

In This You Greatly Rejoice

1 Peter 1:6a

March 19, 2023

INTRO: Let me ask 3 very personal & eternal questions...

What's it going to take to make you happy?

What's your pleasure?

What do happy... pleasure... & joy have in common?

(NOT as much as you might think!)

PRAYER

CONTEXT:

- > Series: *"No Matter What!"*
- > Scripture: 1 Peter
- > Slowing down: week #8 = 1:6a
- > *Seeing blessings for BEing blessings!*

PREVIEW:

1. **In**
2. **This**
3. **You**
4. **Greatly**
5. **Rejoice**

BIG IDEA: Nothing compares,
or even comes close...

† to **BE-ing** a biblical Chris†ian!

TEXT: *“In this you greatly rejoice”* - 1 Peter 1:6a

I. **IN** the **BINS**

- A. In IS in... vs. around or about
 - a. The Trinity is all IN
 - b. The sacrificial atonement system is all IN
 - c. The Gospel of Jesus Christ is all IN
 - d. The Church is all IN
 - e. Our living hope & inheritance is all IN
- B. In-vested
- C. In-dwelt
- D. In-clusive
- E. In-spired
- F. In-vited
- G. Incredible!

In IS in, from, and for Christ!

T/S: *“In THIS...”* What is this?

II. **THIS** is BLESSING

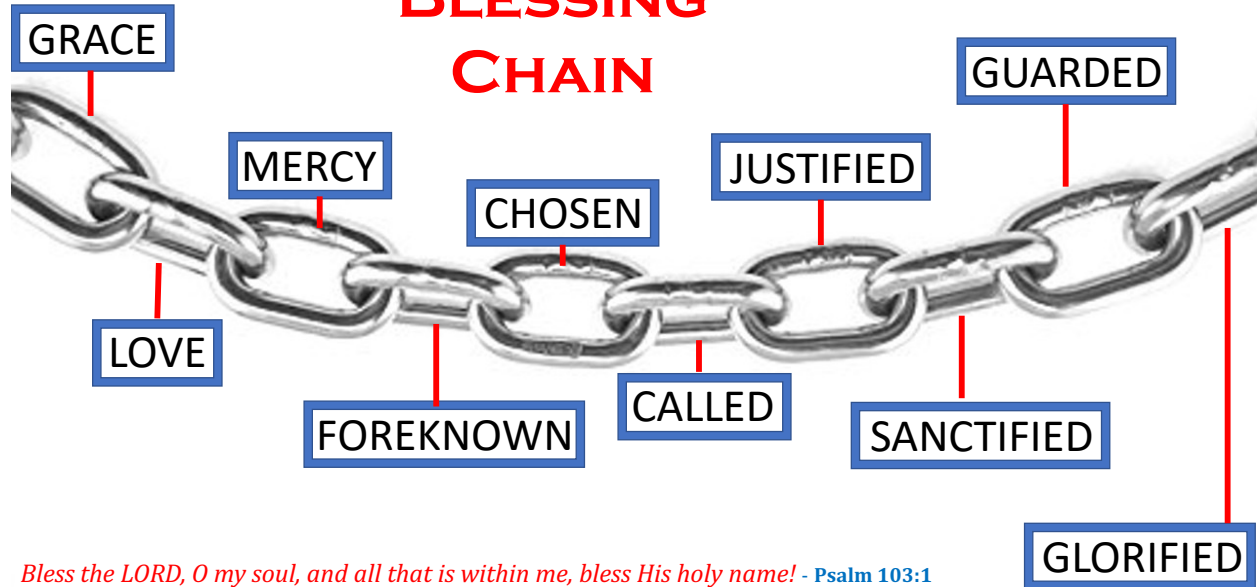
1Peter, an apostle of Jesus Christ, To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you.

3Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, 5who by God's power are being guarded through faith for a salvation ready to be revealed in the last time.

In **THIS** you greatly rejoice...

- A. In **THIS** is an **average guy**
- B. In **THIS** is an **apostle**
- C. In **THIS** is an **Almighty God**
- D. In **THIS** are the **elect**
- E. In **THIS** are the **exiles**
- F. In **THIS** are the **evangelists** of **Almighty God**
- G. In **THIS** is the **objective**
- H. In **THIS** is the **obedience**
- I. In **THIS** is the **outline of blessing Almighty God**

THE CHRISTIAN'S BLESSING CHAIN



T/S: *“In this **YOU**”* Here’s where everything gets personal!

III. **YOU** means YOU

- A. Hear the **PERSONAL** proclamation (out & in)
- B. Hear the **PERSONAL** purpose
- C. Hear the **PERSONAL** priority
- D. Hear the **PERSONAL** promise
- E. Hear the **PERSONAL** passion

IV. **GREATLY** per GOD

- A. **Greatly** speaks to “manner”
- B. **Greatly** speaks to “magnitude” or “muchness”
- C. **Greatly** speaks to “magnificence”
- D. **Greatly** speaks to “miraculous”
- E. **Greatly** speaks to our MESSIAH
 - a. **Source** of our *great...* *He is Creator*
 - b. **Supplier** of our *great...* *He is Commander*
 - c. **Subject** of our *great...* *He is King & Christ!*
- F. **Greatly** speaks to “missionally” (see the mMm)

T/S: “In this you greatly **REJOICE**” Let’s take a close look at this word: “*rejoice.*”

V. **REJOICE** Amen&Amen

Let’s unpack this word and see how impacts the sentence...

- A. **DEFINING** the word: “REJOICE”
 - a. In the Bible “*rejoice*” and “*joy*” are the same.
 - i. *Joy* = 200X (including variations)
 - ii. *Rejoice* = 200X
 - b. It’s a compound word in the Greek

- i. "Very" or "Much"
- ii. "Jumping" or "Leaping"

Joy's verb is rejoicing.

B. DESCRIBE "rejoice" (see the acrostic: **R.E.J.O.I.C.E.**)

- R** = **RESPONDING** to joy
 - ~ Fruit of the Spirit
 - ~ Grace gift of God & Gospel
- E** = **ENGAGING** joy
- J** = **JUXTAPOSING** joy
- O** = **OOZING** joy
- I** = **INSPIRING** joy
- C** = **CELEBRATING** joy
- E** = **EXEMPLIFYING** joy

Psalm 5:11-12

But let all who take refuge in you **rejoice**; let them ever **sing for joy**, and spread your protection over them, that those who love your name may exult/**rejoice** in you. For **you bless** the righteous, O LORD; you cover him with favor as with a shield.

