

## **MERCY TRIUMPHS OVER JUDGMENT**

In chapter two, James has been addressing a problem within the early Jewish Christian church regarding the “Sin of Partiality” (Jas.2:1-8). James called it a violation of the royal law of love (Jas.2:8-9; Lev.18:19).

James is warning these Jewish New Covenant believers not to forsake the New Covenant, faith-grace system for Old Covenant, law-works system (Heb.10:25-32). James called the one doing so a violator – a “Transgressor of the Law” (Jas.2:9-13).

James summarized the **doctrinal solution** of the Sin of partiality with the principle that “Mercy Triumphs Over Judgment” (Jas.2:13).

<p><b>This lesson will study <u>three aspects</u> of Mercy Triumphs Over Judgment.</b></p>
--

### **1. The Greek verb for triumph is katakauchaomai (p.m.ind.3ps) [to boast, glory, or rejoice].**

It was transliterated into English by using triumph as a doctrinal concept from boast, glory, and rejoices.

The literal translation would read, “Mercy Rejoices Against Judgment.”

Jesus gave a parable that can help explain the doctrine of Mercy Triumphs over Judgment (Lk.10:25-37).

The parable of the Good Samaritan was the result of two questions asked by an expert scholar of the Mosaic Law

#### **The scholar asked,**

- (Lk.10:25) And a lawyer stood up and put Him to the test, saying, “Teacher, what shall I do to inherit eternal life?”
- (Lk.10:29) But wishing to justify himself, he said to Jesus, “And who is my neighbor?”

#### **Jesus asked him a question,**

- (Lk.10:36) “Which of these three do you think proved to be a neighbor to the man who fell into the robber’s hands?”

#### **The scholar answered,**

- (Lk.10:37) “The one who showed mercy (**to eleos**) towards him.”

#### **Then Jesus said to him,**

- (Lk.10:37b) ‘Go and **do the same.**’”

**Vine’s** says that **God’s mercy** (eleos) “assumes a need on the part of him who receives it, and resources adequate to meet the need on the part of him who shows it.” (Expository Dict. Of biblical Words, pg.403)

**Doctrinal application of mercy** – “Be merciful to others, just as your Father is merciful (**oiktirmos**) [Having compassion for the misfortunes of others] to you.” (Lk.6:36; Rom.12:1-2)

**2. The Mercy Seat of Shadow Christology of the Old Covenant foreshadowed the propitiational work of Jesus Christ in the grace gospel of salvation, by faith (Ex.25:10-22; 1 John 2:2).**

Once a year on the Day of Atonement, the high priest would offer old covenant blood sacrifice for the sins of Israel “to proclaim the Lord’s death until He comes” (Lev.16; 1 Cor.11:26b) (Our Eucharist).

The Greek words for Mercy Seat are (hilasterion) [propitiation] and (epithema) [cover or lid] (Lev.25:17, 20, 22).

The **High Priest’s (annual) sacrificial blood offering** covered the **Mercy Seat** under the Old Covenant Law, thereby covering (propitiating) both the justice and judgment of God for sin (Rom.3:21-25).

The **sacrificial blood of Christ (once and for all)** also covered the **Mercy Seat**. Therefore, the blood of Christ makes God’s (propitious) “mercy” work on behalf of those in need of grace salvation (1 Pet.1:18-19; Heb.9:11-20, 26-28).

God’s saving mercy was transferred from the Old Covenant Mercy seat to the New Covenant Cross of Jesus Christ (1 John 4:9-10).

**3. God offers all mankind under Adam’s Original Sin judgment ([13 charges](#)) (Rom.5:12-21) mercy by means of the gospel of grace salvation (1 Cor.15:3-4; Rom.1:16; Eph.2:8-9).**

(Eph.2:4-5) “**But God, being rich in mercy, because of His great love with which He loved us., even when we were dead in transgressions, made us alive together with Christ (**by grace you have been saved**).**”

(Titus 3:5) “**He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit.**”

(1 John 2:2) “**And He Himself is the propitiation for our sins, and not for ours only, but also for those of the whole world.**”

(Matt.27:51) “**And behold, the veil of the temple was torn in two from top to bottom; and the earth shook, and the rocks were split.**” (1 Cor.6:19-20; John 14:16)