

*Celebrating Sacred Joy*  
*i.e., Supernatural Biblical-Spiritual Joy*  
Part 25

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

[ Points 1) through 3) and any sub points see previous note sheets ]

4) Goes Beyond the Jailer's **Perceived** Need of Immediate, Present, Physical Deliverance from the Wrath of the God of Paul and Silas and Addresses His **Real** Needs Which Are Not Physical but **Spiritual** They Spoke Unto Him the '**Word of the Lord**' in This Context It 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; 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 and Revealed to Them Their Real Needs Included:

b) Knowing He and the Members of His Family (and You and I) Must Be **Holy** as God is **Holy** cf Mt. 6:33; Rm. 1:17; 3:5; 21-30; Rm. 4:1-25; 5:1-21; 10:3; 2 Cor. 5:21; 9:9; 2 Tim. 4:8; Heb. 12:14; James 1:20; 1 Pet. 1:15-16; 1 Jn. 1:29; 3:7; Rev. 19:11; Rm. 3:21-30; 4:1-25; 5:1-21; 1 Pet. 1:15-16 cf

Lev. 11:44-45; 19:2; 20:7, 26; Lev. 21:8; More Passages Which Reveal God is **Holy** cf 1 Sam. 2:2; 6:20 "Who can stand before the **Holy God**?"; 2 Ki. 19:22; Isa. 1:4; 5:16, 19, 24; 6:3; 10:17, 20; 12:6; 17:7; 29:19; Isa. 29:23; 30:11, 12, 15; 31:1; 37:23; Isa. 40:25; 41:14, 16, 40:20; 43:3, 14, 15; Isa. 45:11; 47:4 (His Name is **HOLY**); 48:17; 49:7; 54:5; Isa. 57:17; 60:9, 14; Jer. 50:29; 51:5; Ezk. 39:7; Hosea 11:9; Hosea 12:1; Habk 1:12; 3:3; Psalm 22:3 71:22; 78:41; 89:19; Psalm 99:3, 5, 9; 111:9; Prv. 9:10; 30:3; Rev. 4:8; 6:10; and Know They Are to Serve in **Holiness** and Righteousness Lk. 1:75; Rm. 6:18 12:1

[ **GOD IS HOLY: God Is Set Apart from and Completely Different from All Other Beings and in the Absolute Perfection of His Intrinsic Divine Essence, His Being Is Fully Free from All Moral Imperfection and Moral Impurity Insuring All His Thoughts, Ways and Deeds Are Always Righteous and the Highest Degree of Good**

Fully Defining God Being Holy Is Beyond My Finite Ability, The Explanation I Have Given Is an Imperfect One, Based on the Passages Cited Below and Others Not Cited

cf Ex. 8:10; 9:27; 15:11; 34:6; 39:30; Lev. 11:43-45; Lev. 19:2; 20:7, 26; 21:8; Nu. 23:19; Deut. 32:4; Judges 5:11; 1 Sam. 2:2; 6:20; 2 Sam. 22:31; 2 Ki. 19:22; 1 Chr. 16:34; 2 Chr. 20:21; Ezra 3:11; Job 34:12; Job 37:23; Psalm 5:4; 7:9; 9:8; 11:7; 18:25-26, 30; 25:8; 27:13; 30:4; 31:19; Psalm 33:5; 34:8; 35:10, 24; 36:6; 40:10; 47:8; 48:10; 60:6; 65:5; 71:19, 22; 77:13; 78:41; 89:18, Psalm 89:35; 96:13; 97:12; 98:1-2; 99:4; 100:4-5; 103:1, 6; 105:42; 107:8-9; 111:3; 113:5; 119:68, Psalm 119:137; 129:4; 136:1; 145:9, 145:17; Isa. 5:16; Isa. 6:3; 37:23; 40:25; 41:10; 43:3, 15; Isa. 44:7; 45:11, 18-19, 21; 46:13; 51:8; Jer. 9:24; Jer. 12:1; 49:19; 50:44; Ezek. 39:7 Dan. 9:4, 16 Hosea 11:9; Zech. 8:8; Micah 6:5; 7:18; Nah. 1:7; Habak. 1:13; Zeph. 3:5; Mt. 5:48; Mk. 10:18; Lk. 18:9; Jn. 17:11, 25; Rm. 3:5, 21-22, 25-26; 8:28; 1 Tim. 6:16; Titus 1:2; Heb. 1:9; Heb. 6:18; James 1:13; 1 Pet. 1:15-16; 1 Jn. 1:5; Rev. 4:8; 6:10; Rv. 15:3

**Short Definition for the Holiness of God: God's Holiness Sets Him Apart from All Others in Perpetual, Perfect Purity; Insuring the Absolute Absence of Any Moral Imperfection in God's Essence or Nature ]**

- i. 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 Brings Them, **Great Joy** cf 2 Chr. 6:41 1 Sam. 2:1-2; Psalm 5:11; 9:14; 13:5; 16:11; 19:8 Psalm 20:5; 28:7; 33:21; 35:9; 68:1-4; 70:4; 71:23 Psalm 95:9-13; Prv. 10:28; Isa. 61:10; 25:9; 41:16 Isa. 61:10; Jer. 15:16; Hab. 3:18; Lk. 10:20; Jn. 15:11 Jn. 16:22; 17:13; Acts 8:39; 13:48; 16:34; Rm. 3:21-22; 4:1-8, 23-25; 5:2; Rm. 12:12; Eph. 2:8; Philipp. 1:25; 3:1; 1 Thess. 1:5-6 1 Thess. 5:16; Titus 3:5-7 1 Pet. 1:8-9

