

Philippians 4:4 - Keep on having inner happiness in the Lord at all times! Once more I repeat the command: keep on having inner happiness!

16. Fulfilling Paul's command, *chairō* means that we must make the commitment to appropriate time for, interest in, and the concentration on the daily intake of Scripture under the enabling power of the Holy Spirit.
17. This process, if pursued without wavering, will lead us to the possession and utilization of the same problem-solving devices that provided our Lord with the staying power to complete the work of our so great salvation on the cross.
18. His personal love for the Father motivated the Lord to be judged for the sins of the world while his unconditional love for the human race motivated Him to receive the imputation of these sins.
19. His staying power was enabled by the presence of unalloyed happiness in his soul so that nothing associated with the imputation or the judgment caused Him to lose that happiness.
20. If you want to be really happy—a happiness that will provide the staying power to endure all the challenges and tests common to man—then this is the winning formula:

PLG + ULM + UH or ExH = EsH or CC:

Personal **L**ove for **G**od, plus **U**nconditional **L**ove for **M**ankind, plus **U**nalloyed **H**appiness or *Exōterikē Harmonia*, equals *Esōterikē Harmonia* or the **C**opacetic **C**hristian.

21. Your loyalty to the Word of God will fulfill Paul's mandate to keep on having inner happiness. For those who have made that advance and for those who are well on the way, let it be known that when in this status quo you will consider yourself to be a Copacetic Christian.
22. This brings us back to paragraph 3 of James 1 and the expanded translation of verses 9–11:

James 1:9 [Paragraph 3] But the poor believer must keep on celebrating [IM #6: present active imperative of the verb *καυχάομαι* (*kaucháomai*)] in the sphere of exaltation in his high status of royal family of God;

v. 10 and the rich man must keep on celebrating [IM #7: present active imperative of the verb *καυχάομαι* (*kaucháomai*): ellipsis borrowed from v. 9] in his grace orientation, because like the flower of grass he and his earthly blessings will perish.

v. 11 The sun continuously rises past the eastern terminator with a scorching heat that withers the grass. The flower falls off and the beauty of its appearance decays. So, too, the rich man in his manner of life will fade away. (EXT)

James 1:12 [Paragraph 4] Blessed is a man who perseveres under trial; for once he has been approved, he will receive the crown of life which the Lord has promised those who love him. (NASB)

1. The verse begins with the adjective *μακάριος* (*makários*): “happy.” This is followed by the phrase “is the man.” As we have noted, happiness related to externals is unstable.
2. At any moment, external circumstances can change and suddenly happiness is converted to dread, anger, suspicion, guilt, fear, and multiple other mental attitude responses.
3. Such responses are common to the souls of those who have no stability of thought. Their happiness usually depends on things over which they have no control.
4. If they have money, then loss of money destroys happiness. If they have no money, then acquisition of money produces happiness.
5. Having friends makes some folk happy, but loss of friends makes them sad. Having a spouse makes some happy, but for others it makes them sad.
6. The very thought of winter makes me sad while actual winter makes me morose. The very thought of summer makes me happy while actual summer makes me ecstatic.

7. Externals that affect internals cause us to fluctuate in the field of happiness. Therefore, *makários* in Scripture cannot possibly be fully defined by the English term, “happy.”
8. So, if you are happy, but you were not yesterday, or vice versa, then your kind of happiness is temporal. James’s use of the word *makários* is permanent.
9. English versions translate this adjective with “blessed,” pronounced \ble'-sed\, and defined by *Merriam-Webster’s Collegiate Dictionary* as “enjoying happiness.”
10. The implication is that a believer so defined “is in the world yet independent of the world. His satisfaction comes from God and not from favorable circumstances.”⁴
11. *Makários* is used nine times by the Lord in His introduction to the Sermon on the Mount in Matthew 5:3–12. The word refers to inner happiness from the source of God and therefore only available to those who have a personal relationship with the Him.
12. The Lord’s opening remarks are commonly referred to as the Beatitudes, defined as a “mental attitude of ultimate bliss” with “bliss” defined as “complete happiness,” each by *Merriam-Webster’s*.
13. So *makários* is defined as “inner happiness,” “enjoying happiness,” or “complete happiness” each emphasizing a mental attitude that is unaffected by the vacillations of this world.
14. We have developed from our analysis of 1 Peter 1:6–8 the term, “unalloyed happiness.” This is a mental attitude that may be defined as follows:

