

**Wrong Way on John 5:28-29:  
Will There Be Any Who Did Good Things?**

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**Introduction**

**Right Way versus Wrong Way on John 5:28-29**

5<sub>24</sub> “Amen, amen, I tell you•, the *one* who listens to My word and believes the *One* who sent Me has everlasting life, and does not come into judgment, but has passed from death to life  
(Faithful Majority Translation = FMT)

5<sub>28</sub> Do• not be shocked *at* this, because an hour is coming in which all those in the graves will hear His voice 5<sub>29</sub> and will come forth— those who have done good *things*, unto *the* resurrection of life; but those who have done substandard *things*, unto *the* resurrection of judgment. (FMT)

Four writers contributed to *Four Views on the Role of Works at the Final Judgment*, ed. Alan P. Stanley.

Alan Stanley, “Thomas R. Schreiner: Works will provide **evidence** that one actually has been saved: At the final judgment works provide the necessary condition, though not the ground for final salvation...” [emphasis added]

Alan Stanley, “James D. G. Dunn: Works will provide the **criterion** by which Christ will determine **eternal destiny** of his people...” [emphasis added]

Alan Stanley, “Michael Barber: Works will merit eternal life: At the final judgment, good works will be rewarded with eternal salvation.” [emphasis added]

Alan Stanley, “Robert N. Wilkin: Works will **determine rewards** but not salvation: At the Judgment Seat of Christ each believer will be judged by Christ to determine his eternal rewards, but they remain eternally secure **even if** the judgment reveals **they have failed to persevere** in good works or in faith.” [emphasis added]

**Why Theologians Go the Wrong Way on John 5:28-29**

Different understandings of the phrase in 5:24: a believer “does not come into judgment”

Many understand *krisis* (“judgment”) here as \_\_\_\_\_ (result of an action)

If so, *judgment* would refer to \_\_\_\_\_

It should be understood here as \_\_\_\_\_ (the action itself)

If so, *judgment* would refer to \_\_\_\_\_

**Finding the Right Way on John 5:28-29**

*Krisis* (“judgment”) ends with *-sis*, so the expected meaning would be \_\_\_\_\_

*Krima* (“judgment”) ends with *-ma*, so the expected meaning would be \_\_\_\_\_

*Krisis* (“judgment”) or *krinō* (“to judge”) appear seven times in 5:22-30; *krima* does not appear

(5:22) *Krisis* (“judgment”) as well as *krinō* (to judge)

(5:30) *Krisis* (“judgment”) as well as *krinō* (to judge)

(5:27) *Krisis*

(5:30) *Krisis*

(5:24) *Krisis*

### **Finding the Right Way on John 5:28-29 (continued)**

Background to 5:24 and 28-29

Three Grace Views on John 5:28-29

A. Believing is the good that every believer has done

B. The sinless regenerate-seed only does good

C. Hypothetical and impossible

1. Illustration of a hypothetical and impossible offer

2. The New Testament Uses such hypothetical arguments

3. Unbelievers will be the only ones still in graves

Church-age believers will already have been raptured

OT saints will have already been raised

Tribulation saints will already have been raised

Millennial saints will already have been raised

Unbelievers will then be the only unresurrected people—still in their graves

\_\_\_\_\_

5:29 says “the ones in the graves,” not “the ones [who are] in the graves”

4. This is the simplest grace view

Consider the names of the three grace views:

A. Believing is the good that every believer has done

B. The sinless regenerate-seed only does good

C. Hypothetical and impossible

Views A and B view Jesus as \_\_\_\_\_

View C does not view Jesus as \_\_\_\_\_

**Conclusion**