

# Resurrection and Judgment

*John 5:17-29*

<sup>17</sup> But Jesus answered them, "My Father is working until now, and I am working."

<sup>18</sup> This was why the Jews were seeking all the more to kill him, because not only was he breaking the Sabbath, **but he was even calling God his own Father, making himself equal with God.**

<sup>19</sup> So Jesus said to them, "Truly, truly, I say to you, **the Son** can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise.

<sup>20</sup> For the Father loves the Son and shows him all that he himself is doing. And **greater works than these** will he show him, so that you may marvel.

<sup>21</sup> For as the Father **raises the dead** and gives them life, so also the Son gives life to whom he will.

<sup>22</sup> The Father judges no one, but has given **all judgment** to the Son,

<sup>23</sup> that all may honor the Son, just as they honor the Father. **Whoever does not honor the Son does not honor the Father who sent him.**

<sup>24</sup> Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment, but has passed from death to life.

<sup>25</sup> "Truly, truly, I say to you, an hour is coming, and is now here, when the dead will hear the voice of the Son of **God**, and those who hear will live.

<sup>26</sup> For as the Father has life in himself, so he has granted **the Son also to have life in himself.**

<sup>27</sup> And he has given him authority to execute **judgment**, because he is the Son of Man.

<sup>28</sup> Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice

<sup>29</sup> and come out, those who have done good to the **resurrection** of life, and those who have done evil to the resurrection of judgment.

## The Delusional Mind

Tyre was the great port-city of ancient Lebanon (Phoenicia). Her king once helped Solomon build his great temple to God. But Tyre became wealthy, wealthier than all the kings of the nations because it controlled the seas and ruled the oceans. And the king of Tyre became proud in his heart and said, “**I am God (*El*) and I sit in the seat of the gods (*elohim*) in the heart of the seas**” (**Ezek 28:2**).

Babylon was the oldest of cities, the pinnacle of man’s hubris, the place of where we tried to ascend into heaven by building a mighty tower. Babylon was never known for its devotion to God, but it became the most powerful city on

earth with the greatest empire the world had ever seen. And the king of Babylon became proud in his heart and said, “I will ascend to heaven; above the stars of God I will set my throne on high; I will sit on the mount of assembly in the far reaches of the north; I will ascend above the heights of the clouds; I will make myself like the Most High” (Isa 14:13-14). “I am, and there is no one besides me” (Isa 47:8).

Behind them both stood an ancient evil; a menacing darkness that took himself to be light: *Helel-ben-Shachar*—Shining One Son of the Dawn ... Lucifer (Isa 14:12 VUL); anointed guardian cherub of Eden on the holy mountain of God; the original rebel and usurper, blameless in his ways until the day unrighteousness was found in him (Ezek 28:14-15).

It is never a good idea to think that you are equal with God. The paragon of wisdom, Lt. Commander Data talking to the Borg Queen said it best, “Believing oneself to be perfect [God] is often the sign of a delusional mind.” But it is worse than delusional. To be delusional is to be insane, and insanity

can sometimes get you acquitted for wrong doing in a court of law. To think yourself equal with God is the ultimate **blasphemy**, the ultimate guilt; and one must never be permitted to wiggle out of such a sin, unless, of course, it is true. In which case it isn't a sin.

## **Christ: Equal with the Father**

This idea of a man being accused of blasphemy takes us to the very heart of the Christian message. It is a message misunderstood, twisted, warped, confused, denied, hated ... and loved. Jesus made the claim that **he is equal with God**. **John 5:18** says, “Not only was [Christ] breaking the Sabbath, but he was even calling God his own Father, *making himself equal with God*.” For this they sought to kill him, because for them it was the quintessential sin.

But what does it mean that he is making himself equal with the Father? Does it mean that he believes himself to be **a second God** in a denial of monotheism? Does he believe that **everyone is really part of God**, as many Boulderites will tell

you, because in his “lost years” Jesus had moved to India and become a monist or pantheist monk, and that you have the right to call yourself God too? And **what about the passage** that says, “**He did not consider equality with God something to be grasped**” (**Php 2:6**)? Is John contradicting Paul?

