

9. This cooperative action by man and God introduces another potential witness for the Prosecution in the resolution of the Angelic Conflict.
10. From soul essence we are able to conclude that human volition is free, it is under the control of the resident inventory of ideas present in the mentality of the soul in coordination with the norms and standards contained in the conscience.
11. Put simply, all human beings, regardless of gender, race, or language are free agents, a sports term that refers to athletes who are not under contract to any organization and therefore may freely sign with any team offering him or her a contract.
12. In the Christian way of life, there are several ways free agents may choose to function. Individuals in every gender, race, and language are free agents and may use their volitions to choose his or her religion. History has provided a wide variety of ideologies from which one may freely choose.
13. In competition with them is the antireligious faith of Christianity. All religions are founded, developed, and sustained by doctrinal statements that promote human good and evil.
14. Christianity is not a religion but rather a personal relationship with Jesus Christ established by faith alone in Him alone.

Hebrews 12:2 Fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

15. Therefore, if believers by definition function as free agents under the “law of freedom” in James 2:12, then at the Evaluation Tribunal they will be held responsible for using that freedom to produce human good and evil.
16. As already stated, sins were judged at the cross, but the works of human good and evil were not. These must be dealt with and for believers these works will be addressed and dealt with at the Evaluation Tribunal.
17. On the subject of human good and evil, we have recently observed that at the Great White Throne, following the destruction of the universe (2 Peter 3:10–13), the evidence that will result in all unbelievers being incarcerated in the lake of fire will be the Books of Works that document their worthless production of human good and evil (Revelation 20:11–15).



18. Therefore, James 2:13 continues with the subject of the Royal Law, the issue of mental attitude sins in association with overt sins, and the principle of the Law of Freedom.
19. If we are free, and we have established that we are, then there is a Law of Freedom: we are all held responsible for our sins in time which are managed by rebound.
20. However, human good and evil were not judged on the cross, therefore since we are responsible for them, they must be evaluated, an issue that will be resolved at the Evaluation Tribunal of Christ.
21. And when that analysis begins, each believer's production will be put to the test to determine if they produced divine good as opposed to those which produce human good and evil:

1 Corinthians 3:11 There is no foundation on which to build other than the one that is laid, which is Jesus Christ.

v. 12 Now if any believer keeps on building upon this foundation: gold [deity], silver [redemption], precious stones [fruits of the Holy Spirit], wood [human good], hay [energy of the flesh], straw [from the source of sinful motivations],

v. 13 each one's work shall become manifest; for that day [the Evaluation Tribunal] shall declare it because it shall be revealed in the fire, for the fire shall assay each one's production of what quality it is.

v. 14 If any man's production abides which he has built thereon, he shall receive a reward [conveyance of his escrow blessings].

v. 15 If any man's production shall be burned, he will suffer loss [no conveyance of his escrow blessings]; but he himself shall be delivered [doctrine of eternal security], yet through fire. (EXT)

22. Verse 13 continues on this subject beginning with the noun "judgment": **κρίσις (krisis)**: "the legal process of judging; the activity of the Messiah as Judge," specifically at the Evaluation Tribunal.



23. The Lord’s action of judgment is associated with His analysis of the believer’s works at the Tribunal. Whatever the fires reveal will determine how the Lord will judge.
24. When the fires subside if gold, silver, and precious stones remain, then escrow blessings will be awarded. However, if the flames consume wood, hay, and straw and nothing but ashes remains, then the Lord will have no mercy, indicated by the adjective, **ἀνίλεος (aníleos)**: “unmerciful.”
25. *Aníleos* is a hapax legomenon that has an alpha privative, **α (a)**¹ followed by the adjective, **ἴλεως (híleōs)**: “mercy.” Together they form the word, “unmerciful” or “without mercy.”
26. This lack of mercy is directed toward the works of the believer not the believer himself. There is a loss involved and that is the retention of his escrow blessings that remain on deposit in heaven.
27. The verse then opens with this introduction, “Evaluation will be without mercy” for the “one who has shown.” The verb “has shown” is the aorist active participle of **ποιέω (poiéō)**: “to show.”
28. This is followed by the noun, **ἔλεος (éleos)**: “mercy,” but it is preceded by the negative conjunction, **μή (mḗ)**: “no,” therefore translated “no mercy.”
29. The translation so far reads, “Evaluation will be without mercy for the one not having shown mercy.”
30. Following a semicolon, the verse continues, “mercy triumphs over judgment.” Here again is the noun *éleos*, “mercy,” followed by the present middle indicative of the verb **κατακαυχάομαι (katakaucháomai)**: “to exult”: “To be in high spirits; to rejoice in triumph; to glory as in victory.”²
31. The best translation here is “exult.” To exult—*katakaucháomai*— is an expression of the divine policy of grace in action. Mercy—*éleos*—is the application of divine integrity which is the love of God.
32. The present tense of *katakaucháomai* is static which indicates that the action of exulting is a condition which is assumed as perpetually existing. Believers, whose evaluation of their works reveals gold, silver, and precious stones, receive mercy, grace in action,” which exults in the evaluation.
33. Those whose facilitated behavior patterns toward others showed no mercy will not receive mercy at the Evaluation Tribunal of Christ. Their escrow blessings, put on deposit in heaven before the creation of the universe, will remain on deposit forever.

¹ “Alpha privative: the prefix *a-* or *an-* expressing negation in Greek and in English” (*Merriam-Webster’s Collegiate Dictionary*, s.v. “alpha privative.”)

² *Webster’s New Collegiate Dictionary*, 2d ed. (1953), s.v. “exult.”



34. Those who functioned with a grace mental attitude in time will receive their escrow, but those who showed no mercy suffer the fate of lost opportunity.
35. That lost opportunity is glaringly exposed by the closing clause, “mercy exults over the judgment.” The word “judgment” is the noun κρίσις (*krísis*), 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.” 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 (*chárís*): “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.”³

³ Spiros Zodhiates, ed., “χάρις,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1469.



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.”⁴

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).⁵

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.

⁴ Spiros Zodhiates, ed., “χάρις,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1469.

⁵ Ibid., “ὀλεο,” 564–65.



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.
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*."⁶

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."

⁶ 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.



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** (*epignōsin alētheías*).

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

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.

(End JAS2-72. See JAS2-73 for continuation of study at p. 721.)

