

15. Whether we define true happiness as perfect happiness, unalloyed happiness, or the copacetic spiritual life, the principle and concept of happiness may be summarized:
- (1) True happiness is related to the essence of God. The believer is happy with the Father's plan of antecedent grace, therefore grace is an expression of His perfect happiness.
 - (2) From this we may conclude that grace is the source of our perfect happiness.
 - (3) Happiness is related to the divine decree. In eternity past, God desired to share His happiness with man in time.
 - (4) This is only possible through entering God's plan and being sustained in that plan by application of His Word to the details of life.
 - (5) David often failed as a believer, but over time he grew strong in his faith. Regarding the former, he committed a horrible sin due to his rape of Uriah's wife, Bathsheba.
 - (6) His rebound prayer is documented in David's fifty-first Psalm whose superscript reads:

Psalm 51 Superscript For the choir director. A Psalm of David, when Nathan the prophet came to him, after he had gone in to Bathsheba.

- (7) In the third paragraph of this Psalm, it is clear that David wishes to recover from the sins which he confesses in verses 1–4:

Psalm 51:10 Create in me a clean heart, O God and renew a steadfast spirit within me.

v. 11 Do not cast me away from Your presence and do not take Your Holy Spirit from me [loss of enduement].

v. 12 Restore to me the joy [שִׂשׂוֹן (*sasón*)] of Your salvation and sustain me with a willing spirit.

- (5) In this context, the word *sasón* refers to David's desire to restore the happiness he enjoyed prior to the ill-conceived defilement of Bathsheba.
- (6) David's rebound is addressed in verses 1–4 while our passage above is a prayer for restoration to fellowship that returns joy, or happiness, to his soul.

Forgiveness and cleansing are prerequisites for communion with God [fellowship]. Wisdom [spiritual growth] maintains communion [inside the bubble]. The psalmist [David] renews his prayer for divine wisdom and sustenance (vv. 10–13). This involves a radical transformation, expressed by the verbs “create” and “renew” (v. 10). Communion with God and morality are not natural gifts but supernaturally endowed graces.

In the spirit of true contrition, the psalmist prays for a “pure [clean, (NASB)] heart,” a “steadfast spirit” (v. 10), the “Holy Spirit” (v. 11) and a “willing spirit” (v. 12). Without the internal renewal, the psalmist fears the possibility of divine rejection, as was with Saul (cf. 1 Samuel 16:14).¹

- (7) The word “joy” in verse 12 is the Hebrew noun, *sasón*:

When *sasón* stands alone, it signifies rejoicing that accompanies the experience of the benefits of salvation (Psalms 51:12), an attitude toward divine statutes, as well as future joy instead of sorrow that Yahweh will provide for his beloved people.²

- (8) Unalloyed happiness is accomplished through grace. In prevenient grace, God found a way to share His happiness with us.
- (9) The potential for this level of happiness is provided at the point of salvation. This is where it starts, but this is not where it ends.
- (10) Unalloyed happiness is confined to the plan of God and is made available at salvation, but this does not mean that such happiness will exist; only its potential.

¹ Willem A. VanGemeren, “Psalms,” in *The Expositor's Bible Commentary*, gen. ed. Frank E. Gaebelin (Grand Rapids; Zondervan Publishing House, 1991), 5:382.

² Michael A. Grisanti, “שׂוֹן,” in *New International Dictionary of Old Testament Theology and Exegesis*, gen. ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 3:1225.

- (11) Unalloyed happiness is something that is developed through serious study of the Word of God:

1 John 1:4 These things we write, so that our joy [*χαρά (chará)*: the state of happiness] may be made complete.

- (12) “May be made complete” indicates a process. The phrase is made up of two verbs referred to as a periphrastic:

Periphrasis. A roundabout way of referring to something by means of several words instead of naming it directly in a single word or phrase. Commonly known as ‘circumlocution,’ periphrasis is often used in euphemisms like *passed away* for ‘died.’³

- (13) “May be made,” the present active subjunctive of *εἰμί (eimí)*, is merged with the perfect passive participle of *πληρώω (plēróō)*: “complete.”
- (14) The perfect tense indicates the idea of making many positive decisions, while the passive voice of *plēróō* indicates the subject, unalloyed happiness, receives the action of being completed.
- (15) True happiness is an inner resource that is not affected by anything externally from the world or internally from the lures of sin, human good, or evil.
- (16) It is only the staying power from Bible doctrine that can lead a person to the status of unalloyed happiness.

Philippians 3:1 Keep on having inner happiness [*χαίρω (chaírō)*: *esōterikē harmonía*] in the Lord. To be writing the same things again [Paul had already used the words *chaírō* and *συγχαίρω (sunchaírō)* five times in the Epistle] to you on the one hand is not troublesome while on the other hand it is a safeguard from falling into reversionism for you.

- (17) Paul uses *chaírō* four more times in Philippians including:

³ Chris Baldick, *The Concise Oxford Dictionary of Literary Terms* (1990), s.v. “periphrasis.”

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 Love for God, plus Unconditional Love for Mankind, plus Unalloyed Happiness or *Exōterikē Harmonia*, equals *Esōterikē Harmonia* or the Copacetic Christian.

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: