

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.



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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?