True happiness is an inner resource developed from maximum Bible doctrine resident in the stream of consciousness, and is so advanced in its grace orientation to the plan of God that all aspects of life are evaluated with regard to eternal rather than temporal implications. Consequently, unalloyed happiness is the ultimate problem-solving device.

⁴ Spiros Zodhiates, ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 937.

15. When the Lord used the adjective, *makários* introducing His Sermon on the Mount, He was emphasizing the transition away from the rituals of the Mosaic Law over to their fulfillment in the Person of Messiah.

“Blessing” is a reference to the Mosaic law but goes beyond the law because the King is present on earth. Messiah has arrived meaning the Jews must go beyond the law and learn of the happiness associated with His Incarnation. If Messiah is accepted then these blessing will become more than a reality. The blessing concept of the Mosaic law is adopted to the presence of the King.

The word “blessed” is *makários*, which is a very old word. In Homer’s day it meant lucky or fortunate and eventually in came to be used for a person who was successful or wealthy. Later it became not just a person who was successful on his own, but a person who became wealthy or successful because of a relationship—wealthy father, uncle, etc. Eventually, in the time of classical Greek, the word came to mean a person who because of a relationship had great happiness. When it gets into Koine Greek, it is used only in one way. It has the concept of inner happiness because of relationship with God.⁵

16. With these things in mind, let’s give the Beatitudes a good going over.
17. The first beatitude refers to salvation:

Matthew 5:3 “Blessed are the poor in spirit, for theirs is the kingdom of heaven.” (NASB)

Matthew 5:3 “With unalloyed happiness are those destitute of spiritual assets, because of them is the kingdom of heaven.” (EXT)

1. The word poor refers not to financial status but rather to a point of fact—regardless of their worldly status, they are destitute of spiritual assets.
2. “Poor in spirit” leaves the impression that they have a “spirit” but not much of one. How can a person who is poor of spirit be assigned “unalloyed happiness?”
3. The answer is they cannot. Jesus recognizes their unsaved status and points it out but does so in a positive way.

⁵ R. B. Thieme, Jr., *Matthew* (Houston: R. B. Thieme, Jr., Bible Ministries), MP3, series 438.

4. These people are Jews who try to follow the ritual plan of God, but in reality they are emphasizing the ritual over the reality.
5. Each came into this life as an unbeliever and has remained in that status without the happiness of soul he could potentially enjoy if he were saved.
6. Because of prevenient grace, every person, Jew or Gentile, is the cause for there being a divine solution for the lack of spiritual assets.
7. Salvation will provide the spiritual assets required to advance to the rarified level of unalloyed happiness.
8. This level of happiness does not depend on one's circumstances. Unalloyed happiness is a constant regardless of the vacillations of external or internal exigencies.
9. This level of happiness is something that is pursued by believers who understand they have eternal life and an eternal future with the Lord.
10. Salvation does not imply that the individual is happy, but that he may acquire that happiness by pursuing truth through the teaching ministry of the Holy Spirit.
11. For them, God has prepared an eternal residence with Him as the ultimate motivation and encouragement, the "kingdom of heaven."

Matthew 5:4 "Blessed are those who mourn, for they shall be comforted." (NASB)

Matthew 5:4 "With unalloyed happiness are those who are sorrowful for they shall receive comfort." (EXT)

12. Those who endure various categories of suffering through continued spiritual advance acquire a mental attitude that does not react to circumstances.
13. The word "mourn" is the present active participle of **πενθέω (penthéō)**: sorrow caused by persecution from the adversities of life.