To answer these questions we need to remember **who Jesus is and read what he says after this** to form our understanding of what it means that he is equal with God. Who is Jesus? Jesus is not some spiritual guru that lived in India and Tibet for a dozen years, learning the secrets of Zen from **Phil Jackson** in a previous life. He is a Jewish carpenter in Israel, a man from Galilee who grew up fishing and building, going to synagogue and learning his Bible (our OT). Jesus believed in One True God and that you and I are not that God. It is completely ridiculous to think that Jesus is saying that we are all God because he is actually a secret Buddhist at heart.

The Pharisees heard Jesus say, “**My Father is working until now, and I am working.**” As Jews, they took this to mean that

he was **making himself equal with God**, because the work in mind here was creation/new creation work and he is doing it on the Sabbath day. It is probable that most of them believed he was setting himself up as a second God.<sup>1</sup> This would make Jesus' claims an attack on the Jewish view that God is God alone. In response to their conclusions about him, Jesus gives an extended argument as to how they are mistaken. Jesus is equal with the Father alright, but he does not believe that he is a second God.

His argument can be divided into **three sections**. **First**, Jesus is going to explain his relationship to the Father. **Second**, he will teach them that he is the Judge of all people. **Third**, he will explain all of the witnesses that support his claim (there are five of them), and that they have not believed a single one of them.<sup>2</sup> If you brought five witnesses into a court of law, the person would be acquitted. Therefore, they stand condemned for their judgment of him, their accusations

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<sup>1</sup> While "Two-Powers" (Binitarian) theology had some influence in Jewish circles in these days, it was not the majority opinion on a view of God in the OT. As will be made clear later (cf. John 9:16), Jewish leaders who may have been sympathetic with Jesus as "from God" were quietly shut up.

<sup>2</sup> Leon Morris, *The Gospel According to John*, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1995), 276.

of blasphemy against him, their attacks on him, and ultimately, their plans to kill him. Today, we will look at the first two of these sections, and next week we will look at the witnesses.

The Jews have made **a grave mistake**. The mistake is not in thinking that Jesus is equal with God, but that he is a separate god on equal footing with God. **William Hendriksen** helps us get a handle on the argument Jesus is about to make. “Do you Jews accuse me of transgressing the Father’s sabbath-ordinance and of blaspheming his name by claiming equality with him? The charge is absurd, for in that case the will of the Son would be separate (not merely distinct) from the will of the Father and would even oppose [the Father]. But as a matter of fact **the Son can do nothing whatever of himself, but only what he sees the Father doing; for here, indeed, is the perfect pattern of that which is so often seen on earth; namely, that whatever he (the Father) does that the Son does likewise (here, indeed, there is flawless correspondence).**”<sup>3</sup>

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<sup>3</sup> William Hendriksen and Simon J. Kistemaker, vol. 1-2, *New Testament Commentary : Exposition of the Gospel According to John*, New Testament Commentary (Grand Rapids: Baker Book House, 1953-2001), Jn 5:19.

People have had problems with Jesus and his relationship to the Father for long ages. Some think he had a beginning and is the first created god of the universe (Jehovah's Witnesses). Others think Jesus is a different God from the God of the OT. The errors go on and on. Whatever they think, it is because people can't seem to wrap their minds around the fact that we have here **one God** and **two distinct persons**. But **it is vital** that you understand this distinction. If you mess this up and still try to worship Jesus, you are guilty of becoming a polytheist, one who worships a god who is distinct from the One True God. And if you believe this, then there is no hope of salvation, for everything Jesus did is tied up with the fact that he is the One True God. If he is a different god, if the Father is a different God than the Son, then the God whom we have offended by our sin is not in fact appeased by anything Jesus did as god, and we remain dead in our trespasses and sins against a pure and holy being.



This basic theological misconception ends up having a way of **causing you to sin** greatly against God too. Yes, bad theology creates sin. For example, if Jesus is another god, one who gave new laws, kind laws, nice laws as opposed to those outdated irrelevant laws given by that mean and nasty God of the OT, then you won't bother to read your OT in order to find out how God desires you to live. And since there are a lot of things not repeated in the NT, that will mean your obedience to God will never be as full as it could be, because you simply don't know or believe things about this obedience that you need to know. How can you obey if you don't know what you are supposed to do? All this because you think Jesus is a different god than that OT God. Who knew theology could be so ... practical!

