

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.)



28. Those who have a desire to study the Word and acquire its truths “will be satisfied,” the future passive indicative of the verb **χορτάζω (chortázō)**: “to be fed, satisfied, filled.”
29. This word indicates “inward satisfaction in something, to be satisfied and is also used in connection with drink that relieves thirst.”¹
30. The words “hunger” and “thirst” are used figuratively here and in other passages that refer to the soul’s desire to acquire the thinking of God through didactical instruction.
31. Hunger is the present active participle of the verb **πεινάω (peináo)** as is the verb for thirst, **διψάω (dipsáo)**. The active voice indicates positive volition. Positive volition allows anyone with the desire to learn the Word to do so. Those who do will be provided with a teacher in order to acquire it.
32. Just as a well-fed person eats until filled, so also the positive believer can feed on the Word all the way to the copacetic spiritual life.
33. The Lord also uses this illustration in the Gospel of John with regard to salvation:
John 6:35 “I am the bread of life, he who comes to Me will not hunger, and he who believes in Me will never thirst.”
34. Those who make the advance will acquire the inner peace that is described by the phrase, unalloyed happiness.
Matthew 5:7 “Blessed are the merciful, for they shall receive mercy.” (NASB)
Matthew 5:7 “With unalloyed happiness are those that treat others with compassion from grace orientation, for they will receive compassion and grace from God.” (EXT)

¹ Walter Bauer, “χορτάζω,” in *A Greek-English Lexicon of the New Testament and other Early Christian Literature*, 3d ed., rev. and ed. Frederick William Danker (Chicago: The University of Chicago Press, 2000), 1087.

35. The word “merciful” is the noun **ἐλεήμων** (*eleēmōn*) and it refers to the mental attitude of compassion accompanied by grace in action.
36. Grace in action depends on the character and integrity of the compassionate person, not upon the merit of another individual.
37. This means when you treat someone in grace it is not because the recipient deserves it but because it is an expression of your integrity.
38. Principle: Grace and compassion toward others does not depend on their attitude toward you. Grace is the divine policy and the copacetic believer employs it at all times.
39. Those who are compassionate toward others will “receive mercy,” the future passive indicative of the verb **ἐλεέω** (*eleēō*): “compassion.”
40. The future tense indicates that God is keeping accounts and when His grace policy is applied by a copacetic believer then that person will receive compassion in turn.
41. If we make grace our primary modus operandi, God will reciprocates with grace. Principle: When you live by Grace God can only deal with you in grace.
42. The passive voice means that divine compassion is received by the grace-oriented believer and this principle is established under the indicative mood as an established fact.

Matthew 5:8 “Blessed are the pure in heart, for they shall see God.” (NASB)

Matthew 5:8 “With unalloyed happiness are believers in the pure environment inside the bubble, for they shall comprehend God through the grace apparatus for perception.” (EXT)

43. The word “pure” is the noun **καθαρός** (*katharós*) which also means “unalloyed.” In this context it has to do with the heart—the **καρδία** (*kardía*)—which we describe in a numbers of ways: **(1)** the filling of the Holy Spirit, **(2)** being in fellowship following rebound, **(3)** walking in the light, **(4)** spirituality, **(5)** the divine dynasphere, or **(6)** inside the bubble.

44. It is in this status, after the Holy Spirit has transferred doctrine believed into the stream of consciousness where it becomes **ἐπίγνωσις (epígnōsis)** or comprehension of divine thought.
45. This is where accumulation of divine thought in the eleven categories of systematic theology enables the believer to “see God,” the future active indicative of the verb **ὀπτάνομαι (optánomai)**.²
46. This word does mean, “to see” visually, but it also is used to describe mental perception of information so that through continued study the student is able “to see” what he previously could not comprehend.
47. This mental inventory is acquired through consistent utilization of the grace apparatus for perception or Operation Z.

Matthew 5:9 “Blessed are the peacemakers for they shall be called the sons of God.” (NASB)

Matthew 5:9 “With unalloyed happiness are the evangelists, for they reflect the policy of God and may be regarded as His sons.” (EXT)

48. God’s policy is to reestablish peace with the human race. To do that each person must be reconciled to God. The word “reconciliation” is the noun, **καταλλάσσω (katallássō)** and its biblical application has to do with the divinely provided way that man may make peace with God.

In its biblical sense, “peace” is the inclusive term referring to the restoration of fellowship between God and man. The inclusive sense of “reconciliation,” as it is used regarding salvation, that is, overcoming of enmity and alienation, is reflected in what it has in view, namely, the restoration of peace between God and man. Thus Paul can exult, “Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ” (Romans 5:1).³

² “The aorist middle and passive and the future tenses for ὀράω (*horáō*), ‘to see’ (Spiros Zodhiates, ed., “ὀπτάνομαι,” in *The Complete Word Study Dictionary: New Testament*, rev. ed [Chattanooga: AMG Publishers, 1993], 1052).

³ R. D. Knudsen, “Reconciliation,” in *The Zondervan Pictorial Encyclopedia of the Bible*, gen. ed. Merrill C. Tenney (Grand Rapids: Zondervan Publishing House, 1976), 5:44.

49. Those who present the details of the divine offer of peace to unbelievers are referred to as “peacemakers,” the plural noun **εἰρηνοποιός** (*eirēnopoios*), a combination of **εἰρήνη** (*eirēnē*): “peace” and **ποιέω** (*poieō*): “maker.”
50. Peacemakers are those who evangelize others. They may be illustrated as ambassadors for Christ who make efforts to establish peace with His adversaries through the presentation of the gospel.
51. Those who function in the gift of evangelism and those who take the responsibility to win other souls for Christ are said to be inspired by unalloyed happiness.
52. The primary doctrine that is the foundation of peacemaking is that of reconciliation:
 - (1) All believers are reconciled to God the moment they believe in Jesus Christ, but the work of reconciliation actually took place on the cross.
 - (2) The peace offerings of the Levitical sacrifices portrayed the doctrine of reconciliation:

Leviticus 3:6 If his offering for a peace offering sacrifice to the Lord is from the flock, he must present a flawless male or female.

v. 7 If he presents a sheep as his offering, he must present it before the Lord.

v. 8 He must lay his hand on the head of his offering and slaughter it before the Meeting Tent, and the sons of Aaron must splash its blood against the altar’s sides.

v. 9 Then he must present a gift to the Lord from the peace offering sacrifice ... (NET)

- (3) Peace, or reconciliation, between God and man must be ratified in every individual case through personal faith in Jesus Christ.
- (4) Peace, or reconciliation, between God and man has a unity application with is called peace.
- (5) Peace between God and man (problem-solving device #7) leads to individual peace between man and man (problem-solving device #8)