C. **COUNTERFEIT** “joy” and/or “rejoicing”

1. **False gods** = false joy / false rejoicing
2. **False gospels** = false joy / false rejoicing
3. **False Substitutes** = false joy / false rejoicing
 - a. **Hypocrisy** = a mere & messy mask of joy
 - b. **Happiness** = temporary & conditional
 - c. **Pleasure** = self-centered hedonism (*me-ism*)
 - i. Ecclesiastes 2:1-11
 - ii. Proverbs 14:13
 - iii. Luke 8:14
 - iv. Titus 3:3
 - v. **1 Timothy 5:6**

*“...she who lives in/for pleasure is dead,
even while she lives.”*

The Counterfeit Rejoicing **EPIDEMIC!**

- ~ The prosperity “gospel” teachers/followers (motive)
- ~ The prosperity “circus” churches... (demonic)
- ~ The Jerusalem Psalm Sunday crowd... (worldly)
- ~ The Mr. Potato Head Jesus folks... (Lordship)
- ~ The Perverse Jesus - Mormon/Islam/J.W... (heretics)
- ~ The “cheap-gracers” (lukewarm negotiators)
- ~ The “legalistic-pharisees” (unrepentant workers)

D. CREATOR & CHRIST's Joy & Rejoicing:

1. Psalm 104:31 (creative works)
2. Isaiah 65:18 (His redeemed people)
3. Luke 15 (3 parables of the finding of the lost)
 - a. Found sheep
 - b. Found coin
 - c. Found son
4. Christ brought Joy incarnate: Jesus IS our Joy!
 - a. Luke 2:10!
 - b. Matthew 2:10
5. Christ rejoiced & came to bring joy!
 - a. John 15:11
 - b. John 17:13
 - c. See Zaccheaus rejoicing
 - d. Matthew 13 rejoice response to treasure

E. CHRISTIAN "rejoicing"

Christian rejoicing is our active & intentional applying of Jesus and His blood-bought joy to our lives & circumstances.

By God's grace, we apply & activate joy in many different Christ-like ways:

1. Living & loving... in our loving & living hope :-)
2. Trusting / Believing
3. Worshipping
4. Working
5. Weeping can also be a form of rejoicing...
6. Praising
7. Praying
8. Obeying
9. Uniting
10. Unifying
11. Witnessing
12. Remembering
 - a. Past truths
 - b. Present realities
 - c. Future guarantees

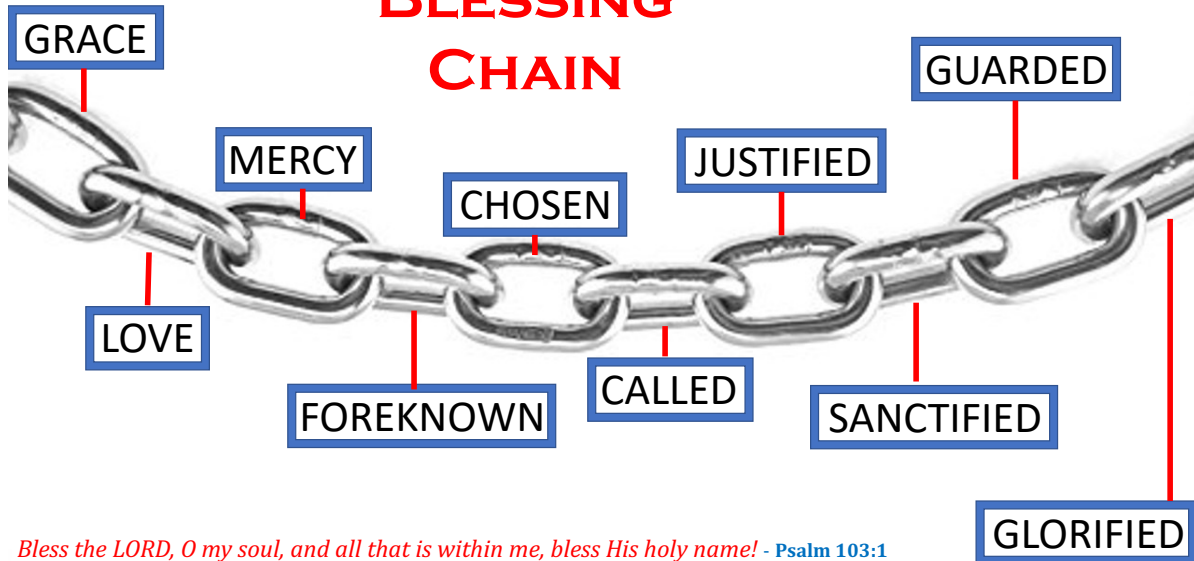
If & when you struggle to rejoice...
remember your blessings!

REMEMBER

rejoicing is joy in action...

*Rejoicing is a chain-reaction...
choosing to apply joy to ALL of life's
seasons & circumstances!*

THE CHRISTIAN'S BLESSING CHAIN



Bless the LORD, O my soul, and all that is within me, bless His holy name! - Psalm 103:1

NOTE: *Guarded means you CANNOT fail at sanctification!* - JDP

CLOSE:

The heart of rejoicing is the application of joy.
- JDP

Rejoicing is the fruit of The Gospel!
- JDP

*Rejoicing is seeing and responding to our
circumstances through the faith-filter of*
Romans 8:28

*(God is working ALL things together for the good of those who are called
according to His purposes.)*

Rejoicing is NOT just our response to “good news.” No. Rejoicing is our response to all of God’s news! - JDP
(ie. **Eric** in China & sweet **Jean Guth**)

Rejoicing is repeating obedient joy.
- JDP

1 Thessalonians 5:16

“Rejoice always.”

Philippians 4:4

***“Rejoice in the Lord always,
and again I say rejoice!”***

Prayer

Study Notes:

REJOICE:

◀ 21. agalliaó ▶

Strong's Concordance

agalliaó: to exult, rejoice greatly

Original Word: ἀγαλλιάω

Part of Speech: Verb

Transliteration: agalliaó

Phonetic Spelling: (ag-al-lee-ah'-o)

Definition: to exult, rejoice greatly

Usage: I exult, am full of joy.

