

The issue is how they think. And how they think is completely based on how they have chosen to use their volition. Some are bad and some are good; some are kind and some are inconsiderate; some are heathen and some are saved. Some have a Progressive inventory of ideas. Some have establishment viewpoint. Some believers are advanced spiritually while others are not.

It is the problem-solving device of unconditional love toward all mankind that enables every believer to associate with anyone with a relaxed mental attitude. It emphasizes the virtue of the subject rather than the attraction of the object.

Unconditional love is directed toward all mankind and is the ultimate expression of humility and objectivity.

Unconditional love as a problem-solving device is commanded in all dispensations under one phrase, "Love those in your periphery as yourself." We have spent a goodly amount of time amplifying this commandment with this expanded translation:

**James 2:8**      If [ **protasis of a 1st-class condition** ] you apply the Royal Law according to the Scripture, "You shall unconditionally love from personal integrity those you encounter," [ **apodosis** ] honorably, you must keep on doing this. (EXT)

We have established the principle that the Royal Law cannot be consistently executed until the believer advances to the level of personal love for God after which he develops the spiritual inventory to manage others with virtue, honor, and especially, personal integrity.

It is the acquisition of standards from the righteousness of God that provides the inventory from which one applies the biblical standards required to execute the Royal Law.

In the growth process, personal volition must take guidance from the justice of God in one's relationship with others. Righteousness demands righteous application. Justice demands that righteous standards be always applied in one's relationship with others.

When there is an advanced inventory of ideas in the soul, the believer is enabled to have a relationship with other believers without being judgmental, critical, scolding, argumentative, or disapproving of them.

Principle: If you are not responsible for the behavior of the people you encounter, then you do not have divine authorization to intrude with verbal or physical admonishments.

Instead, you are commanded to, “love from personal integrity those you encounter.”

## 9. **Sharing the Happiness of God.**

There are several words in both the Hebrew and Greek texts of the Bible that may be translated “happiness.” We commonly use these words to define emotions, excitement, or anticipation.

Accompanying this perception is the idea that a set of circumstances, things, people, or events can produce happiness. However, true happiness is based on an inventory of ideas that becomes a part of the believer’s character.

The world’s idea of happiness is based on events that interest, encourage, or motivate. This human happiness is what some unbelievers and believers may share. Here are examples from the 1970s song, “Happiness Is,” sung and made popular by the Ray Conniff Singers:

**Happiness is different things to different people:  
That’s what happiness is.**

**On the desert  
It’s a drink, drink, drink  
To a show girl  
It’s a mink, mink, mink  
To the banker  
Lots and lots of dough  
To a racer  
It’s a GTO.**

**To a sailor  
It’s the sea, sea, sea  
To my mother  
Why, it’s me, me, me  
To the birdies  
It’s the sky above  
But, to my mind  
It’s the one I love.**



Things, places, and people, and everything external are required to elicit happiness and it varies with the individual. True happiness is a mind-set. The happiness of the mature believer is internal and does not depend on externals.

Human happiness is objective whereas spiritual happiness is subjective. It is an internal possession of the believer's soul.

This form of happiness is not an emotion but a status quo mentality that underwrites, supports, and maintains the copacetic spiritual life.

Regardless of circumstances, whether external or internal, true happiness enables the believer to endure the worst of times with a soul enriched with unalloyed happiness.

The subject at the 2011 Shreveport Bible Conference was *The Copacetic Christian* and part of that study was the exegesis of 1 Peter 1:7–8. Here is the expanded translation of those verses:

**1 Peter 1:7** that the genuineness of your doctrinal inventory, being much more precious than gold, which is perishable, even though tested by fire for the purpose of approval, may be discovered to result in praise and glory and honor at the revelation of Jesus Christ;

**v. 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 with sublime unalloyed happiness that is inexpressible and full of resplendent glory.<sup>2</sup> (EXT)

- 10. Occupation with Christ:** Occupation with Christ is the result of the copacetic spiritual life just noted above in 1 Peter 1:8. The ability to love someone who is invisible demands a very high inventory of ideas.

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<sup>2</sup> For the exegesis of this passage see: Joe Griffin, 2011 Shreveport Bible Conference: *The Copacetic Christian: How to Be Happy in the Devil's World* (St. Charles, Mo.: Joe Griffin Media Ministries, 2011), 16–30.  
<http://www.joegriffin.org/Pages/ClassArchive.aspx?SeriesID=SBC11&ArchiveTitle=Shreveport+Bible+Conference+2011+-+The+Copacetic+Christian+>



The only way to develop this level of love is by consistent inculcation of biblical doctrines into the soul. Everything in Scripture has its genesis in Jesus Christ. Everything in the Bible is geared toward a better understanding of who and what He is.

