. Because he is the son of man.

Remember our legal system is based on the idea of being judged by whom? If it is not the judge, who judges us? A jury of our peers. Who better to judge those who struggle in the flesh. And are supposed to be living by the power of the spirit and the word of God.

Than the perfect son of man. Who has lived in the flesh. Who has lived his life by the power of

the spirit and the word of God.

God man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. The Holy Spirit descended on him like a dove. He is qualified.

And God the Father has delegated that judgment to him. Verse 30, I can of myself do nothing. As I hear, I judge.

Now how do you get condemnation? Why doesn't it say here, I can of myself do nothing. As I hear, I condemn. And my condemnation is righteous.

Because I do not seek my own will. It's the very same word. Why do they translate the condemnation up above? Interpretive translation, that's why.

Judgment. What does this mean? It doesn't mean these people are going to be condemned in terms of their eternal fate. It means that there is going to be judgment for those things that were not taken care of.

Through God's provision. Through the sacrificial system. Through faith.

Through claiming the work of Christ. The work of Christ either in prospect or in retrospect. So, this is the legal process of judgment.

That's what Croesus is. That's the lexical definition of Croesus. Legal process of judgment.

Judging. Judgment. It says nothing about condemnation.

Well, why is this important? Turn back now to Daniel chapter 12. As we approach our break. What do we see? At that time, Michael shall stand up.

The great prince. A time of trouble such as never was. At that time, your people shall be delivered.

Everyone who is found written in the book. Who is written in the book? People of God. All those who are going to hear the voice of the Son of Man and as many as hear will live.

Many of those who sleep in the dust of the earth shall awake. Psalm 2, everlasting life. Jesus says the very same thing.

They're going to rise up and we tend to think only of length. Only of chronology. Only of duration.

When we see everlasting. But, one of the names of God is He is the everlasting. He is the Alpha and the Omega.

The beginning and the end. He is the eternal one. And this is life that partakes of eternity.

This is life that accesses eternity. That dwells in eternity. That can move around in eternity.

It's not simply duration. We've seen in Job where someone says, Why would I want to live forever? There have been parables and fables about someone who gets eternal life but when they ask the genie for a long life or something, what they forget is they forgot to ask for preservation of their youth. And they just get older and older and more decrepit and more decrepit.

And they say, Why would I want to live forever? Or, even if they don't suffer physical problems, they say, I see too much suffering. I see too much death. I see too much pain.

Why would I want to live forever? It's not the duration. It's the quality of life that is in view when you talk about life everlasting. Life with a view toward the ages.

And it's a hopeful view. And it's an exciting view. And it's an enthusiastic view.

Some to life la'olam. Life looking at the eternal. Life in the presence of God.

Life basking in the glory of the light of the Lamb. Some to shame and contempt in the presence of the everlasting. Shame and contempt with a view toward those things which are everlasting.

Those who are wise shall shine like the brightness of the firmament. Those who turn many to righteousness like the stars forever and ever. And he concludes on the positive note.

These are the ones, it's not just they're going to last forever and ever, but they're going to shine. They're going to be bright. This is hopeful.

This is optimistic. It's positive. Well, that's what's in view here.

We're looking at the, specifically, the resurrection of Old Testament saints. And knowing that Israel represents many of the same principles. God is the same.

His criteria for judgment is the same. We can see in our own resurrection and judgment the same distinction. There will be those who shine.

Those who have that wood hay and stubble are going to be the opposite. There's going to be shame. There's going to be embarrassment.

There's going to be, I'm naked. Let me go hide behind something. Well, this clarifies for us this statement.

When we come back from our break, we're going to move a little further and see the timing of these events that is specifically stated by the angel.