

Changes in U.S. education, concurrent with a broader reading by courts of the rights of students, began bringing the concept into disrepute by the 1960s. Cultural changes, however, brought a resurgence of the doctrine in the twenty-first century.<sup>8</sup>

72. We are able to perceive darkly encroaching categories of governmental overreach that Progressivism has acquired by the Supreme Court decision in *Obergefell v. Hodges* (576 U.S. [2015]).

**Matthew 5:12** “Rejoice and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you. (NASB)

**Matthew 5:12** With unalloyed happiness be exultantly gleeful, for your escrow blessing at the evaluation tribunal is exceedingly abundant; for they similarly persecuted the prophets who preceded you. (EXT)

1. The Lord’s use of words introducing this verse is exactly the same in the Greek as we have discovered in our study of 1 Peter 1:8.
2. The NASB translates the opening clause of Matthew 5:12, “Rejoice and be glad” while in the context of 1 Peter 1:8 we find the translation, “greatly rejoice with joy.”
3. The word “rejoice” in both cases is the verb **ἀγαλλιάω** (*agalliáō*) which in each case we translated the word with “unalloyed happiness.”
4. The NASB’s words “glad” in Matthew 5:12 and “joy” in 1 Peter 1:8 are the verb **χαίρω** (*chaírō*) and the noun **χαρά** (*chará*) respectively.
5. In Matthew 5:12 we will also translate the verb *chaírō* “exultantly gleeful” while in 1 Peter 1:8 our translation of the noun *chará* is “inexpressible joy.”
6. In Matthew 5:12, the Lord commands those addressed to pursue “unalloyed happiness and be exultantly gleeful” with the imperative mood.

<sup>8</sup> “In Loco Parentis,” *The Free Dictionary*, <http://legal-dictionary.thefreedictionary.com/in+loco+parentis>, accessed February 21, 2017.

7. These two emotional expressions are in response to the Lord's checklist of experiences these believers are destined to encounter if they follow Him.
8. If they follow the examples and imperatives described by Jesus their "reward in heaven is great," a reference to the rewards promised to Old Testament saints.
9. It is that frame of reference his audience understands, but those who both follow Him and live into the Church Age some three years hence they will potentially receive the rewards of escrow blessings at the evaluation tribunal of Christ.
10. Solomon informs us that during the course of human history, the souls of men will repeatedly make the same decisions with similar results:  
**Ecclesiastes 1:9** That which has been is that which will be, and that which has been done is that which will be done. So there is nothing new under the sun. (NASB)
11. Consequently, in the scrum of the Angelic Conflict, just as the prophets were persecuted in the past, so also will it be the case for those who follow Him presently and in the future.
12. The Lord does not give them a hard sell about how blessings will be the immediate benefit in following Him. He is clear about the immediate consequence of doing so now.
13. Those gathered before Jesus knew of the legendary biblical heroes of the past whose exploits are chronicled in the Tanakh.
14. Later, the works of several of these faith rest-heroes were summarized in Hebrews 11:1–40:  
**Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph Jochebed, Moses' mother, Moses, Joshua, Rahab, Gideon, Barak, Samson, Jephthah, Samson, Daniel, Hananiah, Mishael, Azariah, et al.**<sup>9</sup>

**(End JAS1-21. See JAS1-22 for continuation of study at p. 211.)**

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<sup>9</sup> Note: See the chart, "Great Heroes of the Faith" adjacent to the text of Hebrews 11 in the NASB version of *The Scofield Study Bible* [New York: Oxford University Press, 2005], 1683. Currently out of print.

15. With nine “blessed” paragraphs plus a summary, the Lord announces directives to those who would become His disciples.
16. These statements in effect begin a transition away from the dispensation of Israel and introduce an interregnum<sup>†</sup> between the ritual plan of God and the dispensation of the church: the dispensation of the Incarnation of Christ.
17. In the dispensation of Israel, enforcement and implementation of the plan of God was assigned to the Levitical priesthood whose duties included maintenance of a lunar calendar. Certain days, stipulated in Scripture, required them to conduct systematic rituals that prophesied, by typology, the coming Messiah and organized the peoples’ worship of YHWH.
18. Jesus is in the process of going public with His assigned duty of executing the prototype spiritual life that will become policy for believers in the Church Age.
19. Jesus’ teachings will offer the “kingdom” first to the Jews which they will ultimately reject. Once collective, negative volition is determined, He transitions His message to include the goyim, Samaritans and Gentiles.
20. The interregnum is ultimately phased out beginning with the Lord’s arrests, crucifixion, spiritual and physical deaths, burial, resurrection, and ascension followed almost immediately by the Day of Pentecost, which is the inauguration of divine policy for the dispensation of the Church.
21. Those disciples that were positive to Jesus as Messiah and followed His teachings are classified as having unalloyed happiness, a sophisticated, spiritual asset that enabled them to endure repeated assaults from the Dark Side.
22. This key problem-solving device stabilizes the ten-paragraph field order for the Lord’s prospective disciples.

