



*July 24, 2022*

*“Hearing versus Hearing”*

*SS 9:30, Service at 10:30 with King’s Kids.*

*News:*

Church **Camp** Aug 22-24

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**JOHN 5:25-29** ~ <sup>25</sup>“Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. <sup>26</sup>“For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; <sup>27</sup>and He gave 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, in which all who are in the tombs will hear His voice, <sup>29</sup>and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.

The opening is similar in John 4:21-23. It points to the overlap between God’s time (which is beyond time) and humanity’s time (which is linear time).

It truly is a perspective problem. From God’s perspective it’s all set concrete and from ours, it is all a flowing river.

Just because God knows (and even orchestrates) what you’re going to do next, it doesn’t alter the choice you’ll make, from your perspective.

“My forgiveness of you does not change your character.” Forgiveness does mean forgetfulness, but it doesn’t mean that we don’t learn from the past. There is a difference between forgiveness and reconciliation.

*Fill out the other side, detach this part of the page, and place it in the offering plate or the prayer/suggestion box in the lobby or with an Elder or Deacon of the church.*

*God Bless You!*

The dead will hear Jesus and the ones that hear will live. Well, is that other than Judgment?

Why does all Judgment rest in Jesus? Because Jesus is the Salvation God chose to provide to humanity. To reject Jesus is to reject Salvation and remain without God. That's condemnatory Judgment. To embrace Jesus is to accept the Savior God gave and so be transferred into God's family which is Life. That's no condemnatory Judgment.

All human beings without exception, will hear the voice of Jesus and the ones who actually hear, in the sense of listening and therefore believing what He says, will live.

Verse 27 tells us Judgment of humanity belongs to the Word of God, because He is the Son of Man. He has demonstrated His qualifications to Judge.

Verse 28 "All who are in the tombs." That's physically dead, not spiritually dead. The nuance to catch, is the dropping of the "And now is," bit. This is purely future on our calendar. It's two different, but closely linked concepts.

There will come a time in our linear progression when the totality of humankind will hear the command of the Lord to rise up out of their graves – they will have no choice in the matter (Philippians 2:10&11).

Final judgment is merely a formal recognition of each person's acceptance or rejection of Jesus as the One and Only Savior of the world.

Verse 29, Seems more like Judgment based upon human performance rather than on status. This concept of good outweighing bad being the determiner of one's afterlife is the most widespread lie Satan has ever sold to humanity (Romans 3:23).

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Write a brief note – detach and place in the offering, or the prayer box, or give it to a Deacon or Elder.

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Name \_\_\_\_\_ Address \_\_\_\_\_

Phone \_\_\_\_\_ Email \_\_\_\_\_

Good deeds: ἀγαθὰ ποιήσαντες (ä-gä-thä poy-ä-sän-tēs). Good refers to God's character. Only God is good (Mark 10:18, Luke 18:19).

Goodness is kindness acted out – it is striving to give to someone what is in their best interest.

Agapê is love regardless of performance, but it isn't unconcerned about performance.

The second word ποιήσαντες is from the verb ποιέω (poy-ē-ō), meaning to form, or to manifest, and so also, to do. Combined in this context it means the Godly goodness that flows from the inner character into concrete actions. In a word, it is godliness. Another word for that is righteousness (Matthew 25:46).

What then make a person righteous? Romans 3:22 tells us that "The righteousness of God comes through faith in Jesus Christ for all those who believe."

Evil deeds: φαῦλα πράξαντες (fow-lä pṛäx-än-tēs). The first word means vile, or wicked, and the second word is the verb form of πράξις (pṛäx-ēs), meaning the normal practice of a person.

Biblically speaking, if a person has an unrighteous character, then everything that they do, no matter how noble, kind, and wonderful, it may seem, is tainted with evil – it is wickedness masquerading as good. "Satan masquerading as an angel of light" (II Corinthians 11:14).

There is a notion that unsaved people will be judged according to their deeds and so we would assume that an unsaved Hitler would be judged far more harshly than an unsaved Gandhi. It's actually not any truer than a fantastically great Christian will have more eternal life than the least successful Christian.

This passage is one of four times in the Bible where Jesus refers to Himself as the "Son of God."

In Greek it is "The Son of the God." Jesus was claiming divinity here. It is the definite "The Son, as in the one and only, and it is the definite, of The God, again as in the one and only.



