

Celebrating Sacred Joy
i.e., Supernatural Biblical-Spiritual Joy
Part 26

(Points I. and II. and all sub points see previous note sheets)

III. **Why** It Is Important for Believers to **Attain** and **Maintain** and **Manifest** Supernatural Biblical Spiritual Joy (A Life of Pure Delight in God)

[Points A. through C. and all sub points see previous note sheets]

D. Because A Life of Pure **Delight** in God **Enhances** the **Quality** of One's Earthly Life and Spiritual Life cf Acts 5:29-42; Acts 16: 21-34; 2 Cor. 7:1-4; Philipp. 1:25; 4:4 cf 4:11-13; 1 Thess. 1:6; Heb.10:32-34

[Points 1. through 3. and all sub points see previous note sheets]

4. **Conversion** of the Jailer and the Members of His Household cf Acts 16:30-34

[Points a. through d. see previous note sheets]

e. The **Short Correct** Answer: "**Believe** on the Lord Jesus and thou shalt be saved, and thy house." Acts 16:31

f. The More **Complete** Answer Which Came from Their *Speaking "...unto him the **Word** of the Lord, and to all that were in his house."* Acts 16:32; The Phrase '*the Word of the Lord*' in This Context Means: They Expounded, the **Old Testament Scriptures** cf (Jer. 1:9; 36:27-28; cf Dan. 9:2); (Acts 13:14-47; cf Isa. 49:6) cf Acts 4:29, 31; 8:25; 26-37; 11:19-21; Acts 13:14-49; 14:25-27; 16:6-10; 17:2-3; 19:8-10; Rm. 1:1-4, 7, 9, 11, Rm. 1:15-16 26-32; 2:5, 8, 12, 16; 3:6, 9-12, 23; Philipp. 1:14; Col. 1:6-7; Heb. 13:7

g. The Answer Ignored the Jailer's **Perceived** Need of Immediate, Present, Physical Deliverance from the Wrath of Paul and Silas' God and Addresses the **Real** Needs of the Jailer and Those of His Household Which Were Not Physical but **Spiritual** and Included:

1) Knowing That Because God Is Holy (*Set Apart from All Others in Perpetual, Perfect Purity; Ensuring the Absolute Absence of Any Moral Imperfection in God's Essence or Nature*) He and the Members of His Family (and You and I) Must Be **Holy** as God is **Holy** cf 1 Pet. 1:14-16; Lev. 11:44-45; 19:2; 20:27, 26; 21:8: More

Verses on God Being **Holy** cf 1 Sam. 2:2; 6:20; 2 Ki. 19:22; Psalm 5:4; 7:9, 17; 9:8;11:7; 15:1-2, 22:3; 24:5; 47:8; 71:19, 22; Psalm 78:41; 86:8, 10; 89:16, 18; 89:35; 93:5; 96:10, 13; 97:2, 16; Psalm 99:3, 5; 103:1, 6, 17; 105:3, 42; 106:47; 108:7;111:3; 113:5; Psalm 116:5; 119:7, 40, 75, 106, 123, 137, 142, 144, 160, 164; Psalm 119:172; 129:4; 135:5; 143:1, 11; 145:5, 7, 17; 147:5, 19; Psalm 143:11; 148:13; Prv. 9:10; 30:3; Isa. 1:4; 5:16, 19, 24; 6:3; Isa. 10:17, 20; 12:6; 17:7; 29:19, 23; 30:11, 12, 15; 31:1; 37:23; Isa. 40:20, 25; 41:14, 16; 43:3, 14, 15; 45:11; 47:4; 48:17; 49:7; Isa. 54:5; 57:17; 60:9, 14; Jer. 50:29; 51:5; Ezk. 39:7; Hosea 11:9; Hosea 12:1; Habk. 1:12; 3:3; Acts 1:5, 8, 16; 2:4, 32, 38; 3:14; 4:8; Acts 4:31; 5:3, 32; 6:3, 5; 7:51, 55; 8:15, 17, 18, 19; 9:17, 31; Acts 10:38; 44, 45, 47; 11:15, 16, 24; 13:2, 4, 9, 35, 52; Rev. 4:8; Rev. 6:10; and That They Are (and we are) to Serve in God **Holiness** and **Righteousness** cf Psalm 100:2; Lk. 1:75; Rm. 6:18; Rm. 12:1