14. Advance through the problem-solving devices will gradually remove the sorrow. Arrival at device #9 places the believer in a position of “comfort,” the future passive indicative of the verb **παρακαλέω (parakalēō)**.
15. This “comfort” is in the predictive future tense and thus prophetic. If the believer grows in grace, comfort will occur. It will require the mental-attitude power to isolate the distractions that formerly caused him sorrow.
16. This is also confirmed by the passive voice, the believer receives the action of being comforted when he acquires perfect happiness.
17. The indicative mood means this is a statement of future reality when the believer advances into the environment of the copacetic spiritual life.

Matthew 5:5 “Blessed are the gentle, for they shall inherit the earth.” (NASB)

Matthew 5:5 “With unalloyed happiness are the humble based on grace orientation, for they will inherit the land promised to Abraham, Isaac, and Jacob.” (EXT)

18. The word “gentle” is the adjective **πραῦς (praiūs)**:⁶ which has an enlightening definition that broadens the concept of humility. We will note the definition from its noun form, **πραῦτης (praiūtēs)**:

An inwrought grace of the soul, and the expressions of it are primarily toward God. It is that attitude of spirit we accept God's dealings with us as good and do not dispute or resist. *Praiūtēs* is not readily expressed in English, but it is a condition of mind and heart which demonstrates gentleness, not in weakness, but in power. It is a balance born in strength of character.⁷

19. True humility is not an overt act but a mental attitude of grace orientation which views every blessing we receive is based on Who and what God is, not who we are.

⁶ Over the upsilon (υ) are two diacritical marks. One indicates that the last syllable is stressed, indicated by the acute accent (´), while the other indicates that the second of the two vowels do not form the diphthong αυ, pronounced as *au* in *kraut*, but are independent of each other. The two dots is a dieresis \dī-er'-e-sis\ (ü), “A mark placed over the second of two adjacent vowels to indicate that they are to be pronounced as two separate sounds rather than a diphthong.” (*The American Heritage Dictionary of the English Language*, 5th ed. [2016], s.v. “dieresis.”)

⁷ Zodhiates, *The Complete Word Study Dictionary*, 1210.

20. Such individuals will “inherit the earth,” the future active indicative of the verb **κληρονομέω (klēronoméō)**: to be an heir, to inherit. It is better translated, “they shall possess the land” emphasizing it as a certain future event.
21. This prophecy is based on the unconditional covenants to Abraham, Isaac, Jacob, David, Solomon, et al. They encompasses the Abrahamic, Palestinian, Davidic, and New covenants which guarantee the Jews an eternal race (Hebrew), real estate (Israel), King (Jesus), and dispensation (Millennium).
22. This prophecy guarantees the Jews a future. Unalloyed happiness is the result of understanding this future reality of the unconditional covenants revealed throughout the Tanakh.
23. Incorporated into these doctrines are Daniel’s Seventieth Heptad, the Second Advent of Christ, the baptisms of fire, and a resurrection body of all Old Testament saints.
Matthew 5:6 “Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.” (NASB)
Matthew 5:6 “With unalloyed happiness are those who desire the inculcation of the Word of God in order to acquire its inventory of righteous standards, for they will be satisfied.” (EXT)
24. The desire to grow in grace is the inner motivation of soul experienced by the positive-volition believer. Such desires are illustrated by the body’s cravings for food and drink.
25. Food and drink reinvigorates the body and enables it to perform at a much higher efficiency that when hungry or thirsty.
26. The same idea is true of the soul. Recognizing a deficiency of knowledge, the believer “hungers and thirsts” for more information from the Word of God.
27. As the growth process continues it results in an ever-increasing development of the copacetic spiritual life.

(End JAS1-20. See JAS1-21 for continuation of study at p. 201.)