(2)

- ii. 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 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 of Ex. 19:6; Lev. 20:24, 26; Nu. 15:40; 20:12; Nu. 27:14; Deut. 7:6 Deut. 14:2, 21; 23:15; 26:19; 28:9; Josh. 24:19; 1 Chr. 15:12, 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; 13:13; Eph. 1:4; 4:12; 5:27; Philipp. 2:15-16; Col. 1:22; 1 Tim. 4:5; 2 Tim. 2:21; 1 Thess. 3:13; 4:3-4, 7; 1 1 Thess. 5:23; Heb. 3:7; 10:14-15; 1 Pet. 2:5, 9 1 Pet. 3:15; 2 Pet. 1:21; 2:21; 3:11*
- iii. 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 Presence of God ( i.e.; Having God Actively Participating One's Life as One Communes with the Lord* of 1 Cor. 1:9; 2 Cor. 6:14-7:1; 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 12:6-7; 19:7-8; 119:14, 111, 162 Jer. 15:16; Mt.13:20; Jn. 15:11; 17:13) Communing with God Regularly in Prayer of Jn. 16:24; Philipp. 1:3-4; 1 Thess. 5:16 and Having Relationships with Other Believers of 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 Acts 2:28 cf Ex. 33:11, Ex. 33:14; Nu. 12:6-8; Deut. 34:10

- iv. The **Relational** Personal Presence of God = God's Active, Present, Participation in the Believers day to - day Life IS NOT A **MYSTICAL EXPERIENCE** but a **REAL Nuts** and **Bolts** and **Dishwashing** and **Laundry** 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 Lord cf Lk. 5:10; Jn. 15:11 Jn. 16:24; Acts 2:2; 1 Cor. 1:9; Ex. 33:11; Nu. 12:6-8; Deut. 34:10; Psalm 19:8; 119:111, 114, 162; Jer. 15:16 Mt. 13:20; 23:30; Lk. 5:2:2-3; 6:14-7:1; 2 Cor. 13:14; 8:23; Philipp. 1:3-4; 1 Thess. 5:16 Heb. 4:16 Heb. 13:5-6; 1 Jn. 1:3-7
- i) Believers Can and Are to Have a Participative, Private, Personal, Partner-Like **Relationship** with the **Lord** 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, (koinwnos) and κοινωνέω (koineneo) and by the Examples of the Original Apostles and Old Testament Believers *Joseph* cf Gen. 39:2, 21; 41:16, 25, 32; 50:19-20; *Moses* Ex. 4:5, 12. 15; Gen. 33:11, 14; Deut. 34:10; *Joshua* cf Josh. 1:9; *David* Psalm 17:5, 8-9; 18:1-50; *Job* cf Job 22:27 *Hannah*; and Many Others the Corinthian Believers cf 1 Cor. 1:9; 2 Cor. 13:14 Believers at Philippi. 2:1; All Who Believe the Gospel of Jesus Christ cf 1 Jn. 1:1-7

The Feminine Noun "34.5 κοινωνία<sup>a</sup>, ας f: an association involving close mutual relations and involvement—'close association, fellowship.' ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν 'in order that you may have fellowship with us' 1 Jn 1:3; οἱ οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ 'through whom you were called to have fellowship with his Son Jesus Christ' 1 Cor 1:9." Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 445–446

“κοινωνία, ας, ἡ (s. prec. entry; Pind + ins, pap, LXX; JosAs 7:6 cod. A; Philo [Mos. 1, 158 of communion w. God]; Joseph.; loanw. in rabb.; Just.; Tat. 18:2; Ath.; Iren. 4, 18, 5 [Harv. II 205, 4] w. ἔνωσις).

① close association involving mutual interests and sharing, association, communion, fellowship, close relationship (**hence a favorite expr. for the marital relationship as the most intimate betw. human beings** Isocr. 3, 40; BGU 1051, 9 [I A.D.]; 1052, 7; POxy 1473, 33; 3 Macc 4:6; Ant. 1, 304; Did., Gen 235, 18. But s. also DiodS 10, 8, 2 ἡ τοῦ βίου κ.

the common type or bond of life that unites the Pythagoreans) τινός with or to someone (Amphis. Com. [IV b.c.] 20, 3; Herodian 1, 10, 1; τοῦ θεοῦ Orig. C. Cels. 3, 56, 6);” William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 552.

The Masculine Noun - “κοινωνός, οὔ, ὁ and ἡ (s. κοινός and cognates; Trag. et al.; ins, pap, LXX, Philo, Joseph., Just.) ① one who takes part in someth. with someone, companion, partner, sharer.” William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 553.

The Verb - “κοινωνέω (s. κοινός and cognates) fut. κοινωνήσω; 1 aor. ἐκοινωνήσα; pf. κεκοινωνήκα (Aeschyl.+ ) ① share, have a share” William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 552.

“γ. Participation in someth. can reach such a degree that one claims a part in it for oneself: take an interest in, share” William Arndt et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago: University of Chicago Press, 2000), 552.

42.16 κοινωνέω<sup>b</sup>: to join with others in some activity—“to join in doing, to share in doing.” Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies)