



The Semantics and Theology of Joy in the Philippians: A Revision of William G. Morrice's Thesis On Joy

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Abstract

Joy is a fundamental doctrine in Christianity since it is the core message of the gospel and the fruit of the Spirit that distinguishes Christians' lives. William G. Morrice particularly investigated this issue, and this article tries to revise his thesis of joy to be more comprehensive. Joy must be viewed as a concept or meaning rather than a single word. With a discourse analysis approach and semantic domain, the writer tries to complete Morrice's research by improving his method, which only examines eleven synonymous words of joy. The Philippians is chosen as a sample discourse because this is the epistle of Joy from the Apostle Paul. Joy in the Philippians is a matter of relations with God (as Morrice views) and believers' relations with others (church), personal, ministry and mission, and material needs, and the environment.

Key words: joy, the Philippians, semantic domain, discourse analysis, concept

Introduction

Joy is one of the most critical teachings or doctrines in Christianity. Two main reasons are underlying it. First, joy is the central message of the gospel. The gospel is good news about the salvation of Jesus Christ to all people, and this is glad tidings for all people. William G. Morrice states that "The whole message of the New Testament is the good news of great joy for all people (cf. Lk. 2:10). Christianity is a message of joy from beginning to end" (Morrice, 1984). Second, joy is a fruit of the Spirit that distinguishes Christians' life. Joy comes from living a life led by the Holy Spirit (Gal. 5:16, 22, 25). Joy, according to John Calvin, is a hallmark of the Spirit-filled church (Calvin, 1998).

What about believers' lives today? Today's reality is a life full of crises, which influences believers' lives, making the joyous life appear further away. As a matter of fact, the research about joy is necessary. William G. Morrice 1984 published his book *Joy in The New Testament*, explicitly researching this topic. Unfortunately, Morrice's research needs to be reviewed in terms of the approach or method. Morrice discusses joy by relying on the eleven words that are merely synonymous (also called semantic relations with overlapping types). Morrice's weakness is to ignore other semantic relations such as included, complementary, and contiguous relations (Morrice, 1984).

There are two main parts-varieties of joy and our heritage of joy - in Morrice's research. First, there are eleven words of joy outlined by paying attention to the historical context of these words. The process is that the word is analyzed by looking at its use in the Classical Greek context. Furthermore, Morrice sought an equivalent translation of Hebrew in the Septuagint and saw its use in the Old Testament (OT) context. Finally,

Morrice studies the use of these words in New Testament (NT) texts. The results in the first part are a summary of each word of joy. *However, this summary is unclear whether it is a concept (meaning of the word) or usage in various contexts.* Morrice does not explain the two problems. Second, Morrice understands joy based on the authors' views of the NT texts as according to Luke, John, Paul, Peter, and other writers. Morrice explains the words of joy used by each of the authors above. The views of each writer differ from one another (Louw, 1981).

Another weakness of Morrice's writing is that it is still ambiguous whether it only explains the various uses of the words of joy or the meaning (concept) of joy itself. It seems that Morrice only explained the use of different words of joy in each context of both Classical Greek, OT, NT, and the views of every NT texts writer. Morrice does not distinguish between meaning and usage even though the meaning and usage are different from one another. Johannes P. Louw explained that the meaning, and not usage, is imperative to exegesis. If usage were to be our guide, which usage is to followed? A word can be used in a multiplicity of ways. In John 18:10 ἔλκω is used with μάχαιρα 'to draw a sword', in John 21:6 it occurs with δίκτυον 'to pull (or haul) a net', and in James 2:6 with κριτήριον 'to drag before the court'. If usage were to a guide to the meaning of a word in exegesis, which of the above are to be selected as representing the 'meaning'? The one that suits our purpose best, or a totality transfer incorporating all usages? In either case one would fail to determine the meaning, since meaning and usage are not the same (Louw, 1981). Therefore, Morrice only deals with certain verses that contain words of joy and how those words are used and interpreted concerning the syntactic and contextual environment. For example, he wrote that When I pray for you all, my prayers are always joyful (Phil. 1:4). This joy is more than the pleasure of friendship. The Apostle rejoices not only in the particular qualities of the church at Philippi. He is thankful that there are Christians in that city and for the part that they have played in the work of the gospel from the time of their conversion (Phil. 1:5) (Morrice, 1984). As a result, joy is understood more than just the pleasure of friendship when the word χαρά is associated with the prayer and ministry of the Philippians from the very beginning. Morrice only describes Phil 1: 4 and 5 and ignores Phil 1: 3, 6, 7, and 8 as a whole discourse. The same is true when Morrice explains other words of joy.