**Jesus is the same God** as the God of the OT, yet he is a **distinct person** from the Father, for he is the Son. This is not some confused contradictory theology that a bunch of power-hungry bishops made up at the Council of Nicaea in order to

appease Constantine and get into his good graces. Rather, it is what Jesus taught the Jews here in John 5.

## Subordination of Son to Father

Jesus is going to tell them that while he is equal to God, he is **functionally subordinate** in the Godhead just as a son is to his father. This preserves their distinct roles as distinct persons while maintaining equality with God (which you will notice Jesus never denies). Thus, Jesus will show, not that he is independent from God, but that he is completely **dependent** upon God.<sup>4</sup> This is extremely difficult to think about if you try to penetrate the **divine mystery**. The mystery is that Jesus is both coeternal with God, “begotten, not made,” and yet subordinate to the Father. He is both God and yet not God the Father, for he is God the Son. Yet, there is only one God. Whatever “**making himself equal with God**” might mean, Jesus is going to show that it does not mean any form of independence from his Father.<sup>5</sup> The two agree and act

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<sup>4</sup> Andreas J. Köstenberger, *John*, Baker exegetical commentary on the New Testament (Grand Rapids, Mich.: Baker Academic, 2004), 186.

<sup>5</sup> D. A. Carson, *The Gospel According to John* (Leicester, England; Grand Rapids, Mich.: Inter-Varsity Press; W.B. Eerdmans, 1991), 250.

perfectly as one. They act in perfect harmony in all that they do. Yet, each is equally God so much so that what they each do, they each do as God of their own divine initiative. Is your head starting to explode yet? Let's look at the text.

**John 5:19** says, “So Jesus said to them, “Truly, truly, I say to you.” In other words, listen very carefully, because what I am about to say is as true as anything can be true. “The Son can do nothing of his own accord, but only what he sees the Father doing. For whatever the Father does, that the Son does likewise.” The healing of that man on the Sabbath, this was done because Jesus saw the things the Father did. Jesus can't be a sinner unless that makes the Father a sinner. Jesus teaches here that he is completely dependent upon the Father.

He is *dependent* because he does only what he sees the Father doing. The Son never does anything that contradicts the Father's works. How Jesus heals is patterned after the Father who cares for orphans and widows, the sick and the needy. What Jesus teaches about the law is patterned on the

Father. If Jesus tells you about love or judging or hate or lust, he gets it from the Father. He says he sees his Father working. And yet, no one has seen God. But Jesus claims here to see God. So, Jesus has **a unique relationship** to the Father among all other beings. Who else can say “**I have seen the Father doing such and such?**” But Jesus can. Later, he will tell you how you can trust him.

Yet, in this unique relationship, there is a *perfect* subordination. Jesus’ is willingly subordinate to the Father. He submits because he wants to. This is what it means that he did not consider equality with God something to be grasped. It is not that he is not equal with God, but that he does not need to take the Father’s role in heaven. He is the model of all the submission in the various relationships we are to submit in, be they boss/worker, husband/wife, child/parent, citizen/state, teacher/student, member/church, and especially us/God. If Jesus did not submit, we would have no model. But because he does submit, we know that it is a godly thing to do, and we

can carry it out knowing that God himself does not think it below him to be subordinate. We are all to be submissive in some things. No one is excluded. If you do not find submission easy, you need to take another look at your own savior.

He does “whatever” the Father does. Jesus does not do more than the Father has sent him to do. Nor does he do less. Nor does he do things contrary to the works of the Father. This also makes Jesus unique among all other beings. Who can say, “I have done whatever the Father does?” None else can say this because no one else is morally pure. Not me. Not you. None else can say this because no one else is all powerful. Jesus is subordinate, yet perfectly so to the Father. He is not a second God, but a second person in a single Godhead.

Jesus gives [the reason for his subordination](#) in [vs. 20](#). “[The Father loves the Son and shows him all that he himself is doing.](#)” Our own submission to God is based on the same thing, and thus you ought to be glad to submit to him in

everything he asks of you. In John's first letter he tells us, "Anyone who does not love does not know God, because God is love" (1 Jn 4:8). Love is not an emotion or a feeling towards another person. These emotions we call love are actually our "likes." Like is a feeling. Love is a disposition. It is a verb. It is action. Love is kind, patient, longsuffering, it keeps no record of wrongs. Love does not seek the worst for another person, but the best. Some of you are having trouble loving other people and you are confusing your emotions with actions. You may not like a person, but you must always love them and seek the best for them, for this is what God has done for you. While you were deep in sin, screaming at him, yelling at him, disobeying him, raising your fist at him, Christ died for the ungodly, for his enemies, to reconcile them to God. This is love, and it is how you are to act.

