

Sunday, May 8, 2022

Rejoice

Philippians 3:1

Main Point- **Rejoice in the Lord**

Rejoice!

Who likes to be told, "Get over it and be happy. Stop being so negative. Turn that frown upside down". It seems to work with children, but something about adolescence changes this and it never quite returns. Nevertheless, it seems like the commands of scripture can be heard through this same lens.

REJOICE! Here's a funny video clip to make my point.

PLAY VIDEO.

-You see, it's not that the command in our text this morning is a simple "stop it". Let me tell you a little about our God. He can simply say something, and it will be. **(Creation)** He could say, "Stop it" and ultimately it would be so. But he doesn't. I think sometimes we forget or have a misconception about God.

[But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere. James 3:17](#)

Open to reason AND gives ample reason to 1. Believe and 2. Live into

Read journal entry.

-New Covenant/ Gospel/ life with God (Restoration). It's here, our restoration project, our work in progress that we find ourselves in our text. So when he says, "Finally," he's not pulling the classic preacher move. "I'll end with this" and then talk for 15 more minutes. (Not that I've ever done that)

[Finally: Pertaining to the part of a whole which remains or continues, and thus constitutes the rest of the whole ¹](#)

¹ Louw, J. P., & Nida, E. A. (1996). [Greek-English lexicon of the New Testament: based on semantic domains](#)

-Explain; view of scripture and thus the story of who God and what that means for us
Paul uses the same term in [Philippians 4:8](#)

Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. [Philippians 4:8](#)

It's a part of a whole which remains or continues, and thus constitutes the rest of the whole. So, whenever you feel God is sounding like Bob Newhart (stop it), it a good indication that you are reading out of context. This also speaks to us when we are sharing God's word with others, if we come across like Bob Newhart, then we need to do a better job at giving the why to what we hope for the person we are talking to.

Finally, **Rejoice in the Lord.**

Rejoice: Be glad, joy. It is a state of mind but it also more. It's an expression of that state.

In the Old Testament the experience and expression of joy are close to one another. Joy is not just inward. It has a cause and finds expression. It thus aims at sharing, especially as festal joy. [Theological dictionary of the New Testament](#)

Like Mother's Day-Image of standing next to my wife rejoicing over her with no expression.

Rejoice in the Lord. Means to express it!

The NT expresses REJOICING IN THE LORD *at finding what is lost or at the knowledge that one's name is written in heaven,*

"Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are written in heaven." Luke 10:20

Jesus tells of the joy of the shepherd when he finds his sheep after a difficult search. This is a picture of the joy of God when in the last judgment (Lk. 15:7) He can proclaim remission to a penitent sinner.

Rejoicing or joy in trials, [James 1:2-4](#)

Count it all joy, my brothers, when you meet trials of various kinds, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing. James 1:2-4

And 1 Peter 1:6-7, "In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials, so that the tested genuineness of your faith—more precious than gold that perishes though it is tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ."

*"Trials are a reason for joy. They are educational instruments of God and provide occasion for proving."*²

Rejoice in the Lord is expressional, in future hope, in trials.

Paul, in his writings, adds to the Jewish idea of Festal celebrations by centering the idea of rejoicing in the Lord in community.

Read Phil. 2:28.

"Joy is the actualization of freedom, which takes concrete form in fellowship."
Theological dictionary of the New Testament

Rejoice in the Lord is expressional, in future hope, in trials, in community.

And finally, John's writings bring in the idea of fullness.

Fulfilled does not mean that joy has reached a climax but that its object has appeared.
Throughout John's Gospel fulfillment and joy are related to the person of Jesus.

These things I have spoken to you, that my joy may be in you, and that your joy may be full. John 15:11

So also you have sorrow now, but I will see you again, and your hearts will rejoice, and no one will take your joy from you. John 16:22

Rejoice in the Lord: expressional, in future hope, in trials, in community because it's in the Lord which means it's complete and no one can take it away.

² Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains*

Application.

Remind yourself and others constantly!

Read- Philippians 3:1, To write the same things to you is no trouble to me and is safe for you.

Safe: Certainty, truth, solid foundation.

Therefore I intend always to remind you of these qualities, though you know them and are established in the truth that you have. 2 Peter 1:12

Refer to journal entry. This joy begins to dam the flow of fear, shame and guilt.

Church: Rejoice in the Lord. Say it with me. Say it to your neighbor, now your other neighbor.

Rejoice in the Lord: expressional, in future hope, in trials, in community because it's in the Lord which means it's complete and no one can take it away.

Communion







PHILIPPIANS 3:1

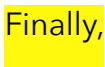
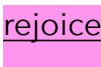

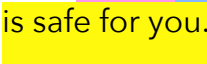
MAIN POINT-Rejoice in the Lord

KEY WORDS- Rejoice & Safe

KEY VERSE- Vs 1

FCF- Implied- Not Rejoicing, "unsafe"

 GENERAL  GOD  KEY WORDS  COMMAND  TRUTH  SIN

[1]  Finally, my brothers,  rejoice  in the Lord. To write the same things to you is no trouble to me and  is safe for you.

Initial observations & questions

"Finally." Why does he say "Finally"?

Rejoice in the Lord (imperative) What distinctions are there to simply "rejoice" vs. rejoice in the Lord?

What are the "same things" he is referring to? Rejoice? Something else? or the next area of text?

Philippians 3:1 › Cross References

Rejoice in hope, be patient in tribulation, be constant in prayer. Romans 12:12

as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing everything. 2 Corinthians 6:10

Finally, brothers, rejoice. Aim for restoration, comfort one another, agree with one another, live in peace; and the God of love and peace will be with you. 2 Corinthians 13:11

Finally, be strong in the Lord and in the strength of his might. Ephesians 6:10

What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in that I rejoice. Yes, and I will rejoice, Philippians 1:18

Likewise you also should be glad and rejoice with me. Philippians 2:18

Rejoice in the Lord always; again I will say, rejoice. Philippians 4:4

Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. Philippians 4:8

Rejoice always, 1 Thessalonians 5:16

Finally, brothers, pray for us, that the word of the Lord may speed ahead and be honored, as happened among you, 2 Thessalonians 3:1

Count it all joy, my brothers, when you meet trials of various kinds, James 1:2

But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is revealed. 1 Peter 4:13

Therefore I intend always to remind you of these qualities, though you know them and are established in the truth that you have. 2 Peter 1:12

Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, "Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready; it was granted her to clothe herself with fine linen, bright and pure"— for the fine linen is the righteous deeds of the saints. Revelation 19:6-8

Relevance- The cross references show varying areas to have joy/rejoice in; hope, always, in sacrificial service to others, in God, Christ proclaimed, in others, in trials, and our future home.

I also noticed "finally" used again concerted to "rejoice" (2 Corinthians 13:11) and Paul uses it in Phil 4:8.

Therefore I intend always to remind you of these qualities, though you know them and are established in the truth that you have. 2 Peter 1:12

I like how Peter says, "intend to always remind you". They both give reasons why; Established in truth and safe, which is the same word in the greek.

GREEK DEFINITIONS

FINALLY

pertaining to the part of a whole which remains or continues, and thus constitutes the rest of the whole³

REJOICE

to enjoy a state of happiness and well-being—'to rejoice, to be glad.'⁴

Common Greek Usage (TDNT)

a. As a phenomenon, a direct feeling or better self-perception, as self-being in self-transport,¹ joy is uniform, and so are its manifestations even to tears of joy, Aesch. Ag., 270 and 541. It is everywhere a culmination of existence: "Joy, beautiful spark divine." It strains beyond itself.² As direct feeling it creates no problems.

