

Oh, taste and see that the Lord is good; blessed is the man who trusts in Him!

-The Old Testament, Psalm 34:8-

## **Christianity and Happiness: A Perspective of Higher Education**

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### **<Abstract>**

This article is focused on the relevance between Christianity and happiness from a perspective of higher education. To discuss the article systematically, three research questions are addressed. First, what is happiness in the Bible? Second, what are relations between Christianity and happiness from the Biblical standpoint? Last, what is the relevance between Korean Christianity and happiness in terms of higher education? In order to defend the research questions, the author intends to use a content analysis method. As for the limitations of this study, a happiness theme will be restricted to the Christian Bible. Especially, the Gospels of Matthew and Luke in the New Testament will be analyzed. In addition, higher education is mainly discussed in modern and contemporary Korean higher education from a viewpoint of Christianity. The significance of this study is to provide the useful resources and basic theories of happiness or religion education for the theorists and practitioners of the West and the East, finding relevance between Christianity and happiness.

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\*Key Words: happiness, Christianity, the Bible, Christian theology, happiness education, religion education, higher education, Korean higher education, Korean Christianity

## I. Introduction

Happiness is the ultimate goal and aim of every human being (Lee, 2016). From the classical era to the present time, numerous sages and thinkers have pursued or inquired happiness. In addition, the major world religions have considered happiness as the ultimate goal of each religious dogmata although they have different doctrines regarding the way of how to pursue and attain happiness. For instance, Buddhism highlights *nirvana* (absolute happiness) as a core theme of Buddha's teaching; Confucianism emphasizes four cardinal principles (humanity, righteousness, propriety, and wisdom) as central dogmas of Confucius' discourse; Taoism puts emphasis on Tao and its operation (virtue) as key doctrines of Laozi's instruction; and Christianity lays stress upon *macarios* (beatitude: supreme happiness) as the ultimate end of humans, which can only come from a close relationship with God, and from following Jesus' teaching.

In the aspect of academia, the theme of happiness has a long tradition in the fields of theology and philosophy, but it has more widely spread in religious study as well as in medical science and social science since the late 20th century (Lee, 2017). In the modern era, a great number of theorists who have worked in various academic fields, such as religion, theology, philosophy, sociology, psychology, neuroscience, education, and economy, have studied happiness or well-being subjects (Lee, 2012).

In the contemporary period, a large number of studies concerned with happiness and religion have been researched by numerous theorists and organizations (Argyle & Hills, 2000; Depression-Happiness Scale, Dhir, 2016; Diener & Myers, 2011; Ferriss, 2002; Francis, Ziebertz, & Lewis, 2003; Global Council for Happiness and Wellbeing, 2019; Golmakani, Rexael, & Mazloum, 2018; Headey et al., 2010; Hills & Argyle, 2002; Inglehart, 2010; Kashdan, 2015; Lee, 2012, 2017a, 2017b, 2018a, 2018b, 2019b; Lewis & Cruise, 2006; Lim & Putnam, 2010; Marshall; 2019; Mayrl & Oeur, 2009; Ngamaba, 2018; Oxford Happiness Inventory, 2002; Pew Research Center, 2019; Ritschel, 2019; Sander, 2017; Stark & Maier, 2008; Tekke et al., 2018; United Nations Regional Information Centre for Western Europe, 2019; World Economic Forum, 2018).

The majority of these studies reveal that religion or religiosity is a significant

determinant or factor of happiness, that is, it has a positive association with happiness, and the studies have shown that religious people are typically happier than people who either do not practice a religious life or do not have any religion (Lee, 2017). On the contrary, a number of studies (Francis et al., 2003; Francis et al., 2014; Sillick et al., 2016; The Depression-Happiness Scale, 1993; The UN Sustainable Development Solutions Network, 2018) have identified that religion or religiosity is not a significant determinant, and that it has no or few association with happiness. In particular, Lewis and Cruise's study (2006) supports two opposing conclusions.

In the field of education, recently numerous studies related to higher education and happiness have been researched by quite a number of theorists (Blanchflower & Oswald, 2004; Bothwell, 2017; Chen, 2011; Clark, 2003; Crawford, 2017; Cunado & Gracia, 2012; Elwick & Cannizzaro, 2017; Fabra & Camison, 2009; Florida et al., 2013; Flynn & MacLeod, 2015; Giambona et al., 2014; Gibbs, 2014; 2017; Hartog & Oosterbeek, 1998; Ireland, 2010; Jongbloed, 2018; Lee, 2009a, 2009b, 2011, 2012, 2016, 2017a-d, 2018a, 2018b; McSpadden, 2015; Michalos, 2008; Oreopoulos & Salvanes, 2011; Seligman & Adler, 2019; Shin & Inoguchi, 2008; Stewart-Brown et al., 2015; Striessnig & Lutz, 2016; Stutzer, 2004; Veenhoven, 1996; Vila, 2005; Wolff, 2019)(Lee, 2017b). The majority of these studies have suggested that higher education has more or less association with happiness or well-being.

On the other hand, a number of studies (Clark, 2003; Cunado & Gracia, 2012; Hartog & Oosterbeek, 1998; Ireland, 2010; McSpadden, 2015; Stewart-Brown et al., 2015; Striessnig & Lutz, 2016; Stutzer, 2004; Veenhoven, 1996) have not identified a positive link between higher education and happiness. In other words, higher education has no or few association with happiness.

As reviewed in the paper, most of these studies have been researched from the Westerners' viewpoints, especially Christian oriented views, and they consistently support two opposing conclusions. The author in this study supports the positive side, that is, happiness is associated with religion and higher education. On the assumption, the author will examine the relevance between religion and happiness from the angle of the Christianity in the aspect of contemporary Korean higher education.

To discuss this study logically, three research questions are addressed. First, what is happiness in the Bible? Second, what are relations between Christianity and happiness from the Biblical standpoint? Last, what is the relevance between Korean Christianity and happiness in terms of higher education? In order to defend the research questions, the author intends to use a content analysis method. As for the limitations of this study, a happiness theme will be restricted to the Christian Bible. Especially, the Gospels of Matthew and Luke in the New Testament will be analyzed. In addition, higher education is mainly discussed in modern and contemporary Korean higher education from a viewpoint of Christianity. The significance of this study is to provide the useful resources and basic theories of happiness or religion education for the theorists and practitioners of the West and the East, finding relevance between Christianity and happiness.

## **II. Happiness in the Bible**

The author first of all intends to review the concept and principle of happiness from the aspect of Biblical viewpoints. Next, he will briefly discuss “happiness” focusing on two Gospels, Matthew and Luke, in the New Testament.

In the cultural history of the world, happiness has been the significant subject of debate on concept and principle in religion and academia from the ancient era to the present time. In the aspect of Western tradition of happiness theory, there is a difference between the ancient and the modern concepts of happiness: ancient words for happiness, like *arete*, *eudaimonia*, *eutukhia*, and *makariotes* in ancient Hellenic, mean virtue, blessedness, good luck, happiness, and prosperity; or *beatitudo*, *felicitas*, and *gaudium* in Latin, mean divine favor, beatitude, blessedness, happiness, good fortune, and delight, whereas the modern English word happiness, which derives from the old Norse and English “*hap*” (luck or chance), usually means only subjective satisfaction, or contentment (<https://www.catholiceducation.org/en/religion-and-philosophy/>; <https://www.etymonline.com/word/happy>; Kittel & Friedrich, 1985; Kreeft, 2012 ; Lee, 2017; Liddell & Scott, 1995; McCarthy & Lewis, 2013; McMahan, 2006).