The issue of joy should be viewed as a source of meaning rather than as a usage. Joy is a concept or meaning, not merely a set of words. The emphasis of the explanation is on the meaning rather than the word itself. To explain the meaning of joy it is not enough to look at the history and root of the word or even the use of the word in a particular context.

The meaning of joy transcends the meaning of words, phrases, or sentences and is contained in a discourse. Louw wrote, "Semantics is concerned not only with words or even sentences but also with the relations that permeates an entire argument" (Louw, 1981). Louw explained in more detail that when the pivot point of a paragraph has been determined it may then be seen how the author has built his sentences, phrases, and words around it. In determining the meaning of units such as words, one must not follow the popular traditional approach which uses etymology and a restricted sentence context, but rather the meanings must be derived from a study of the whole paragraph (Louw, 1981). Mark Edward Taylor also stated the same thing that, "The fundamental starting point and the most distinguishing doctrine of text-linguistics is that meaning in language occurs in units of text beyond the word and sentence level, units designated as 'discourses' (Discourse, 2006).

It is confirmed that the concept or meaning of joy is contained in a discourse. I will focus on the concept study that will be carried out through integration between text analysis in macro (the macro term is macro-structure or discourse, in the form of paragraphs) and then micro (the micro term is micro-structure of a text such as words, phrases, and clauses) to get at the concept of joy. The concept of joy was obtained from macro and micro perspectives. The step of analysis starting from macro to micro is also explained by Taylor that this means that whereas traditional grammar has tended to focus on micro-structures such as phrases, clauses and sentences, the primary object of interpretive scrutiny for text-linguistics is the discourse as a whole. This does not diminish the importance of micro-structure since smaller units of text are the building blocks of macro-structure, but text-linguistics investigation operates under the premise that the macro-structure conveys the larger thematic ideas that in turn govern the micro-structures, and thus the whole text. These larger textual units stand in a hierarchical and sequential relationship to one another, and because macro-structure dominate the composition and structure of texts, discourse is analyzed from the top down instead of bottom up. This presupposes that a written text begins with an author's formulation of an idea which is then expressed and developed by conscious language choices (Discourse, 2006). The idea or concept of joy already exists in Paul's thought and is written down in writing so that with macro and micro text analysis, I will find the concept of joy. Therefore, it is crucial to engage the concept through discourse analysis.

Furthermore, I will analyze the text in a micro-analysis, namely the analysis of words of joy in the Philippians with the basis of the macro analysis of the text. This micro-analysis will be called a semantic domain to produce a semantic relation of joy. The integration of these two analysis analyzes will result in getting a concept of joy in the Philippians.

The Method

This article will explain the concept of joy according to Morrice and find out his weaknesses of the research. The discourse analysis and the semantic domain of joy will be the method of this article in order to revise Morrice's concept on joy. The sample text of the discourse analysis is the Epistle of Philippians. Therefore, the semantic domain of joy will be focused on this epistle after finding out the discourse analysis of the epistle. The result is a more comprehensive concept of joy according to the epistle of Philippians.

Findings and Discussion

The Discourse Analysis

The research of the concept of joy in the Philippians begins with an analysis of Philippians' discourse. The discourse analysis model used is Colon Analysis introduced by Louw (Louw, 1981). Louw states, "Discourse analysis based upon the use of colons is nothing more than a technique for mapping the form of a text in such a way that the syntactic relationships of the constituent parts can be most readily recognized" (Louw, 1981). Louw uses colon analysis in the discourse analysis. Colon analysis is a kind of discourse analysis that emphasizes the use of the colon.

Colon analysis is performed in two forms of analysis. First, analysis in smaller semantic units called *micro structures* (words, phrases, and clauses or colon). Second, analysis in the form of larger semantic units called *macro structures* (paragraphs).

The Analysis of Words, Phrases and Colon (Louw, 1981)

Semantic units in the form of words, phrases, and colons will be analyzed in 3 ways: making semantic categories, grouping words or immediate constituents, and transforming surface structures into deep structures structure.

The Analysis of Paragraphs (Louw, 1981)

A discourse is analyzed starting from paragraphs to words (top-down). Combining several colons form semantic units called paragraphs. The combination of several paragraphs forms a larger semantic unit called a discourse. Paragraph analysis will get a discourse structure. Analysis of paragraphs will be done in several ways. First, it is a colon structure (syntactic structure) of each semantic unit. Grouping words will be seen in the structure of the colon. Second, the literal translation. Third, the semantic content of each colon or group of colons (cluster) by analyzing words, phrases, and colon. The results of the semantic content analysis are dynamic or deep structure translations. Fourth, the semantic relations between colons or groups of colons in the same semantic unit. Fifth, the theme or central idea (the pivot point) semantic unit. Sixth, the theological concept that is a further explanation of the theme. And the last is the structure and theme of Philippians as a discourse.

The Semantic Domain

Learning the meaning of a word is more appropriate to describe semantic relations than to describe the meanings of the same word. Eugene A. Nida correctly stated that "Critical studies of meaning must be based primarily on the analysis of related meanings of different words, not upon the different meanings of single words" (Alber, 1972). And this is also confirmed by Louw that a semantic analysis must, therefore, begin with the related meanings of different words rather than with the different meanings of the same word. This means that linguistically it is important that we must analyze meanings and the words signifying them rather than words and the meanings they have. Though we generally, in everyday language, speak of "the meaning(s) of a word" or of "a word having a meaning," we have already shown in the beginning of this study that meaning is not a possession," that is, something which a word has, but that meaning is a set of relations of for which a verbal symbol is a sign (Louw, 1981).

David Alan Black also supports this statement by writing that it is a central concern of semantics that a clear distinction be maintained between words as linguistics units and the concepts associated with them. Although words have been used by the biblical writers to express religious meanings, concepts involve the use of far more elaborate structures than individual words. All languages have several ways of expressing a concept, and rarely does a concept consist of only one word. For example, the concept of "righteous" includes the Greek words *δικαιός* *αγαθός* *ἄγιος* *καθαρός* *καλός* and *σοῖος*. A word study of *dikaioj* alone, therefore, would hardly be sufficient as a basis for a discussion of the full and complete concept of 'righteous' in the New Testament (Black, 1995). The meaning of a word does not depend on just one word but other words that are related to meanings. Like the word *δικαιος*, "righteous" above is seen as a concept, not just a word. It is a concept study. While word studies emphasize the meaning of a word described by relying on the syntactic and contextual environment to produce various meanings of the same word. The following explanation of Louw can clarify the meaning may also be considered with reference to certain relations of meaning. These relations constitute two different approaches to the problem of meaning. The first approach involves considering the

various meanings of the same lexical unit. That is, how the meaning of a particular word or phrase may be interpreted in relation to its syntactic and contextual environment. The other approach to meaning involves considering the related meanings of different lexical units. That is, how a particular meaning may be presented by different lexical items each focusing on a certain set of features of that particular meaning (Louw, 1981). Thus, the word study emphasizes the various meanings of the same lexical unit, while the concept study emphasizes the related meanings of different lexical units.

The word joy is seen as a concept rather than a single word. For example, because the term is viewed as a concept rather than a word, its meaning is defined as a concept study rather than a word study. The semantic range technique, rather than the traditional approach, is used to analyze the word as a concept. I agree with Andreas J. Köstenberger's statement quoting Angelico Salvatore di Marco's opinion that, "The need for a study of a biblical concept rather than a study of (a set of) biblical words; a semantic field should be more than a word field; it should be a "significance field" or a "concept field;" concept may be expressed in different terms, phrases, and texts" (Köstenberger, 1998).

To build a more thorough concept of joy, certain other words connected to the meaning of joy will be examined. The semantic domain technique generates a biblical idea in addition to a more extensive word meaning (word field).

The Discourse Analysis of the Philippians

The early Church unanimously agreed that Paul wrote Philippians. Paul founded the church in Philippi, which was the first church in Europe, on his second missionary journey, AD 50–51 (Acts 16:11–40). On his third missionary journey he made two brief visits to Philippi, about AD 57–58 (Acts 20:1, 6). Paul probably wrote Philippians while he was under house arrest in Rome in about AD 61–63 (Acts 28:16–31). At that time he was free to receive visitors and to correspond by letter.

The church in Philippi was noted for its generosity in support of the apostolic ministry (1:5, 4:15, 16; Acts 16:15, 40). Recently, it had sent Epaphroditus to visit Paul in prison with a financial gift for the apostle and with instructions that he remain there with Paul. But Epaphroditus apparently was so devoted to his work that he forgot his own physical health (2:30). The Philippian church heard this and was concerned for him. In the meantime, Paul's trial had started (1:7) and he hoped for an early release (1:25; 2:24). Thus, the apostle wrote this letter of thanks to Philippi with the comforting word that he would send Epaphroditus home (2:25–30) and that he would shortly dispatch Timothy to Philippi (2:19).

This epistle is personal and not structurally formal (Albert, 1995). Paul moves from one main idea to another. I can conclude that this letter emphasizes two main things that can be called the theme of this letter, Paul's various situational concerns and advice to the Philippians (Hendi, 2016). The dynamic of our life in Christ. Salvation is a dynamic, ongoing experience that is not merely personal, but shared among believers. St. Paul urges the believers in Philippi toward continued unity, humility, selfless generosity, and joy in Christ. Subthemes include alerting of the Philippian church to: Interference from self-serving evangelists (1:12–18); Persecution from the world (1:27–30; 2:14–18); Antagonism from heretics, particularly the legalistic Judaizers (3:1–11).