³ Louw, J. P., & Nida, E. A. (1996). [Greek-English lexicon of the New Testament: based on semantic domains](#)

⁴ Louw, J. P., & Nida, E. A. (1996). [Greek-English lexicon of the New Testament: based on semantic domains](#)

It needs no object. It can have this, but even then it means the harmony of self-rejoicing. On the occasion cf. Gadamer, 154 f. It is a. anticipatory joy with a view to something fut., b. joy over something pres., c. pure joy only as joy at something present. It can create fellowship, esp. as festal joy, cf. the feast of peace in Aristoph. Pax, 291.

“Joy is not just a state or feeling but a way of making the world manifest. Joy is determined by the discovery of being in its joyousness.”⁵

OT Usage

In the Old Testament the experience and expression of joy are close to one another. Joy is not just inward. It has a cause and finds expression. It thus aims at sharing, especially as festal joy. It is a disposition of the whole man. It corresponds to the inner intention of joy itself that OT usage culminates in eschatology.⁶

NT Usage

The Synoptics and 1 Peter

The group is more common only in Lk. There is joy at finding what is lost (*see explanation below) or at the knowledge that one's name is written in heaven, (Lk. 10:20)

**In the parable of the lost sheep (Lk. 15:4-7 par. Mt. 18:12-14)⁶⁵ Jesus tells of the joy of the shepherd when he finds his sheep after a difficult search. This is a picture of the joy of God when in the last judgment (Lk. 15:7 ἔσται) He can proclaim remission to a penitent sinner. It is greater than His joy over the 99 who stayed on the right path. The parallel in Mt. (18:14) agrees in content with Lk. 15:7: In the light of the Aramaic original this should be translated: “So your heavenly father is well pleased if one of even the least escapes destruction.” With “the soteriological joy of God” Jesus justifies His love for sinners against the criticisms of opponents. Because God, like the rejoicing shepherd of the parable, is filled with such boundless joy at the bringing back of the lost, the fetching of sinners home is the saving office of Jesus. The fact that Jesus uses the image of the despised shepherd to illustrate God's love for sinners reflects particularly vividly His antithesis to the Pharisaic despising of sinners.*

⁵ G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament*

⁶ Ibid

The apparently paradoxical thought of joy in suffering was developed in Judaism. It takes different, though related, forms. James 1:2 is in the tradition of Jewish Wisdom: πειρασμοί (trials) are a reason for joy. They are educational instruments of God and provide occasion for proving. That there is a solid tradition is shown by the related 1 Peter 1:6. Here the general concept of suffering is given concrete shape as suffering for the faith and the testing is that of faith.

80 ἀγαλλιᾶσθε is not to be taken as an imp. after the manner of v. 8 but as an ind., and strictly so, not as a future pres. ἐν ᾧ is most simply understood in a gen. way, e.g., as "on that account," Nauck, 71. The similarity between Jm. 1:2 and 1 Pt. 1:6 is not due to the literary dependence of either work on the other but to the influence of related traditions.

The Pauline Corpus

In Paul it is bound up with his work as an apostle. It is χαρὰ τῆς πίστεως, Phil. 1:25,88 a fruit of the Spirit, Gal. 5:22. There is thus reference to the eschatological and paradoxical element in it. "The kingdom of God is righteousness and peace and joy," Rom. 14:17. The eschatological significance may also be seen in the connection with ἐλπίς (*hope*), Rom. 12:12; 15:13. The material relation between the two is brought out in R. 5:1 ff. with the help of the opposite concept of θλίψις (*suffering*).⁹² Joy is the actualization of freedom, which takes concrete form in fellowship, R. 12:15.⁹³ The dialectic is worked out most sharply in 1 C. 7:30. Those who rejoice should be ὡς μὴ χαίροντες. Joy is an essential factor in the relation between apostle and community. Paul asks the Roman church to pray that he might come with joy, R. 15:32. Joy is reciprocal, Phil. 2:28 f.; 2 C. 2:3 in contrast to λύπη. It is a matter of more than mood. In 1 Th. 3:9, with a play on εὐχαριστέω, joy is in God, and in Phil. 3:1; 4:4, 10, with the formula ἐν κυρίῳ, which has ecclesiological significance, it is in the Lord. Joy in the relation between apostle and community is eschatological. In the parousia (*second coming*) the community will be manifested as the apostle's work, 1 Th. 2:19, cf. Phil. 4:1. The same thought stands behind the prologue to Phil. In Phil. 2:17 f. we find συγχαίρω alongside the simple χαίρω; this reflects the mutuality → lines 21 ff.

