

7. Performance in the plan of God is the issue under scrutiny. Each believer has eternal life, a resurrection body, and membership in the royal family.
8. What will distinguish one from another is whether or not one will be presented with escrow blessings while another will not. Once the evaluation is completed, it will reveal there is no equality in heaven.
9. This inequality will reveal the variety of decisions made in time by each individual. Some will utilize his spiritual assets to the max while others rarely do so.
10. A person's failure to utilize his freedom, (1) to make good choices in time from his position of strength provided by the filling of the Holy Spirit, (2) the availability of Bible doctrine, and (3) consequential application of it to life and circumstances, results in loss of escrow.
11. What God freely gave is a system by which any believer could acquire the principles of divine integrity which would have transformed his soul into a vessel of honor.
12. On the other hand, those who took advantage of these spiritual provisions were able to grow in grace and eventually transform their souls into a vessel of honor.
13. Believers, at the moment of salvation, are placed in an environment of freedom. Each has all the invisible assets necessary to transform his soul away from human viewpoint over to divine viewpoint.
14. The greater the freedom the greater the inequality. The greater the advance, the greater the level of happiness to that believer. The less the advance the less the level of happiness to that believer.
15. The way a person responds to God's grace provisions in time has a definite impact on the level of one's happiness in eternity.
16. The more people who advance to spiritual maturity the greater the happiness that results. Advanced believers are happy because they have learned through doctrine how to manage the trials and tribulations of a fallen planet in the light of eternity.
17. The happier people there are the greater the happiness and resultant prosperity among a population. The absence of happiness reveals the absence of doctrine in the souls of the people.
18. The distinct absence of happiness within our nation's population expresses the vacuum that exists in the souls of its citizens.



19. Nevertheless, no matter what historical circumstances exist in the devil's world, whether freedom or tyranny, the believer has his own palace inside his soul. Although it is evanescent, that palace is available inside the divine power system.
20. Here are some verses that illustrate this freedom and its benefits:
- (1) The positive believer will always be provided access to the Word of God no matter where he is located on this planet.
 - John 8:32** You shall know the truth and the truth shall set you free.
 - Galatians 5:1** It is for freedom that Christ has set you free. Therefore, keep on standing firm, and do not become entangled again in the yoke of slavery inside the cosmic system.
 - James 1:25** But the one who looks with an earnest desire to absorb in detail the perfect law of freedom, and continues to live in close proximity to it, not having become a forgetful hearer only, but a doer, this man shall acquire unalloyed happiness by the production of divine good. (EXT)
 - James 2:12** In light of these things, keep on speaking or communicating and keep on applying just as those who are about to receive judgment by the law of freedom. (EXT)
 - (2) This “perfect law of freedom” indicates that God has provided a system for you to grow in grace and knowledge of your Lord and Savior, Jesus Christ.
 - (3) It can be accurately said that this is a unique freedom because it is only available to Church-Age believers and only then when they take advantage of it to grow in grace all the way to spiritual maturity.
 - (4) In addition, this spiritual freedom is way advanced from the national freedom one enjoys in a client nation. This spiritual freedom is malleable to the up- and downtrends of history.
21. Therefore, at the Evaluation Tribunal of Christ, the first challenge the believer will face is how he used his spiritual freedom to advance in the plan of God.



22. Consequently, spiritual freedom means inequality both in time and eternity. Each believer is free to use his volition to advance or not. It is a matter of one's individual responsibility before the Lord.
23. Freedom is not referenced when rabble is roused. Doctrines of demons are easily taught to vacuous minds whose emotions are stimulated by the puppet masters.
24. Presently, our population is at war. The rallying cry from the benighted is "change," but the change sought will, over time, systematically destroy the freedom they abuse when their handlers fulfill their lust for power.
25. The strategy for the past two years has been assassination by disinformation. The news is now out that the ones who did collude with Russia, who did break laws, who are criminals, and who, had they won the election, would have finished Barack Obama's strategy of "fundamentally transforming the United States of America."¹
26. Yet, this is proof that inequality exists when freedom is allowed. The challenge for our client nation is whether those who have the truth can stand fast until the lie is exposed and its sycophants have been identified as Lucifer's rousers of rabble.

C. The Timing for the Evaluation Tribunal

1. The Rapture of Church-Age believers will signal the end of the dispensation. From A.D. 33 to the moment the Rapture occurs, every believer, dead or alive, will be resurrected to meet the Lord in the air.
2. The key passage that documents this event is found in 1 Thessalonians 4:13–18. This paragraph explains the sequence of the resurrections. Those who are dead will be resurrected first followed by those who are physically alive a yoctosecond later. (Also see 1 Corinthians 15:51–54)
3. Both groups will meet the Lord and His angelic hoards in the atmosphere of the earth to be immediately transported through the universe and into the Third Heaven.
4. The first order of business will be the Great Genuflect studied above (Philippians 2:9–11). Following this ceremony, the population of Church-Age believers will be assembled before Jesus Christ Who will conduct the Evaluation Tribunal (2 Corinthians 5:10).
5. While the Evaluation Tribunal takes place in heaven, the Tribulation transpires on earth (Revelation 5:1–18:24).