From a viewpoint of classical Greece, the Stoics believed that the ultimate end (*telos*) in life is happiness (Vorster, 1999, p. 113). In the old Greek age, the old

Greek terms *makarios* (μακάριος) and *eudaimonia* (εὐδαιμονία) are generally used to denote "happiness" (Merwe & Johannes, 2015). The ancient Greek word, *makarios* (μακάριος) meaning 'happy,' 'blessed,' or 'beatitude' was written in the Greek Classics and in the Greek Bible (Lee, 2019a; Liddell & Scott, 1995). Homer utilized *makarios* to illustrate the gods' state of happiness beyond care, and Aristotle still used *makarios* to describe the gods' happiness, while *eudaimonia* to depict the humans' happiness or flourishing (Contreras-Vejar et al.; 2019Merwe & Johannes, 2015). In Aristotelian philosophy, happiness is closely related with morality, and does not separate the well-being of the individual from the political society (Contreras-Vejar et al., 2019). Aristotle regards human happiness or flourishing (εὐδαιμονία) not just as the highest end of virtuous life or ultimate goodness in his *Nicomachean Ethics*, but as the actualization and complete practice of virtue in his *Politics* (Lee, 2012). He views virtue as the core factor for producing the well-being of individual.

In the ancient Greek era, *makarios* (noun/*makariotes*: μακάριότης) referred to the gods (Kittel & Friedrich, 1985). The word *makarios* (μακάριος) has several meanings: the first meaning is "blessed" which refers to the gods; the second meaning is "dead" which refers to the ones who had reached the other world of the gods through death; the third meaning is "the rich and better educated" which refers to the elite, the wealthy people, and the upper crust of society; the fourth meaning is "righteous" which refers to the results of right living or righteousness in the Christian Bible (Lee, 2019a; Kittel & Friedrich, 1985; Stoffregen, 2019).

The ancient Greek word, *makarios* (μακάριος) which was written in the Greek New Testament, was translated from the Hebrew word, אֲשֵׁר ('esher, 'ashr ê) in the Hebrew Bible (*Tanakh*, *Tenak*, or sometimes the *Miqra*). The Hebrew word, אֲשֵׁר ('esher, 'ashr ê) is translated in the New Testament with the word *makarios* as well as used in passages like the Psalm which starts, "Blessed/Happy/Flourishing is the man..."(Psalm 1:1)(Whelchel, 2016). The Hebrew term, אֲשֵׁר ('esher, 'ashr ê) is written throughout the Psalms and the Proverbs not only to describe the happy state of those who live wisely according to God's plan, but to make an appeal to flourishing the covenant God has given to His people (Charry, 2011a; Janzen, 1965; Pennington, 2015).

In the Hebrew Bible, "happy," "blessed," or "happiness" is expressed with

several Hebrew terms: שְׂכֵל [sekel] happiness, Psalm (3:4); אֶשֶׁר [’eshher] happiness, Psalm (1:1, 2:12, 32:1, 2, 33:12); אֶשְׂרָה [’ôsher] happy, happiness, Gen.(30:13); טוֹב [tôwb] happiness, welfare, Job (20:21, 21:16), Prov.(11:10); מְעֵדָן [ma’ădân] joy, happiness, Prov.(29:17); אֶשְׂרָה [’ êsh êr] happy, Gen.(30:13, 35:26); מְשׁוֹשׁ [m êsh ôws] happiness, Isaiah (24:8), Lam.(5:15); בְּרָכָה [ber âk âh] blessed, blessedness, Gen.(12:2), Psalm 21:7; and טוֹב [tôwb] happy, Psalm (112:5)(Kendall & Strong, 2001; Rubin, 2010; Strong, 1890).

In addition, in the Septuagint (the Greek Old Testament) and the Greek New Testament, several old Greek terms as the meaning of happy or happiness were used as follows: *μάκαρ* (*makar*): "blessed, happy"; *μακάριος* (*makarios*): "blessed, happy"; *μακκαριότης* (*makariotes*): "one blessed"; *μακαρίζω* (*makarizo*): "bless, deem"; and *ὄλβιος* (*olbios*): "happy, blest" (Liddell & Scott, 1995; LSJ Middle Liddell Slater Autenrieth, <http://www.perseus.tufts.edu/hopper/definitionlookup?type=begin&q=&target=greek&page=696>). In particular, the term “μακάριος” (*macarios*) was frequently written in the Greek Bible as the meaning of “happy” or “blessed,” and the word “χάρᾱ”(chara: joy, delight, a joy of person) or “χαίρω”(chairo) as the meaning of “to rejoice,” “be delighted,” or “be glad” (Liddell & Scott, 1995; The NAS New Testament Greek Lexicon, <https://www.biblestudytools.com/search/?s=references&q=chairo>). In the Old and the New Testaments, joy, rejoice, and similar words often used synonymously with happiness (Strawn, 2012). Especially, the Psalms and the Proverbs in the Old Testament are full of direction on happiness or joy (Ibid.).

Furthermore, with Hebrew word *’ashrê* the old Greek word *makarios* is equivalent to Latin term “*beatus*” in the Latin Bible (the Vulgate Bible). The Latin noun “*beatitudo*” (happiness, blessedness, beatitude, or blissfulness) was described by Cicero (106 BC– 43 BC), a Roman statesman, lawyer, orator, and philosopher, as “a state of blessedness,” and was later quoted in the chapter 5 of the Gospel of Matthew in various versions of the Vulgate Bible (Savage, 1910, p. 274). Saint Augustine (354 – 430 AD) in his *Commentary on the Sermon on the Mount* asserts “Jesus’ Sermon on the Mount” (Matthew, 5:3-12) as the “perfect standard of the Christian life.” The “*beatitudo*” is elucidated not merely eight blessings in the Sermon on the Mount in the Gospel of Matthew (5:3-12), but four blessings in the Sermon on the Plain in the Gospel of Luke (6:20-22) (Lee, 2019a;

Majernik et al., 2005, pp.63-68).

In the Gospel of Matthew, Jesus proclaims *Eight Beatitudes* as the following:

*The Beatitudes/ Matthew 5:3-12.*

*3Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4Blessed are they that mourn: for they shall be comforted. 5Blessed are the meek: for they shall inherit the earth. 6Blessed are they that hunger and thirst after righteousness: for they shall be filled. 7Blessed are the merciful: for they shall obtain mercy. 8Blessed are the pure in heart: for they shall see God. 9Blessed are the peacemakers: for they shall be called sons of God. 10Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. 11Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. 12Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*

(cf: Psalm 1:1-6; Luke 6:20-23. <https://biblehub.com/erv/matthew/5.htm>)

In the Greek New Testament, Matthew 5:3-12:

*3ΜΑΚΑΡΙΟΙ οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.  
4μακάριοι “οἱ πενθοῦντες,” ὅτι αὐτοὶ “παρακληθήσονται.”  
5μακάριοι “οἱ πραεῖς,” ὅτι αὐτοὶ “κληρονομήσουσι τὴν γῆν.”  
6μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται. 7μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.  
8μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.  
9μακάριοι οἱ εἰρηνοποιοί, ὅτι [αὐτοὶ] υἱοὶ θεοῦ κληθήσονται.  
10μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. 11μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἰπωσιν πᾶν πονηρὸν καθ’ ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ: 12χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς: οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.*

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0155%3Abook%3DMatthew%3Achapter%3D1%3Averse%3D2>

Matthew: Brooke Foss Westcott, Fenton John Anthony Hort, Ed.

The New Testament in the original Greek. The text revised by. Brooke Foss Westcott, D.D. & Fenton John Anthony Hort, D.D. New York. Harper & Brothers, Franklin Square. 1885.

