

# The Broadmoor Bulletin

*A Monthly Publication for the Christians at Broadmoor*

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## Quality of Life

"Who is the man who desires life, and loves many days, that he may see good? Keep your tongue from evil, and your lips from speaking deceit. Depart from evil and do good; seek peace and pursue it" (Psalm 34:12-14).

One of the most fundamental questions that we face is the question of the "good life." What sort of life would it be most truly "good" for a human being to pursue? And more practically, what are the things that a person would need to do in order to experience such a life? The above text from Psalm 34, quoted by Peter in the New Testament in 1 Peter 3:10, 11, is in many people's minds one of the most beloved texts in the Psalms. In it, David said that if we desire life and if we love many days that we may "see good," then we should tell the truth, depart from evil and do good, seek peace and pursue it. We should, in short, properly orient our thoughts and deeds toward God.

What kind of advice is this? What path to peace is being recommended? It is interesting that in speaking of the good life, David says nothing about health, wealth, social status, or civil rights, and he does not allude to any sort of human "achievement" or "accomplishment." He says nothing, in fact, about any of the prizes that most of us spend most of our time trying to obtain (apparently in pursuit of the "good life"). Can we fail to get the point? David's concept of the good life was that it had to do with human character. His primary concern was with what a person is, and not with what that person might have or accomplish.

David was a man who, despite a very hard life, knew as much about real joy as anyone who has ever lived except Jesus Christ. And he understood a principle that we would do well to recover: if we do not carry our joy within us, we will not be able to find it anywhere else, no matter where we look. "Joy is not in things; it is in us" (Richard Wagner). And even within our own characters, real joy is not possible -- and the "good life" will not be ours -- if our characters are not in the process of being conformed to our Creator's character. And this is what life in Jesus Christ is primarily about. It is about becoming "partakers of the divine nature" (2 Peter 1:4). Whatever other circumstances we may enjoy or endure, to be on this path of inward growth is to live the good life.

"Joy is the echo of God's life within us" (Joseph Columba Marmion).

**Gary Henry**

You will make known to me the path of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever.

**Psalm 16:11**

## Paul's Prescription for Joy

One of the major themes of Paul's letter to the Philippians is joy. He uses the noun joy (*cara* --*chara*) 5 times, the verb rejoice (*cairw* --*chairo*) 8 times, and the verb rejoice together (*sugcairw* --*sugchairo*) 2 times. A study of Paul's usage of these words can help us experience the joy that should be a fruit of the Holy Spirit's work in our lives.

Paul found joy in thinking about and remembering his brethren in Philippi. He was grateful for the help that the Philippians had given him in preaching the gospel (Phil. 1:3 – 7, 4:1, 4:15 – 16). We also should rejoice that we are able to partner with our brethren in our efforts to advance the cause of the gospel. Paul rejoiced when the gospel was proclaimed even when the proclamation grew out of impure motives (Phil. 1:15 – 18).

Paul knew that his efforts to teach and encourage the Philippians would promote their joy in the faith (Phil. 1:23 – 26, 2:17 – 18). We can rejoice when our faith is strengthened through the efforts of those who preach and teach the gospel. Paul received joy when he heard that his brethren were working together in love and unity (Phil. 2:1 – 4). When we imitate the loving attitude of Christ Jesus, we demonstrate that we have captured an essential aspect of being disciples of the Lord (Phil. 2:5 – 8, John 13:34 – 35).

We should rejoice when we see our brethren receive God's mercy (Rom. 12:15). Paul sent Epaphroditus back to Philippi so that his brethren could see that he had recovered from his serious illness and rejoice in their reunion with him (Phil. 2:25 – 30). Heaven is filled with joy when sinners repent, and we should share that joy (Luke 15:7, 10).

Paul reminded his brethren in Philippi that their sphere of rejoicing was "in the Lord" (Phil. 3:1, 4:4, 4:10). Our relationship with the Lord gives us a unique perspective on the trials of this life. Even though Paul suffered many hardships (2 Cor. 11:23 – 28), he knew that Christ gave him strength for any and every circumstance (Phil. 4:10 – 13). When comparing his significant troubles with the eternal glory he would receive in heaven, he considered his troubles as momentary, light affliction (2 Cor. 4:16 – 18). Recognizing the blessings we enjoy in Christ enables us to have a joy that transcends our circumstances. "Rejoice in the Lord always; again I will say, rejoice!" (Phil. 4:4)

**Gilbert Booher**

Do not be afraid; for behold, I bring you good news of great joy which will be for all the people; for today in the city of David there has been born for you a Savior, who is Christ the Lord.