HELPS Word-studies

21 *agalliáō* (from *agan*, "much, very" and [242](#) /*hállomai*, "jump, leap") – properly, getting so *glad one jumps* in celebration; to *exult (boast)* because *so experientially joyful*.

NAS Exhaustive Concordance

Word Origin

from *agallomai* (to make glorious, exalt)

Definition

to exult, rejoice greatly

NASB Translation

exultation (1), exulted (1), glad (2), greatly rejoice (2), rejoice (1), rejoiced (2), rejoiced greatly (2).

Thayer's Greek Lexicon

STRONGS NT 21: ἀγαλλιάομαι

ἀγαλλιάομαι, see ἀγαλλιάω.

STRONGS NT 21: ἀγαλλιάω ἀγαλλιάω, (ῶ, and (but the active is not used except in [Luke 1:47](#) (ἠγαλλίασα), in [Revelation 19:7](#) (ἀγαλλιωμεν) L T Tr WH (and in [1](#)

[Peter 1:8](#) WH Tr marginal reading (*ἀγαλλιᾶτε*), cf. WH's Appendix, p. 169); 1 aorist *ἠγαλλιασάμην*, and (with a middle significance) *ἠγαλλιάθην* ([John 5:35](#); Rec. *ἠγαλλιάσθην*); a word of Hellenistic coinage (from *ἀγάλλομαι* to rejoice, glory (yet cf. Buttman, 51 (45))), often in the Sept. (for *שׂוּעַ ,גָּלַי ,גָּלַי ,גָּלַי*), **to exult, rejoice exceedingly**: [Matthew 5:12](#); [Luke 10:21](#); [Acts 2:26](#); [Acts 16:34](#); [1 Peter 1:8](#); [1 Peter 4:13](#); *ἐν τίνι*, [1 Peter 1:6](#), dative of the thing in which the joy originates (cf. Winers Grammar, § 33 a.; B. 185 (160)); but [John 5:35](#) means, 'to rejoice while his light shone' (i. e. **in** (the midst of) etc.). *ἐπί τίνι*, [Luke 1:47](#); followed by *ἵνα*, [John 8:56](#) **that he should see**, rejoiced because it had been promised him that he should see. This divine promise was fulfilled to him at length in paradise; cf. Winers Grammar, 339 (318); B. 239 (206). On this word see Gelpke in the *Studien und Kritiken* for 1849, p. 645f.

Strong's Exhaustive Concordance

rejoice greatly.

From *agan* (much) and [hallomai](#); properly, to jump for joy, i.e. Exult -- be (exceeding) glad, with exceeding joy, rejoice (greatly).

Englishman's Concordance

[Matthew 5:12 V-PMM/P-2P](#)

GRK: χαίρετε καὶ ἀγαλλιᾶσθε ὅτι ὁ
NAS: Rejoice *and be glad*, for your reward
KJV: and *be exceeding glad*: for
INT: Rejoice and *exult* for the

[Luke 1:47 V-AIA-3S](#)

GRK: καὶ ἠγαλλίασεν τὸ πνεῦμά
NAS: And my spirit *has rejoiced* in God
KJV: my spirit *hath rejoiced* in God
INT: and *rejoices* the spirit

[Luke 10:21 V-AIM-3S](#)

GRK: τῇ ὥρᾳ ἠγαλλίασατο ἐν τῷ
NAS: time *He rejoiced greatly* in the Holy
KJV: hour Jesus *rejoiced in* spirit, and
INT: hour *he rejoiced* In the

John 5:35 V-ANP

GRK: δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν

NAS: and you were willing *to rejoice* for a while

KJV: for a season *to rejoice* in his

INT: moreover were willing *to rejoice* for an hour

John 8:56 V-AIM-3S

GRK: πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ

NAS: Abraham *rejoiced* to see

KJV: father Abraham *rejoiced* to see

INT: father of you *rejoiced* in that he should see

Acts 2:26 V-AIM-3S

GRK: καρδία καὶ ἠγαλλιάσατο ἡ γλῶσσά

NAS: AND MY TONGUE *EXULTED*; MOREOVER

KJV: my tongue *was glad*; moreover also

INT: heart and *rejoiced* the tongue

Acts 16:34 V-AIM-3S

GRK: τράπεζαν καὶ ἠγαλλιάσατο πανοικεῖ πεπιστευκῶς

NAS: before *them, and rejoiced greatly*, having believed

KJV: and *rejoiced*, believing

INT: a table [for them] and *rejoiced* with all [his] house having believed

1 Peter 1:6 V-PIM/P-2P

GRK: ἐν ᾧ ἀγαλλιᾶσθε ὀλίγον ἄρτι

NAS: In this *you greatly rejoice*, even though now

KJV: Wherein *ye greatly rejoice*, though now

INT: in this *you greatly rejoice* for a little while at present

1 Peter 1:8 V-PMA-2P

GRK: πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ

NAS: but believe *in Him, you greatly rejoice* with joy

KJV: believing, *ye rejoice* with joy

INT: believing moreover *you exult* with joy unspeakable

1 Peter 4:13 V-PPM/P-NMP

GRK: αὐτοῦ χαρῆτε ἀγαλλιώμενοι

NAS: you may rejoice *with exultation*.

KJV: also *with exceeding joy*.

INT: of him you might rejoice *exulting*

Revelation 19:7 V-PSA-1P

GRK: χαίρωμεν καὶ ἀγαλλιώμεν καὶ δώσωμεν

[NAS](#): Let us rejoice *and be glad* and give

[KJV](#): Let us be glad and *rejoice*, and give

[INT](#): We should rejoice and *should exult* and should give

[Strong's Greek 21](#)

[11 Occurrences](#)

see GREEK [hallomai](#)

◀ 242. hallomai ▶

Strong's Concordance

hallomai: to leap

Original Word: ἄλλομαι

Part of Speech: Verb

Transliteration: hallomai

Phonetic Spelling: (hal'-lom-ahee)

Definition: to leap

Usage: I leap, leap up; of water: I spring up, bubble up.

NAS Exhaustive Concordance

Word Origin

from a prim. root hal-

Definition

to leap

NASB Translation

leaped (1), leaping (1), springing (1).