In the Gospel of Luke (6:20-23), Jesus also sermons *Four Blessings* as the following:

*20And he lifted up his eyes on his disciples, and said, Blessed are ye poor: for yours is the kingdom of God. 21Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. 22Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake. 23Rejoice in that day, and leap for joy: for behold, your reward is great in heaven: for in the same manner did their fathers unto the prophets.*

The Beatitudes, <https://biblehub.com/erv/luke/6.htm> (Psalm 1:1-6; Matthew 5:3-12)

In the Greek New Testament, Luke 6:20-23:

20.Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 21.μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε. 22.μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ‘ ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου:23.χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ: κατὰ τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0155%3Abook%3DLuke%3Achapter%3D6%3Averse%3D20>

The New Testament in the original Greek. The text revised by. Brooke Foss Westcott, D.D. Fenton John Anthony Hort, D.D. New York. Harper & Brothers, Franklin Square. 1885.

The Gospels in the New Testament do not use *eudaimonia* (εὐδαιμονία) to indicate happiness. *Makarios* (Μακάριος) is mostly used as the meaning of “happy,” or “blessed,” and *chairō* (χαίρω) as the meaning of “rejoicing,” “delighted,” or “glad” is also frequently used (Liddell & Scott, 1995; Merwe, Van der & Johannes, I., 2015). With the old Hellenic term “μακάριοι” (*makarioi*; blessed), the Gospel of Matthew describes Jesus’ Eight Beatitudes (blessings) in the Sermon on the Mount, and the Gospel of Luke depicts His Four Beatitudes (blessings) in the Sermon on the Plain. Both Gospels describe Jesus’ call to be eternal happiness which is God’s gift and is able to be achieved in this life and in heavenly life through the believers’ close relationship with God despite adverse or hard conditions. In the “*Beatitudo*,” Matthew and Luke succinctly write Jesus’ use of macarism regarding true happiness. Two beatitude formulas start appearing in apocalyptic literature, with the function of consoling the suffering and destitution, promising that enduring “true happiness” awaits, and that the righteous will receive great reward in heaven (Merwe & Johannes, 2015).

However, the two Gospels’ authors interpret “μακάριοι” (*makarioi*; blessed) differently: Matthew accentuates moral behavior or norm which can bring happiness in an ethical sense, while Luke emphasizes the plight of the poor and the oppressed with God’s mercy (Merwe & Johannes, 2015). According to the



assertion of Vorster (1999), "Happiness is to be found in Christ. He is the inaugurator of happiness. In sorrow or pain, poverty or sadness, he is the reason why Christians can be happy. In Christ, God gives happiness. Happiness is both present and eschatological. In this sense, happiness appears to be a state of mind" (p.119). The former places emphasis on the preliminary experiences of the Kingdom in earthly life, while the latter lays stress on shifts the Kingdom to the heavenly life. Two Gospels' authors clearly describe the present and the eschatological happiness, but both strongly decline towards the eschatological tradition (Psalm 37, Isaiah 61) in the Bible (Merwe & Johannes, 2015).

In addition, there are several disputable verses between Matthew's version of the Beatitudes and those in Luke. One of frequently disputable verses is Matthew 5:3 vs. Luke 6:20 (Meadors, 1985). Luke's version of the first beatitude says, "Blessed are you poor" (6:20), whereas Matthew's version states, "Blessed are the poor in spirit" (5:3). Matthew appears to be speaking about poverty in a spiritual sense, simply in virtue of one's poverty, but Luke about poverty in a financial sense, that is, the economically impoverished (Kissinger, 1975; Meadors, 1985). As Gary T. Meadors (1985) points out, although the two gospel authors may have changed the words of an individual logion or discourse of Jesus to highlight a particular aspect, both retain the essential meaning and intention.

In sum, despite some differences and disputable verses of two Gospels' Beatitudes between the Matthean Sermon on the Mount (Matthew 5:3-12) and the Lukan Sermon on the Plain (6:20-23), the essential meaning of Jesus' Beatitudes is to purify oneself spiritually and physically, and become a child of God who piously obeys His words and laws ethically and religiously to attain true happiness in heaven. Additionally, the essential intention of His Beatitudes may be summarized as Charry's assertion regarding the main theological argument of happiness: "God created us for his own enjoyment. God enjoys himself when creation flourishes. Therefore, God intends that we flourish. To tend to our own flourishing and that of the rest of creation is to be obedient to God" (Charry 2011a, p.240). In other words, God created human beings who can be happy in the earthly world and the heavenly world if they piously not just obey His words

physically and spiritually but also become His children who can enjoy their own happiness and flourishing in this life and in heavenly life. In sum, the hope of salvation and beatitude is essential to Jesus' Beatific sermons.

### **III. Christianity and Happiness**

The author of this study firstly intends to review the concepts of happiness focusing on eudemonism and macarism. Secondly, he will consult the happiness views of St. Augustine and St. Aquinas in the aspect of Christian theology. Thirdly, he will discuss spiritual gifts and spiritual fruit, directing the lens to the New Testament. Fourthly, sanctification and salvation will be argued from the Pauline's theological standpoint. Lastly, how to quest and attain happiness in Christian life will be stated.

The tradition of Christian happiness has associated with the theory of Christian eudemonism, nonetheless Matthew and Luke describe Jesus' use of macarism in His Eight Beatitudes and Four Beatitudes. The "macarism" was known in both the old Greek and the Semitic worlds. It always refers to the "life-enhancing behavior" of the believer, and its function is to offer moral teaching and practice, indicating that people following these moral instructions will be happy (Merwe & Johannes, 2015).

On the other hand, "eudemonism" is a virtue ethic: to be happy is a function of being virtuous (Charry 2011a, p.249). Etymologically, "εὐδαιμονία" (*eudaimonia*: prosperity, good fortune, wealth, weal, happiness) consists of the words "εὖ" (*eu*) (good, well, happily, luckily) and "δαίμων" (*daimon*: god, godlike, ghost, spirit guide, fate), which originally refers to a lesser deity or a guardian spirit (Liddell & Scott, 1995). The word *εὐδαιμονία* (*eudaimonia*: happiness or flourishing) as the ancient Greek philosophical term is a central concept in classical Hellenistic philosophy and Aristotelian ethics, along with the terms "ἀρετή" (*arete*: moral virtue, excellence) and "φρόνησις" (*phronesis*: practical virtue or wisdom) (Hursthouse, 2007; Liddell & Scott, 1995). Ancient Greek philosophers view that a happy life is closely bound up with virtue, good, pleasure, or well-living.

In considering the previous discussions, the Hellenic eudemonism emphasizes the present human flourishing and happiness, while the Beatific macarism highlights the eschatological or future happiness and reward. Thus, as Vorster (1999) points out, Jesus' Beatific sermons in the Gospels of Matthew and Luke show the macarism as the indicative of how Christians have relevance to the present and future happiness.

In the aspect of Christian theology, both early Christians and old Greek Stoics had an optimistic view of a happy life, and an accepted life as it was and tried to live happily (Vorster, 1999, p.126). Patristic and medieval Christian theologians adopted but transformed the Greek philosophical eudemonism of Plato and Aristotle by identifying the Latin term *beatitudo* (happiness) with *post-mortem* (after-death) bliss: the beatific vision, or union with God (Reynolds, 2011). In his important treatise, *De Consolation Philosophiae* (Consolation of Philosophy), Severinus Boethius (c.477-524 AD), as a Roman senator, philosopher, and theologian, claims a classic statement of Christian eudemonism: God alone is happiness itself, whereas we can be happy only by participating in God in the afterlife, with using two Latin terms, *beatitudo* and *felicitas* (ibid.).