**Love is fundamental to God's disposition.** Because God is love, you may love, if you know God and have been loved by him. There is an eternal relationship that God has between

the Father and the Son (and also the Holy Spirit). This relationship is one of pure love. This love has caused the Father to show the Son all that he is doing. The Father withholds no good thing from the Son. The Father has been working until now, and the Son is also working. The Father cares for the sick and needy and provides for them on a daily basis. The Son sees this perfectly, and thus seeks out a sick man and heals him on the Sabbath. For to do good is to do lawful work on the day of resting from labor.

### Greater Works

The relationship between the Father and Son spills over to the children of Adam. “**And greater works than these will he show him, so that you may marvel**” (John 5:20b). The works that Father shows the Son and which the Son performs are given “**so that you may marvel.**” This marveling is not because Jesus is some cheap illusionist that gets a thrill from the crowds watching his next act. It is so that people might believe in him and give glory to God. So that you may do so. Later in this

same book he says, “Believe me that I am in the Father and the Father is in me, or else believe on account of the works themselves” (14:11).

But what works are these that Jesus will do? I mean, he has just healed a man sick for 38 years of something like being an invalid. What could be greater than that? The answer is remarkable. Resurrection. He says, “As the Father raises the dead and gives them life, so also the Son gives life to whom he will” (John 5:21).

Do not move too quickly past what he is implying. In the OT, who had the ability to raise the dead? In Samuel it says, “The LORD kills and brings to life” (1 Sam 2:6). In Ezekiel it says, “You shall know that I am the LORD, when I open your graves, and raise you from your graves, O my people” (Ezek 37:13). In Kings it asks, “Am I God, to kill and to make alive?” (2 Kgs 5:7; also Gen 30:20; Hos 6:1). It is the LORD who brings people to life. Jesus is claiming to be the LORD here,



the God of the OT. For who else can raise the dead to life but God?

But, you say, **didn't Elijah raise the dead (2 Kgs 4:35; 17:17-24)?** Didn't the bones of Elisha raise the dead too (**2 Kgs 13:21**)? Yes, they did. Of course, both men were types of Jesus. That is, they pointed forward to him in their persons and ministry. But Jesus is greater. For Jesus gives life **to whomever he chooses**. Jesus is not a mere instrument of divine power, as Elijah was.<sup>6</sup> He is the divine power, the Second Power of heaven as some Rabbis called it.<sup>7</sup> He raises the dead, not the Father through him. Again, as Jesus will say later in this book, **"You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide"** (**John 15:16**). Jesus chooses to give life to whomever he will. It is his divine prerogative.

Skipping ahead for a moment, **John 5:26** says, **"For as the Father has life in himself, so he has granted the Son also to**

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<sup>6</sup> D. A. Carson, *The Gospel According to John* (Leicester, England; Grand Rapids, Mich.: Inter-Varsity Press; W.B. Eerdmans, 1991), 253.

<sup>7</sup> For example, 3 Enoch 16:3, "Then he opened his mouth and said, 'There are indeed two powers in heaven!'"

have life in himself.” This is strange language, but how else can one talk about that which is utterly unique? The Son has life in himself. As such, he is not like you and I, for our life is found only in him. As John says in **1 Jn 5:11**, “**God gave us eternal life, and this life is in his Son.**” Thus, the Son is God, for only God has life in himself. Yet, the Son was given this life in himself by the Father how has life in himself which was not granted to him even by the Son or the Spirit. Thus, Jesus is not the Father even though he is God.

This is all pretty lofty theology, and for some people it probably seems like “**why bother thinking about it?**” Other than the fact that Jesus talks this way, and must have done so because he wanted us to think about it; and because John writes this way, and we are to reflect upon this because it is good and right in and of itself to do so, there are more pressing reasons for thinking about this. They are reasons which I have already alluded to, and to which Jesus himself turns. These

reasons have to do with [your eternal destiny](#). Eternity is in the balance when thinking about such things.