# Lêtheia

CHRISTIAN FELLOWSHIP



ΕΝΑΡΧΗ Η ΝΟΛΟΓΟΣ ΚΑΙ ΝΟΛΟΓΟΣ ΗΝ ΠΡΟΣ ΤΟΝ  
ΘΕΟΝ ΚΑΙ ΤΗ ΝΟΛΟΓΟΣ ΕΥ ΤΟΣ ΗΝ ΕΝΑΡΧΗ ΤΙΡΟΣ  
ΤΟΝ ΘΕΟΝ ΠΑΝΤΑ ΔΙΑ ΤΟΥ ΕΓΕΝΕΤΟ ΚΑΙ ΟΤΙ





JOHN 5:25-29, 25“Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. 26“For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; 27and He gave Him authority to execute judgment, because He is the Son of Man. 28“Do not marvel at this; for an hour is coming, in which all who are in the tombs will hear His voice, 29and will come forth; those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.

So, once again, we see Jesus begin with His ominously solemn, “Truly, truly, I say to you,” or, “Verily, verily, I say unto thee,” followed by His strange and cryptic, “An hour is coming and now is,” statement. We’ve seen both phrases before, and now we have both of them together – explicitly.

Jesus conveyed the same sense to the Woman at the Well in John 4:21-23, when He said to her, “Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth.”

It is an attention getter. Jesus used these words and concepts, not only communicate the extreme importance of what He was about to reveal, but to show the supernatural change God was making. The formal double “Amen” basically meant, “I’m telling you the Truth, and this is no lie, so pay attention.” Then the talk about time gives it an otherworldly – prophecy unfolding – religion transitioning from the past into the

future, kind of a vibe. God is on the move and change is afoot.

For us, it is an already, not yet kind of a thing, as it is already partially complete, it is in process currently, and it will be finished in the future of our timeline. For God, it's not like that at all. Jesus' phrasing brings up and signifies the overlap between God's time which is beyond time and humanity's time which is linear time.

Fine Scott, what does that mean? It means that in a certain sense, everything is already complete – that's from God's perspective. In another sense, we haven't caught up to the consummation of all things yet – that's from our perspective. It truly is a perspective problem.



Imagine you record a basketball game to watch on your television later. There will be all kinds of interactions between a fair number of people during the game. From the starters to the bench players, from the coaches to the announcers of the game, and from the fans to the cameramen recording the events – lots of different people all making choices. Now, imagine that you watch the recording over and over until you have it memorized. Once you have it perfectly ordered in your mind, you watch it again, and at this point you know exactly what's going to happen next. Your prediction of the next scene is absolutely correct even though no



one in the scene, has a clue that you know what they are about to do.

It's an imperfect analogy for many reasons and I can talk about them in greater detail sometime, but for now, realize that by you watching the game over and over, knowing precisely what will transpire moment by moment... And further, even knowing that nothing can, or will, change the sequence of events, the myriad of interactions, the seemingly endless possibilities, and the countless personal choices, does not in any way, shape, or form, affect any of the choices all those people involved will make in the next frame. Like I said, it's an imperfect analogy, as all analogies must be. You must suspend the reality that you're merely viewing an echo of what already happened in the past, but I think it's enough to give you a notion of what Jesus meant.



A better analogy would involve two observers on two different planets watching events play out in seemingly real time on one of the planets. The observer on the planet where the action is taking place would see everything unfold before the person observing from the other planet.

The closer observer would know the outcome of events before the farther observer, but that would in no way change the events that each observer would see. Okay, never mind. But you can get the idea that knowing what will happen – even orchestrating what



will happen doesn't need to change how it will happen from the perspective of the one in the action.

This is why super intelligent, well educated, Bible believing, God loving Christians, can argue over predestination and free will. It's a perspective problem. From God's perspective it is all entirely set in stone and from ours, it is nothing but constant choices. Just because God knows precisely what you're going to do next, doesn't alter the choice you'll make... From your perspective.



FORGIVE  
■ AS GOD ■  
FORGIVES

Let me give you another imperfect example. Let's say that a person wronged me in business. Later, I am

unwilling to do business with them again. They say, I'm surprised that you're holding a grudge, I thought Christians were supposed to be forgiving."

To which I respond, "Oh, I have forgiven you and even put the incident out of my mind. You're right, I wouldn't be much of a Christian otherwise." They ask why, since that's the case, I won't do business with them again? I say, "My forgiveness of you does not change your character. You told me who you are by your actions and while I forgive you, and have forgotten the pain, harm, betrayal, and sin against me. I also believe you.