Following to the happiness theory of Boethius, St. Thomas Aquinas (1225/7-1274) in his *Summa Theologica* (*Summa Theologiae: Summary of Theology*) gives an obvious answer to the question of what human happiness:

*Man's happiness is twofold (duplex hominis beatitudo): imperfect happiness (felicitas), which is dependent on a body, can be obtained in this life by growing in one's knowledge of God through the operation of one's natural intellect, while true and perfect happiness (beatitudo), which is not dependent on a body, consists in the vision of God. Now since true and perfect happiness surpasses every created nature, a human being is not able to obtain perfect happiness (beatitudo) by his or her natural power. Through the vision of God's Essence alone, a human can attain perfect Happiness (I-II, Q5, A5; Lee, 2019c, pp.12-13).*

In brief, “*beatitudo*” (perfect happiness) is impossible in this life but only in the afterlife for those who achieve a direct perception of God, whereas there can be “*felicitas*” (imperfect happiness) attainable in this life, in proportion to not just

the exercise of the contemplation of truth but also the exercise of virtue (Barron, 2008; Clark, 2000; Harag, 2012; Lee, 2019a, 2019c).

The Latin term "*felicitas*" is associated with human happiness in the earthly world, while the Latin word "*beatitudo*" is linked with God's happiness in the heavenly world. St. Augustine of Hippo (354–430 AD) in "*De Civitate Dei Contra Paganos*" (The City of God Against Pagans) argues that "*the peace of this blessedness and the blessedness of this peace shall be the supreme good*" (*pax beatitudinis huius uel beatitudo pacis huius summum bonum erit*) (Book XIX, Ch. 11; Lee, 2020, pp.7-8). Namely, he also argues the peaceful happiness of this blessedness and the blissful happiness of this peace with God, the Supreme Good, in heavenly city (Lee, 2020, pp.7-8). St. Augustine in Book XIX, The City of God, summarizes "*beatitudo*" (perfect happiness): "as the perfect and eternal peace cannot be achieved in this earthly mortal life, but can be attained with God by pious faith in heavenly immortal life, so perfect and eternal happiness cannot be even achieved in this earthly mortal life, but can be attained with God in heavenly blissful life" (Lee, 2020, pp.7-8). Contreras-Vejar (2019) regards "*Beatitudo*" as a regime of happiness. He mentions that "*beatitudo*" "served as a socio-historical configuration that cemented and consolidated the rise of Christianity as a thanatology" (Contreras-Vejar et al., 2019, p.11).

The relation between human happiness and God's happiness directs us towards an understanding of happiness as a happy life that furthers God's enjoyment of creation by means of our flourishing and that of the rest of the physical world (Charry, 2011; Merwe & Johannes, 2015). The Latin term "*beatitudo*" (happiness, blessedness, beatitude, or blissfulness) is equivalent to the old Greek word *makariotes* (μακάριότης) which is more eschatological in the aspect of Christian happiness theory. In the biblical sense of *makariotes* or *makarios*, true happiness can only be found in relationship with God in the heavenly Kingdom through obedience within the new covenant God has given to his people (Schori, 2014).

In the light of Christian theology, "Christianity has a theology of happiness, and the question is only about its shape and texture" (Charry, 2011, p.239). Justin Martyr (c. 100 - c. 165 AD), as one of the most important of the Greek

philosopher-Apologists in the early Christian church, asserts that happiness as the pure ideal of Christian life can be the goal of Christian life (Purves, 2016). Loehr (2009) also argues that the idea of happiness, as the goal of Christian life, became part of early Christian thinking through St. Justin Martyr. Additionally, in Augustine's discourse, "Our Lord's Sermon On The Mount," St. Augustine of Hippo (354 –430 AD) who has been called as a saint, a preeminent Doctor of the Church, or a theological father in the Catholic Church, the Eastern Orthodox Church, the Anglican Communion, and many Protestants (Brown, 1969; 2013; Gonzalez, 1987), asserts the Beatitudes as a perfect standard of the Christian life. His book, "*Our Lord's Sermon on The Mount*," describes as the following:

*If any one will piously and soberly consider the sermon which our Lord Jesus Christ spoke on the mount, as we read it in the Gospel according to Matthew, I think that he will find in it, so far as regards the highest morals, a perfect standard of the Christian life: and this we do not rashly venture to promise, but gather it from the very words of the Lord Himself (CHAP. I. 1. P.3/ trans. The Catholic Primer (2004) p.3; [https://www.piercedhearts.org/magisterium\\_church/commentaries/augustine\\_sermon\\_on\\_the\\_mount.pdf](https://www.piercedhearts.org/magisterium_church/commentaries/augustine_sermon_on_the_mount.pdf)).*

St. Augustine also describes a connection between the Beatitudes (Matt. 5:3-12) and the gifts of the Holy Spirit (Schaff, 1888; 2015):

*Blessed are the poor in spirit, for theirs is the kingdom of heaven*, reflects Fear of the Lord as the "poor in spirit" are the humble and God-fearing. The Gift of the fear of God corresponds to the humble.

*Blessed are they who mourn, for they will be comforted*, corresponds to the Gift of Knowledge. Knowledge corresponds to those that mourn who already have found out in the Scriptures.

*Blessed are the meek, for they will inherit the land*. The Gift of Piety corresponds to the meek: for he who inquires piously honours Holy Scripture.

*Blessed are they who hunger and thirst for righteousness, for they will be satisfied*. The Gift of Fortitude corresponds to those hungering and thirsting.

*Blessed are the merciful, for they will be shown mercy* demonstrates the Gift of Counsel. Counsel corresponds to the merciful.

*Blessed are the clean of heart, for they will see God*, the Gift of Understanding. Understanding corresponds to the pure in heart,

*Blessed are the peacemakers, for they will be called children of God, the Gift of Wisdom corresponds to the peacemakers.*

*Blessed are they who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.*

-The Gospel of Matthew, Ch. 5. 3-12; Rev C. L. Cornish, 1997, pp.3-8; Kevin Knight, 2020, On the Sermon on the Mount, Book I, MATTHEW 5, Ch. 4, 11-12. <http://www.newadvent.org/fathers/16011.htm>-

St. Augustine in his discourse, “Our Lord’s Sermon On The Mount” reckons the gifts of the Holy Spirit in due sequence: “the fear of God is first, piety second, knowledge third, fortitude fourth, counsel fifth, understanding sixth, and wisdom seventh” (Book I, Chapter 4, <https://www.newadvent.org/fathers/16011.htm>). As the fear of the LORD is the beginning of knowledge (Proverbs 1:7), St. Augustine views the fear of God as the first step of the Beatitudes.

From a traditional Christian viewpoint, the gifts of the Holy Spirit have been debated by patristic theologians since the mid-second century, such as St. Victorinus of Pettau (?-303/4), St. Augustine of Hippo (354–430 AD), Saint Bonaventure (Italian *San Bonaventura* 1217-1274), and St. Thomas Aquinas (1225/7-1274) (Clugnet, 1912; Conway, 2015; Quinn, 1973). The Seven Gifts of the Holy Spirit have traditionally been used by Christians in Roman Catholic, Orthodox, and Coptic devotion and practice (Milton, 2020). The standard interpretation has been set up by St. Thomas Aquinas in his *Summa Theologiae* (Blisard, 2019). On the basis of the Scriptures and patristic theologians’ theories, the Catechism of the Catholic Church (Part Three, Life in Christ, Section One, Man’s Vocation Life in the Spirit, Chapter One, The Dignity of the Human Person, Article 7, The Virtues) defines the seven gifts of the Holy Spirit as follows:

*1830. The moral life of Christians is sustained by the gifts of the Holy Spirit. These are permanent dispositions which make man docile in following the promptings of the Holy Spirit. 1831. The seven gifts of the Holy Spirit are wisdom, understanding, counsel, fortitude, knowledge, piety, and fear of the Lord. They belong in their fullness to Christ, Son of David. They complete and perfect the virtues of those who receive them. They make the faithful docile in readily obeying divine inspirations.*—[https://www.vatican.va/archive/ccc\\_css/archive/catechism/p3s1c1a7.htm](https://www.vatican.va/archive/ccc_css/archive/catechism/p3s1c1a7.htm)

In accordance with the traditional Catechism of the Catholic Church, the seven gifts of the Holy Spirit are: wisdom (Latin/ *sapientia*), understanding (*intellectus*), counsel (*concilium*), fortitude (*fortitudo*), knowledge (*scientia*), piety (*pietas*), and fear of the Lord (*timor Domini*).

