

The Joy of the Lord

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Contents

Contents	2
1 The First Gladness	3
2 Before the World Began	6
3 The Song of Songs	9
4 The Bridegroom God	11
5 The Joyful Son	13
6 The Father Runs	15
7 Joy Through the Cross	17

Chapter 1

The First Gladness

Before we walk through the scenes, we need to know where we are going. Every story in this book — every moment of divine joy from Eden to the wedding feast — finds its concentrated expression in one verse. Zephaniah 3:17 is not an isolated promise; it is the centerpoint of the canon’s testimony about God’s gladness. Everything before it prepares for it; everything after fulfills it.

And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

— Gen 1:31, KJV

The very first emotion attributed to God in the Bible is not anger, not judgment, not grief — it is pleasure. Six times God looked at what He made and called it "good" (tôb H2896 טוב, Gen 1:4, 10, 12, 18, 21, 25). And on the sixth day, after making man in His own image, He looked at the whole and called it "very good" (tôb H2896 טוב mě 'ōd H3966 מְאֹד). The Hebrew word *tôb* means beautiful, pleasant, joyful, delightful. God’s first recorded verdict on the material world is satisfaction. This is not the cold approval of an engineer inspecting blueprints. It is the pleasure of an artist standing back from the finished canvas, of a bridegroom seeing the bride for the first time. He made the world because He wanted to — and when He saw it, He was glad.

And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

— Gen 6:6, KJV

The same God who was glad over creation was grieved over sin. The verb "grieved" ‘āṣab H6087 אָסַב is Hithpael — an intensive reflexive. It means "He pained Himself, He caused Himself to feel sorrow." The word for heart lēb H3820 לֵב means the inner self, the seat of emotion. God’s emotions are not a mask. When creation turned evil, He felt it. But notice — He did not abandon. He grieved, and then He acted to save. Noah found grace in His eyes, and the ark became the vessel of a second creation. The flood is the cost of a heart that loves creation too much to let evil have the last word. Even in judgment, the thread of joy survives: when Noah stepped off the ark into a cleansed world, God

made a covenant and set the rainbow — a promise that He would never again flood the earth. The rainbow is a sign of His joy in His own promise.

Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?

— Gen 17:17, KJV

When God told Abraham he would have a son at age 100, Abraham fell on his face and laughed. The name God gave that promised son — *yīṣḥāq* H3327 יִשְׁחָק, Isaac — means “he laughs.” Every time Abraham called his son’s name, he laughed. Every time Sarah looked at him, she remembered her own incredulous laughter (Gen 18:12-15). The promised child was not a stern doctrine but a living joke shared between heaven and earth. The birth of Isaac was God’s first concrete act of joy in the patriarchal story — a child born from a dead womb, a promise kept against all odds, a son whose very name was the sound of laughter. This is the seedbed of the New Testament theme: joy is born from impossibility. When the angel later said to Mary, “With God nothing shall be impossible” (Luke 1:37), the echo of Isaac’s laughter was still ringing. The angel Gabriel used the same Greek verb that the LXX used in Genesis 18:14: *adynateō* G101 ἀδυνατήσῃ, “will be impossible.” The God who gladdened Abraham’s impossible old age is the same God who gladdened Mary’s impossible womb.

Then sang Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

— Ex 15:1, KJV

The moment Israel crossed the Red Sea and saw the armies of Egypt drowned, the first human response was not a prayer meeting — it was a party. Moses led the men in song, and Miriam took a timbrel and led the women in dancing. The verb “sang” (*šār* H7891 שָׁר) is future tense: “he will sing.” It is a song that is still being sung. The Song of the Sea is the oldest poem in the Bible, and it is a victory song — the celebration of a God who fights for His people. But notice who is celebrating. Not God — Israel. God’s joy at this moment is not directly stated but implied: He had planned the plagues, orchestrated the Exodus, hardened Pharaoh’s heart, parted the sea, and drowned the army. This was His deliverance. When His people sing and dance, it is the echo of His own gladness. The God who delighted in creation now delights in redemption. The song of Miriam is the first recorded worship in the free nation of Israel — and it is joyful, musical, and physical.