- a) To **Attain** Supernatural Biblical Spiritual Joy One Must First Have **Permanent, Perpetual, Positional** Imputed Holiness / Righteousness Given by **God**, to Human Beings Based on **Grace** Alone, Through **Faith** Alone, In Jesus Christ Alone, as a Part of Their Salvation Which Brings Them, **Great Joy** cf 2 Chr. 6:41; 1 Sam. 2:1-2; Psalm 5:11; Psalm 9:14;13:5; 16:11; 19:8; 20:5; 24:5; 28:7; 33:21; 35:9; Psalm 68:1-4; 70:4; 71:23; 95:9-13; Prv. 10:28; Isa. 61:10; Isa. 25:9; 41:16; 61:10; Jer. 15:16; Hab. 3:18; Lk. 10:20; Jn. 15:11; 16:22; 17:13; Acts 8:39; 13:48; 16:34; Rm. 3:21-22; 4:1-8, 23-25; 5:2; Eph. 2:8; Philipp. 1:25; 3:1; 1 Thess. 1:5-6; 16; Titus 3:5-7; 1 Pet. 1:8-9
- b) To **Maintain** Supernatural Biblical Spiritual Joy Believers Must Carry on Life in the Sphere of **Present, Practical, Personal, Relational Holiness**: Which Requires Believers to *Resolve* by the Grace of God and the Empowerment of the Holy Spirit to Have a *Firm, Fixed State of Mind That Is **Determined** to Put on the **New Man** and Stop the Process of Conforming Oneself to the Thinking of the Present Age and Instead Begin the Process of Continuing to Have One's Mind Transformed by the Renewing of the Mind by the **Word of God** and Living Life In the Realm of the **Dominating** Influence of the New Man Living on the Basis of Grace, by Faith in and Aligning One's Thoughts, Motives, and Deeds with the Norms, the Standards, and the Precepts of the Word As Those Who Are Set **Apart** to God* cf Ex. 19:6; Lev. 20:24, 26; Nu. 15:40; 20:12; Nu. 27:14; Deut. 7:6; 14:2; Deut. 14:21; 23:15; 26:19; 28:9; Josh. 24:19; 1 Chr. 15:12, 1 Chr. 15:14; Jn. 17:17, 19; Acts 20:32; Rm. 1:2; 19, 22; Rm. 7:12; 12:1; 15:13,16; 1 Cor. 6:19; 7:34; 2 Cor. 6:6; 7:1 2 Cor. 13:13; Eph. 1:4; 4:12; 5:27; Philipp. 2:15-16; Col. 1:22; 1 Thess. 3:13; 4:3-4, 7; 5:23; 2 Tim. 2:21; Heb. 3:7; 10:14-15; 1 Pet. 2:5, 9, 11-12; 3:15; ; 2:21-22; 2 Pet. 3:11

- c) To **Maintain** Supernatural Biblical Spiritual Joy Those Who Have Been Given *Permanent, Perpetual, Imputed Positional Holiness* and Have **Resolved** to Have Their Lives Dominated By *Present, Practical, Personal, Relational Holiness* Must Then Continue to be Actively **Involved** in the **Process** Which Keeps **Advancing** Present, Personal, Practical Holiness **Forward** and Keeping Them in the *Personal Relationship Sphere of the Presence of God (i.e.; Having God Actively Participating in One's Life as One Communes with the Lord* cf 1 Cor. 1:9; 2 Cor. 6:14-7:1; 2 Cor. 13:14; 1 Jn. 1:3-7 *by means of Receiving the Teaching of the **Word**, Reading, Studying, and, Meditating Upon the **Word** of God (Psalm 1:1; 12:6-7; 19:7-8; 104:34; Psalm 108:7; 119:14, 16, 24, 35, 47, 70, 77, 92, 111, 143, Psalm 119:162, 174; Jer. 15:16; Mt. 13:20; Jn. 15:11; 17:13) Communing , with God Regularly in **Prayer** cf Psalm 28:6-7; Jn. 16:24; Philipp. 1:3-4; 1 Thess. 5:16 and Having **Relationships** with Other **Believers** cf Psalm 34:2; 119:74 Psalm 133:1; Acts 2:46; 12:14; Rm. 16:19 ; 1 Cor. 16:17; 2 Cor. 2:3; 7:7, 13; Philipp. 2:17-18, 28; 4:10; 1 Thess. 3:9; 3 Jn. 3; **WILL** Continue to **Maintain** and Be Able to **Manifest** Supernatural Biblical Spiritual Joy (*i.e.; a Genuine Delight in God Because of One's Complete Trust in God to Be in Control of All the Circumstances of His / Her Life at All Times Firmly Believing He Will Work All Things to His / Her Ultimate Spiritual Well-Being and to God's Glory*) cf Gen. 50:20; Ru. 1:16-17; 2:12; 4:13-22; Psalm 4:5; 5:11; 7:1; 9:10 Psalm 16:8-9; 21:6-7; 33:21; 86:2; 141:8; 143:8; 144:2; Jer. 17:7-8; Dan. 3:1-30; 6:1-28; Acts 2:28 2 Cor. 1:8-10*
- d) The **Relational** Personal Presence of God = God's Active, Present, Participation in the Believers Life IS NOT A **MYSTICAL EXPERIENCE** but a **REAL Nuts and Bolts** and **Dishwashing** and **Laundry** (*i.e.; Part of Daily Life for Believers Who Continue Engaging in **Communion** with God the Father, Jesus Christ, Who is God the Son and the Holy Spirit by Means of the **Word** of God, **Prayer** and Having Relationships with Other **Believers**; and Facilitates Believers **Maintaining** Supernatural Biblical Spiritual Joy and Enables Believers to **Manifest** Their Delight the Lord* cf 1 Cor. 1:9; Ex. 33:11; Nu. 12:6-8; Deut. 34:10; Psalm 19:8; Psalm 119:74, 111, 114, 162; Jer. 15:16; Mt. 13:20; 23:30; Lk. 5:2:1-10; Jn. 15:11; 16:24; Acts 2:28, 46; 1 Cor. 1:9; 2 Cor. 6:14-7:1; 7:13; 8:23; 13:14; Philipp. 1:3-4; 1 Thess. 5:16; Heb. 4:16; 13:5-6; 1 Jn. 1:3-7
- i. Believers Can and Are to Have a Participative, Private, Personal, Partner-Like **Relationship (i.e.;** Participation of the **Lord** with Them in Their Lives;

Which Gives Them Supernatural Biblical Spiritual Joy and This Is Expressed by the Use of the Word **Fellowship / Communion** the Greek Word Family **κοινωνία**, (koinonia) **κοινωνός**, (koinonos) and **κοινωνέω** (koineneo) cf Mt. 23:30; Lk. 5:10; Rm. 15:27; 1 Cor. 10:20; 2 Cor. 1:7; 6:14; 8:4, 23; Gal. 2:9; Gal. 6:6 Philipp. 4:15; Philem. 17; Heb. 2:14; 10:33; 1 Pet. 4:13; 5:1; 2 Pet. 1:4 2 Jn. 11; and by the Examples of the Original Apostles and Old Testament Believers *Joseph* cf Gen. 39:2, 21; 41:16, 25, 32; Gen. 50:19-20; *Moses* Ex. 4:5, 12, 15; 33:11, 14 Deut. 34:10; *Joshua* cf Josh. 1:9; *Hannah* cf 1 Sam. 1:26-27; Job cf Job 22:27; *David* Psalm 16:8-9; 17:5, Psalm 17:8-9; 18:1-50; 21:6; *General Precept* Psalm 133:1; the Corinthian Believers cf 1 Cor. 1:9; 2 Cor. 13:14; the Believers at Philippi. 1:5; 2:1; All Who Believe the Gospel of Jesus Christ cf 1 Jn. 1:1-7

Fellowship / Communion: The **κοινωνία** = koinonia Word Family Can Be Used to Denote the **Joint Participation** of Another or Others in a Private, Personal-Partnership Like **Relationship**.

