

# (Clip) Mature Joy Will Free You from Fear

by John Piper

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*This sermon delves into Philippians 2:17-18, exploring the multifaceted Christian joy found in being poured out for others' faith, rejoicing in the joy of faith, and finding joy in the midst of sorrow. It emphasizes the power of Christian joy to free believers from cowardice, consumption, and comfort for the sake of Christ's mission.*

**Scripture:** Philippians 2:17, Philippians 1:25, Philippians 2:18, 2 Corinthians 6:10, Philippians 2:27, 2 Timothy 4:6

**Topics:** "Christian Joy", "Sacrificial Living"

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## Description

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## Transcript

Philippians chapter 2 verses 17 and 18, even if I am to be poured out as a drink offering upon the sacrificial offering of your faith, I am glad and I rejoice with you all. Likewise, you should be glad and rejoice with me. There are three facets of the beautiful supernatural diamond of Christian joy in those two verses, and I'm going to try to show you that this multifaceted joy is the power to free from cowardice, free from consumption, and free from comfort for the sake of Christ's mission.

Let me just identify them now one at a time. First, we're going to go deeper a second time through. Number one, verse 17, first half of the verse, even if I am to be poured out as a drink offering upon the sacrificial offering of your faith, I am glad.

So, first facet of the peculiar joy called Christian joy is joy in being poured out as an offering for faith. Joy, I am glad. I am glad that I am being poured out.

If I must be poured out, I'm glad. Glad, glad, glad, glad to be poured out. What is he talking about? You know what he's talking about.

Dying, and we know that because he uses that phrase poured out for himself one time. Else, namely, 2nd Timothy 4.6, I am already being poured out as a drink offering. The time of my departure has come.

He's dying. What he means in verse 17, the beginning of the verse, is I am glad if it costs me my life to build your faith. So, the first facet of Christian joy is joy at the prospect of dying to bring other people to

faith.

How you doing? This is clear. This is clear. Joy that I can die.

Joy that I can die. Joy that I can die. Not be saved.

A Christian college. Number two, at the end of verse 17, Paul says, and not only am I glad that I can die for your faith, and I rejoice with you all. So, if he's rejoicing with them, they're already rejoicing in something.

So, I got my joy dying. You're rejoicing, and I'm rejoicing with you. What are they rejoicing in? He has just said, I live and die for the sake of your faith, and now they are rejoicing, and he's joining them in their joy.

I'm tempted to say this must be somehow faith and joy going together, and that triggered something in my brain, because I know this book. Chapter 1, verse 25, Paul believes he's going to have a season of ministry with them alive before he dies. He says, convinced of this, I know that I will remain and continue with you all for your progress, and ESV, joy in the faith.

Literal joy of faith. Joy of faith. So, my answer to the question at the end of verse 17, when he says, I'm rejoicing with you, you're already rejoicing, is because I have labored for your faith, and your faith is that faith in verse 25 of chapter 1, the joy of faith.

You're rejoicing in all that you have by faith in Jesus. That's number two. Second facet, first facet of joy is joy in dying to bring faith to others.

Second facet, the joy of faith that gets created by that mission. Third, verse 18, likewise, you also should be glad and rejoice with me. And what did he say he was rejoicing in? His death.

For faith. He is telling them, look, it makes me glad if I must be poured out in death to strengthen, create, preserve, advance, multiply your faith. Be glad with me in my death.

To which we can easily imagine the Philippians saying, Paul, it's asking too much. May we not have a season of sorrow at your death? We love you. To which Paul would answer, I think, why do you think that what I have said means you may not have a season of sorrow? Well, Paul, you said because you are rejoicing to be poured out in death for our faith, and then you summoned us to rejoice with you even in your death for us.

That's why. And I think Paul, being the big man that he is, would smile gently and look at them and say, children, you have so much to learn about joy in Christ. Why would you think, Philippians, why would you think that sorrowing and rejoicing shouldn't be simultaneous, in the same heart, at the same event? Why would you not think that? Ten verses later, verse 27, Epaphroditus almost died in serving Paul from the Philippians, and here's what he said.

God had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow. Paul would have wept if Epaphroditus hadn't gotten well. It's right to weep when you lose a great apostle that you love.

It's just not right to stop rejoicing, because Paul wrote in 2 Corinthians 6:10, we are sorrowful, yet always rejoicing. I know I'm talking to hundreds of you who probably in your walk with Jesus just haven't quite gotten there yet. To you, it's always sequential.

There are seasons of sorrow and seasons of happiness, but this talk about sorrowful and always rejoicing through and in the sorrow, that's a contradiction. It's not. Just give yourself time.

That's why I think Paul would have smiled gently and spoken to them of his children. Those are the three facets of the diamond of joy. Number one, I'm going to give them in the order that they happen in reality now, not the order that they happen in the text.

Facet of the diamond, number one, the joy of faith. End of verse 17, by virtue of its connection with the beginning part. Facet number two, the joy of pouring out your life in death if necessary for the joy of other people's faith.

Facet number three, rejoicing with those who joyfully die for other people's joy.

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