Decades later, as Moses prepared Israel to enter the land, he gave them a solemn warning and a precious memory: "As the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought" (Deut 28:63). The same verb — *שׂוּשׂ* H7797, "rejoice" — describes both God's gladness over blessing and His grief-driven justice over disobedience. But the foundational reality is that He *did* rejoice over them. He chose them not because they were numerous but because He loved them (Deut 7:7-8). His joy in His people came first. The covenant was not a contract; it was a marriage. And He rejoiced over His bride.

Chapter 2

Before the World Began

Every story of God’s joy we have traced so far happens within time — creation, flood, Isaac, the Red Sea, the prophets, Jesus, the Father running, the cross, the wedding feast. But there is a joy that predates all of them. Before the first atom of matter existed, before the morning stars sang together, there was delight. And the object of that delight was us.

The Child at Play — Proverbs 8:30-31

Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men.

— Proverbs 8:30-31, KJV

This is Wisdom speaking — the personified attribute of God that the New Testament identifies with Christ (Col 1:15-16, John 1:1-3). The Hebrew rewards close attention. The word for “delight” is šā ‘ šua ‘ H8191 שִׂעֵשׂוֹת — an intensified plural noun from the root šā ‘ a ‘ H8173 שִׂעַ. Strong’s defines šā ‘ a ‘ as “to look upon with complacency, i.e., fondle, please or amuse (self).” BDB adds: “to dandle, to sport, to take delight in.” It is the word used in Isaiah 66:12 where Jerusalem’s children are nursed and dandled upon her knees. This is not a distant, abstract approval. It is the intimate delight of a father bouncing a child on his knee, tickling him, making him laugh. The Father and Wisdom played together before creation existed.

The verb “rejoicing” is śāḥaq H7832 מְשַׂחֵק from śāḥaq H7832 שָׂחַק — to laugh, to play, to make sport. It is the same word used of David dancing and playing before the ark (2 Sam 6:5), of children playing in the streets (Zech 8:5). Wisdom was laughing, playing, dancing before the Father — and then the verse pivots: “and my delights (plural!) were with the sons of men.” Before Adam was formed from the dust, before there was a garden or a tree of life, before there was anyone to sin or repent or believe — Wisdom’s delights were already with the sons of men. God did not create us because He needed something. He created us because He was already happy and wanted someone to share it with.

The Good Pleasure of His Will — Predestination as Joy

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will.

— Ephesians 1:5, KJV

The Greek word is eudokia G2107 εὐδοκία — good pleasure, delight, satisfaction, kindly intent. Thayer defines it as "delight, pleasure, satisfaction; good will, kindly intent, benevolence." Paul uses the same word in Philippians 2:13: "God which worketh in you both to will and to do of his good pleasure." The word is related to eudokeō G2106 εὐδοκέω — to be well pleased, to think it good, to resolve with delight. It is the word used at Jesus' baptism: "This is my beloved Son, in whom I am well pleased" (Matt 3:17). The same pleasure the Father has in the Son is the pleasure by which He predestined us. Predestination is not a cold mechanical decree. It is God acting according to what delights Him. He chose us because He wanted to — because His delight was set on us before we existed. This is Proverbs 8:31 rendered in New Testament language: the pre-creation delights of Wisdom become the predestining good pleasure of the Father.

The Landowner's Question — Matthew 20:15

Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

— Matthew 20:15, KJV

The parable of the workers in the vineyard is a story about God's joy. The landowner hires workers at dawn, at nine, at noon, at three, and at five. At the end of the day, he pays everyone the same wage — a full denarius. The workers who laboured all day in the heat grumble. The landowner's reply cuts to the heart of the matter: "Is your eye evil, because I am good?" The Greek word for "good" is agathos G18 ἀγαθός — good in nature, generous, bountiful. The landowner does not defend his justice; he defends his goodness. The question assumes that God's goodness is the ultimate explanation for everything He does. He gives the same wage to the last as to the first because that is who He is. He does not give according to what we deserve. He gives according to what delights Him. And what delights Him is giving generously. Proverbs 8:31 showed us that Wisdom's delights were with the sons of men before creation. Matthew 20:15 shows us that same delight in action — the God who gives disproportionately, scandalously, joyfully.

