

Intro: Who wants to be happy?

I. Contrast between Happiness and Joyfulness

A. The definition of joy or happiness from the world's perspective.

1. An attitude of satisfaction or delight based on positive circumstances largely beyond their control

a. Cannot be planned or programmed

b. Cannot be guaranteed

2. Experienced only if and when circumstances are favorable

B. The definition of Joy or happiness from a Biblical perspective.

1. An Attitude of deep and abiding confidence that regardless of one's circumstances in life, all is well between the believer and the Lord.

2. A Biblical Theology of Joy

a. Joy is a gift of God – Ps 4:7-8; 16:11

b. God gives Joy to those who believe the Gospel – Lk 2:10-11; Jo 15:11

c. Joy is a fruit of the Holy Spirit – Ro 14:17; Ga 5:22-23

d. Joy is experience by believers that receive and obey God's word – Jer 15:16; 1 Jo 1:4

e. Joy is deepened through trials – Ro 5:3-5; 1 Thess 1:6; 2 Co 6:10; Jam 1:2; 1 Pet 1:3-6

f. Joy is made complete when the believer sets their hope on the glory of heaven – Ro 12:12; 1 Pet 1:8; 4:13; Jd 24-25

II. The Writers?

A. Paul and Timothy – Timothy was with Paul when they first went

to Philippi – Acts 16:1-5

B. Bondservants of Jesus Christ –

1. **Doulos**

a. Power Bible - a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency):--bond(-man), servant.

b. John MacArthur – one who is owned by someone else and thus is subservient to and dependent upon that person – Ro 6:16-22; 1 Co 6:19-20

2. Used by Paul, Ro 1:1; Phil 1:1; Tit 1:1 just before he mentions his apostleship

3. James (Jam 1:1), Peter (2 Pet 1:1), Jude (Jude 1) use it the same way

III. The Addressees –

A. To all the saints - **Hagios** - sacred (physically, pure, morally blameless or religious, ceremonially, consecrated):--(most) holy (one, thing), saint.

1. in Christ Jesus – Realm of Operation, after Salvation which makes them saints because of the imputed work of Christ– Eph 1-3

2. who are in Philippi - where they lived – Ro 1:7; 1 Cor 1:2; 2 Cor 1:1; Eph 1:1; Col 1:2

B. And the Leadership

1. with the bishops - **Episkopos** - a superintendent, i.e. Christian officer in genitive case charge of a (or the) church (literally or figuratively):--bishop, overseer.

2. and deacons - **Diakonos** - an attendant, i.e. (genitive case) a waiter (at table or in other menial duties); specially, a Christian teacher and pastor (technically, a deacon or deaconess):--deacon, minister, servant.

IV. The Greeting

A. **Grace - charis** - graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude):--acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

1. God Gives Grace to the Humble - Jas 4:6; 1 Pet 5:5
2. God gives Grace to those that seek it through prayer to help in the time of need - Heb 4:16
3. God give grace to help in what ever situation, but one can miss it - Heb 12:15

B. **Peace - Eirene** - peace (literally or figuratively); by implication, prosperity:--one, peace, quietness, rest, + set at one again.

1. God guides us to the way of peace through Christ - Lu 1:79
2. When walking with Christ, he has given us peace - Jo 14:27
3. Christ foretold His death and resurrection and the Spirit's coming so that the disciples would be able to have peace when it happened - Jo 16:33
4. We have peace with God because of what Christ has done and Faith in Him - Ro 5:1

C. From Whom

1. God **our** Father
2. and the Lord Jesus Christ.

Note: In Paul's Standard Greeting, what is his desire for the people to whom he is writing?