The Johannine Writings.

Jn. 4:36 adopts the image of harvest joy → 363, 12 ff. The point in Jn. is the simultaneity of sowers and reapers. Similar to this is adoption of the widespread theme of the joy of marriage, Jn. 3:29. What Jn. has in view is that the ancient time has run its course and the time of joy is present with Jesus. The statement that joy (sc. that of the Baptist) is fulfilled gives us the specific Johannine sense. Fulfilled does not mean that joy has reached a climax but that its object has appeared. Throughout

John's Gospel fulfillment and joy are related to the person of Jesus. In Jn. 8:56 χαίρω is distinguished from ἀγαλλιάομαι, the one being the anticipation and the other the state of fulfillment. The form of expression in 3:29 makes it likely that there is already here a reference to perfect joy (→ 365, 5 ff.),¹⁰² which is the climax of Johannine usage, Jn. 15:11; 16:24; 17:13; 1 Jn 1:4; 2 Jn. 12.103 In the Parting Discourses Jn. 14:28 prepares the ground for discussion of this joy. The disciples should rejoice at Jesus' death, for it means exaltation, and through it Jesus can prepare for His own dwelling with the Father.

The eschatological nature of this joy can be seen from its association with εἰρήνη, (peace) Jn. 14:27. It is gaudium alienum, Jesus' joy in them, 15:11. The attribute "perfect" expresses this, cf. 16:24. The fact that this joy is attained by keeping the commandments does not mean that ethical action is the way of salvation; it is to be understood in the framework of all that is said about the commandment of love. Love is not a means to win through to eschatological existence. It is rather the leading of this life. The nature of joy is brought into relief by the cosmos. For the cosmos the λύπη of the disciples is joy (16:20) because it thinks it has triumphed by destroying Jesus. Its victory, however, is only for the moment.¹⁰⁵ By promise the community already has behind it the movement through λύπη to χαρά. But this is not so empirically, for the hatred of the world remains and it governs the situation of the Church in the world, 15:18f.; 17:14. This very fact, however, shows that joy cannot be lost. The presupposition of its perfection is the very fact that it has no perceptible basis. In practice joy is the possibility of prayer, which carries with it fulfillment, 16:24.

SAFE

All four words are current in earlier and later Gk. in the sense of "firmness," "certainty," "firm," "certain," "to make firm" or "certain." They are used with the same meaning in the LXX and NT.

Lk. 1:4: λόγων τὴν ἀσφάλειαν == "the reliability of the words or teachings," reminds us of Xenoph. Mem., 6, 15: ἀσφάλεια λόγου.² To this there corresponds Ac. 25:26: ἀσφαλές τι γράψαι, and again Ac. 21:34; 22:30: γινῶναι τὸ ἀσφαλές == "to know the truth." The reference in Ac. 2:36: ἀσφαλῶς γινωσκέτω πᾶς οἶκος Ἰσραὴλ is to "certain, solid, or reliable knowledge." 1 Th. 5:3 has ἀσφάλεια with εἰρήνη in the

sense of the security to which men should not yield in view of current eschatological events.⁷

⁷ G. Kittel, G. W. Bromiley, & G. Friedrich (Eds.), *Theological dictionary of the New Testament*