The Father Loved the Son Before the Foundation — John 17:24

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

— John 17:24, KJV

In His final prayer before the cross, Jesus reveals the deepest foundation of all joy. The Father loved the Son before the foundation of the world. The eternal, pre-creation relationship of the Trinity is one of love — a love so full and so radiant that it spills over. And Jesus prays that we would be brought into that circle: "that they may behold my glory." The glory Jesus prays about is the same glory that Wisdom had before creation — the *ša' šu' îm*, the dandling delight of the Father in the Son. And He wants us to see it. The purpose of creation, of redemption, of the entire biblical story, is that we would be brought into the joy that already existed between the Father and the Son before anything was made. Zephaniah 3:17 is not a new emotion. It is the eternal delight of the Trinity breaking into time.

Chapter 3

The Song of Songs

There is a verse in the Hebrew Bible that contains more verbs of divine joy than any other passage in Scripture. It is the single most concentrated expression of what God feels about His people. It is not found in the Psalms, where we might expect it, but in the minor prophet Zephaniah — a book that opens with warnings of judgment and closes with a love song.

The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

— Zephaniah 3:17, KJV

Let's slow down on this verse. It does not say one thing about God and then repeat it. It says four distinct things, each with a different Hebrew verb, each painting a different facet of how God experiences joy over His people.

Joy the First — He Will Rejoice Over You (יָשִׁיץ — yāśîs)

The verb śûs (H7797) means to be bright, to shine, to be cheerful. Strong's defines it simply: "to be bright, i.e., cheerful." It is the same word used of a bridegroom coming out of his chamber (Psalm 19:5), of the sun rejoicing like a strong man to run a race. The image is not a quiet smile. It is a face that lights up. God looks at you and His face shines. This is the same verb used in Deuteronomy 28:63 and 30:9, where God "rejoices over you to do you good" — and in Jeremiah 32:41, where He says He will rejoice over His people "with my whole heart and with my whole soul." The verb appears in Isaiah 62:5 as well: "as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." When God rejoices over you, it is the full-hearted, shining, bridegroom-bright gladness of a man who has just won his beloved.

Joy the Second — He Will Rest in His Love (יִהְרֵאֵשׁ — yahăřîš)

The verb ĥāraš (H2790) has a wide range: to scratch, to plough, to engrave, to devise, to be silent. Here it carries the meaning of being silent, resting, holding still. The KJV translates it "he will rest in his love," but the Hebrew is more intimate. It means "he will be silent over you in his love" — the silence of a lover who has no need to speak because he is completely satisfied. There is nothing left to say. He looks at you and rests. The

same word is used in Exodus 14:14 — “the LORD shall fight for you, and ye shall hold your peace” — but here it is God who holds His peace. Not from frustration or anger, but from the deep, contented silence of a parent holding a sleeping child. He has stopped striving. He is simply present, and His presence is enough. This is the third beat of Zephaniah 3:17: after the shout of joy comes the hush of love.

Joy the Third — He Will Joy Over You with Singing

The verb *gîl* (H1523) means to spin round under the influence of a violent emotion — it is the word for ecstatic dancing, for circling in joy. BDB calls it “go around or about, be excited to levity.” This is not a dignified, restrained joy. This is dancing. God circles over you, spinning with delight. And He does so with *rinnâ* (H7440) — a shrill, ringing cry of joy, a shout of triumph. The same root (*rānan*) is used when the morning stars sang together and all the sons of God shouted for joy (Job 38:7). It is the sound of creation’s foundation-laying party. This is the fourth beat of the verse: God sings over His people with a ringing shout while spinning in circles.