Saint Thomas Aquinas in his *Summa Theologiae, First Part of the Second Part, Question 68, The gifts, Article 1: Whether the Gifts differ from the virtues?* (I.II, q. 68, a1), asserts that four of these gifts (counsel or prudence, wisdom, understanding, and knowledge) direct the intellect, while the other three gifts (fortitude, piety, and fear of the Lord) direct the will toward God (Herbermann, 1913; Knight et al., 2017; <https://www.newadvent.org/summa/2068.htm#article1>). In *Summa Theologiae* II.II, Thomas Aquinas, as the prince and master of all Scholastic doctors, who attempted to synthesize Aristotelian philosophy with the principles of Christianity (Copleston, 1962), claims the following correspondences between the seven Gifts of the Holy Spirit and the seven Capital Virtues: The gift of wisdom corresponds to the virtue of charity (Latin: *caritas*); The gifts of understanding and knowledge correspond to the virtue of faith (*fidei*); The gift of counsel (right judgment) corresponds to the virtue of prudence (*prudentia*); The gift of fortitude corresponds to the virtue of courage (*fortitudo*: fortitude); The gift of reverence (piety) corresponds to the virtue of justice (*justitia*); and The gift of fear of the Lord corresponds to the virtue of hope (*spes*) (Herbermann, 1913; Knight et al., 2017; <https://www.newadvent.org/summa/3.htm>).

In *Summa Theologica, Second Part of the Second Part, Question 9, Article 4. Whether the third beatitude, "Blessed are they that mourn," etc. corresponds to the gift of knowledge? Reply to Objection 3. "No beatitude corresponds to knowledge, in so far as it consists in speculation, because man's beatitude consists, not in considering creatures, but in contemplating God"* (II.II Q9, A4, Knight et al., 2017; <https://www.newadvent.org/summa/3009.htm#article4>). However, St. Aquinas regards the knowledge gift of the Holy Spirit as the virtue of faith, with the gift of understanding.

In the standpoint of the Christian Bible, the gifts of the Holy Spirit are spiritual gifts to faithful Christians to serve God for the benefit of His people (Deibert,

2019). In particular, the Roman Catholic Church teaches that the Seven Gifts of the Holy Spirit can sustain the moral life of Christians (The Catechism of the Catholic Church, Article 7, The Virtues, 1830), and that the Holy Spirit's divinely-bestowed gifts were identified in Isaiah 11:1-3 (Milton, 2020). Isaiah as a Messianic prophet in the Old Testament describes the root of Jesse and manifestations of the Holy Spirit's presence:

*And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And his delight shall be in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears (Isaiah 11:1-3, <https://biblehub.com/erv/isaiah/11.htm>).*

Comparable gifts are revealed in four New Testament passages: Romans 12:3-8; 1 Corinthians 12:8-10; Ephesians 4:7-13; and 2 Peter 1:3-8 (Deibert, 2019; Milton, 2020). The above lists of spiritual gifts in the Bible enumerate several overlap and important variations. This suggests that none of the lists, taken either individually or together, is intended to be comprehensive. The gifts of the Holy Spirit are part of "everything we need" to accomplish His plans for our lives (Deibert, 2019), as 2 Peter in the New Testament (English Revised Version) says, "*Seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue*" (1:3/ [https://biblehub.com/erv/2\\_peter/1.htm](https://biblehub.com/erv/2_peter/1.htm)). As Apostle Paul in *Romans* mentions that "*And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith*" (Romans 12:6). In other words, each person has a different gift, according to the grace given to one (1 Peter 4:10-11; Ephesians 4:7), and let use the gift in proportion to one's faith.

Furthermore, the Catechism of Roman Catholic teaches that "[*the Seven Gifts of the Holy Spirit*] belong in their fullness to Jesus Christ...and they make the faithful docile in readily obeying divine inspirations" (1831/ [https://www.vatican.va/archive/ccc\\_css/archive/catechism/p3s1c1a7.htm](https://www.vatican.va/archive/ccc_css/archive/catechism/p3s1c1a7.htm)). On the contrary, Protestant teaches the Fruit of the Spirit, instead of the Seven Gifts



of the Holy Spirit. Such confessional documents – the Westminster Confession of Faith (1647), Heidelberg Catechism (1563), and Thirty-Nine Articles of Religion (1571) – recognized “fruit of the Spirit” (Milton, 2020).

In Galatians 5:22-23, Paul enumerates the Fruit of the Spirit:

*“The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law”* (Galatians 5: 22-23/ <https://biblehub.com/erv/galatians/5.htm>).

*ὁ δὲ καρπὸς τοῦ πνεύματος ἐστὶν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραΰτης, ἐγκράτεια: κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος.*

(<http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0155%3Abook%3DGalatians%3Achapter%3D5%3Averse%3D22>).

Apostle Paul lists nine specific “καρπὸς” (*karpos*: fruit, behavior, deed, action, or result) – love, joy, peace, forbearance (longsuffering), kindness, goodness, faithfulness, gentleness (meekness), and self-control (temperance) – that are the result of the work of the Holy Spirit in a Christian’s life (Noyes, 2019). For instance, the nine fruits written in the New Testament are: love (Matt 22:37-39, Luke 6:32, Gal 5:13-14, 1 John Ch. 4, 1 Corinthians 13:4), joy (John 3:29, 15:11, 1 Thessalonians 3:9, 5:16, Php 4:4, James 1:2), peace (Matthew 10:13, 2 Thessalonians 13:11, 2 Corinthians 13:11, Php 4:7), forbearance (Romans 2:4, Philippians 4:5, 2 Peter 3:15), kindness (Romans 11:22, Titus 3:4, Colossians 3:12), goodness (Romans 11:22, 12:20-21, Ephesians 5:9, 2 Peter 1:5), faithfulness (Matthew 23:23, 2 Timothy 2:22, 3 John 1:5), gentleness (2 Corinthians 10:1, 1 Timothy 6:11, Colossians 3:12), and temperance (2 Peter 1:6, Acts 24:25, Galatians 5:23)(English Revised Version, <https://biblehub.com/erv/>). Other parallel texts in the New Testament are 1 Corinthians Chapter 13 and Colossians 3:12-17, and alternative words for the fruit of the Spirit in Pauline writings are “fruit of light” (Ephesians 5:9), “fruit of lips” (Hebrews 13:15), and “fruit of righteousness” (Phil. 1:11; Hebrews 12:11) (English Revised Version, <https://biblehub.com/erv/>).