Thayer's Greek Lexicon

STRONGS NT 242: ἄλλομαι

ἄλλομαι; imperfect **ἠλλόμην**;

aorist **ἤλάμην** and **ἠλόμην** (Alexander Buttmann (1873) *Ausf. Spr. ii.*, p. 108; (Winers Grammar, 82 (79); Buttmann, 54 (47))); **to leap** (Latinsalio): [Acts 3:8](#); [Acts](#)

[14:10](#) (Rec. **ἤλλετο**; G L T Tr WH **ἤλατο**); **to spring up, gush up**, of water, [John 4:14](#) (as in Latinsalire, Vergil ecl. 5, 47; Suetonius, Octav. 82). (Compare: **ἐξάλλομαι, ἐφάλλομαι.**)

Strong's Exhaustive Concordance

leap, spring up.

Middle voice of apparently a primary verb; to jump; figuratively, to gush -- leap, spring up.

Forms and Transliterations

αλείται αλλομένοις αλλομενος αλλόμενος ἀλλόμενος αλλομενου αλλομένου αλλομένου
αλλομένους ηλατο ήλατο ήλατο ήλλετο ηλλόμην allomenos allomenou elato ēlato hallomenos
hallómenos hallomenou halloménu helato hēlato hēlato

Joy

State of delight and well being that results from knowing and serving God.

A number of Greek and Hebrew words are used to convey the ideas of joy and rejoicing. We have the same situation in English with such nearly synonymous words as joy, happiness, pleasure, delight, gladness, merriment, felicity, and enjoyment.

The words “joy” and “rejoice” are the words used most often to translate the Hebrew and Greek words into English. **Joy is found over 150 times in the Bible. If such words as “joyous” and “joyful” are included, the number comes to over 200.**

The verb “rejoice” appears well **over 200 times.**

Joy is the fruit of a right relation with God. It is not something people can create by their own efforts.

The Bible distinguishes joy from pleasure.

The Greek word for pleasure is the word from which we get our word “hedonism,” the philosophy of self-centered pleasure seeking. Paul referred to false teachers as *“lovers of pleasure rather than lovers of God”* (**2 Tim. 3:4** HCSB).

The Bible warns that self-indulgent pleasure seeking does not lead to happiness and fulfillment. Ecclesiastes 2:1–11 records the sad testimony of one who sought to build his life on pleasure seeking. The search left him empty and disillusioned. Proverbs 14:13 offers insight into this way of life, “Even in laughter a heart may be sad” (HCSB). Cares, riches, and pleasures rob people of the possibility of fruitful living (Luke 8:14).

Pleasure seeking often enslaves people in a vicious cycle of addiction (**Titus 3:3**). The self-indulgent person, according to **1 Tim. 5:6**, is dead while seeming still to be alive.

Many people think that God is the great killjoy. Nothing could be a bigger lie.

God Himself knows joy, and He wants His people to know joy.

Psalm 104:31 *speaks of God Himself rejoicing in His creative works.*

Isaiah 65:18 *speaks of God rejoicing over His redeemed people who will be to Him “a joy.”*

Luke 15 is *the most famous biblical reference to God’s joy*. The Pharisees and scribes had criticized Jesus for receiving sinners and eating with them. Then **Jesus told three parables—the lost sheep, the lost coin, and the lost son. The explicit theme of each parable is joy over one sinner who repents.**

The joy of God came to focus in human history in Jesus Christ.
The note of joy and exultation runs through the entire biblical account of the coming of Christ (Luke 1:14, 44; Matt. 2:10).

The most familiar passage is the angel's announcement of *“good tidings of great joy, which shall be to all people”* (**Luke 2:10** KJV).

Jesus spoke of His own joy and of the full joy He had come to bring to others (**John 15:11; 17:13**).

He illustrated the kingdom of heaven by telling of the joy of a man who found treasure (**Matt. 13:44**).

Zacchaeus was in a tree when Jesus called him, but he quickly climbed down and **received Jesus joyfully** (**Luke 19:6**). **He had found life's ultimate treasure in Christ.**

As Jesus' death approached, He told His followers that soon they would be like a woman in labor, whose sorrow would be turned into joy (**John 16:20–22**).

Later they understood when the dark sorrow of the cross gave way to the joy of the resurrection (**Luke 24:41**).

Viewed from this perspective, eventually they came to see that the cross itself was necessary for the joy to become real (**Heb. 12:2**).

Because of His victory and the promise of His abiding presence, the disciples could rejoice even after the Lord's ascension (**Luke 24:52**).

Acts tells how joy continued to characterize those who followed Jesus.

After Philip preached in Samaria, the people believed and "there was great joy in that city" (**Acts 8:8**). After the work of Paul and Barnabas in Antioch of Pisidia, "the disciples were filled with joy and the Holy Spirit" (**Acts 13:52** HCSB). Paul and Barnabas reported such conversions to other believers, "and they created great joy among all the brothers"

(**Acts 15:3**). After the conversion of the Philippian jailer, he “rejoiced because he had believed God with his entire household” (**Acts 16:34**).

Joy in the Christian life is in direct proportion as believers walk with the Lord.

1. They can rejoice because they are in the Lord (**Phil. 4:4**).
2. Joy is a fruit of a Spirit-led life (**Gal. 5:22**).
3. Sin in a believer’s life robs the person of joy (**Ps. 51:7–8, 12**).

When a person walks with the Lord, the person can continue to rejoice even when troubles come. Jesus spoke of those who could rejoice even when persecuted and killed (Matt. 5:12). Paul wrote of rejoicing in suffering because of the final fruit that would result (Rom. 5:3–5). Both Peter and James also echoed the Lord’s teachings about rejoicing in troubles (1 Pet. 1:6–8; James 1:2).

Joy in the Lord enables people to enjoy all that God has given. They rejoice in family (Prov. 5:18), food (1 Tim. 4:3–5), celebrations (Deut. 16:13–15), fellowship (Phil. 4:1). They share with other believers the joys and sorrows of life: **“Rejoice with those who rejoice; weep with those who weep”** (Rom. 12:15 HCSB).

Robert J. Dean

Holman Standard Bible Dictionary

Joy

JOY, joi (רִנָּה, *simḥāh*; χαρά, *chará*;) The idea of joy is expressed in the OT by a wealth of synonymous terms that cannot easily be differentiated.

