

Biblical Categories of Happiness

I. Pseudo-happiness or Minus H

1. The world is replete with categories of pseudo happiness which is a counterfeit of true happiness. It is concocted by Lucifer, the ruler of this world, whose efforts are to keep his human followers happy.
2. The devil emphasizes things that appeal to the emotion, self-aggrandizement through stimulations associated with ambition, self-esteem, popularity, social status, or fame.
3. Pseudo-happiness may also be pursued through lascivious trends such as drug use (pseudo-happiness achieved by inhalation, ingestion, or intravenous insertion of chemicals from plants, drugs, or hallucinogens).
4. True happiness is the acquisition of the thinking of God which provides a state of mind that is in control of all circumstances during which a copacetic mental attitude prevails.
5. If you are dependent on people, circumstances, prosperity, success, or possessions for your happiness, then you are not in control of your own life. You are dependent on externals with which you are associated or hope to acquire.
6. True happiness is the development of an internal inventory that operates in the realm of reality, cognizant of antecedent grace, the divine decree, the plan of God, logistical grace, and divine guidance provided by consistent inculcation of doctrine in the soul.
7. The believer does not have access to future events. Therefore, he must operate in the realm of reality knowing that he is living in the devil's world and each day will present a new set of circumstances that require good decision-making.
8. Never be surprised that these events are not on your Day-Timer knowing, "there is nothing new under the sun." There is a divine solution to the every situation. Challenges, and how you resolve them, become great teaching aids for future problem solving.

9. On the other hand, the unprepared believer who operates on pseudo-happiness is caught unawares and reacts with emotional solutions that are inadequate problem-solvers.
10. Adversity, pressure, suffering, and testing require biblical problem-solving devices which the cosmic believer has failed to facilitate or has never learned let alone applied.
11. The cosmic categories of pseudo-happiness do not sustain under pressure. The pleasures associated with human-viewpoint attempts to acquire happiness result in disappointment, frustration, and reactor factors.
12. Other people or certain circumstances are used as excuses for failure to maintain one's pseudo-happiness.
13. The current Millennials generation has been taught by the Federal schools that their worldview is superior to all others that deviate from their socialistic standards.
14. They have no absolute standards except those that promote and sustain the Progressive worldview. They believe in no borders, deviant sexual practices, the incomprehensible idea that one's sex and gender are alterable by personal fiat, the verbicide of marriage, submission to the satanic concoction of climate change (née global warming, née global cooling), peace not war, strict gun control, censoring all speech except theirs, the Constitution as a "living document," which in practice would eventually make it no more comprehensible than musings from the oracle of Delphi.
15. Then, when party time came suddenly to an end, they mustered their courage, abandoned their safe spaces, and attacked anyone or any group subscribing to traditional standards.
16. These are ferocious people who have publically demonstrated that they are habitually unhappy people.
17. Mass unhappiness destroys the potential for contentment among those who have the potential for natural or plus-happiness.
18. Abandonment of biblically revealed ideas that produce true happiness leads to the destruction of a client nation.

19. Loss of thought means loss of standards which leads to loss of freedom. This subject is addressed by Russell Kirk in the excerpts below from his book, *The Roots of American Order*:

The word “order” means a systematic and harmonious arrangement—whether in one’s own character or in the commonwealth. Also “order” signifies the performance of certain duties and the enjoyment of certain rights in a community: thus we use the phrase “the civil social order.”

Old and intricate, these roots have life to us all. We can distinguish two sorts of roots, intertwined: the roots of the moral order, of order in the soul; and the roots of the civil social order, of order in the republic. (p. 5)

If our souls are disordered, we fall into abnormality, unable to control our impulses. If our commonwealth is disordered, we fall into anarchy, every man’s hand against every other man’s.

Order is the first need of the soul. It is not possible to love what one ought to love, unless we recognize some principles of order by which to govern ourselves.

Order is the first need of the commonwealth. It is not possible for us to live in peace with one another, unless we recognize some principle of order by which to do justice.