¹ Comment made in a campaign speech on October 30, 2008, five days before he became president-elect.



6. Here is an excellent synopsis of the next dispensation on the Lord's agenda, the Tribulation. It is typically divided into two parts: **(1)** the development of the conspiracy by Lucifer to gain control of the world. This is referred to generally as the Tribulation which transpires over 1,260 days or three and one-half years on the Jewish calendar. **(2)** Once Lucifer gains military, political, and religious power, he begins to advance his strategy for a One World Order. This period is called the Great Tribulation. This period also transpires over a three and one-half years or 1,260 days.

This is a period of unparalleled suffering that will precede the establishment of the future kingdom of Israel. The trouble will embrace the entire earth. Yet in a distinctive sense it will center upon Jerusalem and Palestine, being called by Jeremiah specifically "the time of Jacob's [Israel's] distress" (Jeremiah 30:7). It will involve the Jewish people who will have gone back to Palestine in unbelief. It will also be connected with catastrophic judgements upon the Gentile nations because of their wickedness and anti-Semitism. The colossal scenes of the Revelation, beginning with chapter 5 and the opening of the seven-sealed book, through chapter 10, form a prelude to worldwide commotion prior to the Great Tribulation itself described in chapters 11–18. The Great Tribulation is identical with the last three and one-half years of Daniel's seventieth week of years [70th heptad] (Daniel 9:24–27 [12:11–12]; Revelation 11:2–3). The gigantic wars, cataclysms, pestilences, etc., that befall the earth are actually the manifestation of the risen, victorious Christ taking an open hand to claim His redeemed rights to the earth in preparation for the divine program involving His people on the earth.²

Daniel 12:11 "From the time that the regular sacrifice is abolished and the abomination of desolation is set up there will be 1,290 days,

v. 12 "How blessed is he who keeps waiting and attains to the 1,335 days!³

7. There are events that occur at the end of the Great Tribulation that add another 75 days before the Lord inaugurates His millennial kingdom (note the passages cited in the previous excerpt). The following excerpt explains what occurred during this two and one-half month period of 75 days.

² Merrill F. Unger, *The New Unger's Bible Dictionary* (Chicago: The Moody Bible Institute of Chicago, 1988), 1306).

³ Note in verse 11, that 30 days are added to the 1,260-day duration of the Great Tribulation. In verse 12, another 45 days are added to the 1,290 days of verse 11 making a total of 75 additional days.



The duration of the great tribulation as forty-two months is confirmed by Revelation 11:2; 13:5, which is considered equivalent to the “time, times, and a half” of Daniel 7:25 and 12:7. Why then are thirty days added to the 1,260 days? This question is further complicated by verse 12:12 which states that there is a special blessing for the one who attains to the 1,335 days. This is another forty-five days beyond the limit of verse 11.

Although Daniel does not explain these varying durations, it is obvious that the second coming of Christ and the establishment of His millennial kingdom requires time. The 1,260-day period or precisely forty-two months of thirty days each, can be regarded as culminating with the second advent itself. This is followed by several divine judgments such as the judgment of the nations (Matthew 25:31–46), and the regathering and judgment of Israel (Ezekiel 20:34–38). These great judgments beginning with the living on earth and purging out of unbelievers who have worshiped the beast, although handled quickly, will require time. By the 1,335 days, or seventy-five days after the second advent, these great judgments will have been accomplished and the millennial kingdom formally launched. Those who attain to this period are obviously those who have been judged worthy to enter the kingdom.⁴

8. Following the 1,260 days, or three and one-half years of the Great Tribulation, the resurrected and evaluated members of the Church Age return with Christ at His Second Advent.
9. Jesus will conduct clean-up operations in preparation for His establishment of the Millennium. He will judge unbelievers who lived through the Tribulation and sentence them to the Torments compartment of Hades. Matthew 25:31–46 describes this evaluation following His Second Advent indicated in Matthew 25:31 with the phrase, “... when the Son of Man comes in His glory, and all the angels with Him.”
10. What occurs over these 75 days includes two “baptisms of fire,” the judgment of individual Gentiles and Jews are described by the Lord with parables. First, we’ll note are Gentiles who remain alive at the end of the Tribulation:

Matthew 25:32 All the nations
 [**Gentiles; Goyim**] will be gathered before Him,
 and He will separate them from one another, as the
 shepherd separates the sheep from the goats.