The outline of the discourse is Greeting (1:1, 2), Life in Christ Amidst Persecution (1:3–2:30): Exemplary lives of the Philippians and Paul (1:3–30); Exhortation to persevere amidst persecution (2:1–30); Life in Christ in the Face of Heresy (3:1–4:9); Exhortation to righteousness; warning against legalism (3:1–21); Exhortation to unity;

warning against schism (4:1–9), Conclusion (4:10–23): Gratitude for financial help (4:10–20), Greeting and benediction (4:21–23).

The Semantic Domains of the Philippians

There are two words of joy that Paul uses in Philippians, namely *χαρά* and *καύχημα*, so the concept of joy in Philippians will be divided into two semantic domains. The word *χαρά* is in the semantic range "attitude and emotions," (Louw, 1981; Nida., 1988) and the word *καύχημα* is in the semantic range "communication" (Louw, 1981; Nida., 1988).

Here are a number of words in the "attitude and emotions" domain that have related meanings or semantic relations with the word " *χαρά*", namely: *χαρά* (1:4; 1:25; 2:2,29; 4:1); *συγχαίρω* (2:17-18); *σπλάγγχνον* (1:8; 2:1); *ἐπιπόθητος* (4:1); *ἀγαπητός* (2:1,12; 4:1); *αὐτάρκης* (4:11); *δεκτός* (4:18); *εὐδοκία* (1:15; 2:13); *εὐάρεστος* (4:18); *προσφιλής* (4:8); *ἐπιποθέω* (1:8; 2:26); *ἐλπίς* (1:20); *ἀπεκδέχομαι* (3:20); *ἀποκαραδοκία* (1:20); *σπουδαίως* (2:28); *θέλω* (2:13); *βούλομαι* (1:12); *κλαίω* (3:18); *εὐψυχέω* (2:19); *παραμύθιον* (2:1); *παρακλήσις* (2:1); *παρρησία* (1:20); *τολμάω* (1:14); *αἰσχύνη* (3:19); *αἰσχύνω* (1:20); *καύχημα* (1:26; 2:16); *δόξα* (3:19); *μεριμνάω* (2:20; 4:6); *συνέχω* (1:23); *ἀδημονέω* (2:26); *φόβως* (2:12); *ἀφόβως* (1:14); *πτύρω* (1:28); *λύπη* (2:27); *ἄλυπος* (2:28); *ἐπιθυμία* (1:23)

Here are a number of words in the "communication" domain that have related meanings (semantic relations) with the word *καύχημα* namely: *καυχάομαι* (3:3); *ἀσπάζομαι* (4:21-22); *γράφω* (3:1); *λέγω* (3:18; 4:4,11); *λαλέω* (1:14); *λόγος* (1:14; 2:16); *ὄνομα* (2:9,10; 4:3); *ἐρωτάω* (4:3); *αἴτημα* (4:6); *παρακαλέω* (4:2); *δήσις* (1:4,19; 4:6); *προσεύχομαι* (1:9); *προσευχή* (4:6); *ἀπόστολος* (2:25); *καταγγέλλω* (1:17-18); *κηρύσσω* (1:15); *ἀκούω* (1:27,30; 2:26; 4:9); *εὐαγγέλιον* (1:5,7,12,16,27; 2:22; 4:3,15); *παραλαμβάνω* (4:9); *μάρτυς* (1:8); *ἐξομολογέω* (2:11); *κλήσις* (3:14); *νόμος* (3:5,6,9); *εὐχαριστία* (4:6); *εὐχαριστέω* (1:3); *ἔπαινος* (1:11; 4:8); *δόξα* (4:20); *εὐφημος* (4:8).

The words and texts that will develop the notion of joy in Philippians are the results of the aforementioned semantic range assessment. The next step is to organize the texts into categories or classifications.

I divided certain texts arising from the study of the semantic domain of joy into five characteristics or components of joy as follows, based on the interpretation of the discourse analysis of the Philippians. First, joy and the divine: 1: 8,11; 2: 1,9,10,11; 3: 1,3,20; 4: 4,20. Second, joy and personal: 1: 23,25,26,27; 2: 12-13; 3: 5,6,9,14; 4: 6,8,9. Third, joy and community: 1: 3,4,9,19,27,30; 2: 2,12,17,18,19,20, 25,26,27,28,29; 3: 18,19; 4: 1,2,3,21,22. Fourth, joy and the ministry and mission of the church: 1: 5,7,12,14,15,16,17, 18b-c,20,28; 2: 16,17,18,22; 4: 3,15. Fifth, joy and material need & environmental conditions: 4: 6,10,11,18.