The good society is marked by a high degree of order, justice, and freedom. Among these, order has primacy: for justice cannot be enforced until a tolerable civil social order is attained, nor can freedom be anything better than violence until order gives us laws. (p. 6)

In America, order and justice and freedom have developed together; but they can decay in parallel fashion. In every generation, some human beings bitterly defy the moral order and the social order. Although the hatred of order is suicidal, it must be reckoned with: ignore a fact, and that fact will be your master. Half a century ago, perceiving a widespread disintegration of private and public order, William Butler Yeats wrote of what had become the torment of much of the modern world:

Things fall apart; the center [Pivot] cannot hold;
Mere anarchy is loosed upon the world,
The blood-dimmed tide is loosed, and everywhere
The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity.⁵

Once revolution or war has demolished an established order, a people find it imperative to search for principles of order afresh, that they may survive. Once they have undone an old order, revolutionaries proceed to decree a now order—often an order harsher than the order which they had overthrown. (p. 7)

⁵ “The Second Coming” (1921),

Those who ignore history, says George Santayana *ˈsän-tä-yä'-näɪ*, are condemned to repeat it. Those who neglect the roots of order, one may add, are compelled to water those roots desperately—after wandering in the parched wasteland of disorder.

Upon our knowledge of those roots may depend what sort of order America and the world will have It may be the order of Aldous Huxley's *Brave New World*, rich and dehumanized; it may be the garrison-state controlled by ferocious ideology, as in George Orwell's *Nineteen-Eighty-Four*; or it may be an order renewed and improved, yet recognizably linked with the order that arose in Jerusalem, Athens, Rome, and London.

The higher kind of order, sheltering freedom and justice, declares the dignity of man. It affirms what G. K. Chesterton called “the democracy of the dead”—that is, it recognizes the judgments of men and women who have preceded us in time, as well as the opinions of people living at this moment. This higher kind of order is founded upon the practical experience of human beings over many centuries, and upon the judgments of men of vision and intellect who have preceded us in time.

Against this higher kind of order, there contend in our age various ideologies—fanatic political creeds, often advanced by violence. By definition, “ideology” means servitude to political dogmas, abstract ideas not founded upon historical experience. Ideology is inverted religion, and the ideologue is the sort of person whom the historian Jacob Burckhardt called the “terrible simplifier.” Communism, fascism, and anarchism have been the most powerful of these ideologies. The simplistic appeal of ideological slogans continues to menace the more humane social orders of our time. (p. 9)

But we must have permanence in some things, if change is to be improvement. Americans generally retain a respect for their old moral habits and their old political forms, because those habits and forms express their understanding of order. The attachment to certain enduring principles of order has done much to preserve America from the confused and violent change that plagues most modern nations.

No order is perfect: man himself being imperfect, presumably we never will make our way to Utopia. But if the roots of order are healthy, that order may be reinvigorated and improved. If its roots are withered, “the dead tree gives no shelter.” What Patrick Henry, in 1776, called “the lamp of experience” is our hope of order refreshed.⁶ (p. 10)

20. Kirk wrote these words 43 years ago, yet their impact on our current Zeitgeist is as fresh as the front page. Yeats's lines, “**Mere anarchy is loosed upon the world / The blood-dimmed tide is loosed,**” describe Islamic terrorism, murder in the streets, and anarchy in academia both in its curricula and among its student arsonists.

⁶ Russell Kirk, *The Roots of American Order*, 1st ed. (La Salle, Ill.: Open Court, 1974), 5–7, 9–10.

21. These are not happy people. Their souls are disordered, and they have fallen into abnormality, unable to control their impulses.
22. Normality is what is communicated by the Word of God through which God provides perfect happiness as a problem-solving device for those who seek it.
23. The undergirding principle of this device is that it sustains in adverse as well as propitious circumstances.
24. The secret to maintaining status-quo happiness is not only the knowledge of biblical doctrines, but most especially consistent application of them.
25. *Epignōsis* understanding of biblical truth must become one's inventory for application. Too many believers are able to quote principles and doctrines, but fail in their application in times of adversity.
26. Capacity for happiness must precede the function of happiness. Morality, self-regulation, and self-determination based on divine standards will produce two kinds of happiness: (1) the unbeliever sans arrogance will have neutral happiness by submitting to the laws of divine establishment, and (2) the believer will enjoy perfect happiness by recall and application of doctrinal constellations.
27. The foundations for happiness in a society are the four divine institutions and the authority structure of each: (1) the individual under the authority of his free will, (2) marriage under the leadership authority of the husband, (3) family under the leadership authority of parents, and (4) the nation under the leadership authority of government.
28. It is in this environment that unhappy people are free to advance in the plan of God, or not. Happiness is an acquired advantage that is designed to function in the hostile environment of the devil's world.
29. True happiness is an asset developed in the soul and is not dependent upon what others are able to do for you.

(End JAS1-18. See JAS1-19 for continuation of study at p. 181.)