In Galatians 5:22-23, the spirit (*πνεῦμα*) means the Holy Spirit or the holy presence of God (cf. Acts 2:8). The Greek term “πνεῦμα”(*pneuma*) has several

meanings: wind, blast, breath, breathed air, spirit, the spirit of man, a spirit, the Holy Spirit (Liddell & Scott, 1995). In the New Testament, this term is used as spirit, a spirit, a wind, a spirit of man, the Holy Spirit, and other spirits including angels and evil spirits (Liddell & Scott, 1995, p.649). The fruit of the Spirit indicates an association with Jesus Christ (Ephesians 1:13-14; Galatians 5:22-24). Jesus sometimes mentioned “fruit” in his teaching (Matt. 7:16-20, Mark 11:14; Luke 13:6, John 15:4-5). In John 15:4-5, Jesus said, “*Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing*” (English Revised Version, <https://biblehub.com/erv/john/15.htm>).

In the New Testament, “καρπὸς” (*karpos*: fruit) is evidence of being connected to Christ, just as branches of a grape vine have to be connected to the main trunk to bear fruit (Noyes, 2019). In *the Acts of the Apostle* (Acts 1:8), Jesus said, “*But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth.*” The apostle Paul in his writings illustrates the fruit of Spirit: “*Being filled with the fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God*” (Phil. 1:11), and “*If we live by the Spirit, by the Spirit let us also walk*” (Galatians 5:25). In other words, the Holy Spirit gives Christians the special fruits to lead and empower them.

The main purpose of bearing fruit in Pauline writings is sanctification and salvation. In the epistles of Paul, he mentions “ἁγιασμός” (*agiasmos*: consecration, sanctification) as the meaning of sanctification or holiness (the process of advancing in holiness): Romans 6:19-22, 1 Corinthians 1:30, 1 Thessalonians 4:3-7, 2 Thessalonians 2:13, 1 Timothy 2:15, 2 Timothy 2:21, Hebrews 10:14, 12:14, and Ephesians 4:24. Etymologically, the old Greek term “ἁγιασμός” (*agiasmos*) is derived from ἅγιος (*agios*: holy, sacred, devoted to the gods)(Liddell & Scott, 1995). The sanctification or righteousness into holiness means the Holy Spirit's work of making us holy (1 Thessalonians 5:23; ref.: Ephesians 2:8-10, James 2:18). In Pauline writings, Apostle Paul asserts that sanctification or holiness is one of the aims of the fruits (Heb. 12:10). He succinctly says, “*Now may the God of peace*

*Himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ” (1 Thessalonians 5:23).*

Furthermore, Apostle Paul argues that salvation comes through sanctification of the Spirit and belief of the truth (2 Thess. 2:13). Paul mentions “σωτηρία” (*soteria*: salvation, deliverance, redemption) which is derived from “σῶζω” (*sozo*: to save, to keep safe and sound, to rescue from danger or destruction). The writers of Gospels wrote salvation or save and its derived words: Matt. 1:21, 8:25, 9:21-22, 10:22, 14:30, 16:25, 27:40, 27:42, 27:49; Mark 3:4, 8:35, 10:26 (<https://biblehub.com/greek/4982.htm>).

Paul also firmly asserts that “[but] now, being made free from sin, and having become servants of God, you have your fruit of sanctification, and the result of eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.” (Rom. 6:22-23); “*νυνὶ δέ, ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας δουλωθέντες δὲ τῷ θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον. τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν*” (Romans, 6:22-23, <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0156%3ABook%3DRomans%3Achapter%3D6%3Averse%3D22>). Jesus says, “*That whosoever believeth may in him have eternal life*” (John 3:15); *ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη ζωὴν αἰώνιον* (John 3:15). Apostle John also highlights that “*For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life*” (John 3:16); “*Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχη ζωὴν αἰώνιον*” (John 3:16, <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0155%3Abook%3DJohn%3Achapter%3D3%3Averse%3D16>).

For our salvation, Jesus gives us a new commandment: “*A new commandment I give to you, that you love one another, just like I have loved you; that you also love one another. By this everyone will know that you are my disciples, if you have love for one another.*” (John 13:34-35); “*ἐντολὴν καινὴν δίδωμι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ἐν τούτῳ*

γνώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις” (John 13: 34-35, <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0155%3Abook%3DJohn%3Achapter%3D13%3Averse%3D35>). In the New Testament, several key biblical verses regarding salvation are: Matt. 8:16-18, 9:13, Luke 4:16-22, 22:37, John 3:3, 3:15-17, 13:34-35; Acts 4:12; Acts 16:30-31; Romans 5:6-11, 6:22-23, 8:28-30; Hebrews 2:10; Ephesians 1:3-14, 2:8-10, 1 Thessalonians 5:9; 2 Thess. 2:13).

In order to achieve salvation, one has been saved through faith, not from oneself but from God, especially God’s grace (Ephesians 2:8-9). Salvation is not as a result of one’s works, but God’s gift or God’s good purpose (Romans 8:28-30; Ephesians 2:8-9).

*We know that all things work together for good for those who love God, to those who are called according to his purpose. For whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers. Whom he predestined, those he also called. Whom he called, those he also justified. Whom he justified, those he also glorified. (Romans 8:28-30) <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0156%3Abook%3DRomans%3Achapter%3D8%3Averse%3D30>*

*οἶδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν θεὸν πάντα συνεργεῖ [ὁ θεὸς] εἰς ἀγαθόν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. ὅτι οὖς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς: οὖς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν: καὶ οὖς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν: οὖς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν. (Romans 8:28-30) <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0155%3Abook%3DRomans%3Achapter%3D8%3Averse%3D30>*

Therefore, we should work in God, Christ Jesus, who works all things good for our salvation (Ephesians 2:10; Ephesians 1:3-14). This is the Christians’ roadmap of salvation for achieving eternal happiness.

*[For] by grace have ye been saved through faith; and that not of yourselves: it is the gift of God: not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them. (Ephesians 2:8-10); τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον· οὐκ ἐξ ἔργων, ἵνα μὴ τις καυχῆσθῃται. αὐτοῦ γὰρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοιμάσεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν. (Ephesians 2:8-10) <http://www.perseus.tufts.edu/hopper/text?doc=Perseus%3Atext%3A1999.01.0155>*

%3Abook%3DEphesians%3Achapter%3D2%3Averse%3D10;  
<https://biblehub.com/text/ephesians/2-10.htm>

In Paul's writings, both sanctification and salvation are the central purposes of bearing fruit. Christian salvation or redemption is the saving of human soul from sin and its consequences by Christ's death and resurrection (Murray & Rea, 2012; Oxford English Dictionary, 2nd ed. 1989). The pursuit of present and future happiness as well as the reality and hope of salvation in Jesus Christ is at the heart of Christian faith and life (Min, 1989).

In Christian biblical tradition, happiness is one of most important themes or critical issues (Zwolinski, 2016). As Zwolinski mentions, "the problem of happiness appears in the entire Scriptures, starting with the loss of paradise and finishing with its retrieval" (2016, p.84). In *Genesis*, the expulsion from Paradise (3:21-24) is the beginning of happiness problems. In his work, *Paradise Lost*, John Milton (1608-1674/ English poet) describes:

*For dissolution wrought by Sin, that first [ 55 ]  
Distemper'd all things, and of incorrupt  
Corrupted. I at first with two fair gifts  
Created him endow'd, with Happiness  
And Immortalitie: that fondly lost,  
This other serv'd but to eternize woe; [ 60 ]  
Till I provided Death; so Death becomes  
His final remedie, and after Life  
Tri'd in sharp tribulation, and refin'd  
By Faith and faithful works, to second Life,  
Wak't in the renovation of the just, [ 65 ]  
Resignes him up with Heav'n and Earth renew'd. [66]*

- Book 11, The Argument, 55-66, Publisher: Samuel Simmons (Original), 1667;  
[https://www.dartmouth.edu/~milton/reading\\_room/pl/book\\_11/text.shtml](https://www.dartmouth.edu/~milton/reading_room/pl/book_11/text.shtml)

Like the description of Genesis in the Old Testament, Milton also wrote that God gave us two fair gifts, happiness and immortality, but Adam and Eve lost their paradise, immortality, and happiness due to their sin.