⁴ John F. Walvoord, *Daniel: The Key to Prophetic Revelation* (Chicago: The Moody Bible Institute of Chicago, 1971), 295–96.



Matthew 25:33 and He will put the sheep on His right, and the goats on the left.

v. 34 “Then the King will say, to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.’”

11. Secondly, Gentile unbelievers of the Tribulation are addressed:

Matthew 25:41 “Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels.’”

12. There is seemingly an early sentence of Gentile unbelievers into the lake of fire as opposed to others who will not be incarcerated until the end of human history. Dr. Lewis Sperry Chafer addresses this issue:

Falling at it does at the end of the great tribulation, the judgment of the nations concerns that one generation that will have afflicted Israel during the time of Jacob’s trouble. With all the present sufferings of Israel at the hand of certain Gentile peoples, there is still no situation in the world today which would serve as a basis upon which the nations might be judged as they will be judged in that coming day. It is probable, however, that their departure to the lake of fire is that which belongs to them because of their lost estate and that the actual casting of them into the lake of fire is deferred until the hour described in Revelation 20:11–15 (cf. Matthew 13:30).⁵

13. Thus, the phrase “Depart from Me . . . into the eternal fire,” refers to the conviction of these unbeliever Gentiles with their sentencing to occur following the Millennium, noted in Revelation 20:11–15.
14. The Lord also deals with the Jews who remain alive at the Second Advent. That evaluation is called the “baptism of fire” for the Jews. He gathers them before His tribunal to separate them in the same way He did the Gentiles.
15. The Lord’s teachings on the baptism of fire for the Jews are found in Matthew 25:1–30. In that dissertation He uses two parables to provide examples of how these people will be distinguished from one another.
16. The first is the parable of the ten virgins who went out to meet the Bridegroom, five prudent and five foolish, five who took oil for their lamps and five who did not.

⁵ Lewis Sperry Chafer, *Systematic Theology: Christology* (Dallas: Dallas Seminary Press, 1948), 5:140.



17. The bridegroom arrived suddenly at midnight and the virgins needed to light their lamps. The prudent ones had oil to sustain their lamps while the foolish did not. They begged the prudent for oil but the prudent said they only had enough for their lamps and advised them to go and buy their own.
18. During the absence of the foolish virgins, the bridegroom came and the prudent virgins went with him to the wedding feast. Later the foolish virgins arrived at the wedding feast appealing the Lord to “Open up for us,” to which the Lord replied:

Matthew 25:12 ‘Truly I say to you, I do not know you.’

v. 13 “Be on the alert then, for you do not know the day or the hour.”

Matthew 25:1–13 teaches the importance of preparation as well as the unexpectedness of the King’s return. Israel is enjoined to *watch*. The virgins are Israel; according to certain Greek manuscripts the value of which is unquestioned, these virgins go forth to meet the Bridegroom—Jesus Christ—and the Bride—the church. The event is the return of Messiah to the earth, and it is Israel’s portion to welcome Him and to enter with Him and His Bride into the marriage feast here on earth. It is clearly declared that a large portion of the virgins will be refused entrance into the feast, which is equivalent to failure to enter the kingdom [Millennium].

19. These two evaluations occur after the Second Advent. Both Jews and Gentiles are made up of those who survived the horrors of the Tribulation. Some placed their personal faith in Jesus Christ during the Tribulation while some did not.
20. Those who are Gentiles will be separated by our Lord into two groups, believers as sheep and unbelievers as goats. Sheep will go into the kingdom, i.e., the Millennium while the Goats will go to Torments.
21. Likewise, those who are Jews are separated into two groups, believers as prudent virgins and unbelievers as foolish virgins. The prudent will go into the kingdom, i.e., the Millennium, while the foolish will go to Torments.
22. There is one other parable the Lord uses to teach these evaluations, The Parable of the Talents in Matthew 25:14–30. The final verse refers to that group’s transfer to Torments:

Matthew 25:30 “Throw out the worthless slave into the outer darkness; in that place there will be weeping and gnashing of teeth.”



D. Application of the Evaluation Tribunal of Christ

Romans 14:10 You there, why do you judge your brother? Or you also, why do you regard with contempt your brother? For all believers will be present at the judgment throne of God [**the Evaluation Tribunal of Christ**].

v. 11 It stands written, “As I live, says the Lord, every knee shall genuflect to Me, and every tongue shall give praise to God.”

v. 12 So then each one of us will give an account to God concerning himself.

v. 13 Therefore, let us no longer judge each other, but rather, determine this, not to place an obstacle or a distraction in front of his brother.