Forgiveness does mean forgetfulness, but it doesn't mean that we don't learn from the past. There's nothing unbiblical about healthy boundaries. One thing has nothing to do with the other. Forgiving a person does not mean that what they did was not wrong – quite the opposite. If what they did was not wrong, forgiveness would be unnecessary. There is a difference between forgiveness and reconciliation. God forgives all in Christ but becoming reconciled in right relationship with Him requires the forgiven person to genuinely embrace that forgiveness. That means humbly recognizing the



need for forgiveness and gratefully accepting it by making full use of it.

That was a total freebee simply in order to say a similar thing about God – just because God knows what you'll do, it doesn't change the, you, doing it.



So, what is the thing that is both complete for God and unfolding for us? In this place it is that the dead will hear Jesus and the ones that hear will live. Well, what does that mean?

This is another great example of keeping things in context. Remember the last time we were together we

covered one verse – verse 24 – that I called a pivot or transitional verse? Our passage today ties back to the passage preceding verse 24. There, specifically in verse 21, Jesus said that He and the Heavenly Father equally possessed the Life Force. That He, like God the Father, could bestow Life upon anyone He chose.

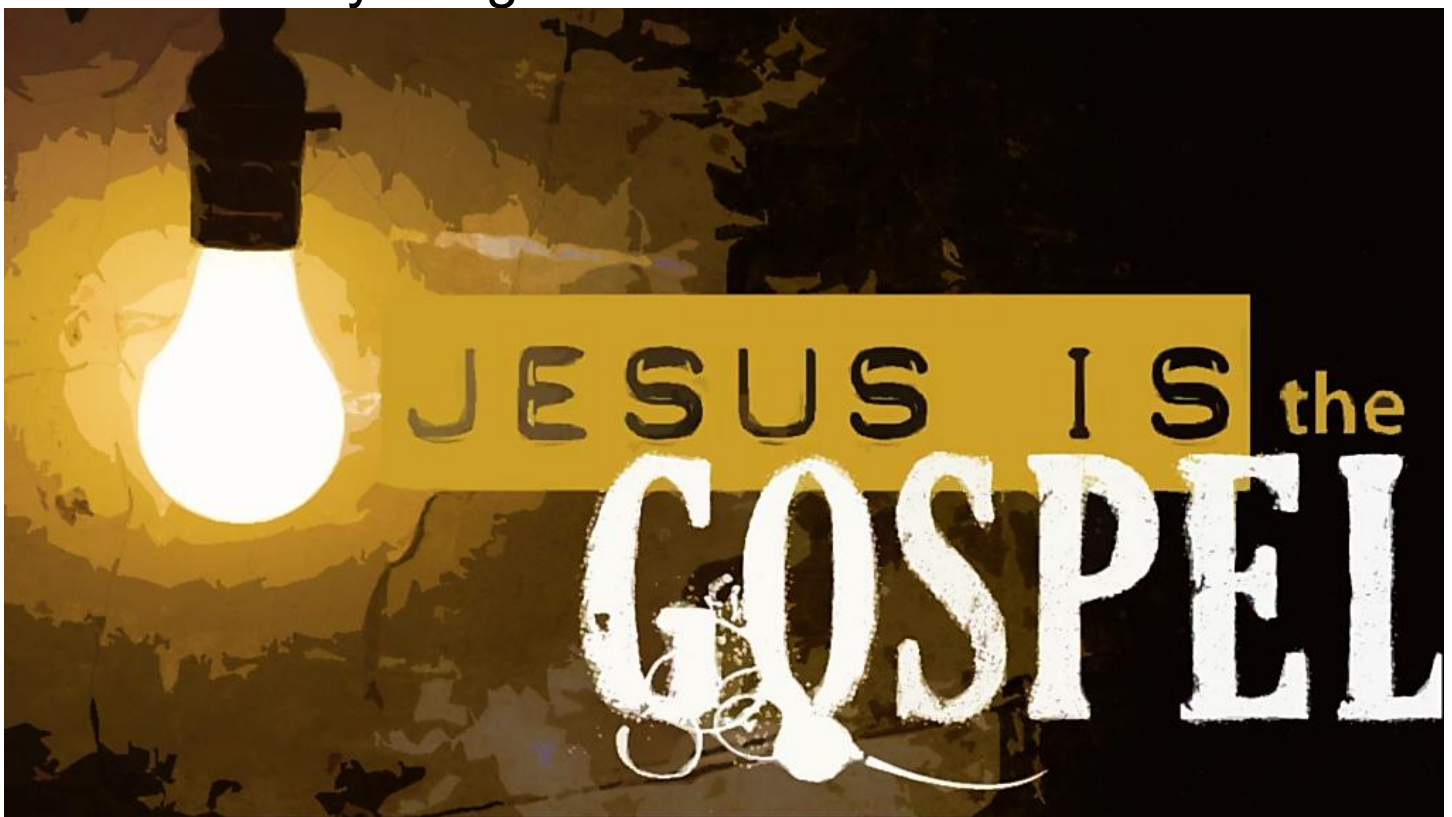
*19&20 ~ Whatever the Father does, these things the Son also does in like manner. For the Father loves the Son, and shows Him all things that He Himself is doing...*

