

LESSON 3: The Secret of Happiness

Simon, some persons are naturally more happy than others. Much, very much, depends upon the willingness of man to be led and directed by the Father's spirit which lives within him. Have you not read in the Scriptures the words of the wise man, "The spirit of man is the candle of the Lord, searching all the inward parts"? And also that such spirit-led mortals say: "The lines are fallen to me in pleasant places; yes, I have a goodly heritage." "A little that a righteous man has is better than the riches of many wicked," for "a good man shall be satisfied from within himself."

A merry heart makes a cheerful countenance and is a continual feast. Better is a little with the reverence of the Lord than great treasure and trouble therewith. Better is a dinner of herbs where love is than a fatted ox and hatred therewith. Better is a little with righteousness than great revenues without rectitude. A merry heart does good like a medicine. Better is a handful with composure than a superabundance with sorrow and vexation of spirit.

Much of man's sorrow is born of the disappointment of his ambitions and the wounding of his pride. Although men owe a duty to themselves to make the best of their lives on earth, having thus sincerely exerted themselves, they should cheerfully accept their lot and exercise ingenuity in making the most of that which has fallen to their hands. All too many of man's troubles take origin in the fear soil of his own natural heart. The wicked flee when no man pursues. The wicked are like the troubled sea, for it cannot rest, but its waters cast up mire and dirt; there is no peace, says God, for the wicked.

Seek not, then, for false peace and transient joy but rather for the assurance of faith and the sureties of divine sonship which yield composure, contentment, and supreme joy in the spirit. UB 149:5.2 Prov 20:27; Ps 16:6; Ps 37:16; Prov 14:14; Prov 15:13, 16, 17; Prov 16:8; Prov 17:22; Eccl 4:6; Prov 28:1; Isa 57:20, 21.

PROSPERITY NOT A TOKEN OF DIVINE FAVOR

All too long have your fathers believed that prosperity was the token of divine approval; that adversity was the proof of God's displeasure. I declare that such beliefs are superstitions. Do you not observe that far greater numbers of the poor joyfully receive the gospel and immediately enter the kingdom? If riches evidence divine favor, why do the rich so many times refuse to believe this good news from heaven?

The Father causes his rain to fall on the just and the unjust; the sun likewise shines on the righteous and the unrighteous. You know about those Galileans whose blood Pilate mingled with the sacrifices, but I tell you these Galileans were not in any manner sinners above all their fellows just because this

happened to them. You also know about the eighteen men upon whom the tower of Siloam fell, killing them. Think not that these men who were thus destroyed were offenders above all their brethren in Jerusalem. These folks were simply innocent victims of one the accidents of time. UB 166:4.3 Matt 5:45; Luke 13:1-3.

THE MATERIALISTIC PANIC

Scientists have unintentionally precipitated mankind into a materialistic panic; they have started an unthinking run on the moral bank of the ages, but this bank of human experience has vast spiritual resources; it can stand the demands being made upon it. Only unthinking men become panicky about the spiritual assets of the human race. When the materialistic-secular panic is over, the religion of Jesus will not be found bankrupt. The spiritual bank of the kingdom of heaven will be paying out faith, hope, and moral security to all who draw upon it 'in His name. 195:6.1

INCONSISTENCIES OF THE MECHANIST

The inconsistency of the modern mechanist is: If this were merely a material universe and man only a machine, such a man would be wholly unable to recognize himself as such a machine, and likewise would such a machine-man be wholly unconscious of the fact of the existence of such a material universe. The materialistic dismay and despair of a mechanistic science has failed to recognize the fact of the spirit-indwelt mind of the scientist whose very supermaterial insight formulates these mistaken and self-contradictory concepts of a materialistic universe. 195:7.3

Materialism reduces man to a soulless automaton and constitutes him merely an arithmetical symbol finding a helpless place in the mathematical formula of an unromantic and mechanistic universe. But whence comes all this vast universe of mathematics without a Master Mathematician? Science may expatiate on the conservation of matter, but religion validates the conservation of men's souls—it concerns their experience with spiritual realities and eternal values. 195:6.8

The very pessimism of the most pessimistic materialist is, in and of itself, sufficient proof that the universe of the pessimist is not wholly material. Both optimism and pessimism are concept reactions in a mind conscious of values as well as of facts. If the universe were truly what the materialist regards it to be, man as a human machine would then be devoid of all conscious recognition of that very fact. Without the consciousness of the concept of values within the spirit-born mind, the fact of universe materialism and the mechanistic phenomena of universe operation would be wholly unrecognized by man. One machine cannot be conscious of the nature or value of another machine. 195:7.8

If the universe were only material and man only a machine, there would be no science to embolden the scientist to postulate this mechanization of the universe. Machines cannot measure, classify, nor evaluate themselves. Such a scientific piece of work could be executed only by some entity of supermachine status. 195:7.11

The very claim of materialism implies a supermaterial consciousness of the mind which presumes to assert such dogmas. A mechanism might deteriorate, but it could never progress. Machines do not think, create, dream, aspire, idealize, hunger for truth, or thirst for righteousness. They do not motivate their lives with the passion to serve other machines and to choose as their goal of eternal progression the sublime task of finding God and striving to be like him. Machines are never intellectual, emotional, aesthetic, ethical, moral, or spiritual. 195:7.14

WEAKNESS OF SECULARISM

The inherent weakness of secularism is that it discards ethics and religion for politics and power. You simply cannot establish the brotherhood of men while ignoring or denying the fatherhood of God.

Secular social and political optimism is an illusion. Without God, neither freedom and liberty, nor property and wealth will lead to peace.

The complete secularization of science, education, industry, and society can lead only to disaster. During the first third of the twentieth century Urantians killed more human beings than were killed during the whole of the Christian dispensation up to that time. And this is only the beginning of the dire harvest of materialism and secularism; still more terrible destruction is yet to come. 195:8.11

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