*“And so were also James and John, the sons of Zebedee, who were **partners** (κοινωνός = koinonos) with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.”* Lk. 5:10

Believers Can and Are to Have a **Participatory, Private, Personal-Partner** Like Relationship with the Lord

Observation 1: *“That which **we**¹ have seen and heard declare we unto you, that ye also may have **fellowship**² (κοινωνία = koinonia) with **us**³; and truly our **fellowship**⁴ with⁵ the Father, and with⁵ His Son Jesus Christ.”* 1 Jn. 1:3

¹**editorial we**’ = The first-person plural pronoun used by an editor or other spokesperson when speaking with the authority of their publication, profession, organization, company, or group – *‘He Is Speaking as the **Spokesperson*** for all the original apostles of Jesus minus Judas Iscariot, plus the Apostle Paul.

Observation 2: concerning the first time the word **‘fellowship’** **κοινωνία** is used in the verse: *“That which **we**¹ have seen and heard declare we unto you, that ye also may have **fellowship**² (κοινωνία) = koinonia) with **us**³; and truly our **fellowship**⁴ with the Father, and with His Son Jesus Christ.”* 1 Jn. 1:3

² The Word **κοινωνία** = koinonia Translated **‘Fellowship’** Does **Not** Have the Definite Article **‘The’** the First Time It Is Used. The omission of the definite article draws attention to the **qualitative nature**, character of the noun. John is drawing special **attention** to = *‘the **kind of fellowship’** ‘the **nature** of the fellowship’* he and the other apostles had

Observation 3: is concerning the word **‘us’** *“That which **we**¹ have seen and heard declare we unto you, that ye also may have **fellowship**² with **us**³; and truly our **fellowship**⁴ with the Father, and with His Son Jesus Christ.”* 1 Jn. 1:3

³'us' = The Apostle John and the Other Original Apostles of Jesus, Minus Judas Iscariot, Plus the Apostle Paul

Observation 4: is concerning the words '**our fellowship**' "That which we¹ have seen and heard declare we unto you, that ye also may have fellowship² with us³; and truly **our fellowship**⁴ with the Father, and with His Son Jesus Christ." **1 Jn. 1:3**

⁴**our fellowship** (ἡ κοινωνία = **he koinonia** = **the fellowship**, (i.e.; the Participatory, Private, Personal Partnership Like Relationship) ἡ ἡμέτρος = **he hemetros** = **the our** = **the, the our fellowship**, a very strong emphasis on the fellowship being the same fellowship John and the Other Apostles Had

Observation 5: is concerning the word '**with**' "That which we¹ have seen and heard declare we unto you, that ye also may have fellowship² with us³; and truly our fellowship⁴ **with**⁵ the Father, and **with**⁵ His Son Jesus Christ." **1 Jn. 1:3**

Grammatically speaking it was not necessary to use the preposition 'with' two time. Using *with* twice brings attention, and places emphasis on their participatory relationship being **individually** and **personally** with **the Father** and **Jesus Christ His Son**.

The Preposition '**with**' μετά = **meta**, May Be Used to Denote '**Close Association Between**' and '**Supportive Help of Someone**'

"90.42 μετά (with the genitive): a marker of association in which one party acts or exists for the **benefit of another**—'with, on the same side as.' ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν 'he who is not with me is against me' Mt 12:30. In Mt 12:30 there is an implied event.

II. in common, along with, by aid of (**implying a closer union than σύν**)," Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 802.

"μετά. . . . "κ. lit. of **close association**: the disciples w. Jesus Mt 26:69, 71; Mk 3:14; 14:67; Lk 22:59; J 15:27; 17:24. γ. esp. εἶναι μ. τινος be with someone, in someone's company." William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 636.

Examples of μετά = meta—Denoting CLOSE PERSONAL ASSOCIATION BETWEEN cf Mt. 8:11; 9:11; 17:1; 19:10; 26:29; Mk. 3:14; 14:67; Lk. 22:59; Jn. 11:54; 13:8; 15:27; 17:24; Acts 9:19, 28; 1 Cor. 7:12-13; 2 Cor. 6:15; Gal. 2:12; 2 Tim. 4:11; 1 Jn. 2:19; Rev. 2:22; 3:4, 20, 21

Examples μετά = meta—Denoting 'SUPPORTIVE HELP OF SOMEONE' cf Mt. 1:23; 5:41; 12:30; 22:16; 26:47; Mk. 3:14; 14:67; Lk. 1:28; 22:59; Jn. 3:2; 8:29; 11:31; 16:32; Acts 7:9; 10:38; 18:10; Rm. 12:15; 15:33; Philipp. 4:3