

35. That lost opportunity is glaringly exposed by the closing clause, “mercy exults over the judgment.” The word “judgment” is the noun κρίσις (*krisis*), and it both begins and ends the verse.
36. The location where this occurs is not a judgment in the negative sense but an evaluation of the divine-good decisions and actions done in time by members of the Royal Family of God.
37. Those assembled are in perfect resurrection bodies which are minus a sin nature. Each person there has been glorified before the Lord Jesus Christ, who sits as Chief Justice of the Supreme Court of Heaven.
38. The purpose of the assembly is for Him not to judge but to evaluate each person’s divine good production in time. Those who have accomplished an abundance of “good works” inside the evanescent divine dynasphere will receive their escrow blessings while those who did not will receive none.
39. Yet all will live eternally with the Lord. The evaluation is designed to determine from this huge gathering of people the deployments the Lord will assign on planet earth beginning with the Second Advent and thereafter in His millennial kingdom.
40. Those who receive their escrow blessings will rejoice over this transfer indicated by the closing phrase, “mercy exults over the evaluation.” However, it is better understood when we recognize that the word *mercy* in this context may be described as “grace in action.”
41. The grace that is in action in our context takes place at the Evaluation Tribunal of Christ. Those who receive the grace transfer of their escrow blessings are the recipients of “grace in action.” It is the divine execution of “grace in action that exults over the evaluation tribunal.”
42. Here is a summary of this analysis:

**ἔλεος (éleos).** Spoken of the mercy of God through Christ, i.e., salvation ... including the idea of mercies and blessings of every kind. Contrast χάρις which is God’s free grace and gift displayed in the forgiveness of sins as offered to men in their guilt.

**χάρις (cháris):** “Grace, particularly that which causes joy, pleasure, gratification, favor. The absolutely free expression of the loving kindness of God to men finding its only motive in the bounty and benevolence of the Giver; unearned and unmerited favor.”<sup>1</sup>

<sup>1</sup> Spiros Zodhiates, ed., “χάρις,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1469.



God's mercy (*éleos*) is extended for the alleviation of the consequences of sin. Grace identifies the free nature of salvation, that which is unmerited and without obligation. Mercy is the application of grace and reminds us that redemptive freedom rescued us from the pathetic condition of our sinfulness. The believer is to exercise mercifulness, for he can feel compassion for the misery of sin upon others, but he has no power to exercise grace in the same manner as Christ since that is exclusively God's work. 'Blessed are the merciful; for they shall obtain mercy' (James 2:12, 13).<sup>2</sup>

43. From this analysis and the context of the verse, here is the expanded translation of:

**James 2:13** Evaluation will be without mercy for the one not having shown mercy; grace in action exults over the Evaluation Tribunal.  
(EXT)

### Principles of the clause, “grace in action exults at the evaluation tribunal.”

1. The only thing that can exult at the Evaluation Tribunal is mercy, or grace in action.
2. The English translations use the word “mercy” to translate *éleos* which is accurate, but when being utilized and found sufficient, then the result may be characterized as “grace in action.”
3. Grace is designed to glorify God, never to glorify men or angels. These beings can receive grace, but they cannot independently produce it. Grace production is application of the Word of God under the teaching and application ministries of the Holy Spirit.
4. Those who take credit for doing “acts of mercy” from the motivation of personal aggrandizement reach the false conclusion that they are doing service to God.
5. **Principle:** God can do anything He wants to do far better than the best of us can going back to A.D. 33. What He is looking for are devoted servants who want to serve Him and act in His stead while applying His Word in the hostile environment of the Devil's world.
6. This is characterized as “divine good” when such a believer is filled with the Holy Spirit and is drawing from His *kardía*'s inventory of pertinent doctrine for guidance in the production of the work.
7. God is glorified by the believer's reception of his escrow blessings at the Evaluation Tribunal, not the believer. This is grace in action.

<sup>2</sup> Ibid., “ἔλεος,” 564–65.