1. Every believer is a royal priest and represents himself before God. The advance to the sophisticated spiritual life places a believer in spiritual independence and functions under the privacy of the priesthood.
2. When the believer advances to the level of unconditional love toward other believers, he stops interfering in and tampering with the lives of others.
3. Believers are not given the right to judge other believers. That duty is assigned to Jesus Christ.
4. Each believer should be primarily concerned with his own spiritual life while allowing the lives of others to do the same.
5. When a believer regards another believer with contempt it indicates his failure to make the advance to unconditional love.
6. Failure to do so puts an obstacle between you and other believers by judging, maligning, revenge motivation, guilt trips, etc.
7. Each believer is responsible for his own decisions. The biblical way to avoid judging or distracting other believers is by tolerating them from virtue developed from unconditional love.
8. Every believer must give an account for his own thoughts, decisions, and actions. There is no virtue in self-righteous arrogance that inspires judgment of others.
9. Avoidance of judging other believers is by toleration that accompanies unconditional love.
10. To make a good report before the Tribunal, believers must grow in grace all the way to spiritual maturity and occupation with Christ.



11. All of us must stand alone before the Evaluation Tribunal of Christ. All of us hope that this event could occur any day now. In case not, we have some time to prepare for a more honorable presentation once it does.
12. In James 2:12, the apostle indicates that believers should be applying doctrine as those who are about to receive judgment based on the law of freedom.
13. The judgment is the Evaluation Tribunal of Christ. The law of freedom has to do with the fact that believers function and operate in an environment of freedom based on the fact that our volition is free.
14. We are free agents with regard to our decision-making capacities. We prepare our volition to acquire guidance from the Word of God, recall that information in our decision-making processes, and pull that volitional trigger to put our thoughts into action.
15. Volition is a part of the soul. It is our system of making decisions. The decisions we make are the result of freedom and when we make them we do so under the law of freedom.
16. Put another way, we are personally responsible for our own decisions! Nobody else is. We must therefore get it through our heads that when we make decisions, they are our own and we must take responsibility for them.
17. An extremely high inventory of biblical ideas should be the inventory you seek to accumulate in order to best function under the law of freedom.

James 2:12 In light of these things, keep on speaking or communicating and keep on applying just as those who are about to receive judgment by the law of freedom. (EXT)

James 2:13 For judgment will be merciless to one who has shown no mercy; mercy triumphs over judgment. (NASB)

1. This verse begins in the English translation with a dire warning that serves as a heads-up for those who are impressed with their exploits in the production of human good.
2. The verse indicates that justice will judge the one “who has shown no mercy to others” in time. This is a disconcerting statement since it inspires a frantic inventory of one’s decisions to recall times he has “shown no mercy” to others.
3. This is a matter of great concern, but after we break it down exegetically and doctrinally, we will discover that there is a lot of divine mercy available to those who orient to the full meaning of the verse.



4. The verse begins by placing emphasis on the principle developed in verse 12. In that verse we find ourselves appearing before the Lord at His Evaluation Tribunal.
5. The issue before the court is not about personal sins of assembled Church-Age believers, that problem was resolved at the cross, but with the production of divine good as opposed to human good and evil in the earthly life of each individual.
6. Throughout human history, members of the human race have functioned within the boundaries of freedom by means of their volition, also referred to as “free will.”
7. At the point of parturition, “the action of giving birth to an offspring,” biological life, produced by parental genetics, is selected for human life by the divine imputation of soul life to biological life.
8. The soul of every individual contains the following attributes:
 1. **Self-consciousness:** Man is aware of his own existence: “conscious of one’s own acts or states as belonging to or originating in oneself: aware of oneself as an individual.”
 2. **Mentality:** Mental power or capacity: intelligence; mode or way of thought: (a) **νοῦς (noús)**: Receptive comprehension: intelligent understanding and (b) **καρδία (kardía)**: Perceptive comprehension: the sphere of God’s influence in life from resident doctrine. (See 1 Corinthians 2:6–16)
 3. **Volition:** The power to decide: make decisions and commit overt actions: the act of making a choice or decision; the power of choosing; free will. Volition is challenged by each imperative mood.
 4. **Conscience:** Norms and standards: Consciousness of the moral goodness or blameworthiness of one’s own conduct, intentions, or character together with the obligation to do right; conformity to the dictates of conscience.⁶ (See 1 Timothy 1:19)

NOTE: Emotion is not a part of soul essence but the result of soul function. The soul can produce good or bad emotions, the former from the stream of consciousness or the latter from the sin nature.

(End JAS2-701 See JAS2-72 for continuation of study at p. 711.)

⁶ Definitions partially drawn from *Merriam-Webster’s Collegiate Dictionary*, 11th ed. (2003), s.vv. “self-consciousness,” “mentality,” “volition,” “conscience.”