1. Terms

The commonest is *simḥāh* (1 S 18:6, etc), variously tr^d in EV “joy,” “gladness,” “mirth”; from *sāmē^aḥ*, properly “to be bright,” “to shine” (Prov 13:9, “The light of the righteous rejoiceth,” lit. “is bright”), but generally used fig. “to rejoice,” “be glad” (Lev 23:40 and very frequent).

Other nouns are *māsōs* and *sāsōn*, both from *sūs*, properly “to spring,” “leap,” hence “exult,” “rejoice”; *rinnāh*, “shouting,” “joy”; *gīl*, from vb. *gīl* or *gūl*, “to go in a circle,” hence “be excited” (dancing round for joy), “rejoice.” In the NT, far the commonest are *chara*, “joy,” *chairō*, “to rejoice” (cf χάρις, *charis*, “grace”). But we have also *agalliasis*, which expresses “exuberant joy,” “exultation” (not used in classical Gr, but often in LXX; in the NT, Lk 1:14, 44; Acts 2:46; Jude ver 24; He 1:9), and the corresponding vb. *agalliao* (-*áomai*), “to exult,” “rejoice exceedingly” (Mt 5:12, etc). In EV we have sometimes “to joy” (now obsolete as a vb.), used in an intransitive sense = “to rejoice” (Hab 3:18; 2 Cor 7:13, etc).

2. In the OT

Besides joy in a general sense, as the response of the mind to any pleasurable event or state (1 K 1:40; Est 8:17, etc), joy as a *religious emotion* is very frequently referred to in the OT. Religion is conceived of as touching the deepest springs of emotion, including the feeling of exultant gladness which often finds outward expression in such actions as leaping, shouting, and singing. Joy is repeatedly shown to be the natural outcome of fellowship with God. “In thy presence is fulness of joy; in thy right hand there are pleasures for evermore” (Ps 16:11; cf vs 8, 9). God is at once the source (Ps 4:7; 51:12) and the object (Ps 35:9; Isa 29:19) of religious joy. The phrase “rejoice [be glad] in Jeh” and similar expressions are of frequent occurrence (e.g. Ps 97:12; 149:2; Isa 61:10; Zec 10:7). Many aspects of the Divine character call forth this emotion, such as His lovingkindness (Ps 21:6, 7; 31:7), His salvation (Ps 21:1; Isa 25:9; Hab 3:18), His laws and statutes (Ps 1:2; 119 *passim*), His judgments (Ps 48:11), His words of comfort in dark days (Jer 15:15, 16). The fundamental fact of the sovereignty of God, of the equity of the Divine government of the world, gives to the pious a joyous sense of security in life (Ps 93:1 f; 96:10; 97:1) which breaks forth into songs of praises in which even inanimate Nature is poetically called upon to join (Ps 96:11–13; 98:4–9). In the case of those who held such views of God, it was natural that the service of God should elicit a joyous spirit (“I will offer in his tabernacle sacrifices of joy,” Ps 27:6; cf 1 Ch 29:9), a spirit which is abundantly manifest in the jubilant shouting with which religious festivities were celebrated, and the trumpet-sound which accompanied certain sacrifices (2 S 6:15; Ps 33:1–3; Nu 10:10; 2 Ch 29:27), and esp. in psalms of praise, thanksgiving and adoration (Pss 47, 81, 100, etc). “Rejoice before Jeh your God” is an oft-repeated phrase in Dt with reference to the sacrificial feast (e.g. 12:12). But joy is a Divine, as well as a human, emotion; for God Himself is represented in the OT, not as a rigid, impassible Being, but as susceptible to pleasure and pain. God may be conceived of as rejoicing in his works” (Ps 104:31; cf Gen 1:31), and over His people “for good” (Dt 30:9). “He will rejoice over thee [Zion] with joy; he will rest in his love; he will joy over thee with singing” (Zeph 3:17). Such noble and vivid anthropomorphisms are a nearer

approach to the truth than the abstract doctrine of the impassibility of God which, owing to Platonic influences, dominated the theology of the early Christian centuries.

3. In the NT

The element of joy in religion is still more prominent in the NT. It is the appropriate response of the believer to the “good tidings of great joy” which constitute the gospel (Lk 2:10). In the four Gospels, esp. Lk, this element is conspicuous. It is seen in the canticles of Lk 1 and 2. It is both exemplified in the life and character, and set forth in the teaching of Jesus. There are many intimations that, in spite of the profound elements of grief and tragedy in His life, His habitual demeanor was gladsome and joyous, certainly not gloomy or ascetic: such as, His description of Himself as bridegroom, in defence of His disciples for not fasting (Mk 2:18–20); the fact that He came “eating and drinking,” giving occasion to the charge that He was “a gluttonous man and a winebibber” (Mt 11:19); His “rejoicing in the Holy Spirit” (Lk 10:21); the fact that His presence was found to be congenial at social festivities (Mk 14:3; Lk 14:1; Jn 12:1), and at the wedding in Cana (Jn 2:1 ff); His mention of “my joy” (Jn 15:11; 17:13). His teaching with reference to His followers harmonizes with this. The Christian virtues confer on those who attain them not only beatitude, a calm and composed state of felicity (Mt 5:3–11), but also a more exuberant state of joy, which is in sharp contrast to the “sad countenance of the hypocrites” (6:16) (“Rejoice, and be exceeding glad, 5:12). This spirit is reflected in many of the parables. The discovery of the true treasure of life brings joy (Mt 13:44). The three parables in Lk 15 reveal the joy of the Divine heart itself at the repentance of sinners (see esp. vs 5–7, 9, 10, 22–24, 32). The parable of the Talents lays stress on the “joy of the Lord” which is the reward of faithfulness (Mt 25:21, 23). Jesus confers on His followers not only peace (Jn 14:27; 16:33), but participation in His own fulness of joy (Jn 15:11; 16:24; 17:13), a joy which is permanent, in contrast to the sorrow which is transient (16:22). In the dark days of disappointment that succeeded the crucifixion, the joy of the disciples passed under a cloud, but at the resurrection (Lk 24:41) and still more on the day of Pentecost it emerged into light, and afterward remained a marked characteristic of the early church (Acts 2:46 f; 8:39; 13:52; 15:3). Paul speaks of joy as one of the fruits of the spirit (Gal 5:22) and of “joy in the Holy Spirit” as an essential mark of the kingdom of God (Rom 14:17). This joy is associated with faith (Phil 1:25), hope (Rom 5:2; 12:12), brotherly fellowship and sympathy (Rom 12:15; 2 Cor 7:13; Phil 2:1 f). To “rejoice in the Lord” is enjoined as a Christian duty (Phil 3:1; 4:4; cf 2:17 f; 1 Thess 5:16). In Christ, the Christian “rejoices with joy unspeakable and full of glory” (1 Pet 1:8), in spite of his temporary afflictions (ver 6). Christian joy is no mere gaiety that knows no gloom, but is the result of the triumph of faith over adverse and trying circumstances, which, instead of hindering, actually enhance it (Acts 5:41; Rom 5:3 f; Jas 1:2, 12; 5:11; 1 Pet 4:13; cf Mt 5:11, 12). Even Our Lord Himself “for the joy that was set before him endured the cross, despising shame” (He 12:2).

