

Wednesday, April 13, 2022

MAKE IT MAKE SENSE

A STUDY ON REJOICE

CONTEXT

In this episode, we want to continue looking at the how of studying scripture and provide you with tools to help you in your personal study. When it comes to scripture, all words matter. All Scripture is God-breathed, so every word has purpose and meaning. In this session we're going to work through word studies on the words joy and rejoice.

How to Conduct a Word Study

- i. Read the text in multiple translations (NASB, NIV, ESV, and NLT), looking for differences in translations for specific words.
- ii. Count the frequency of certain words in your chosen passage. Words that appear more often or words that are rare are good candidates.
- iii. Find the original language word in a word study resource (Concordance or Bible Dictionary).
 - a) This will help you find the other occurrences of the word.
 - b) When looking at other occurrences make sure you read inside/out (start with book, go to other books written by author (if applicable), then the OT/NT usage of the word.
- iv. Identify the definition of the word and all the ways it is translated in Scripture (blueletterbible.org is a good resource for this)
- v. Questions to Ask
 - a) How does this word connect with the larger biblical story?
 - b) What kind of word meaning seem most likely intended by the author?
 - c) What kinds of word meaning can determine are unlikely interpretations?

Rejoice Word Study

- i. Philippians (Greek: *chairō*)
 - a) *Read in multiple translations:* All major translations use "rejoice" where it occurs.
 - b) *Same book:* Paul uses the word rejoice two times in Philippians 1 and nine times to total in Philippians. (Philippians 1:18; 2:17-18; 2:28; 3:1; 4:4; 4:10)
 - 1) Translated glad in 2:17-18 Paul is **glad** he's being poured out as a drink offering and rejoices with the Philippians. Listen to how it sounds: *chairō kai sunchairō (rejoice with)*.
 - c) *Author's writings:* Paul uses the word rejoice 29 times in all of his writings. By far more than any other author in the New Testament.
 - 1) Tells Romans to rejoice with others. Rejoicing isn't a feeling, it's a choice. (Romans 12:15)
 - 2) The Thessalonians are commanded to rejoice always. (1 Thessalonians 5:16)
 - d) *Old Testament usages:* Hebrew-*samah*

- 1) Rejoicing as a spontaneous expression of joy.
 - (1) Hannah's prayer after Samuel's dedication. She rejoiced in God's salvation. (1 Samuel 2:1)
 - 2) Good if done by God's people, bad if done by enemies.
 - (1) Bad: Psalmist pleads that God doesn't allow enemies to rejoice over his misfortune. (Psalm 35:19)
 - (2) Good: Jonah was happy for the shade. (Jonah 4:6)
- e) *New Testament*: Matthew (6), Mark (2), Luke (12), John (9), Revelation (2)
- ii. Luke 1:28 "*Greetings, O Favored One.*"
 - a) Angel uses a customary greeting and includes cognate "O Favored One (*charitoo*). Rejoice? She's pregnant teen in this culture. And he says rejoice, you're favored.
- iii. Luke 15:3-7 Parable of the Lost Sheep (all three words we look at here. The man rejoices (*chairo*) he invites others to rejoice with him (*sunchairo*), and Jesus says that's the same joy (*chara*) in heaven.
- iv. John 19:1-3: Pilate sends Jesus to be flogged. Crown of thorns and soldiers strike him: "*Chairo, King of the Jews!*" Irony in their words. Meant to mock him. We can now rejoice because of Jesus' sacrifice. Rejoicing is the appropriate response in light of what Jesus has done. That's why Paul does it in jail.