William G. Morrice on Joy

Morrice's joy hypothesis is broken into two sections. Morrice begins by explaining the eleven words of joy found in both the Old and New Testaments. Second, Morrice used the eleven words to define joy from the perspective of each NT text writer.

The eleven words of joy are as follows (Morrice, 1984). First, exultant joy (*agallian, agalliasis*) emphasizes the joy of worship in the NT. Second, Optimism - the mood of faith (*euthumein, euthumos*) comes from a firm faith in God even amid difficulties such as those experienced by Paul and Jesus. Third, gladness or good Cheer (*euphrainein, euphrosune*) is manifested in the presence of God and the coming of Jesus Christ on Judgment Day.

Fourth, pleasure (*hedone, hedus, hedeos*) is the joy of listening to the gospel message and the response after listening to it. Fifth, courage (*tharsein, tharreïn, tharsos*) in terms of joy in complicated service. Sixth, hilarity (*hilaros, hilarotes*) is the joy of loving and giving to others. Seventh, boasting (*kauchastai* (and its components), *kauchema, kauchesis*) is used in 2 senses: the splendor of right and wrong. Eighth, blessedness or happiness (*makarios, makarizein, makarismos*) because they have a part in the kingdom of God. Ninth, leaping for joy (*skirtan*) is joy in connection with the birth of John the Baptist and the suffering of serving Christ. Tenth, inward joy (*chairein, chara*). Eleventh, shared joy (*sunchairein*) emphasizes joy concerning the community of believers.

The eleven words listed above represent semantic relationships in the form of overlaps or synonyms. Morrice overlooked additional semantic links such as inclusive, complimentary, and contiguous ties, limiting his interpretation of joy in Philippians to the inward joy, shared joy, and boasting that occurred in Philippians. These three words are then shown to be five joyful words, namely (Morrice, 1984): *χαίρω* (1:18; 2:17-18; 2:28; 3:1; 4:4; 4:10); *χαρά* (1:4; 1:25; 2:2,29; 4:1); *συγχαίρω* (2:17-18); *καύχημα* (1:26; 2:16); *καυχάομαι* (3:3).

Morrice only observed these five terms used in Philippians. Morrice did not explain the meaning of the terms above, just how they were used in the syntactic connection and context. Morrice came to the conclusion that joy in Philippians is delight in God. Morrice stated that thus, from the beginning to end, the keynote of the letter to the Philippians is one of joy. The Apostle shows how, in spite of his present circumstances, he can still "rejoice in the Lord" and glory in work accomplished for his Master. Not only so; but he urges his readers to demonstrate the same exultant mood in their own lives, basing their inward feelings and their outward behavior upon the joyful assurance of their redemption in Jesus Christ. The sum of the letter is indeed, as Bengel pointed out, "I rejoice, rejoice" (Morrice, 1984). Morrice concluded that the source of Paul's joy is always the redemption won for men by Jesus Christ. So, it comes about that "joy in the Lord" is the most adequate way of summing up Paul's contribution to the Christian conception of joy. This buoyant attitude must assert itself against the realities of common life, both external and internal. As far as outward circumstances are concerned, we have to show forbearance in our dealings with other people, being content to consider them before ourselves. The supreme motive for such behavior is the presence of Jesus Christ with the believer: "The Lord is near" (Fil 4:6)(Morrice, 1984).

The joy in Philippians is only related to the divine aspect of God. Joy has a theological foundation that is in a relationship with God. Morrice only emphasized one aspect of relationships with God: Joy in God (1:18; 2: 17-18; 2:28; 3: 1; 4: 4; 4:10; 1: 4; 1:25; 2: 2,29; 4: 1; 2: 17-18; 1:26; 2:16; 3:3).

Morrice's shortcoming is that the semantic relations of joy limit the explanation to a few words and sentences. Furthermore, Morrice's reasoning is restricted to the usage of joy. Joy should be viewed as a concept or meaning rather than a single word.

The Concept of Joy in the Philippians

We understand words concerning other possible words. I improved Morrice's semantic relations not only in *overlapping* types but also *included, complementary, and contiguous* types. It's a field-based approach to the term "joy." The analysis of related meanings of multiple words, rather than the various meanings of single words, should be the focus of critical studies of meaning. The word study stresses the many different meanings of a single lexical unit. The concept study, on the other hand, focuses on the

connected meanings of multiple lexical units and how a single meaning can be given by various lexical items, each focused on a different set of aspects of that meaning. To establish a more comprehensive concept of joy, some other words associated with the meaning of the word joy are examined. As a result, the word's semantic domain yields 65 words (see the semantic domain of joy above). Based on the semantic domain of joy above, there are five components of joy that will be discussed below.

Joy and God

Some semantic domains of joy are found in the following text 1: 8, 11; 2: 1, 9, 10, 11; 3: 1, 3, 20; 4: 4, 20 proves that man's relationship with God is the source of joy. The close relationship between humans and God manifests joy. The relationship with God will be the foundation of joy related to personal, communal, mission, and material or wealth which surrounded us. The divine joy radiates outward in the form of other joys.

One of the semantic domains of joy such as *χαίρετε* in text 4: 4 proves that joy comes from man's relationship with God. This relationship is present in an atmosphere of fellowship that is close to God. Living in fellowship with God enables us to experience the joy that the Philippians experienced. Rejoicing always reflects a life that is always in fellowship with God. The adverb "always" is a process that does not only occur at one time but continuously. That is why Paul added this adverb. Always rejoice in God that means to have continual joy in your fellowship with God. I agree with Morrice's opinion that joy in God impacts the morality of the Philippians. Morrice wrote that with the latter of these two imperatives (Phil 4:4), Paul introduces a section of moral exhortation to his readers in such a way as to imply that their whole ethical behavior should issue from the disposition of "joy in the Lord. The ideal is "to be sustained by the lofty sense of Christ's redemption, dispelling all anxiety and resolving into trust in God, and with its peace constituting the sure protection for the heart and mind (Morrice, 1984). Some semantic domains of joy such as *παράκλησις*, *παραμύθιον*, *ἀγάπης*, and *σπλάγχνα* in text 2: 1 explain the broader concept of joy. The aspect of God seems very clear in the concept of joy. Joy is the manifestation of a believer's relationship with God in a life ruled by Christ, which solidifies the believer's life. In addition, the comfort of Christ's love, communion with the Holy Spirit, and reciprocal good acts filled his life. Morrice did not discuss this semantic range, so he ignored the above elements in the concept of joy.

One of the semantic domains of joy, *καυχώμενοι*, as in text 3: 3, explains the joy experienced by the faithful people of God. What is the true identity of God's people appear? They are believers who are circumcised spiritually, not outward circumcision, so that they worship God with the help of the Holy Spirit, putting their glory on Christ Jesus, not on ritual matters anymore. Joy will be achieved if God's people place their faith and grandeur in Christ rather than in rituals.

δεκδεχόμεθα as in-text 3:20 explains that in joy, there is a strong desire to wait for Christ to come a second time. This desire brings the congregation not to live like people hostile to Christ because they belong to or are citizens of heaven. They come from heaven. Heaven is the Savior's place; the Lord Jesus Christ will come again. They await his coming. This eager anticipation shows that the Philippians knew Christ would save them (their Savior) at His second coming. Waiting for Christ with desire is part of the joy of the congregation. Christ will change the body of weak and impermanent believers and make it like the body of His resurrection, which has noble qualities (3:21).

The discussion of the semantic domains of joy in the aspects of God such as *χαίρετε*, *παράκλησις*, *παραμύθιον*, *ἀγάπης*, *σπλάγχνα*, *ἀπεκδεχόμεθα*, and *καυχώμενοι* can be

summarized as follows. The relationship of believers with God becomes the source and primary of joy. This relation is manifested in a life dominated by Christ, the splendour of Christ is not about things that are ritual or outward, fellowship with the Holy Spirit, and a strong desire to wait for Christ comes a second time (*parousia*).

Personal Joy

Some semantic domains of joy are found in the following texts 1:23, 25, 26, 27; 2: 12-13; 3: 5, 6, 9, 14; 4: 6, 8, 9 explain the personal joy. The semantic domain of joy like χαρὰν and καύχημα in text 1: 25-26 teach that joy manifested in personal faith experiences in God and Christ. The believer's joy is inextricably linked to his or her particular experience of faith. This religious experience also demonstrates that Christians' connection with God may be joyful.

In addition to personal faith experiences, some semantic domains of joy such as ἀγαπητοί, φόβου, θέλειν, and εὐδοκίας in text 2: 12-13 describe the joy manifested in a person's spiritual renewal. Text 2: 12-13 is present in the context of Paul's advice to the Philippians to live light in an evil world and share the joy of a life that has become light. Joy is inseparable from the way believers live that become light to the world. There is an operational aspect in the concept of joy. Joy is done through obedience in doing spiritual renewal in a better direction under God's good purpose so that it will impact the community as a whole. The congregation's attitude that must be possessed is full of respect, admiration, and humility before God. Morrice did not discuss this semantic domain, so he ignored the above elements in the concept of joy.

Besides that, some other semantic domains of joy προσφιλή, εὐφημα, and ἔπαινος in text 4: 8 describe joy manifested in one's moral or ethical renewal. The work aspect is carried out within the framework of ethical aspects (4: 8-9), namely thinking and doing good moral qualities and worthy of praise. Paul taught that joy could not be separated from the ethical aspect of thinking of good moral qualities and worthy of praise. Without thoughts, attitudes, and moral actions of good quality and worthy of praise, there will be no joy. Morrice did not discuss this semantic domain, so he ignored the element of spiritual and moral renewal in the concept of joy.