D. MIALL EDWARDS

- The International Bible Standard Encyclopedia

Joy

Joy. Positive human condition that can be either feeling or action. The Bible uses joy in both senses.

Joy as Feeling. Joy is a feeling called forth by well-being, success, or good fortune. A person automatically experiences it because of certain favorable circumstances. It cannot be commanded.

The shepherd experienced joy when he found his lost sheep (Mt 18:13). The multitude felt it when Jesus healed a Jewish woman whom Satan had bound for 18 years (Lk 13:17). The disciples returned to Jerusalem rejoicing after Jesus' ascension (Lk 24:52). Joy was also the feeling of the church at Antioch when its members heard the Jerusalem Council's decision that they did not have to be circumcised and keep the Law (Acts 15:31). Paul mentioned his joy in hearing about the obedience of the Roman Christians (Rom 16:19). He wrote to the Corinthians that love does not rejoice in wrong but rejoices in the right (1 Cor 13:6; see also 1 Sm 2:1; 11:9; 18:6; 2 Sm 6:12; 1 Kgs 1:40; Est 9:17, 18, 22).

Psalm 137:3 shows that the emotion cannot be commanded. The Jews' captors wanted them to sing in the land of their exile, something they were unable to do. Faraway Jerusalem was their chief joy (Ps 137:6).

Joy as Action. There is a joy that Scripture commands. That joy is action that can be engaged in regardless of how the person feels. Proverbs 5:18 tells the reader to rejoice in the wife of his youth, without reference to what she may be like. Christ instructed his disciples to rejoice when they were persecuted, reviled, and slandered (Mt 5:11, 12). The apostle Paul commanded continuous rejoicing (Phil 4:4; 1 Thes 5:16). James said Christians are to reckon it all joy when they fall into various testings because such testings produce endurance (Jas 1:2). First Peter 4:13 seems to include both action and emotion when it says, "But rejoice [the action] in so far as you share Christ's sufferings, that you may also rejoice and be glad [the emotion] when his glory is revealed." Joy in adverse circumstances is possible only as a fruit of the Holy Spirit, who is present in every Christian (Gal 5:22).

Other Meanings. The NT uses joy for that state which Christ saw would be his at the right hand of God and which made him willing to endure the cross (Heb 12:2). It is also the state into which the faithful servants in the parable of the talents were permitted to enter (Mt 25:21, 23). In those cases it seems the joy refers to heaven and all the blessings of eternal life.

The Bible uses joy to describe a person or object that brings someone happiness. The good news was said by the angel who brought it to be "of a great joy" (Lk 2:10). Paul called the beloved brethren of Philippi, whom he longed to see, "my joy and crown" (Phil 4:1). Writing to the Thessalonians he asked, "For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you? For you are our glory and joy" (1 Thes 2:19, 20).

Joy

JOY. The experience of deliverance and the anticipation of salvation provide the most significant occasions for rejoicing among the people of God in the OT. The coming of the Messiah, who delivers his people and brings salvation becomes the basis for rejoicing in the NT. The response of joy, gladness, or happiness is not only a deep inward feeling, but is expressed in celebration when God's people gather together.

The idea of joy is most commonly expressed in the OT by *śimḥâ/śamah* and in the NT by *chara/chairō*. Among the other 12 Hebrew roots used for some aspect of joy, the most frequent are *gyl*, *rnn*, *śwś*, and *'lz*. The LXX prefers the Gk word *euphrainō* to translate *śamah* and inclines toward *agalliaō* (its first occurrence in Greek literature) to translate *gyl*, the latter expressions more commonly used of exultant joy. Although *chara/chairō* are not the prominent words for joy in the LXX, they become so in the NT perhaps because of their common use during the time of the NT. They are found, for instance, in a papyrus expressing the joy of friends on the occasion of a marriage (*P. Oxy.* 3313.4, 20). In addition to the terms *euphrainō* and *agalliaō*, the NT also employs *makarios/makarizo*, commonly translated "blessed" or "happy," and *kauchasthai/kauchēma*, "boast."

In the OT rejoicing is frequently expressed in connection with the feasts; in fact, they are called "times of rejoicing" (Num 10:10). Recalling God's marvelous act of delivering Israel from bondage, the Feasts of Passover and Unleavened Bread were occasions of great joy (2 Chr 30:21–27; Ezra 6:22; cf. also Psalms 95 and 98). Communal exultation also characterized the Feasts of Pentecost and Tabernacles (Deut 16:11, 14, 15; Lev 23:40) at which times the people of Israel were enjoined to remember that they were once slaves in Egypt (Deut 16:12). Similarly, the Feast of Purim was celebrated with joy and gladness to celebrate divine deliverance from potential annihilation under Persian rule (Esth 8:17).

Yahweh's effective help in battle gave occasion for expressing joy (2 Chr 20:27) as so often illustrated in the Psalms (Pss 9:2; 13:3; 21:1; 109:28). The knowledge of the nearness and protection of God in times of need and distress brought joy (Ps 16:9). One could find joy in sensing God's presence at any time as in Ps 16:11: "You fill me with joy in your presence" (cf. Ps 21:6).