In the old Israeli tradition, the understanding of happiness inclined to the earthly reality: God gives Israel the promised land so as to fulfill the earthly flourishing, free of sickness, and long life (Exod. 23:24–26). On the other hand, the concepts of happiness bore eschatological aspect in the prophetic tradition of Israeli (cf. Daniel, Ch.2). In the Old Testament, those who find and understand wisdom are

happy (Prov. 3:13, 3:18), and those who want to be happy should follow the good, not to follow the wicked (Ps. 1:1-6, 30:1-12).

In the Gospels of Matthew and Luke, Jesus proclaims "Beatitude" that offers the hope of salvation and happiness. As God created us who can be happy in the earthly and heavenly worlds, so His children who obey His words physically and spiritually enjoy their flourishing and happiness in heavenly life as well as in this life. These Jesus' sermons of Beatitude show the present happiness and future happiness. This biblical tradition is related to the origin of biblical eschatology that is found not just in the Judaism and the faith of Israel but also in Christianity, which is on the basis of messianism (including Jesus' life, his resurrection from dead, and his second coming/ ref. Gospels in the New Testament) and apocalypticism (the end of the world and the last judgment, and new heaven and new earth/ ref. Daniel in the Old Testament and Revelation in the New Testament) (<https://www.britannica.com/topic/eschatology>).

Patristic and medieval Christian theologians -- for instance, St. Augustine of Hippo and St. Thomas Aquinas -- adopted the eudemonism of classical Greek philosophers, especially Plato and Aristotle, by identifying the Greek term *macariotes* and Latin term *beatitudo* (happiness) with after-death bliss (Reynolds, 2011). As Charry points out, "the eudaemonic notion of happiness is embedded in the Christian tradition... eudaemonic flourishing produces hedonic happiness. So goodness and pleasure cannot be separated, for doing good is pleasing to us" (Charry, 2007, p.31).

In modern Christianity, a theology of happiness belongs to moral theology or Christian ethics which determines the quality of human behaviour from a Christian perspective, focusing on Christian actions and principles which derived from the Christian faith (<https://www.britannica.com/topic/moral-theology>; Childress & Macquarrie, 1986). A number of modern theologians have quested happiness or happiness related doctrines or themes, such as joy, hope, faith, and love. For instance, Karl Barth's (1886-1968, a Swiss Reformed theologian) theology of joy, he regards joy, as a core theme in his doctrine of God, that it is seen to be "more than a perfection" and is basic to God's self-revelation and human response (Capper, 1998, pp.71-2). In addition, Juergen Moltmann's (1926 - present, a German Reformed theologian) theology of hope, he views hope as needing

reconciliation in the resurrection of Christ from a theological perspective with an eschatological foundation (Moltmann, 1967). Moltmann's theology of hope is closely related to his 'liberation theology' which includes an understanding of both the oppressed and the oppressor as needing liberation and reconciliation (ibid.). The goal of liberation theology is one of mutual liberation in Christian love and faith (Hillar, 1993). Furthermore, Joseph A. Ratzinger (1927- present, German theologian, Pope Benedict XVI: papacy 2005-2013) strongly emphasizes love, hope, truth, and faith in his four encyclicals: *Deus caritas est* (Latin for "God is Love"/1 John 4:16), *Spe Salvi* ("Saved by Hope"/Romans 8:24), *Caritas in veritate* ("Love in Truth"/1 John 3:18), and completed a draft of a fourth encyclical entitled *Lumen fidei* ("The Light of Faith"/John 12:46, 2 Cor. 4:6) (<https://www.papalencyclicals.net/ben16>; <https://www.papalencyclicals.net/>). He wrote a biblical trilogy on three theological virtues, faith, hope, and love.

In the New Testament, three theological virtues are shown: faith (Heb. 11:1, 11:6, 1 Cor. 15:1-4, Ephesians 2:8-9, Acts 2:32, John 3:16, 6:28-29, 11:25, Romans 1:17, James 2:18, 2:22, 2:26, Philippians 3:10); hope (Romans 4:18, 8:24, 15:13, Hebrews 7:19, 10:23, 1 Corinthians 13:13, 1 Tim. 1:1, Titus 2:13); and love (Luke 6:32, John 3:16, 1 John Ch.4, 1 Peter 1:22, 4:8, 1 Corinthians 13:4). The virtues are associated with our happiness and salvation resulting from the God's grace. The theological virtues, as the graceful fruit of Holy Spirit, are important Christian life as well as Christian doctrine. Paul the Apostle in his writings points out that "the greatest of these is love" (1 Cor. 13:13).

In modern moral theology, theologians have inclined to focus on the virtue and true happiness in the Christian life and the Bible (<https://www.britannica.com/topic/moral-theology>; Mattison, 2008). Especially, love is the most important virtue to quest and attain happiness or flourishing in Christian life. Modern theologians also highlight three theological virtues.

For instance, Ellen T. Charry, one of contemporary American theologians, has argued a theory of asherism on the basis of "ἀγάπη" (*agape*: love). Charry has established her happiness theology, that is, asherism which is derived from the Hebrew term "אַשְׁרֵי" (*ashre*, 'asr ê happy) mainly shown in the Psalms and Proverbs (Merwe & Johannes, 2015; Rubin, 2000). She argues that "asherism is allied with agapism in its commitment to obedience to divine commands and to

the role of love in living well and is allied with eudemonism in its commitment to human flourishing” (Charry, 2011a, p.249). Thus, like Charry’s assertion, agapism is based on agape as self-sacrificial love or charity, with no concern for self-interest and self-pleasure, whereas eudemonism is on the basis of virtue or goodness, with personal benefit and flourishing (Charry, 2011a, p.245). Christian theology chose the ethics of agape, because the self-sacrifice of agapism was inconsistent with the selfishness of eudemonism (ibid.).

For contemporary Christians, happiness is an important concern or quest not merely to find the meaning of life within God’s plan but also to know, understand, love, and serve God (Granada, 2020). How can Christians quest and attain happiness in their religious life? How can Christians attain the present happiness in this life and the future happiness in afterdeath life? Jesus Christ teaches the way in the Gospels, and the authors of the New Testament suggest how to pursue and to achieve true or eternal happiness in their writings practically or apocalyptically. Christians generally want to be happy or joyful physically and spiritually as well as to be flourish or pleasurable materially and mindfully. For this reason, they usually or periodically go to church not just in order to worship God and communicate with God but also to meet their believers and holy orders. With or within God, Christians should have pious faith to become the meek children of God, earnest hope to achieve salvation and eternal happiness, and love God and their neighbors sacrificially and preciously.

In the earthly life, Christians would want or expect their personal interest or benefit through their prayer or other dedications, even though they very often or rarely practice theological virtues in their daily life. How can contemporary Christians attain happiness? Indeed, can the biblical moral virtues or the gifts of Holy Spirit provide Christians with the present flourishing and happiness in mammonism or materialism oriented society? Jesus Christ offers “the Eight Beatitudes” as the highest morals that provide Christians with a perfect standard of the Christian life for achieving happiness and salvation. Christian moral life oriented in theological virtues is considered as learning to be happy (Wadell, 2016). Paul Wadell claims that learning the language of love and that finding a path for life to seek for goodness and happiness (ibid.). Additionally, Christians should not merely empty their greed of gains and possessions in this world, but conform to



have treasure in heaven, so that they may discern what is good and evil, according to God's will (Matthew 19:21; Romans 12:2).