Over the course of history, numerous individuals have been admired for their honor, virtue, integrity, rectitude, and probity. Each one had a sin nature, misbehaved at some point, made a poor choice, violated some law, took a stand for a wrong thing.

Nevertheless, the totality of their lives reflected a consistency of good decision-making, service to his fellow man, and a lifestyle that brought him the accolades, appreciation, and esteem from those who knew him.

Jesus Christ, perfect from the day He was born until He was seated at the right hand of the throne of God where He presently remains, is the only impeccable member to grace the human race.

He is the one to be revered, yet presently He is, yet again, the target of ridicule by those in our client nation who because of the blindness of their souls do not know Who He is.

The Bible contains several imperative moods that relate to the problem-solving device of occupation with Christ.

**Hebrews 12:2** Be concentrating on Jesus, the Author and Perfecter of our doctrine, Who, because of the exhibited happiness, He endured the cross and disregarded the shame, and He sat down at the right hand of God. (EXT)

**1 Peter 3:15** Set apart as top priority the Lord Christ in your streams of consciousness. (EXT)



**Philippians 2:1** Therefore, if there is any encouragement in Christ, and there is, if there is any comfort from love, and there is, if there is any fellowship with the Holy Spirit, and there is, if there are any affections and mercies, and there are; be filled with my happiness that you might be thinking the same things, i.e., divine viewpoint, having the same virtue, united in soul, intent on one objective.

**Philippians 2:5** Have this thinking in you which was also in Christ Jesus.

From these examples we conclude that occupation with Christ results in God emphasis taking precedence over people emphasis.

Nevertheless, attainment of occupation with Christ takes time. Over time, Jesus becomes your role model:

**Ephesians 3:19** Come to know the love of Christ, which goes beyond knowledge [ γνῶσις (*gnōsis*) ] that you may be filled with all the fullness of God.

Occupation with Christ eliminates human viewpoint which results in strife, arguments, insults, and conflict. These functions describe the environment currently tearing at the foundations of what was once a civilized society.

Human viewpoint has replaced establishment viewpoint. The level of discourse has sunk to such a level that doggerel verse on posters are now a prelude to street brawls.

The general absence of these ten biblical problem-solving devices is a dead giveaway that our client nation is in decline.

Therefore, we find these comments from Scripture, written three-thousand and 2,800 years ago respectively, but yet a testimony to our current Zeitgeist:

**Psalms 2:1** Why do the heathen rage, and the people imagine a vain thing? (KJV)

**Hosea 8:7a** They have sown the wind, and they shall reap the whirlwind. (KJV)

Here are the expanded translations of:



**James 2:12** In light of these things, keep on speaking or communicating and keep on applying just as those who are about to receive evaluation by the law of freedom.

**v. 13** Evaluation will be without mercy for the one not having shown mercy; grace in action exults over the Evaluation Tribunal. (EXT)

### Application of the Royal Law: James 2:14–26

**James 2:14** What use is it, my brethren, if someone says he has faith but he has no works? Can that faith save him? (NASB)

1. This is the most controversial paragraph in the Epistle of James and one of the most controversial in the New Testament. This controversy is almost totally caused by how it is translated in English Bibles.
2. The genesis of this paragraph goes back to verse 8 which is the first verse of the preceding paragraph. In verse 8, James's refers to the Lord's commandment, "You shall love your neighbor as yourself," as the Royal Law. Here's the expanded translation of that verse:

**James 2:8** If [ **protasis of a 1st-class condition** ] you apply the Royal Law according to the Scripture, "You shall unconditionally love from personal integrity those you encounter," [ **apodosis** ] honorably, you must keep on doing this. (EXT)

3. James then gives several illustrations of how the Royal Law is not applied. In verses 9–11, he references the partiality that the Chazzan showed Mr. Golden Fingers in verses 1 through 7 while showing disdain for the Poor Man.
4. James puts these Messianic Jews back in the context of the Mosaic Law reminding them of when they thought salvation could not be acquired unless they kept the whole law.
5. He reminded us of the Lord's conversation with the Rich Young Ruler which is recorded in Matthew 19:16–22; Mark 10:17–22, and Luke 18:18–27. This man was confident he did not commit a number of overt sins the Lord mentioned, but he had committed mental-attitude sins in these areas.

(End JAS2-73. See JAS2-74 for continuation of study at p. 731.)