I found that discussing semantic domains of joy such as χαρὰν, καύχημα, ἀγαπητοί, φόβου, θέλειν, εὐδοκίας, εὐφημα, κροσφιλή, and ἔπαινος showed that joy is manifested in the experience of faith and God in Christ. In addition, joy is also manifested in spiritual renewal and moral renewal. The experience of faith, spiritual and moral renewal is a joy experienced personally because of life-related to God.

Communal Joy

A number of semantic domains of joy in the following text 1: 3,4,9,19,27,30; 2:2,12,17,18,19,20,25,26,27,28,29; 3:18,19; 4:1,2,3,21,22 describe how joy manifests itself in community or human interactions. The semantic domain of joy such as εὐχαριστέω, δεήσει, and χαρᾶς in text 1: 3-4 explains joy in prayer and thoughts for others. Paul's situation when he thought and prayed for the Philippians was in a state of joy. The context of the presence of the church in mind and prayer brings joy. In other words, Paul experienced a state of joy when he was thinking and praying for his people. Morrice also supports this opinion that "This joy is more than the pleasure of friendship. The Apostle rejoices not only in the particular qualities of the church at Philippi. He is thankful that there are Christians in that city and for the part that they have played in the

work of the gospel from the time of their conversion (Phil. 1:5) (Morrice, 1984). This proves that Paul's joy is inseparable from his relationship with the Philippians he serves.

The semantic domains of joy such as χαίρετε and συγχαίρετέ in text 2: 17-18 explains communal joy. Communal joy is the sharing of joy because we devote our lives as offerings to God as a community. A life dedicated to God is an effort to live a life that is light in the world. Morrice added that Paul and the Philippians would have joy because the sacrifice of Paul's life would encourage their spiritual renewal (Morrice, 1984). Sharing each other's joys causes others to feel the same joy because together they live a life that becomes light in the world. It is communal joy.

In-text 2:19 indicates that joy manifests itself in the form of attention to others, which is one of the semantic domains of joy. Paul's serenity in jail is inextricably linked to the state of the Philippian church. The news of the condition of the church was essential to Paul. The source of Paul's calm lies in the news. Serenity is felt when knowing the condition of others. This is a form of Paul's relationship with his congregation. The joy experienced is proof of the attention to others. Morrice did not discuss this semantic range, so he ignored the connection between calm and joy.

The semantic domain of joy χαρᾶς in-text 2:29 explains that joy is also a form of acceptance and attention to others who have succeeded in carrying out the mission. The Philippians rejoiced when they welcomed Epaphroditus, their brother and messenger, who had succeeded in sending aid to Paul in prison. For Paul, the joy of a welcome deserves to be given to Epaphroditus because he has done something for the sake of others. Joy here is a kind of expression of joy directed at someone because of his sacrifice in service. Acceptance or attentiveness to others is how joy manifests itself.

Joy and Ministry and Mission of the Church

In the following passage, a number of semantic domains of joy are expressed: 1:5,7,12,14,15,16,17,18b-c, 20,28; 2: 16,17,18,22; 4: 3,15 conveys joy in ministry and gospel proclamation or mission.

The semantic range of joy such as χαίρω and χαρήσομαι in text 1: 18b-c describes joy in mission. The most obvious example is Paul's mission. Christ's proclamation presents joy in Paul. The fact that Christ was preached was the most crucial thing for Paul. Christ's proclamation brought joy to Paul. Paul's mission was the proclamation of Christ to everyone (see also Col. 1: 28-29) from the beginning of his conversion (Acts 9:27) to the end of his mission trip to Rome (Acts 28: 30-31). Paul founded many churches as the fruit of the preaching of Christ, which he worked on all his life. Christ was proclaimed a joy for himself. The joy is the joy of carrying out the mission. Morrice added, "The future tense of joy indicates that the Apostle's mood is no passing emotion but that it will outlast all the present troubles; for it is connected with something that will remain necessary until the return of Jesus Christ, namely, the proclamation of the Christian gospel" (Morrice, 1984). I agree with Morrice that carrying out the mission is one of the reasons for Paul to's rejoice.

The semantic domain of joy such as λόγον and καύχημα in-text 2:16 explains that joy is manifested in splendour based on the tireless work of ministry. Paul boasted on the day of *parousia*. This proves that all the efforts and efforts of his ministry and mission are not in vain. The church lives shining among the wicked by offering the gospel message that leads to a useful life. Morrice stated the same thing that the success of the church living in the light was the reason Paul boasted on the day of Christ and the church proved that Paul's ministry was not in vain. But he missed the meaning of boasting is a kind of joy

in mission (Morrice, 1984). Paul's joy is manifested in grandeur based on a mission that is not in vain that is done for life.

