

Celebration

I. Introduction & Definition

- A. 1st Cor. 5:8 “Let us celebrate the feast” ἑορτάζωμεν. v.1p.pl.pres.act.subj. ἑορτάζω #1858: *to keep a feast day, celebrate a feast* (Hapax). ἑορτή #1859: *feast day, festival* (Used 27x).
1. “Christ our Passover has been sacrificed” (1st Cor. 5:7). This is the foundation for all celebration in the Dispensation of the Church.
 2. “Let us celebrate the feast” (1st Cor. 5:8). The Subjunctive is used in the first person plural in exhortations, the speaker thus exhorting others to join him in the doing of an action.
 3. Other such hortatory subjunctives: Rom. 6:1,15; 13:12_{x2},13; 14:13,19; 1st Cor. 10:8,9; 15:32_{x2}; 2nd Cor. 7:1; Gal. 5:25,26; 6:9,10; Eph. 4:15; Phil. 3:15; 1st Thess. 5:6_{x3},8; Heb. 4:1,11,14,16; 6:1; 10:22,23,24; 12:1,28; 13:13,15; 1st Jn. 3:18; 4:7,19*; Rev. 19:7_{x3}.
 4. Celebration, then, is an excited call to join the speaker/author in the wonderful privilege and blessing that is being described.
- B. Other Vocabulary beyond ἑορτάζω.
1. εὐφραίνω #2165: pass.w.act.sense *be glad, enjoy oneself, rejoice, celebrate* (Lk. 12:19; 15:23f.,29,32; 16:19; Rev. 11:10; 12:12; 18:20).
 2. χαίρω #5463: *to rejoice, be glad* (Used 74x NT., incl. 17 imper. Mt. 5:12; Lk. 10:20; 2nd Cor. 13:11; Phil. 2:17,18; 3:1; 4:4; 1st Thess. 5:16; 1st Pet. 4:13).
 3. πανήγυρις #3831: *festal gathering* (Heb. 12:22 Hapax).
- C. Principle: The Old Testament established days and remembrances for mandatory celebration. The New Testament establishes every day (every moment) for mandatory celebration.
1. The OT Passover lamb was sacrificed each year on the 14th of Nisan, and the memorial meal was eaten with a sense of urgency that very night.
 2. The Once and For All Passover Lamb was sacrificed (on the 14th of Nisan!) and our celebration is today—each and every day—continuously and eternally.

II. Development & Application: Continuous Christian Celebration (1st Thess. 5:16-18)

- A. Rejoice always begins a trinity of imperatives that are collected into a single declaration of the Will of God. Πάντοτε χαίρετε, ἀδιαλείπτως προσεύχεσθε, ἐν παντὶ εὐχαριστεῖτε• τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.
1. Always be rejoicing. Πάντοτε χαίρετε. Adv. πάντοτε #3842: *at all times, always, ever*. Pres.act.imper. χαίρω #5403: *to rejoice, be glad*.
 2. Unceasingly be praying. ἀδιαλείπτως προσεύχεσθε. Adv. ἀδιαλείπτως #89: *constantly, unceasingly*. Pres.mid.(dep.)imper. προσεύχομαι #4336: *to petition deity, pray*.
 3. In every respect be giving thanks. ἐν παντὶ εὐχαριστεῖτε. Adv. phrase ἐν παντὶ the opposite of nothing (Phil. 4:6). The distinction between every thing (sing.) and all things (plur.) is seen (2nd Cor. 11:6). Pres.act.imper. εὐχαριστεῖτε #2168: *be thankful, express thanks*.
 4. For this trinity of continuous mental-attitudes is God’s will. τοῦτο γὰρ θέλημα θεοῦ. τοῦτο #5124 demon.pron.neut.sing.nom. οὗτος #3778: *this*.
- B. The will of God for our continual rejoicing is established in the sphere of Christ on our behalf.
1. ἐν Χριστῷ Ἰησοῦ. In Christ Jesus. All such rejoicing, prayer, and thankfulness must come in the sphere of Christ (Phil. 3:1; 4:4).
 2. εἰς ὑμᾶς. Prep. #1519: *for*. Used as a marker of goals, with the vocation, use, or end indicated.

P= God’s Will (His goals, use, and end) for us in Christ is for us to celebrate (rejoice, pray, give thanks).

III. Development & Application: Lost & Found Celebration (Luke 15)

- A. The Luke 15 parable teaches the principle of Lost & Found Celebration through three parallel illustrations.
1. The lost & found sheep (Lk. 15:3-7) produces earthly celebration (vv.5,6).
 2. The lost & found coin (Lk. 15:8-10) produces earthly celebration (v.9).
 3. The lost & found son (Lk. 15:11-32) produces earthly celebration with a heavenly perspective (vv.22-24,31,32).
- B. The lost & found believer (carnal & repentant) produces heavenly & angelic celebration (vv.7,10).
1. 99 faithful believers on earth will produce a future joy in heaven. 1 sinning believer who repents on earth will produce a greater future joy in heaven. ἐν τῷ οὐρανῷ.
 2. 1 sinning believer who repents on earth produces a present joy in the face/presence of the angels of God. ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ.

IV. Summary & Conclusion: Angelic Conflict Celebration (Luke 10:17-20)

- A. The 70 returned from their “advanced party” work assignments and celebrated their authority over demonic forces (Lk. 10:17).
- B. The Lord's prophetic viewpoint observed and supervised the activity of the 70 while they ministered (Lk. 10:18; cf. 22:31,32).
- C. The Lord equipped the 70 with Divine authority over Satanic power (Lk. 10:19).
1. This is in keeping with Messianic expectations for Israel (Psa. 91:13).
 2. This is consistent with future protection of Israel during the Tribulation (Rev. 9:3,4 cp. 7:4).
- D. Angelic conflict victories are not cause for celebration, but the redemption of a lost sinner is (Lk. 10:20).
1. This is consistent with the Lord's message to the 12 Apostles as the crucifixion approached (Jn. 16:33).
 2. Our eternal salvation is not based upon victorious demonic warfare (Matt. 7:22,23).
 3. Our eternal sanctification and enrollment in the Priesthood of the Church is fixed by our heavenly records (cf. Ezra 2:62; Heb. 12:23 & 7:16).
 4. When a heavenly citizen with a heavenly priesthood returns to a useful condition (2nd Tim. 2:21) the heavens rejoice (Lk. 15:7,10).