*21 ~ For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes.*

*22 ~ For not even the Father judges anyone, but He has given all judgment to the Son.*

Why could He do that? Because in verse 19&20 Jesus' role is subservient to the Father only doing precisely what the Father would do, and in verse 21, as stated, their roles are equal, but then in verse 22 Jesus' role is superior to the Father because all Judgment is His.

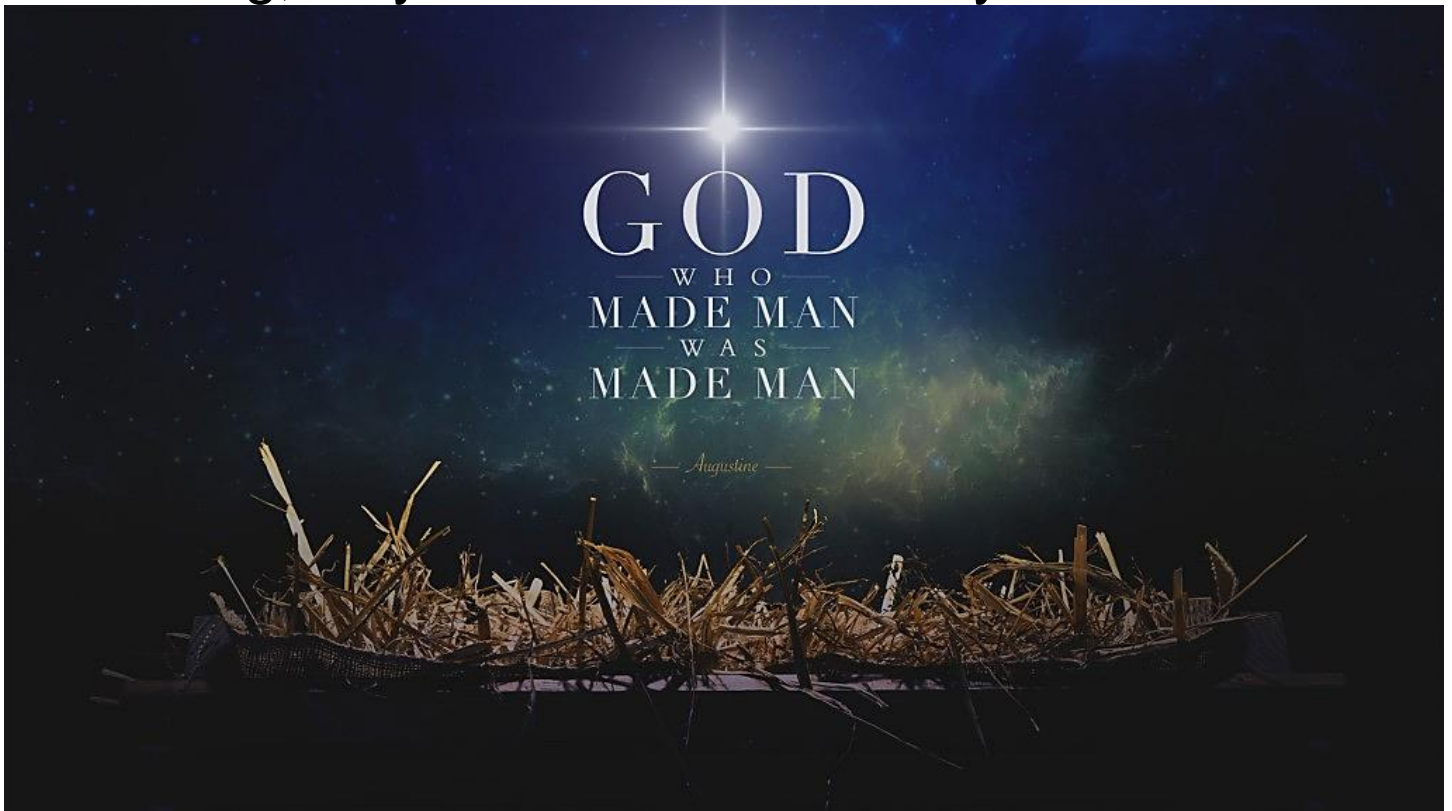
Why does all Judgment rest in Jesus? Because Jesus is the Salvation God chose to provide to humanity. To reject Jesus is to reject Salvation and remain without God. That's condemnatory Judgment. To embrace Jesus is to accept the Savior God gave and so be transferred into God's family which is Life. That's no condemnatory Judgment.