## All Judgment Given to the Son

I'm turning now to the second of the three sections in Jesus monologue to the Jews (the third, remember, is about the "witnesses" and we will talk about this next time). I am referring to the theme raised in [vs. 22](#). It is the theme of ["judgment."](#) No one in America likes to talk about judgment. We have become utterly accustomed to ensuring that we won't ever have to face the judgment of our own bad choices. So what if our children or grandchildren have to pay the piper. At least I won't have to. That is the present American mentality in a nut shell. We just keep putting them off, pretending they don't exist and won't come back to bite us. But sooner or later, they always do.

Judgment is a very pressing concern for each of us here, because the judgment being discussed is judgment [upon us](#). The Father gives Jesus this amazing work of raising the dead

and giving life, but in contradistinction to this, he also gives the son “all judgment.” “The Father judges no one, but has given all judgment to the Son” (vs. 22).

The word is *krisis* (from the verb *krinō*; “to judge”), and it has occurred one other time in John’s gospel up to this point. **John 3:19** said, “And this is the judgment: the light has come into the world, and people loved darkness rather than the light because their works were evil.” Right before this it said, “For God did not send the Son into the world to judge (*krino*) the world, but that the world should be saved through Him.” Yet here it says that all judgment has been given to the Son. So which is it?

The solution is that **John 3:17** refers to the first coming of Christ. His coming the first time was not to judge the world, but that the world might be saved through him. When he came the first time, his ministry was healing, teaching, and dying for sin. He didn’t walk around saying, “I damn you to hell,” the way some people think of judging others.

And yet, more must be said. All people are already under the judgment of God for their sins before Jesus ever comes to us. So, what need is there to bring more judgment upon us in that regard? So, he tells them to stop sinning lest something worse happen to them. He tells them when they refuse to believe him that judgment awaits. But this gives people the opportunity to repent and trust the good news now, while is the day of grace and the day of salvation.

But the Son is coming back. And once the Son returns, if people continue to persist in unbelief, all that will be left for them is judgment. There is nothing else. If you won't believe the good news, then all you will have is bad news. This judgment in the future belongs to the Son. The Father has entrusted to him all judgment.

All will stand before the Judgment Seat of Christ. It isn't a choice. God is holy and justice requires that he judge sin. No one should expect less. But this refers to the second coming. People today crave for the second coming, but doesn't

the prophet say, “Woe to you who long for the Day of the LORD. This will be a day of judgment, or darkness, not light.”

Just because Jesus came once to save, it does not mean he cannot come a second time to judge. And in fact, that is what will occur in part because Jesus has earned the right as the perfect man and now the man enthroned above every name in heaven and on earth to judge, and in part because the rejection of God’s mercy in Christ means that there is only one thing left for a Judge to do: Sentence a person to death. Therefore, the cry of the Scripture and of my own heart is that you would turn to the Son in faith now. Believe and have eternal life.

It is commonly said that any monotheist (be they Christian, nominal Christian, Jew, Muslim, Unitarian, Deist or whatever) worships the same God. This is absolutely wrong. They do not. Jesus is given judgment “that all may honor the son, just as they honor the Father. Whoever does not honor the Son does not honor the Father who sent him”

(vs. 23). It couldn't get any clearer than that. If you are not honoring the Father, then you are not worshiping the Father. And to honor the Father you must honor the Son. Jesus did not even call God the Father of the Pharisees. Rather, he said that their father is the Devil. Friends, the devil and the Father of Lights are not the same person! The Pharisees were monotheists.

The whole of Bible is wrapped up in this singular truth. Jesus is God and Jesus is one with the Father. You cannot worship God if you will not worship Jesus. It is simply not possible. There are many gods out there that crave worship love nothing more than to take that worship away from God. Therefore, the only way to honor the Father is by honoring the Son, by believing that his works were from God, and by trembling that to him has been granted all judgment.

## **To Believe is to Have Life**

Believe it or not, this talk about judgment is given as a means to an end that is very different from condemnation and

eternal punishment. It is given so that you might believe, repent, and turn to God for life. **John 4:24**, “Truly, truly” (those words again), “and hour is coming, and is now here, when the dead will hear the voice of the Son of God, and those who hear will live.” This remarkable verse takes us back in another way to Jesus’ discussion with Nicodemus (we just went there in our talk about judgment). Jesus told him that he could have eternal life.