The Context — Why Zephaniah Says This

Zephaniah does not arrive at this verse casually. The first two chapters are a furnace of judgment: “I will utterly consume all things from off the land” (Zeph 1:2). The Day of the LORD is darkness and gloom. The whole earth is devoured by the fire of His jealousy. And then, in chapter 3, something shifts. The judgment is real. But after the fire, God does not leave His people in ash. He sings over them. The joy of Zephaniah 3:17 is not the naive happiness of a God who has never been angry. It is the triumphant joy of a God who has passed through judgment and come out the other side with His beloved in His arms. This is why the verse says first “he will save” — the joy comes after the rescue. He did not have to save us. He wanted to, because He wanted to sing over us.

Zephaniah 3:17 as the Canon’s Center

We will see God’s joy in many places across the canon — in creation, in the flood, in the laughter of Abraham, in the song at the sea, in the bridegroom passages of Isaiah, in the dancing over Jerusalem in Jeremiah, in the arms of Jesus around children, in the Father running down the road to embrace a son, in the joy set before the Son on the cross, and in the wedding feast of the Lamb. But Zephaniah 3:17 is where all these threads converge. It is the verse that names what the rest of Scripture shows. God shines over you like a bridegroom. God rests over you in silent, satisfied love. God spins over you in ecstatic circles and sings over you with a ringing shout. Every story in this book is a footnote to that verse.

Chapter 4

The Bridegroom God

Now we step back from Zephaniah 3:17 to see where its verbs appear in the rest of the prophets. The word *śûś* — “to be bright, to shine with joy” — is not rare in the Hebrew Bible, but it clusters around the most intimate image of God’s emotion: the bridegroom. When Scripture wants to say that God feels joy, it habitually reaches for the metaphor of a man on his wedding day.

Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

— Isaiah 62:4-5, KJV

The word in Isaiah 62:5 is *yāśîś*—the same verb from Zephaniah 3:17. God rejoices over you the way a bridegroom rejoices over his bride. But Isaiah goes further. He changes your name. The land that was called “Forsaken” (Azubah) becomes “My Delight Is in Her” (Hephzibah). The land that was called “Desolate” becomes “Married” (Beulah). God does not merely feel joy; He renames reality to match His joy. Your identity before Him is no longer defined by abandonment but by delight. The bridegroom does not merely tolerate his bride on the wedding day. He shines. He cannot stop looking at her. He is the happiest man in the room. That is what God feels.

Whole Heart and Whole Soul

And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

— Jeremiah 32:40-41, KJV

This is the most emphatic statement of divine joy in the prophets. Note the full-body language: “with my **WHOLE HEART** and with my **WHOLE SOUL**.” The Hebrew is *lēb*

(H3820) and *nepeš* (H5315) — heart and soul, the complete inner self. God does not partially rejoice. He does not give a measured, qualified, "I suppose I am pleased." He rejoices with everything He is. The image is of a man planting a vineyard with both hands, driving the stakes deep because he intends to stay. The covenant is everlasting. The planting is permanent. The joy is total. This is the God who does not merely save you but wants to do you good — the verb *tôb* (H2895) — to make you well, to make you beautiful, to make you happy.

The Joy of Restoration — Deuteronomy and Isaiah 65

Deuteronomy 30:9 promises that God "will again rejoice over thee for good, as he rejoiced over thy fathers." The verb is *šûs* again. God's joy is not a new invention. He rejoiced over the patriarchs, and He will rejoice again over their children. Restoration is not merely a legal act. It is a happy homecoming. And in Isaiah 65:19, the prophet sees the new creation and hears God say: "I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Here the verbs shift: *gîl* (spin with joy) and *šûs* (shine). The new heavens and new earth are not merely a place of safety. They are a place where God Himself is glad. The first thing He does in the new creation is celebrate. The weeping stops because the Singer has arrived.