8. Our challenge in time is to accept the honor to serve Him by growing in grace and advancing toward **πρόμαχοι (prómachoi)** status as front rankers in the Lord's army.
9. Therefore, grace oriented people understand that everything we receive from God is from His matchless grace. Those who are not grace oriented are self-centered and expect to be paid.
10. Therefore, grace is designed to glorify God, never any person. The result is that grace rejects human good and rejects personal aggrandizement. Instead, it utilizes the believer's grace orientation for the purpose of accomplishing divine objectives.
11. Therefore, at the Evaluation Tribunal, grace-oriented winners understand that God is the One glorified by distributing believers' escrow blessings, not the individual recipients.
12. In James's evaluation of the three men highlighted in chapter two, it is a teaching moment for the congregation in the application of two crucial doctrines: **(1)** the Royal Law and **(2)** grace orientation.
13. James analyzes how Mr. Golden Fingers and Mr. Chazzan are not in fellowship and are functioning in Cosmic One Arrogance reflected by the production of human good and evil.
14. James's subject in chapter two also addresses operational death in which the soul produces human good. He makes the point in verses 12 and 13 that all human good and evil will be destroyed at the Evaluation Tribunal of Christ.
15. The Lord's evaluation is designed to demonstrate that grace in action exults over the distribution of escrow blessings while exposing the futility of human good and evil.
16. The former are certified by gold, silver, and precious stones, or divine good production, by surviving the flames, while the latter are certified by wood, hay, and straw, or human good and evil production, being engulfed by the flames.
17. So within the environment of grace orientation what exactly is it that does the exulting at the Evaluation Tribunal?
18. The divine principle of grace in action of those who from their own free wills accumulated doctrine in their souls under the filling, teaching, and application ministries of the Holy Spirit during their Christian lives on the earth.
19. The principle to be drawn from this passage is grace in action. "Grace in action exults over the Evaluation Tribunal of Christ."



20. Grace Orientation is a doctrine that should be acquired early in a believer's Christian life. Let's categorize spiritual growth by noting the development of the ten problem-solving devices:

### The Ten Problem Solving Devices

#### A. Summary

1. Numbers 1–3 are Rebound, Filling of the Holy Spirit, and the Faith-Rest Drill. These are essential for a believer in Spiritual Childhood.
2. Numbers 4–5 are Grace Orientation and Doctrinal Orientation. These are important in Spiritual Adolescence.
3. Numbers 6–10 are Personal Sense of Destiny, Personal Love for God, Unconditional Love for All Mankind, Sharing the Happiness of God, and Occupation with Christ. These are developed in Spiritual Adulthood.

#### B. PSDs in Spiritual Childhood

1. **The Rebound Technique**: This is the only device that functions when the believer is out of fellowship. Since all believers are priests they are qualified to recover fellowship by confession alone to God alone.

**1 Peter 2:9** You are a chosen race [ royal family ] a royal priesthood, a holy nation, a people for God's own possession, so that you may proclaim the excellences of Him who has called you out of darkness into His marvelous light.

**Revelation 5:10** "You have appointed them [ Church Age believers ] a royal kingdom and priests [ Jesus Christ is High Priest, we are in Him, therefore we serve in His priesthood ] to our God. And they shall rule on the earth [ millennial kingdom ]."

2. **The Filling of the Holy Spirit**: The exclusive availability of divine power inside the evanescent divine power system providing the ability to execute the plan of God from the soul. We cannot learn, retain, and apply the infinite knowledge of the Word of God without a supernatural Teacher.



3. **The Faith-Rest Drill**: Claiming promises from God and applying them to situations experienced in life. There are three procedures one may use with this device: (1) mixing the promises of God with personal faith in the power of the Word of God, (2) claiming doctrines, for example logistical grace which guarantees all our necessities, or the essence of God which reveals God's character is in total control of all that exists including the life of the believer, and (3) the decision to place one's faith in God to manage the situation and resting on that conclusion.
  
4. **Grace Orientation**: This device recognizes that grace is all that God is free to do for the believer and is totally divorced from any system of human works, merit, ability, human good, or the insertion of any human element into the concept. Grace is the plan of God for the believer in the Church Age. The Christian way of life is total orientation to the grace of God which is always the work of God, never man. In the Christian way of life everything that is classified as divine good is dependent upon functions that take place inside the evanescent bubble of the Divine Power System under the power of the Holy Spirit and referenced from principles, mandates, and doctrines based on divine revelation from Scripture.  
  
**NOTE**: Most if not all of denominational Christianity today is not grace oriented. The emphasis is primarily based on functions of human good that even the unbeliever can perform. In fact, well over one-half of our national budget is based on human-viewpoint efforts based on moral precepts most of which churches consider necessary to either become saved or to honor God. Grace is a system that allows the individual *believer* to accomplish divine good whenever he is led by mandates or guidance from the Word of God. If two or more believers also function in this way then they can produce divine good.
  