So, based on the context the first part means the spiritually dead. Those who are spiritually dead, and that is all human beings without exception, will hear the voice of Jesus. That's a profound point lost unless we take our time... Every human being will hear Jesus and the ones who actually hear, in the sense of truly

listening and therefore genuinely getting what He says, will live.

Anyone stopping long enough to humbly listen to Jesus will hear not just His voice, but the Word's that He speaks – and they will understand, and understanding they will accept, and accepting, they will embrace and embracing, they will be made eternally alive.



The remaining verses work us back through the previous passage and make the reason that Jesus is the Life-giving Judge explicit. Verse 27 tells us Judgment of humanity belongs to the Word of God, because He took on humanity and dwelt among us as



one of us. Jesus is the Word of God made the Son of Man. He has demonstrated His qualifications to Judge.



Verse 28 seems to throw a monkey wrench (a chimpanzee minkey) into the theory that we're talking about spiritual life and death where it talks about "All who are in the tombs." That's physically dead. The nuance to catch, is the dropping of the "And now is," bit. This is purely future on our calendar even though God still doesn't have a calendar, the point is this is still yet to come even now. It's two different, but closely linked concepts.



There will come a time in our linear progression when the totality of humankind will hear the command of the Lord to rise up out of their graves – they will have no choice in the matter. It isn't like anyone can simply hide in their tomb – everyone is going to obey – like it or not.

When I was first in Marine Corps Boot Camp, the drill instructors had us all stand at attention in front of our racks – that's basically bunkbeds in a warehouse-like open room housing about 80 dudes. The drill instructors yelled out "Port side, make a head call." Everyone on the left side of the bay scrambled as fast as they could to the communal bathroom, but as soon

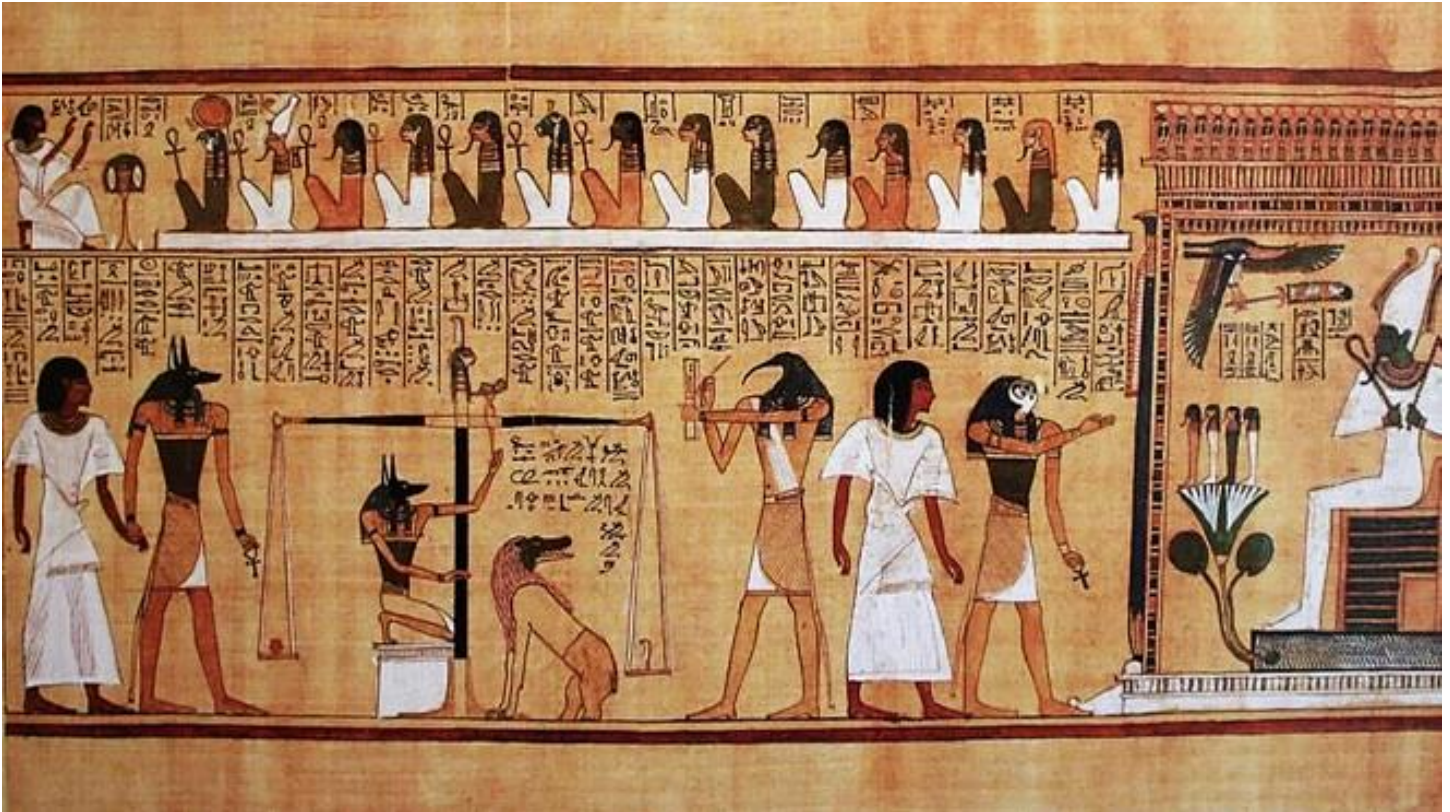
as they arrived, they were ordered back to their original positions. Then it was “Starboard side, make a head call.” Same drill, over and over, all to the screaming of the drill instructors to hurry up. Everyone just running back and forth between their beds and the bathroom. In short order I realized that I didn’t need to use the restroom, so when my side was called again, I just remained in front of my rack at attention. It was then that I found out that making the head call was not optional. It wasn’t based upon personal need or desire, but on the will of the Marine commanding the movement. Well, ignoring Jesus’ voice on the Last Day will not be optional either.