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<sup>†</sup> “Interregnum: The interval of time between the end of a sovereign’s reign and the accession of a successor. A period of temporary suspension of the usual functions of government or control. A gap in continuity” (*The American Heritage Dictionary of the English Language*. 5th ed. [Boston: Houghton Mifflin Harcourt Publishing Co., 2011, 2016], s.v. “interregnum”).

23. Matthew 5, verses 3 through 11, begin with the predicate adjective **μακάριος** (*makários*), which we have translated, “unalloyed happiness.”
24. Verse 12 begins with two aorist imperative verbs, **χαίρω** (*chaírō*) (Rejoice) “unalloyed happiness” and **ἀγαλλιάω** (*agallιάō*): (be glad) “exultantly gleeful.”
25. We have studied a similar use of these two words in 1 Peter 1:8 with this expanded translation:  
**1 Peter 1:8** ... and though you have never seen Him, you continue loving Him, with reference to Whom at the present time you continue not seeing Him, yet you keep on believing in Him with sublime, unalloyed happiness that is inexpressible and full of resplendent glory,
26. The phrase “sublime, unalloyed happiness” is made of up two cognate datives of the verb, **ἀγαλλιάω** (*agallιάō*) and the noun **χαρά** (*chará*).
27. These three words define the presence of the ninth problem-solving device of the “happiness of God” in the souls of believers.
28. This brings us back to our first word in the first verse of paragraph 4 in James 1:12 where we find our old friend **μακάριος** (*makários*) which the KJV, NIV, and NASB translate with “Blessed,” but the NET is much better by choosing “Happy.”

**James 1:12** 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 to those who love him. (NASB)

**James 1:12** Happy is the one who endures testing, because when he has proven to be genuine, he will receive the crown of life that God promised to those who love Him. (NET)

1. The NASB has, “Blessed is a man,” while the NET offers, “Happy is the one,” which is better. The Greek word is the masculine singular noun **άνήρ** (*anēr*).

2. There are seven nouns that are translated by the word “man” or of the male gender in the New Testament: (1) *paidíon*: child, (2) *neaníos*: youth, (3) *neanískos*: young man, (4) *presbútēs*: old man (5) *ársēn*: male, (6) *deína*: someone, (7) *ánthrōpos*: Homo sapiens (man or woman), and (8) *anēr*: a man of importance.
3. In proper English grammar, the masculine gender is used as a collective in certain situations which is the case here. A synonym, “mankind,” refers to the human race: the totality of human beings.
4. This same definition is more precisely expressed by the noun **ἄνθρωπος** (*ánthrōpos*), defined as a man or woman, an individual of the human race.
5. The anthropological term is Homo sapiens. These two Latin words describe the human species. *Homo* refers to the genus “man” and *sapiens* means “wise.” In other words, humans can conjugate verbs and indulge in abstract thought.
6. The noun **ἄνῆρ** (*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.
7. 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.
8. Copacetic has to do with finding everything satisfactual and is reflected in one’s stability of thought regardless of circumstances.
9. Regardless of circumstances the advanced believer manages the events of life with a relaxed mental attitude, whether happy or sad, therefore the ability “to cope with anything and everything.”<sup>2</sup>

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<sup>2</sup> 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 *coupersétique*, 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).

10. “Any and everything” is often not a laughing matter, but the believer who has acquired a stabilized mentality is able to cope with any exigency life presents.
11. 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.
12. The event may have been the result of events associated with the Angelic Conflict or from decisions made by self, others, or a combination of circumstances.
13. 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.
14. Emotions that respond to circumstances are legitimate, but may not have significant impact in the decision-making process. What is done is done. What needs to be done next is the objective of restoring order in your soul and assisting others to do so if possible.
15. Prayers without doubting must cover the circumstance beginning with those who are affected by the event, followed by self, and with thanksgiving and gratitude for divine guidance and sustenance.
16. 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.”<sup>3</sup>
17. The present tense is durative or retroactive denoting that which has begun in the past and continues into the present.
18. The active voice indicates the believer maintains endurance from his inventory of ideas that sustains his ability to remain copacetic under pressure.

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<sup>3</sup> Spiros Zodhiates, gen. ed. *The Complete Word Study Dictionary: New Testament*, rev. ed. (Chattanooga: AMG Publishers, 1993), 1424.