5. **Doctrinal Orientation**: The advance into the eleven categories of systematic theology. As the believer grows in grace he acquires doctrinal understanding of the variety of subjects contained in Scripture. There are eleven categories of Systematic Theology: Bibliology, Theology, Angelology, Satanology, Anthropology, Hamartiology, Soteriology, Ecclesiology, Eschatology, Christology, and Pneumatology.



From these categories one's spiritual growth proceeds by learning doctrine from these eleven categories of divine revelation. The learning process in the soul for acquisition of these categories begins with the Holy Spirit communicating divine thought to the soul from instruction by a qualified pastor-teacher.

The soul is made up of two divisions: (1) the **νοῦς (noús)**, the staging area for processing biblical information and acquisition of academic understanding. The Greek word for "knowledge" is the noun **γνώσις (gnōsis)**. This refers to perceptive comprehension which allows volition to accept or reject the information.

If the person places his personal faith in the veracity of the information, then the Holy Spirit moves this portion of divine thought to: (2) the **καρδία (kardía)** of the soul which retains the person's inventory of divine truth. As he grows in grace, the Holy Spirit retains the information in the *kardía*'s memory center which is the data bank for vocabulary storage, doctrinal viewpoint, norms and standards, and frame of reference. This inventory is classified as knowledge that exceeds human knowledge which is described by the noun, **ἐπίγνωσις (epígnōsis)**. The prefix, **ἐπί (epí)**, is a "marker of addition to what is already in existence, *in addition to*."<sup>3</sup>

If *gnōsis* is academic understanding in the *noús*, then *epígnōsis* in the *kardía* is an advanced plateau of knowledge that includes spiritual cognizance of divine thoughts, policies, doctrines, or standards. Only the positive-volition believer, under the teaching ministry of the Holy Spirit, is capable of acquiring this level of thought. Paul describes the end result of this exercise as "divine knowledge of the truth."

This phrase is used three times by Paul in the New Testament in the Greek of 1 Timothy 2:4, 2 Timothy 2:25, and Titus 1:1 and by the writer of Hebrews in Hebrews 10:26: **ἐπίγνωσιν ἀληθείας (epígnōsin alētheías)**.

It is from this advancing inventory that the believer's spiritual growth makes significant progress toward the sophisticated spiritual life.

<sup>3</sup> Walter Bauer, "epí," in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 365n7.



6. **A Personal Sense of Destiny**: New believers only have a gist of an understanding regarding their future destiny. They should understand they have been delivered from eternity in the lake of fire and will have eternal residence in heaven when they die. This eternal residence is made possible by the imputation of eternal life to the human spirit of the new believer.

Since every believer has eternal life, then his ultimate residence must be in an eternal state which begins at salvation. Their souls and spirits will be transferred to heaven at physical death or at the Rapture, and later, present on planet earth during the millennial reign of Christ.

Eternal is the term that defines the perpetual existence of the Trinity. No other beings have infinite existence. Others that do, such as angels and Homo sapiens, have everlasting life, the differences among them have to do with where that everlasting life takes place.

The entire angelic population possesses everlasting life. Elect angels, those who have remained loyal to God since their creation, primarily reside in heaven although many are deployed to the universe and the earth during human history.

Fallen angels are primarily restricted to the universe and planet earth during human history and after the destruction of the universe will be sentenced to the lake of fire forever. That is their eternal destiny. All Homo sapiens have everlasting life as well, it's just where they will spend it: believers in heaven, unbelievers in the lake of fire.

The personal sense of destiny is related to the **πολίτευμα** (*políteuma*) privileges of the royal family. Those who have placed their personal faith in Jesus Christ for salvation are members of what Paul refers to as citizens of the heavenly community, or *políteuma*.<sup>4</sup>

**From Paul's eschatological perspective, we are already citizens of the heavenly order of reality. Our citizenship in heaven is not based upon wishful thinking of an imagination of future possibilities, but on the righteousness that comes from God. By God's judicial decision we belong to the heavenly community.**

<sup>4</sup> In the New Testament, the state itself, community, and commonwealth, used metaphorically of Christians in reference to their spiritual community and their status as citizens of heaven. Philippians 3:20, "For our citizenship (πολίτευμα) is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ" (NASB).



