

Psalm 100:3 Know that the Lord Himself is God; it is He who delivered us, and not we ourselves; we are His people and the sheep of His pasture.

v. 4 Enter into His place of worship with thanksgiving and into His outer court with praise. Give thanks to Him, honor His name.

v. 5 For the Lord is absolute good; His unfailing love [KJV: “lovingkindness”; Hebrew: **חֶסֶד** (*cheseth*)] is everlasting and His faithfulness to all generations. (EXT)

4. Regarding the translation “unfailing love” for *cheseth* (**חֶסֶד**), R. B. Thieme, Jr., explains why he chose this translation in his book, *The Unfailing Love of God*:

For centuries scholars have debated over the precise definition of *chesed*, but my long study of its etymology has given me a clear understanding of the meaning of this word. The best translation of *chesed* is not “goodness” or “lovingkindness” as in the New American Standard or King James versions, but “unfailing love.”⁴

We understand human love as an attitude that must be inspired by an object, but that kind of love is exactly what God *does not* possess. God’s love is an inherent quality of absolute benevolence that does not require inspiration to be gracious, generous, or merciful. He always possesses love and gives of Himself whether there is an occasion or an object. Even with such compassion God’s love is always rational. His love always functions in a dispassionate, but benevolent manner. God’s love is neither emotional nor is it sentimental as is human love. His love is not complicated by ignorance, silliness, or absurdities.⁵

5. This superabundance of happiness has to be tested:
(1) Having ascending to the sophisticated spiritual life and enjoying phenomenal blessings, will you think you have earned or deserved these blessings by something you have done? (2) Mature believers are tested as a client nation to God through historical disaster and subsequent appraisal at the evaluation tribunal of Christ.

⁴ “Divine *chesed* is enduring, persistent, even eternal. The biblical writers celebrate the everlastingness of God’s *chesed*. This is seen by way of contrast with things that are long-lasting but that may not last forever.” Willem A. VanGemeren, ed., *New International Dictionary of Old Testament Theology and Exegesis* (Grand Rapids: Zondervan Publishing House, 1997), 2:215.

⁵ R. B. Thieme, Jr., *The Unfailing Love of God*, ed. Robert B. Thieme III (Houston: R. B. Thieme, Jr., Bible Ministries, 2009), 9.

6. The decline and fall of a client nation starts with believers who go negative to truth and this spreads to the wider population until the culture implodes.
7. The spiritual advance develops an inventory so advanced that wisdom is the end result. It imbues the believer with the ability to know what is true and right and results in good judgment.
8. Good judgment is the product of the divine mentorship of the Holy Spirit who serves as the believer's "Advocate":

John 14:26 But the **Helper** [**παράκλητος** (**paráklētos**): "Advocate"], the Holy Spirit, whom the Father **will send** [**Doctrine of Procession; Acts 1:8 cf. John 15:26; 16:7**] in My name, He will teach you all things, and bring to your remembrance all that I said to you. (NASB)

9. Wisdom is acquired by the teaching ministry of the Holy Spirit in concert with the positive volition of the believer.
10. This "teaching ministry" is incorporated in the idea of "Helper" in John 14:16, 26; 15:26; 16:7; and 1 John 2:1. The definition of this term is important to understand and we consult several sources to expand our understanding.

A. Spiros Zodhiates:

"παράκλητος." In the Greek writers, used of a legal advisor, pleader, proxy, or advocate, one who comes forward in behalf of and as the representative of another.

The Holy Spirit is called a Paraclete because He undertakes Christ's office in the world while Christ is not in the world as the God-Man in bodily form. In addition, the Holy Spirit is also called Paraclete because He acts as Christ's substitute on earth.⁶

B. Johannes Behm:

"παράκλητος." In 1 John 2:1, where Jesus Christ is called the παράκλητος of sinning Christians before the Father, the meaning is obviously "advocate," and the image of a trial before God's court determines the meaning. In John 16:7-11 (cf. 15:26) we again find the idea of a trial in which the Paraclete, the Spirit, appears (16:8-11). The Spirit, however, is not the defender of the disciples before God but their counsel in relation to the world.

⁶ Spiros Zodhiates, gen. ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1107.