Chapter 5

The Joyful Son

When we turn to the Gospels, we meet the God of Zephaniah 3:17 in person. Jesus is not a somber, reluctant visitor from heaven. He is the Bridegroom who shines over His bride, the Man who spins with joy in the Spirit, the One who took children in His arms and saved the best wine for a wedding party. His critics noticed. They called Him a glutton and a drunkard (Matthew 11:19). Nobody calls a sad man those names.

The Only Time Jesus Is Said to Rejoice — Luke 10:21

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

— Luke 10:21, KJV

The Greek word is *agalliaō* G21 ἡγαλλιάσατο — a verb that means to exult, to leap for joy, to jump with ecstasy. It is the same root used in the Magnificat (Luke 1:47) where Mary's spirit "rejoiced in God my Saviour." But here it is not a human praising God. It is the Son of God leaping for joy in the Holy Spirit. The cause is extraordinary: the Father has hidden the mysteries of the kingdom from the wise and prudent and revealed them to babes (*nēpioi*, G3516). Jesus is thrilled that the powerless understand what the scholars miss. This is Zephaniah 3:17 in action. The God who rejoices over the humble does not stop rejoicing when He becomes flesh. He dances in the Spirit because babes see the kingdom.

Let the Children Come

And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

— Mark 10:13-16, KJV

The disciples saw children as a nuisance, an interruption to serious ministry. Jesus saw them as the only people who could enter the kingdom. And He took them up in His arms — *enankalizomai* G1723 ἐναγκαλιζόμενος — He enfolded them, pulled them into the crook of His arm. This is the same embrace Zephaniah describes: God in the midst of you, quiet in His love, not fidgeting to get away. The children did not fear Him. Why would they? Joy attracts, fear freezes. They ran to Him because He was glad to see them. The disciples had to be rebuked because they assumed God's joy had limits. Jesus showed them it does not.

The Wedding at Cana — Saving Joy for Last

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: but the servants which drew the water knew; the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.

— John 2:1-10, KJV

Jesus' first public miracle was not a healing, an exorcism, or a teaching. It was making 180 gallons of wine for a wedding party that had already run out. The steward remarks that this is backwards — usually you serve the good wine first and the cheap stuff after people are too drunk to notice. But Jesus saved the best for the end. He did not come to ration joy. He came to overflow it. The Bridegroom (whom Isaiah promised) showed up to a real wedding and made sure there was enough wine to celebrate. This is Zephaniah 3:17 translated into flesh: the God who sings over His bride fills her cup until it runs over.

Chapter 6

The Father Runs

Now we come to the most vivid picture in the Gospels of what the Father's joy looks like in action. Jesus told three parables in a row in Luke 15 — a lost sheep, a lost coin, and a lost son. All three end the same way: with a party. The shepherd calls his friends. The woman calls her neighbours. The father kills the fatted calf. Joy in heaven over one sinner who repents is the point Jesus hammers home three times. But the third story is the fullest portrait of the Father's heart.

And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

— Luke 15:11-24, KJV

The father ran. In the ancient Near East, an elder patriarch did not run. It was undignified. It meant gathering your robes above your knees, exposing your legs, running like a servant. But this father saw his son while he was still a great way off — which means he had been watching for him every day. He was looking down the road. He did not wait for

the son to arrive and make his rehearsed speech. He ran to meet him. He fell on his neck. He kissed him. He interrupted the confession before it was finished. Then he ordered the robe, the ring, the shoes, the fatted calf, and the music and dancing.

This is Zephaniah 3:17 as a story. The father who runs is the God who rejoices. The robe is the shining face of *śûś* — the brightness of a Bridegroom who renames His beloved. The silence of the father as he held his son's neck in an embrace is the "rest in his love" — the *yaḥărîš*, the quiet satisfaction of a lover who has what he wanted. The music and dancing is the *gîl bĕrinnâ* — the spinning, the ringing shout, the party that was not planned but could not be stopped. Heaven's joy is not a theory. It is a father sprinting down a dusty road.