Every human to have ever lived and died will answer to the Judge. Philippians 2:10&11, At the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. As the wise man said, “Far better to bow now, than to do it after it’s already too late.” How you heard the voice when you were spiritually dead will determine how it goes after you are resurrected from being physically dead to face Final Judgment.

We've essentially said that the Final judgment is merely a formal recognition of each person's acceptance or rejection of Jesus as the One and Only Savior of the world. Just as the Judgment that "Is coming and now is," Final Judgment, is all about being – it's all about position and status. One is either a Saved child of the Living God through His appointed means of that Salvation – namely Jesus, or one is not. Every person, without exception, is positionally in only one of those two camps. Judgment is predicated on that single positional reality.

The question everyone should ask is "To which camp do I belong?" Anyone with any sense at all should then strive with entire abandon to ensure that their actual status matches their assumed status. That's Judgment – a formal recognition and final disposition of one's status.



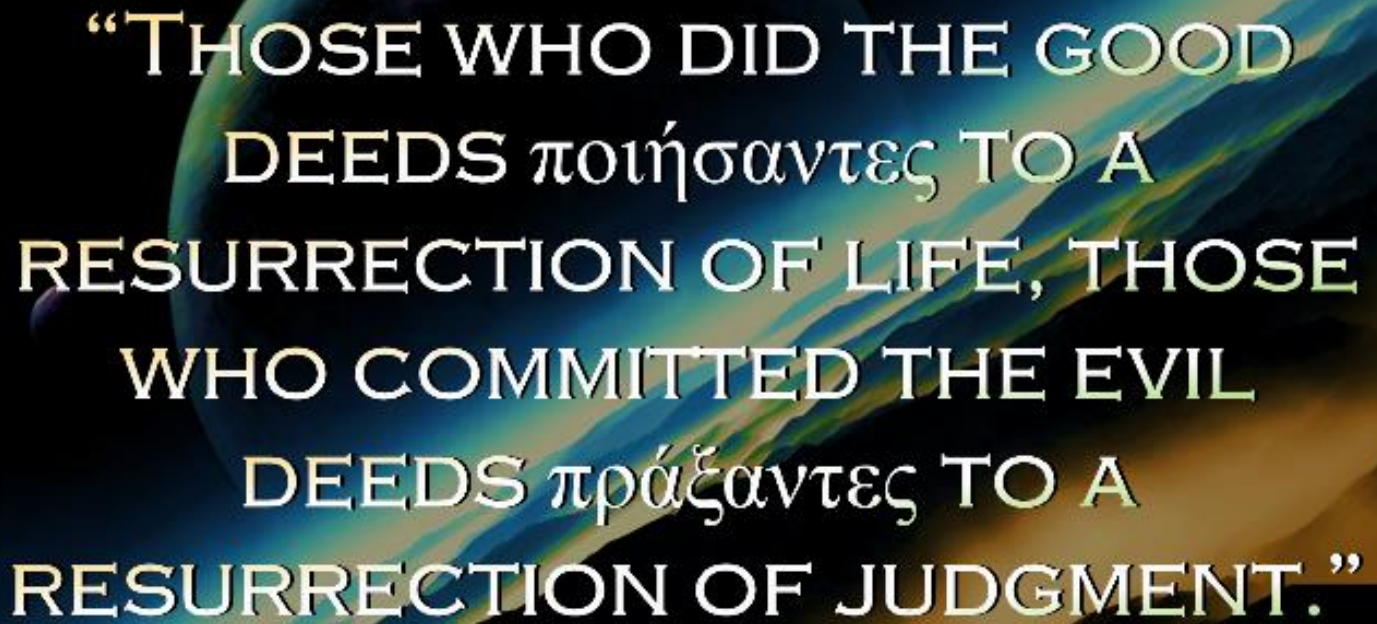


You might get the idea that there is more to it than that as the NASB states in verse 29, “Those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.” That seems more like reward and punishment based upon human performance rather than on one’s being, position, and status.

This concept of good outweighing bad being the determiner of one’s afterlife is the most widespread lie Satan has sold in human history. You can see in this panel from the Egyptian Book of the Dead written more than 3,000 years ago. In the upper panel a dude

named Hunefer is shown to be devout as he's worshipping a slew of Gods starting with Ra and Osiris. In the larger lower panel, we see that Anubis brings the now deceased Hunefer to the scales and then he weighs his heart against a feather from Ma'at the goddess of truth. The combination crocodile, lion, hippo goddess Ammut is ready to devour Hunefer if his heart is found wanting as the second death. In this case, the Hunefer passes, and while the god Thoth records his name, the god Horus presents him to Osiris the god of resurrection.