**Luke 2:10 – 11**

## Joy

Various forms of the word “rejoice,” including *joy*, are used by New Testament writers to describe what Paul calls a “fruit of the Spirit” (Gal. 5:22). Joy of the Spirit is such a blessed quality that Peter says it is “unspeakable” or unutterable (1 Pet. 1:8). Today we would call it “indescribable.”

What both Paul and Peter are saying is that joy that comes from God, by means of His Spirit through the gospel, is beyond what man can put in words. It is a blessing that comes to the soul, to the inward man as a result of what men become by conversion.

This points to the essence of Christianity – what God seeks to accomplish in man through Jesus. It goes beyond forgiveness through His blood; it goes to the core of what God designed man to be.

“Blessed,” Jesus says of kingdom citizens – a word that describes a utopian kind of bliss that Jesus promises to men transformed by the gospel (Matt. 5:3 – 12).

Paul commands brethren to “rejoice in the Lord” in the context of telling them to cast their worries on the Lord and think on things that are true, honorable, just, pure, lovely, of good report, virtuous, and praiseworthy (Phil. 4:4 – 8).

**L. A. Stauffer**

## Misery

*Misery* is the word Paul employs when quoting an Old Testament passage to detail the sinfulness of Jews and Gentiles. He describes men who seek their own things, who turn aside from truth, whose mouths spew out rotten, deceitful, and bitter things; he says of them that “destruction and misery are in their ways,” and that they know not the “way of peace” (Rom. 3:9 – 18).

Using the same Greek word, he describes himself without the deliverance in Christ from the bondage of sin as a “wretched man” (Rom. 7:24). The apostle John and James use the word “wretched” and “misery” to depict men who are materially motivated to stress riches over zealous devotion to the Lord (Rev. 3:17; James 5:1).

“Wretched” and “misery” are English words that denote men whose souls are afflicted with hardship and severe inward distress. In contrast to “joy,” these words portray unhappiness and unrest.

And as joy comes as a fruit of the Spirit, misery follows a life of lust for evil works and devotion to works of the flesh. Men who are lascivious, fornicators, adulterers, drunkards, hateful, envious, jealous, factional – are men who find no peace and no rest for the soul (Gal. 5:19ff).

**L. A. Stauffer**

And though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, obtaining as the outcome of your faith the salvation of your souls.

**1 Peter 1:8 – 9**

## “Joyful, Joyful, We Adore Thee”

A graduate of Princeton, Henry van Dyke became professor of English Literature following a 20-year ministry. While serving as guest preacher at Williams College, he wrote this hymn, and presented it the next morning to President Harry Garfield saying, "Here is a hymn for you. Your mountains were my inspiration. It must be sung to the music of 'Beethoven's Hymn to Joy.'" The poem was first published in 1911. Later, van Dyke wrote: "These verses are simple expressions of common Christian feelings and desires in this present time, hymns of today that may be sung together by people who know the thought of the age, and are not afraid that any truth of science will destroy religion, or that any revolution on earth overthrow the kingdom of heaven. Therefore these are hymns of trust and joy and hope." The tune comes from the final movement of Beethoven's Ninth Symphony, his greatest, which took 6 years to write. It is most astounding that this and other great symphonies were written by a man who was "stone deaf". In 1801 Beethoven wrote: "No friend have I. I must live by myself alone; but I know well that God is nearer to me than to others in my art, so I walk fearlessly with Him. I have always known Him and understood Him. I have no timidity about my music; it can have no ill fate...."

Verse 1

Joyful, joyful, we adore Thee, God of glory, Lord of love;  
Hearts unfold like flowers before Thee, Opening to their sun above.  
Melt the clouds of sin and sadness, Drive the dark of doubt away;  
Giver of immortal gladness, Fill us with the light of day.

Verse 2

All Thy works with joy surround Thee, Earth and heaven reflect Thy rays,  
Stars and angels sing around Thee, Center of unbroken praise:  
Field and forest, vale and mountain, Blooming meadow, flashing sea,  
Chanting bird and flowing fountain, Call us to rejoice in Thee.

Verse 3

Thou art giving and forgiving, ever blessing, ever blest,  
Well-spring of the joy of living, Ocean-depth of happy rest!  
Thou our Father, Christ our Brother, All who live in love are Thine:  
Teach us how to love each other, Lift us to the Joy Divine.

Verse 4

Mortals join the mighty chorus, which the morning stars began;  
Father-love is reigning o'er us, Brother-love binds man to man.  
Ever singing marching onward, Victors in the midst of strife;  
Joyful music lifts us sunward In the triumph song of life.

Times of Service

Sunday Bible Class	9:00 a.m.
Sunday Morning Worship	9:55 a.m.
Sunday Evening Worship	5:00 p.m.
Wednesday Evening Bible Study	7:00 p.m.