The Elder Brother and the Question That Lingers

The elder brother did not come in. He heard the music and dancing and refused to enter. He told his father, "These many years have I served you, and I never transgressed your commandment, and you never gave me a kid goat that I might make merry with my friends. But when this your son came, who devoured your living with harlots, you killed the fatted calf for him." The father's response is the most heartbreaking and tender line in the parable: "Son, you are always with me, and all that I have is yours. It was right to make merry and be glad, for this your brother was dead and is alive again." The father's joy is not diminished by the elder brother's resentment. But the elder brother misses the party. And Jesus leaves the parable open. The elder brother stands outside, angry. The music plays on. Will he come in? That is the question Jesus asks every reader.

Chapter 7

Joy Through the Cross

The cross is the darkest point in the story. But Hebrews 12:2 reveals something astonishing about what drove Jesus through it.

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

— Hebrews 12:2, KJV

The Greek is ἀντὶ τῆς προκειμένης ἀποτῶ χαρᾶς — “for the joy set before Him.” The word *antí* carries the sense of “in exchange for” or “in view of.” The joy was not after the cross; it was before the cross, in front of Him, the prize He could see from the starting line. The cross was not the point. The joy was the point. The cross was the price He paid to get to the joy. What was that joy? It was the Bride. It was the children running to Him. It was the Father’s house full of music and dancing. It was the wedding feast of the Lamb. Jesus endured the cross because He wanted the party more than He feared the pain. Zephaniah 3:17 is not only the Father’s song. It is the Son’s fuel.

My Joy in You — John 15:11 and 17:13

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

— John 15:11, KJV

Jesus calls it “my joy.” Not a generic happiness, but the specific joy that He possessed as the Son of God — the joy of being loved by the Father before the foundation of the world (John 17:24). That joy, He says, is now meant to remain in us and to be made full. In John 17:13, He prays: “These things I speak in the world, that they might have my joy fulfilled in themselves.” The word is *plēroō* G4137 *πεπληρωμένην* — filled up, completed, brought to full measure. Jesus does not give us a fraction of His joy and tell us to be grateful. He says He wants His joy to be FULLY in us. The same joy that leaped in the Spirit over babes understanding the kingdom (Luke 10:21) is now the joy that lives in every believer. Zephaniah 3:17 is not only about God singing over us. It is about God putting that song inside us.

The Wedding Feast of the Lamb — History's Final Scene

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb.

— Revelation 19:6-9, KJV

The Greek word is *chairō* G5463 χαρῶμεν — "let us be glad and rejoice." The same root as *chara*. And the song is Alleluia — the Hebrew *hālāl* H1984 הַלְלִיָּהּ — "praise Yah." The book of Revelation, which contains more judgment than any other book, ends not with a courtroom but with a wedding feast. The Bridegroom has arrived. His bride is ready. The music starts. The wine flows. The joy that God felt over His people in Zephaniah 3:17 is now the joy that fills the new creation. Every story of divine joy in Scripture was a rehearsal for this moment. The gladness of creation. The father running down the road. Jesus leaping in the Spirit. The Bridegroom's bright face. The silent love of a God who rests. The spinning, ringing song of a God who dances. All of it was leading here: the marriage supper of the Lamb. History ends with a party. And everyone is invited.

How this was made

This study is the author's own work — what it says, and where it goes, are his. It was composed with **junifye**, with an AI assistant as a tool, and draws its Scripture and original-language studies (Greek, Hebrew, and cross-references) from **Darash** (Hebrew *darash*, “to seek, inquire, study”) — a platform for reading the Bible in its original languages.

Both **junifye** (for composing documents) and **Darash** (for studying Scripture in the original tongues) are available as **MCP** tools — usable from Claude Desktop or any AI assistant that can run them.

You are warmly invited to study the Word in its original languages with **Darash**, to read this and every other title freely alongside Scripture in the **Bibleread** app, and to browse the whole catalogue in the [public library](#).

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