As I said, it is an old and thoroughly worn out lie, that a person's eternity is based on their good deeds versus their bad deeds. Almost everyone in America today, Christian and non-Christian alike, would tell you that same lie if you asked. I cannot begin to tell you how many times I've heard a person brush aside God by saying "I'm basically a good person." No, you're not. Not by God's perfectly holy standard you're not – no one is... Romans 3:23, "All have sinned and fall short of the glory of God."



“THOSE WHO DID THE GOOD  
DEEDS ποιήσαντες TO A  
RESURRECTION OF LIFE, THOSE  
WHO COMMITTED THE EVIL  
DEEDS πράξαντες TO A  
RESURRECTION OF JUDGMENT.”

So, what gives? It plainly says in verse 29 “Those who did the good deeds to a resurrection of life, those who committed the evil deeds to a resurrection of judgment.” Once again, the English translation has let us down. The English word “Deeds,” occurring twice in that verse, as “Good deeds” and “Evil deeds” is based upon two completely different underlying Greek words.

Even though, in each word’s respective range of meaning, they could both be translated as “Deeds,” the context demands a much different approach. The NLT tries to show the difference, but I’m not sure that it’s obvious unless you know what you’re looking for. The

idea of one who has done right and one who has done wrong, or as we have in the NASB, good deeds versus evil deeds, which supports a works-based legalism.

The Judgment then becomes about a scale weighing out how good or bad a person's actions in life were, which flies in the face of what we've just been taught by Jesus in the preceding verses. Good deeds is ἀγαθὰ ποιήσαντες (ä-gä-thä poy-ā-sän-tēs), The first word is a word used in the Bible for God's character. Only God is good, Biblically, speaking. Jesus Himself, stated that, quoting the Psalms, "No one is good except God alone" (Mark 10:18, Luke 18:19). It is that Fruit of the Holy Spirit element called goodness. We are to be transformed by the renewal of our minds by the power of the Holy Spirit, being made more Christ-like, which is to say, more God-like in our character.

You might remember that goodness is kindness acted out – it is the doing of what kindness would tell you to do. Kindness is grace – essentially. It is the unearned and unmerited bestowal of blessing. It means to put another's needs ahead of your own – for their betterment. It is striving to give to someone what is in their best interest.



Now, I ask you, is it in another person's best interest to create in them an entitlement mentality? Is it in another person's best interest to create in them an attitude of superiority and privilege? Is it in another person's best interest to be a doormat upon whom they wipe their feet in some misguided idea of forgiveness and Christian passivity?

I've said that if you want to be like God, you must love like God. God does not love you one bit less when you fail, and He does not love you one bit more when you succeed. His love is constant regardless of your ability to conform.

And at the same time, God deeply desires that you conform. He will encourage you to do so with all manner of incentives – some we see as positive and some we see as negative. God loves you so much that He is far more concerned about your long-term character than He is about your short-term comfort. He wants to see positive growth in you because He loves you – but because He loves you with His Agapê, His love never varies based upon your performance.

Likewise, you must love regardless of performance. Think about it. If you love a person more or less based upon their performance, it's their performance you love, not them. When you love the same irrespective of performance you prove that you love the person for who they are and not for whom you want them to be.

Just because that's true, it does not mean that we don't want to see the ones we love grow and thrive. It does not mean that we won't encourage them in whatever way is appropriate. They may see it as positive or negative, but love is the driving force. Just like forgiving and forgetting and setting new boundaries based upon past action are all compatible with Agapê, encouraging Godliness is as well. That's probably another freebee.

The point for today is the good, ἀγαθὰ, in the good deeds, is Godly good, from Him, reflected back to Him and towards others. The second word ποιήσαντες is from the verb ποιέω (poy-ě-ō), basically meaning to form, or to make, or to produce, or to bring about, or to manifest, and so also, to do. Interestingly, in classical Greek it meant the creative activity of deity – of the gods. In Hebrew there is a word used only of God's creative activity (Bara) translated by this Greek word.

Without going into even more minutia, let me just say that the two words combined in this context means the Godly goodness that flows from the inner character into concrete actions. In a word, it is godliness. Another word for that is righteousness as in Jesus' words recorded in Matthew 25:46, "These will go away into eternal punishment, but the righteous into eternal life." What makes a person righteous? Is it the doing of righteous things that makes one righteous, or is it that one who is righteous does righteous things?

Of course, it is the later. Back to the question, what then make a person righteous? Romans chapter 3 tells us that "The righteousness of God comes through faith in Jesus Christ for all those who believe."

If you want to be resurrected to eternal life you must believe. True salvific belief is real enough to produce a lifestyle characterized by the goodness of God. Conversely, if you want to be resurrected to eternal death all you have to do is reject Jesus.

When a person is in that category, or camp, or position, the only thing that can be judged is their actual

performance. They will be judged according to their works. It is φαῦλα πράξαντες (fow-lä pṛäx-än-tēs). The first word giving us our word foul, means vile, worthless, evil, wicked, depraved and the second word translated as deeds is the verb form of πράξις (pṛäx-ēs), giving us that word directly, but also the word practice. It is the normal practice of a person – their *modus operandi* – what they do because it's who they are. Biblically speaking, if a person has an unrighteous character, then everything that they do, no matter how noble, kind, and wonderful, it may seem, it is tainted with evil – it is wickedness masquerading as good. “Satan masquerading as an angel of light” (II Corinthians 11:14).

There is a notion that unsaved people will be judged according to their deeds and so we would assume that an unsaved Hitler would be judged far more harshly than an unsaved Gandhi. An unsaved Vladimir Putin would be judged as far worse than an unsaved Dalai Lama – “Big hitter, the Lama.” It's actually not any truer than a fantastically great Christian will have more eternal life than the least successful Christian.



The most wonderful deeds performed by the very best non-Christian are still deeds emanating from an evil heart and therefore are evil themselves. Eternal death is the only outcome.



We've come full circle but before we close this section let me call your attention to a fascinating nuance found back in verse 25. This is one of four times in the entire Bible where Jesus refers to Himself as the "Son of God." Each time it is a profound statement of Being. His preferred title for Himself is the Son of Man, which emphasizes His connection to us, but also really points to His divinity. Only God made man, would highlight the

fact that He was man. Anyway, Jesus here declares that he is the Son of God.

In Greek it is “The Son of the God.” Make no mistake about it, Jesus was claiming divinity here. Anyone could rightly say that they are a son of God in the sense that God created them. Any Christian could go beyond that and claim the title in the sense that they are God’s child in Christ. Here it is the definite “The Son, as in the one and only, and it is the definite, of The God, again as in the one and only. None of this was lost on the people standing there wanting to murder Him for blasphemy.

If you ever encounter a person struggling with the idea that Jesus was the incarnated Word of Almighty God – co-equal and co-eternal with the Father and the Spirit, direct them to the prologue of this Gospel and if that doesn’t work bring them to this passage.

Anyone refusing to accept that Jesus was God made flesh after that is blinded by the deception of evil and there is no hope because belief in Jesus is only salvific if it is belief the real Jesus.