The history of the word in early Christian usage as this is influenced by the employment of the term in the New Testament is very complicated. On the basis of 1 John 2:1 the Greek fathers understood Christ as *παράκλητος* in the sense of “advocate.”⁷

C. Joseph Henry Thayer:

“*παράκλητος*.” In the widest sense, a *helper, succorer, aider, assistant*; so of the Holy Spirit destined to take the place of Christ with the apostles (after his ascension to the Father), to lead them to a deeper knowledge of gospel truth, and to give them the divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom: John 14:16, 26; 15:26; 16:7.⁸

B. Applications:

1. The foundation of wisdom is the indwelling and teaching ministries of the Holy Spirit. (John 14:26)
2. Wisdom is the ultimate benefit of knowing the Word of God under the mentorship of the Holy Spirit. It has its ultimate impact when its doctrinal inventory is utilized.
3. Utilization has its desired impact when wisdom’s doctrinal inventory is developed by perception, enhanced by facilitation, and deployed in application.
4. The advanced believer has wisdom when he is able to discern from Scripture God’s will as it applies to him. For example, discerning his spiritual gift and allowing the Holy Spirit to guide him in its application.
5. Wisdom is developed by concentration on the accurate teaching of Word of God. This means that arrogant people cannot grow in grace.
6. Virtue and humility define the mind-set of the person that has acquired wisdom. Virtue is the mind-set of unalloyed happiness and humility is the attitude that enables orientation to reality.
7. Wisdom’s only reliable source is found in Scripture which gives us understanding of our human life, physical death, and eternal life in heaven.

(End JAS1-06. See JAS1-07 for continuation of study at p. 61.)

⁷ Johannes Behm, “*παράκλητος*,” in *Theological Dictionary of the New Testament*, ed. Gerhard Friedrich, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 5:803–804, 805.

⁸ Joseph Henry Thayer, *The New Thayer’s Greek-English Lexicon of the New Testament* (Peabody, Mass.: Hendrickson Publishers, 1981), 483.

8. The textbook for development of wisdom is the infallible Word of God. The mental attitude that defines the wise inventory of ideas is humility.
9. Humility is freedom from pride and arrogance and is independent from the cosmic systems. It is a virtue that functions in the third category of the divine dynasphere.
10. True humility is recognition of the authority of Jesus Christ and submitting to His authority. Since the Bible is “the mind of Christ,” submission to the Word is tantamount to consistent perception, retention, and application of its imperative moods and categorical doctrines.
11. Spiritual humility suppresses human power and ability so dependence on the power of God is facilitated to the maximum.

James 4:10 Humble yourselves in the presence of the Lord, and He will exalt you.

12. The word “humble” is the aorist passive imperative of the verb **ταπεινῶω (tapeinōō)**: recognition of divine authority.
13. True humility in the context of one’s relationship with the Lord includes grace orientation, a mental attitude of personal honor and integrity related to Lord’s supremacy.
14. The verse indicates that humility in the presence of the Lord will result in exaltation which refers to promotion in the plan of God.
15. Humility becomes the foundation for spiritual growth so that the believer moves efficiently through the categories of biblical problem solving.
16. Biblical humility is completely grace oriented and focused on the authority of divine revelation.
17. Wisdom is more rapidly acquired when the mental attitude of the believer is undergirded by humility.
18. Wisdom is the summum bonum of the spiritual advance that enables the believer to sustain the obligation of being occupied with Christ.

19. Wisdom is how spiritual maturity is defined. It indicates maximum inventory of divine thought which is able to encounter the trials and difficulties of the devil's world while remaining copacetic.

C. Definition of Copacetic

1. The word "copacetic" is classified as slang by etymologists and here is an explanation of why:

This slang word for excellent, topnotch, or first-rate was labeled in one of our earlier books the probable invention of Bill "Bojangles" Robinson, one of the great black entertainers of this century and certainly one of the greatest tap dancers who ever lived. At least one reader challenged that attribution, saying that he had heard comedian Joe Frisco use the term in 1911. That may well be, but since Bojangles was probably active also in that time, all we can prove is that the word was well known in show business circles and that, while Robinson may not have invented it, he surely did much to popularize it.¹

2. Therefore, copacetic is indicated as slang in English dictionaries and defined as follows:

Very satisfactory; excellent; first-rate; in excellent order; fine and dandy; as it should be; cool.

3. The best analysis of the word, and as a result, how it plays into the concept of our study, is found in *Word Mysteries & Histories*:

All is not copacetic when we consider how little we know about the origin of the word *copacetic*, meaning "excellent, first-rate." Is its origin to be found in Italian, in the speech of southern blacks, in the Creole French dialect of Louisiana, or in Hebrew? John O'Hara, who used the word in *Appointment in Samarra* ² later wrote *copacetic* was "a Harlem and gangster corruption of an Italian word." O'Hara went on to say, "I don't know how to spell the Italian, but it's something like copacetic." The spelling is now fixed, however, as *copacetic*, even though the origin of the word has not been determined.

The Harlem connection mentioned by O'Hara would seem more likely than the Italian, since *copacetic* was used by black jazz musicians and is said to have been southern slang in the late nineteenth century. If *copacetic* is Creole French in origin, it would also have a southern homeland.

¹ William Morris and Mary Morris, "copacetic," in *Morris Dictionary of Word and Phrase Origins* (New York: Harper and Row, Publishers, 1977), 152.

² "Town in north-central Iraq, 65 miles NNW of Baghdad, on the east bank of the Tigris River" (*Merriam-Webster's Geographical Dictionary*, 3d ed., s.v. "Samarra".)