Past deliverance gave Israel hope for the future. In particular the Prophets point to the joy yet to be experienced, an eschatological joy. This can be seen especially in Isaiah 40–66, where there are numerous references to joy and rejoicing. This celebration is connected not only with the salvation of Israel (Isa 44:23; 65:14–19; cf. also Zeph 3:14–17; Zech 2:10), but with the gift of salvation God is preparing for all humankind (Isa 56:7). The righteous will ultimately experience everlasting joy (Isa 51:11).

Israel's corporate joy was commonly expressed in great celebration. Musical instruments often accompanied singing and dancing (1 Sam 18:6). David had in fact appointed the Levites "to sing joyful songs" to the accompaniment of musical instruments such as lyres, harps, and cymbals (1 Chr 15:17). The intensity of celebration was sometimes quite high as illustrated by the account of the anointing of Solomon as king of Israel: "And all the people went up after him, playing on pipes, and rejoicing with great joy, so that the earth was split by their noise" (1 Kgs 1:40; RSV).

The book of Psalms gives numerous examples of the joyous songs of praise, or victory, sung by the people of God (e.g., Psalms 33 and 95).

Not only do God's people rejoice, but God himself is represented as rejoicing "in his works" (Ps 104:31) and in his people (Deut 30:9; Pss 147:11; 149:4; Zeph 3:17). Joy does not always have religious connotations in the OT. Good wine can bring joy (Ps 104:15; Judg 9:13), and so also should a birthday (Job 3:7), and the years of one's youth or old age (Eccl 11:8–9).

The NT era was inaugurated by the cry of the angel of the Lord: "Do not be afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord" (Luke 2:10–11). The appearance of the Messiah providing salvation for all humankind permeates every NT book with the mood of joy. Schramm thus aptly observes, "this cry of joy is a fitting title for the whole NT" (Otto and Schramm 1980: 94).

Among the first three gospels Luke especially highlights the soteriological aspect of joy (Gulin 1932–36, 1: 99). The parables of the lost sheep, the lost coin, and the prodigal son reveal the joyous response of the father (and the angels) when one sinner repents and is saved (Luke 15, esp. vv 5, 6, 7, 9, 10, 32). Conversely, there is joy for the one who receives salvation (Luke 19:6; cf. Matt 13:44). The progress of the salvation of God extending to the gentiles becomes a significant occasion of joy in the book of Acts (Acts 11:23; 13:48; 15:3). The gentiles who are saved are filled with joy (8:8, 39).

All the redeemed are brought into a close union with Christ, where they experience great joy. Abiding in Christ brings "fullness of joy," according to John (John 15:11). Paul likewise finds the ultimate source of the believer's joy stemming from being "in Christ" (Phil 4:4; 3:1). It is upon this premise that he encourages his readers to let joyfulness be a constant characteristic of their daily lives (cf. also 1 Thess 5:16). Paul also sees the experience of joy as a result of the indwelling of the spirit (1 Thess 1:6; Rom 14:17; cf. also Acts 8:39). He in fact describes joy as a "fruit" of the Spirit's presence (Gal 5:22).

The life of discipleship is a life of increasing joy—joy not only in growing in the faith (e.g., Phil 1:25), but in helping others grow in the faith. The NT is replete with references to the joy of those involved in the mission of the Church and the edification of its members. Paul rejoiced when he saw the successful spread of the gospel (Phil 1:18) and on occasions when he had indication of spiritual growth among the members of the churches (e.g., Phlm 7; 1 Thess 3:9; Rom 16:19; Col 2:5). When Paul discerned a positive response on the part of the Corinthians to his tearful visit and sorrowful letter, he told them of his great joy (2 Cor 7:4, 7, 9, 13, 16). John likewise rejoiced in the obedience of his community (2 John 4; 3 John 3, 4).

The NT is much less explicit than the OT about the manner in which joy is expressed. There is no doubt that joy was understood in terms of a deep inward experience, but this inner disposition likely found tangible expression in the Christian communities when they gathered. It would probably be safe to assume that the OT concept of joyous celebration with jubilant singing and praise to God provided a model for the NT congregations. The NT does stress that joy is to be shared (Rom 12:12; 2 Cor 7:13) and even employs a word (*sugchairō*) that emphasizes the shared nature of joy (1 Cor 12:26; Phil 2:17–18; Luke 15:6, 9).

The deep-rooted joy of the Christian is not abated when the circumstances of daily life are adverse. Joy is experienced in suffering and even persecution. This was the teaching of the Sermon on the Mount (Matt 5:11–12) and the experience of the early Church (Acts 5:41; cf. 1

Thess 1:6). Paul exemplified this possibility of joy in suffering in his own life (2 Cor 7:4; Col 1:24) and encouraged his churches to follow suit (Phil 2:17–18). Suffering is prominent in the background to the statements concerning joy in 1 Peter and Hebrews. Eschatological anticipation, however, provided incentive for rejoicing even when one’s personal property was plundered (Heb 10:34) or when one faced persecution (1 Pet 4:13). The early Church looked forward to the second advent of Christ as a time of joy (Matt 25:21, 23). The ultimate triumph of God and “the marriage of the Lamb” will consummate the joy of God and all his people (Rev 19:7) and result in cries of “Hallelujah!” (Rev 19:1, 3, 4, 6).

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CLINTON E. ARNOLD

- THE ANCHOR YALE BIBLE DICTIONARY

Joy

Preaching Theme

Closely related to gladness and happiness, although joy is more a state of being than an emotion; a result of choice. One of the fruits of the spirit. Having joy is part of the experience of being a Christian. Also: Joyful; Joyous; Rejoice

Key Article

[Joy](#) from The Lexham Bible Dictionary

JOY (רִנָּה, *simchah*; χαρά, *chara*). Closely related to gladness and happiness, although joy is more a state of being than an emotion; a result of choice. One of the fruits of the spirit ([Gal 5:22–23](#)). Having joy is part of the experience of being a Christian.

Biblical Relevance

In the Old Testament, joy is closely related to victory over one’s enemies. For example, in [1 Sam 18:6](#) when [David](#) returned from killing the [Philistine](#), he was met with joy and dancing. It is also associated with religious acts and [feasts](#), including sacrifices in [Psa 27:6](#) and the Feast of Unleavened Bread ([2 Chr 30](#); [Ezra 6](#)).