Jesus refers to two stages of life now. First, we learn that eternal life is a possibility which a person is living in this sinful body of flesh and blood. The time is “now here.” Many are coming to life because Jesus speaks to them and they believe. We have seen it with the disciples, with the woman at the well, and with the man whose son was miraculously healed. These people were, like you and I, no different, “dead in trespasses and sins” (**Eph 2:1**). But the voice of the Word of God called them to life and created faith in their hearts. They heard and



came to life and began to tell everyone of the things Jesus had done and said to them.<sup>8</sup>

The life that is available now is spiritual life. It is a resurrection of our souls or our spirits. It is that immaterial part of a person that you cannot see with your eyes or put into a scientific laboratory, but which all people have and most Americans admit exists. It is essential for this to be raised from the dead, because it is the immaterial part of us that will pass from this life into the next. Heaven is not a material place as earth is. Rather, it is a spiritual place and those who reside there are spirits.

But this is only half of the Christian hope. For we, like our Savior before us, hope also for the resurrection of **our bodies**. This we await on a future day when God will recreate the earth and reform our physical bodies to make them fit to live eternally. Jesus turns to this theme beginning in **vs. 28**. In the Biblical worldview, this already (spiritual resurrection) and

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<sup>8</sup> "It is the Spirit who gives life; the flesh is no help at all. The words that I have spoken to you are spirit and life" (John 6:63). "Peter answered him, 'Lord, to whom shall we go? You have the words of eternal life'" (John 6:68). "When he had said these things, he cried out with a loud voice, 'Lazarus, come out'" (John 11:43).

not yet (physical resurrection) is linked together in the ministry and resurrection of Jesus Christ.

“Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment” (John 5:28-29).

Notice, the hour is coming, but is not (unlike the other resurrection) “how here.” It is still “coming.” This hour was near in some ways, for soon Jesus would give a preview of it when he raised Lazarus from the dead. But Lazarus would die again. It was near in a more peculiar and analogous way because Jesus own resurrection would take place not that many days from when he spoke these words (if you compare a couple of years to the whole history of the world).

Jesus’ resurrection was a bodily resurrection wherein he was granted an eternal physical human body which he inhabits for all time. Jesus is not a floating spirit in the sky, but is the first man to have received his immortal body. Because Jesus

has been given this body, we hope with certainty that God will give to us what he has promised to those in Christ.

This will take place on the Day of Judgment. On that day the Son will raise from the dead those who “**have done good.**” But lest you think that this resurrection is on the basis of works, Jesus has already said that spiritual life comes to those who “**honor the Son**” (vs. 23), who “**hears his word**” and “**believes the Father who sent him**” (vs. 24). This resurrection is on the basis of faith in Christ alone. Thus, the good works that arise from this new spiritual resurrection are the works of the Spirit who has already given you eternal life. The comment, therefore, tells you about the nature of our new life, that we will do good works and be resurrected in the body.

But for those who have not believed, who have not honored the Son or heard his word or believed the Father who sent Christ, these remain in their sins, continue in their evil ways, and for them there is only a resurrection of Judgment. The book of Revelation, which was also written by John tells

us about these two resurrections, calling one the First Resurrection and the other the Second Resurrection. They very much parallel what Jesus is saying here.

“... and I saw *the souls* of them that had been beheaded ... and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and *they lived* and reigned with Christ a thousand years.... *This is the first resurrection*” (Rev 20:4-6). “Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power” (Rev 20:6). But after this John saw “a great white throne and him who sat upon it.... And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works: And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works.... And if any

was not found in the book of life, he was cast into the lake of fire” (Rev 20:11-15).<sup>9</sup>

Today, Jesus presents you with himself. He is God and one with the Father. Yet he is not the Father, but the Son and does all things the Father gives him to do. This ends in his dying for sin on the cross so that you might have eternal life. Therefore, trust in Christ and learn more about him, so that on the Day of Judgment you might be able to have him stand behind you and declare you not guilty, “Well done, my good and faithful servant.”

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<sup>9</sup> See the chart in Hendriksen, *John*, p. 200. Hendriksen has the best discussion on these two resurrections in John 5:22-29. Especially helpful is his distinction in Jewish literature that the resurrection of the dead belonged to the age to come. In Jesus, the age to come has come, and yet it still awaits consummation.