Paul's use of the word emphasizes the membership of Christians in the heavenly kingdom governed by Christ. Our governing power, our executive authority is in heaven. The implication of asserting our citizenship in the heavenly state is that we are a "colony of heavenly citizens" here on earth.<sup>5</sup>

There are numerous verses and passages in Scripture that clearly present the truth that salvation and eternal life are attainable by means of faith alone in Christ alone. Here's one:

**Ephesians 2:8** For by means of grace [ instrumental of χάρις (*cháris*): the policy of divine integrity ] you have been completely and permanently saved [ nominative masculine plural of the intensive perfect past participle of σώζω (*sōzō*): the result of a finished action] through faith [ ablative feminine singular of πίστις (*pístis*) ]; and even this [ nominative neuter singular of οὗτος (*hoútos*): subject of *sōzō*: "saved" and refers back to : "salvation," which is not found a second time in the verse but represented by the pronoun *hoútos* ] **is not from the source of yourselves, the free gift is from the source of God;**

**v. 9 not as a result of works that no man should boast. (EXT)**

The permanence and immutability of salvation establishes an eternal future for every believer. Whatever circumstances confront an individual, his personal sense of destiny becomes a problem-solving device to stabilize his mentality.

Even the most dread diseases, the most horrific accidents, or most debilitating injuries are only temporary when compared to life eternal in heaven in an interim or resurrection body. Those in the best of health will gladly exchange their human, sin-ridden bodies for the perfection of the eternal state.

7. **Personal Love for God:** Precedence for believers' personal love for God is the principle that God loved us first:

**1 John 4:19** We love, because He first loved us.

<sup>5</sup> G. Walter Hansen, *The Letter to the Philippians in The Pillar New Testament Commentary*, gen. ed. D. A. Carson (Grand Rapids: William B. Eerdmans Publishing Co., 2009), 268–69.



His love for us is based on His integrity which is made up of the composites of Righteousness and Justice which attributes are certified by divine omniscience, the fact that God knows all that is knowable and there has never been any fact that has escaped His notice from eternity past to eternity future.

Omniscience in essence is what underwrites the Divine Decree.

If divine integrity is the love of God, then human love for God must acquire standards from the Word of God in order to develop personal love for Him.

If God's policy in the function of His integrity is grace, then our love for Him and ultimately for others must be based on grace as well.

All believers are recipients of the love of God. However, that love is expressed by His integrity which must coordinate with righteousness and justice in his dealings with fallen people.

Therefore, the love of God is expressed in two ways, blessing the believer for compliance with His plan and discipline for noncompliance.

Therefore, personal love for God is not possible except through consistent inculcation, retention, and application of His Word in the life of the believer.

This is the only way God can be the target of a believer's personal love. It is not accomplished by emotionalism, by warm and fuzzy feelings, or by announcements proclaiming one's love for Him.

It is only by the development of personal integrity, learned, facilitated, and applied toward Him. Integrity is a virtue that develops over time by adjusting one's soul inventory so that it coalesces with the righteousness of God.

If this is true, and I assert it is, then it requires each believer to grow in grace. This growth must be built on the inculcation of mandates and doctrines that reveal principles of His immutable righteousness.

Whatever the Word of God communicates with an imperative mood, through illustrations of divine decision-making, or biblical episodes that display divine policies, then these are standards the believer must adopt and under the filling of the Holy Spirit emulate.



Therefore, for a believer to advance to the level of personal love for God, he must have invested the time to discover the attributes that define divine integrity.

Until a believer establishes a foundation of personal love for God, he cannot effectively or consistently produce unconditional love for his fellow man.

Personal love for God is accomplished when the believer realizes that he must learn Who God is before He can properly love Him.

God reveals Himself in His Word. His Word, its policies, its mandates, and its guidelines are reflections of His righteousness standards. If God is perfect, and He is, then His standards are perfect. If His standards are perfect then he loves us from the source of that perfection.

Therefore, the integrity of God is the love of God. If we can acquire guidance from His perfect standards, then we can appropriate those standards in our personal analysis of determining Who He is.

He is Righteous—absolutely perfect. He is Justice—absolutely fair. He is omniscient—absolutely all-knowing. He functions on grace—absolutely gracious.

Question? When such attributes are discovered, does that lead to honor, respect, and admiration for Who He is? If, “Yes,” then are you inclined to gravitate toward such an individual as someone who can be trusted?

The more you learn about the integrity of God the more you develop a personal love for God. The Integrity of God is the resource for the love of God.

When believers acquire divine standards of righteousness from their exposition from Scripture, they develop personal integrity themselves.

From that resource, they develop personal love for God. From that virtue of personal integrity toward God, then they are enabled to apply unconditional love toward the human race with emphasis on those who are members of the royal family of God.

**(End JAS2-23. See JAS2-24 for continuation of study at p. 231.)**