“Joy” also occurs frequently in songs of praise, most frequently in the [book of Psalms](#) ([1 Chr 16](#); [Pss 20](#); [33](#); [47](#)). The prophets speak of joy, both its being taken away on account of exile ([Ezek 24:25](#); [Joel 1:12](#)) and of the joy that will return when the people are restored ([Isa 35:10](#); [Jer 31:13](#)).

In the New Testament, “joy” is still used for victory, as shown by the [disciples](#) returning with joy since even the evil spirits listened to them ([Luke 10:17](#)). However, the victory

focuses more on [salvation](#) ([Luke 15:7](#))—the presence of Christ, the bridegroom, gives reason for joy ([John 3:29](#)). In the New Testament letters, joy is a desired attribute ...

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Etymology

A significant number of words in the Bible have been translated as “joy.” The most common are:

- The Hebrew שִׂמְחָה (*simchah*)—meaning “joy,” “mirth,” or “gladness” along with the closely related verbal adjective שִׂמְחָה (*sameach*).
- The Greek χαρά (*chara*)—meaning “joy” or “gladness” and the closely related verbal form, χαίρω (*chairō*), meaning “to rejoice or be glad.”

Other words commonly used for “joy” are:

- Hebrew חֵדְוָה (*chedwah*), meaning “joy” and “gladness”; its verbal form, חָדַח (*chadah*).

¹ Brenda Heyink, [“Joy”](#) ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

- Hebrew רִנָּה (*rinnah*), translated as “ringing cry of supplication or joy or praise”; the closely related Hebrew verb, רָנַן (*ranan*), translated as “giving a ring out or shout out for joy” (except in the hithpolel).
- Hebrew verb, גִּיל (*gil*), meaning “rejoicing” or “exceedingly glad” in the noun form and “to rejoice, be glad” when used as a noun (גִּילָה, *gilah*, in the less frequently found feminine variation).
- Hebrew שִׂשׂוֹן (*sason*), meaning “gladness”, “joy” or “exultation”; the closely related verbal form, שִׂשׂוּ (*sus*), “to exult or display joy.”
- Greek ἀγαλλίασις (*agalliasis*), meaning “extreme joy” and the closely related verbal form, ἀγαλλιάω (*agalliaō*), meaning “to rejoice”.
- Greek εὐφραίνω (*euphrainō*), meaning “to gladden or be joyful”; the less common noun form εὐφροσύνη (*euphrosynē*), meaning “joy” or “gladness.”

Development

Emotions in the Old Testament were generally connected to various body parts—the heart could have emotions and thoughts, while the gut or liver were also of importance for emotions. Smith explains, “Israelites associated emotions with the internal organs where the emotions were perceived to be felt physically” (Smith, “Israelite Emotion,” 431). While anger is often associated with a burning of the nostrils, the heart is the center for joy. However, joy does not remain in the heart, but is part of a movement towards appropriate action, explaining the relevance of joy in religious activities (Smith, “Israelite Emotion,” 435–36).

In the New Testament, Paul emphasized the place that joy was to have in the lives of Christians. Although he used the general form of Greek letters at the time, he adapted them to suit his needs—in particular, he used joy as an important element, especially in the beginning and ending of his letters. White argues that whereas ancient Greek letters had an element in the greeting where the writer would elaborate on their relationship with the recipient, Paul adapted the form of the letter to include a “joy expression” (White, “Introductory Formula,” 95–97).

Cultural Relevance

Joy is one of the fruits of the Spirit; it is expected of Christians because it is the natural result of having received salvation. The joy comes on account of what Christ has done, irrelevant of whatever other circumstances are happening in one’s life.²

- [The Lexham Bible Dictionary](#)

² Brenda Heyink, [“Joy”](#) ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016).

Greek

In

ἐν (en)

Preposition

[Strong's 1722](#): In, on, among. A primary preposition denoting position, and instrumentality, i.e. A relation of rest; 'in, ' at, on, by, etc.

this

ὧ (hō)

Personal / Relative Pronoun - Dative Masculine Singular

[Strong's 3739](#): Who, which, what, that.

you greatly rejoice,

ἀγαλλιᾶσθε (agalliasথে)

Verb - Present Indicative Middle or Passive - 2nd Person Plural

[Strong's 21](#): To exult, be full of joy. From agan and hallomai; properly, to jump for joy, i.e. Exult.

Pulpit Commentary

Verse 6. - **Wherein ye greatly rejoice.** Is the word "wherein" (ἐν ᾧ) to be referred to the whole sentence, and to be understood of the Christian's present privileges and hopes? or is it to be taken in a temporal sense with the words immediately preceding it, "in the last time"? Authorities are divided. Of those who take the latter view some regard "the last time" - as the object of the Christian's joyful hope - he rejoices now in the hope of the glory of God; others give the verb a quasi-future sense - "wherein ye will greatly rejoice." But the former connection seems more natural; the Christian rejoices in his present and future blessings - in the new birth, in the hope of the heavenly inheritance, in the assured protection of God. The verb (ἀγαλλιᾶσθε) is a strong expression; it means "to exult, to leap for joy." St. Peter may have had in his thoughts the well-remembered sermon on the mount, where the same word occurs ([Matthew 5:12](#)), and, as here, in connection with sorrows and persecutions. It is used of our Lord himself in [Luke 10:21](#), of the Philippian gaoler's joy in his newborn faith ([Acts 16:34](#)), as well as of the joy of the blessed in heaven ([Revelation 19:7](#)). There is, therefore, nothing unsuitable in taking the verb in its proper present signification; the Christian's experience is often, like St. Paul's, "sorrowful, yet always rejoicing." Some commentators, following St. Augustine, regard the verb as imperative. Though now for a season, if need be, ye are in heaviness through manifold temptations.

The word rendered "for a season" (ὀλίγον, a little) may mean that the present suffering is but little compared with the future glory; it may cover both meanings (comp. [2 Corinthians 4:17](#), "Our light affliction, which is but for a moment"). St. Peter, like St. Paul, enforces the lesson that that light affliction, which seems sometimes so heavy, is sent in love and wisdom; the words, "if need be," imply his belief that these trials were necessary for his readers' salvation - they would work for them "a far more exceeding and eternal weight of glory." The words, "ye are in heaviness," represent the aorist participle λυπηθέντες, having been put to grief; it refers to definite afflictions, known to St. Peter, which had been suffered by those to whom he is writing. The words, "manifold temptations," remind us of [James 1:2](#).