

James 1:11 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 reactions.
3. Such reactions 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.”⁸

End JAS1-58. See JAS1-59 for continuation of study at p. 581.)

⁸ Spiros Zodhiates, ed., “μακάριος,” in *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 937.

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 Him.
12. The Lord’s opening remarks are commonly referred to as the Beatitudes, defined as “a state of utmost bliss” with “bliss” defined as “complete happiness.”¹
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.
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.²
16. We used the word “copacetic” to describe the mental attitude of the advanced believer who functions according to problem-solving device #9, “sharing the happiness of God.”
17. I have translated the opening word “*makários*” with a much better term for an advancing believer: “unalloyed happiness.” Such a person is described by the singular noun **ἀνὴρ (*anēr*)** which refers to a man of importance.
18. The noun **ἀνὴρ (*anēr*)** refers to males as distinguished from females although some contexts include both sexes. James’ use of the word refers to a person of weight or importance.

¹ Merriam-Webster’s Collegiate Dictionary, 11th ed., svv. “beatitude,” “bliss.”

² We made a quick study of the Beatitudes in lessons, JAS1-58–62.

19. Here he emphasizes a person who has advanced in the plan of God so that he is copacetic in all circumstances. Many circumstances are characterized as jovial, euphoric, lighthearted, or merry, while others quite the opposite: sad, sorrowful, depressing, or lachrymose.
20. Copacetic has to do with finding everything satisfactual and is reflected in one's stability of thought regardless of circumstances.
21. The advanced believer may be described as copacetic in the midst of trying circumstances while the believer with little doctrine while facing the same difficulties has a troubled mind.
22. Regardless of circumstances the advanced believer manages the events of life with a relaxed mental attitude, therefore the ability "to cope with anything and everything."³
23. Orientation and adjustment is the process. Orientation must consider that what has happened is a part of past history. The event was obviously in the divine decree. Jesus Christ controls history and God knew of all events of history in eternity past.
24. It now sits as a circumstance which you must manage with whatever inventory of ideas you possess. The greater the inventory of biblical principles the more efficiently you will be to orient and adjust.
25. Any believer who is able to manage a situation, be it a crisis or a hiccup, the means of doing so is indicated by the present active indicative of the verb ὑπομένω (*hupoménō*): "To remain under, to persevere, endure, sustain, bear up under, suffer adversities, persecutions or provocations with faith."⁴
26. The present tense is durative or retroactive denoting that which has begun in the past and continues into the present.
27. The active voice indicates the believer maintains endurance from his inventory of ideas that sustains his ability to remain copacetic under pressure.

³ If *copacetic* is Creole French in origin, it would also have a southern homeland. According to this explanation, *copacetic* came from the Creole French word *coupersèteque*, which meant "able to be coped with," "able to cope with anything and everything" (David A. Jost, et al., eds., "copacetic," in *Word Mysteries & Histories: From Quiche to Humble Pie* [Boston: Houghton Mifflin Co., 1986], 52.

⁴ Spiros Zodhiates, gen. ed. *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1424.

28. The happiness introduced here has to do with a period associated with unpleasant circumstances through which such a person must endure “testing,” the noun **πειρασμός (peirasmós)**: “to be put to the test” is the idea.
29. This noun’s definition implies a trial under pressure for the purpose of approval. Paul encourages the believer to press the attack:

Philippians 3:14 I press on toward the goal for the prize [**βραβεῖον (brabeíon)**⁵] of the upward call of God in Christ Jesus.

30. The “prize” refers to one’s successful advance in problem solving. This is a process which God allows the believer to endure over time. He learns the effectiveness and reliability of God’s grace in action which he learns to rely upon in every situation.
31. The principle is, never retire from the battle, but orient and adjust after every failure and be encouraged by every victory.
32. Becoming a battle-tested warrior means you have relied on the power of the Word of God to resolve those things that test your mettle.
33. At some point, the application of biblical principles will result in divine approval of being a “good soldier of Christ Jesus” (2 Timothy 2:3).
34. This promotion comes up next in the verse, “for once he has been approved,” which is the word, **δόκιμος (dókimos)**: “to be approved as acceptable in the furnace of adversity.”
35. Although faith alone in Christ alone enlists every new believer into the Lord’s army, this does not mean he will immediately become an effective warrior for our Lord in the Angelic Conflict.
36. Those who enter the Divine Academy of Grace Didactics and become serious students of the Word of God “will receive the crown of life.”

⁵ “A prize such as a wreath or garland bestowed on victors in the contests of the Greeks (1 Corinthians 9:24). Metaphorically, refers to the rewards of virtue in the future life (Philippians 3:14). Synonym: crown” (Spiros Zodhiates, ed., *The Complete Word Study Dictionary: New Testament*, rev. ed. [Chattanooga: AMG Publishers, 1993], 347–48).