The semantic domain of joys such as ἔρωτῶ, ὀνόματα, and εὐαγγελίῳ in text 4: 3 describe the joy of the church because their names are recorded in the book of life. Preaching Christ and glory in heaven is a source of joy for the church. The text 4:3 again explains that joy cannot be separated from the element of the mission. The missionary endeavour from the beginning brought the names of the congregation to be recorded in God's book about life. Morrice saw this text giving reasons for believers to rejoice because their names have been recorded in the book of life (Morrice, 1984).

I found that the discussing semantic domains of joy such as χαίρω, χαρήσομαι, καταγγέλλω, καύχημα, λόγον, ἔρωτάω, εὐαγγέλιον, and ὄνομα showed joy manifested in relations with ministry and mission. This relationship is realized with the proclamation of Christ and the toil of service. Joy becomes a kind of grandeur experience on the day of the second coming of Christ or the *parousia*. This experience of grandeur is evidence of all the effort and effort of service that is not in vain and the names of believers registered as citizens of the kingdom of Heaven who have eternal life with God.

Joy and Needs and Condition

Joy is connected to characteristics of material requirements and environmental situations, according to certain semantic domains of joy in the following text 4: 6,10,11,18.

The semantic domain of joy such as μεριμνᾶτε, αἰτήματα, δεήσει, προσευχῆ, and εὐχαριστίας in text 4: 6 describe the joy of believers that cannot be released from the aspects of anxiety, needs, environment or circumstances, prayer and thanksgiving to God. Paul teaches the church not to worry about the needs and circumstances being faced but rather to ask God what is needed with a thankful heart. Believers' joy comes when all anxiety is brought into prayer with a heart of thanksgiving to God.

Paul's joy is also in a state of suffering. The prison environment did not deprive Paul of joy. This is explained by the semantic range of joy such as Ἐχάρην, λέγω, and αὐτάρκης in text 4: 10-11. Paul's joy turned out to be in fellowship with God. His life in union with God encouraged him to rejoice. This explains Paul's close relationship with God. In addition, the harsh and challenging environmental factors in prison produce joy. He was even more joyful because the Philippians were concerned for his condition. Paul did not deny that he needed to offer material needs from the church, which the Philippians understood. However, Paul added that his joy did not depend on the material or circumstances because he had learned to be sufficient in everything. Morrice also agrees with this opinion. Morrice states, "The Apostle shows how, despite his present circumstances, he can still rejoice in the Lord and glory in work accomplished for his Master" (Morrice, 1984). But he did not consider this text with other terms such as δεκτὴν and εὐάρεστον, which means joy is a matter of sacrifice of life to God.

The semantic domain of joy such as δεκτὴν and εὐάρεστον in-text 4:18 further explains the concept of joy concerning material needs. Paul rejoiced at the gift of the Philippians from the beginning of the missionary ministry to the present in prison. Therefore, it is not surprising that Paul called himself and his people rejoicing. The sacrifice or gift fulfilled the physical needs of the Apostle Paul. The gift that Epaphroditus brought to his needs in prison was even more than he needed. The Apostle Paul stated that the gift was the same as offering a fragrant, pleasing, and pleasing sacrifice to God. Joy is born because you want to sacrifice materially for others. Morrice did not discuss

this semantic domain, so he ignored the element of sacrifice or church offerings in the concept of joy.

I found that the discussion of the semantic range such joy μεριμνᾶτε, αἰτήματα, δεήσει, προσευχῆ, εὐχαριστίας, ἐχάρην, αὐτάρκης, λέγω, δεκτὴν, and εὐάρεστον show joy manifested concerning the material needs and the environment. Believers' joy can be in the form of anxiety that is overcome by prayer and thanksgiving to God and caring for others in the form of sacrifice or providing material needs that someone needs.

Conclusion

Morrice's hypothesis of joy is merely a relationship with God. It is because Morrice's reasoning is restricted to the usage of joy. Joy should be viewed as a concept or meaning rather than a single word. Its meaning is defined as a concept study rather than a word study. By the discourse analysis and semantic domain, joy is not only a matter of fellowship with God but also personal, communal, and living in order and passion to God. But the divine joy is the foundation of the other joys. Therefore, we should build such fellowship in our lives, intimate with God and ourselves and as well with other people. Liturgy and worship are the fellowships that the church should continue to encourage its members. Living in joy is the fruit of the Holy Spirit so that our Christian life shining to the world, and as many as people will believe in Jesus Christ.

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