In sum, for contemporary Christians, the quest for happiness is mindfully and piously to know, understand, and practice God's teaching and lesson in or with Jesus Christ. The best way to attain happiness is to believe, hope, and love God and our neighbors sacrificially and faithfully in Jesus Christ.

#### **IV. Korean Christianity and Happiness**

The author of this paper discusses the relevance between Christianity and happiness focusing on Korean Christianity and higher education. First of all, he reviews Korean Christianity, and then describes Christianity and Korean higher education. Lastly, he discusses the relevance between Korean Christianity and happiness.

In the history of Korea, Christianity has greatly influenced Korean politics, economy, society, culture, and education at large. Roman Catholic mission activity started among Koreans in the early 17<sup>th</sup> century and attracted upper class intellectuals called "*Yangban*" (Lee, 2002a; 2002b). With introduction of Roman Catholic in the Korean peninsula, Christian doctrine and Western scientific knowledge were welcomed by a few reform-minded Confucian literati although the majority of Confucian scholars were against the new Western religion and knowledge. Catholicism in its early stage met many difficulties and challenges because of authoritatively rigid Confucian principles and values, especially ancestor worship or ancestral rites. In the pre-modern period, Confucianism as a national religion and moral ethos in Korean Choson dynasty (1392-1910) emphasized its own socio-political order and principle, such as not only hierarchically authoritative socio-political system between or among age and socio-political position, but also the discrimination of gender, occupation, and social status.

From 1785 until 1886, Catholics under Confucian Choson dynasty were officially persecuted several times by the Confucian rulers and bureaucrats because of antagonism with Korean Confucian ideology and value (Lee, 2002b, p. 87). Korean Catholicism in the later 19<sup>th</sup> century met a turning point to be able

to avoid religious persecution due to a treaty of France. After that time Roman Catholic in Korea gradually spread over part of Korean populace, with beginning to teach Catholic doctrines and Korean letters to the people of humble birth (Lee, 2002b, p.93). In 1885, a Catholic seminary was opened in Korea and moved to the capital in 1887 (Grayson, 1985; Lee, 2002b), but Catholic missionaries did not open medical and educational institutions for the public during approximately 100 years of early missionary work.

On the other hand, the first Protestant mission efforts were by several foreign missionaries during the first third of the 19<sup>th</sup> century (Grayson, 1985, p.101). The major evangelistic agencies to begin missionary work in Korea were American protestant missionaries (Lee, 2002b, p.89). Unlike Roman Catholics in its early stage, Protestant missionaries attempted to avoid antagonism with Confucian sociopolitical ideology and value, seeking instead to harmonize with Confucian ethics and Korean religious culture through the promotion of Christian humanity (Lee, 2002a, p.55). Protestant missionaries recognized that direct evangelical work for the Korean people was difficult, so they turned to medical and educational work as an efficient evangelical means to establish Christianity in Korea.

From the later 19<sup>th</sup> century to the early 20<sup>th</sup> century, Protestant missionaries opened medical institutions and several Christian colleges and seminaries in Korea (Lee, 2002b, pp.94-95). In particular, they opened a number of secondary and collegiate schools to propagate Christianity, by receiving support from their denominational central agencies. Under the Confucian Choson dynasty, elite education had been monopolized by the upper class, while the Christian schools opened for all classes of the Koreans, including Korean populace. Most students of the Christian schools in the early stage were the low class people and women, but in the late 1890s not a few liberal Confucian intellectuals and their siblings entered the Christian collegiate schools including women (Lee, 2002b).

With the introduction of Christianity, Christian missionary work in Korea had a great effect on the transformation of Korean social, cultural, and educational environment toward modern Korea as the following: planting the Christianity in the Korean peninsula, sowing the seeds of Western knowledge and thought, harmonizing with traditional Korean culture and Confucian humanity, initiating

Korean language education to the populace, opening democratic and female education, introducing Western thought such as egalitarianism -- between men and women, and among the societal classes – and pragmatism, contributing the emancipation of women, recognizing human rights and freedom as well as the importance of labor value and occupational indiscriminability, introducing Western culture and social system, including education and medicine, and so on (Buswell & Lee, 2006; Grayson, 1989; Lee, 2002a, p.57-58; Lee, 2002b, p.97).

From the standpoint of Korean higher education, these Christian educational institutions became the models of modern Korean colleges and universities on the basis of the American higher education system. In terms of Korean Christian history, educational and medical missions were the most important factors contributing to the success of Christianity (Lee, 2002a, p.56).

In the early 20<sup>th</sup> century, Christian schools gradually increased, whereas the traditional Confucian schools decreased. On August 15, 1945, the liberation of Korea from Japanese occupation was a turning point in the history of Korean Christianity and education. The U.S. military government opened democratic modern higher education and the freedom of religion for the Korean people. Thus, Christian higher education in Korea has steadily expanded since 1945.

In accordance with the report of the Ministry of Culture & Tourism (1999), Christian-founded post-secondary institutions were approximately 21.5% of all tertiary schools (354 schools) in South Korea, and 89.4% of all religious-related postsecondary institutions (Lee, 2002a, pp.58-59; Lee, 2002b, p.97; The Ministry of Culture & Tourism, 1999). As of November 1, 2015, according to “The Condition of Religion in Korea” (The Ministry of Culture, Sports & Tourism, 2018), the religious population (21,553,674 persons) was 50.7% of the total South Korean population (49,052,389 persons). Among the religious people, Protestants were 9,675,761 (38.8%), and Roman Catholics 3,890,311 (13.0%). Roman Catholic has one denomination, 1,734 churches; Protestant has 374 denominations, over 6,000 churches (The Ministry of Culture, Sports & Tourism, 2018). The number of Protestant tertiary schools were 109, while Roman Catholic 15 schools (The Ministry of Culture, Sports & Tourism, 2018).

After that time Korean Christians and post-secondary institutions continuously expanded. Now, about 30 percent of the Korean population is Christians, with

about one-quarter of those being Catholic and three-quarters Protestant. The South Korean capital, Seoul, has 17 megachurches (Bell, 2017, from <https://www.pri.org/stories/2017-05-01/biggest-megachurch-earth-facing-crisis-evangelism>). Protestant megachurches generally defined as those with at least 2,000 people in attendance every week (ibid.). In 2007, five of the world's ten biggest megachurches are in South Korea (Bell, 2017). The largest of them all is Yoido Full Gospel Church, a Pentecostal congregation belonging to the Korean Assemblies of God, which sits in central Seoul. The church became the largest megachurch in the world, even though it started with simple worship services for just a few people at a time, gathered under a tent in 1958 (ibid.). According to church officials, approximately 200,000 people attend worship services every week at the main church in Yeouido, with a congregation approaching more than 830,000 church members as of 2007 (Bell, 2017, <https://www.pri.org/stories/2017-05-01/biggest-megachurch-earth-facing-crisis-evangelism>; The Economist, Nov. 3, 2007, <https://www.economist.com/sites/default/files/special-reports-pdfs/10015148.pdf>).

The article of “Special Report on Religion and Public Life” (The Economist, November 3, 2007) points out that the rapid expansion of Korean Christianity is ascribed to three features of modern religion: competition, heat, and choice (ibid.). The secret of the rapid expansion of Korean Christianity can find out from the historical background and socio-cultural characteristics of Korea. The major factors are: frequent foreign invasion, poverty and inequity, hierarchically authoritative society, propensity for religion, discrimination between genders or among social status, highly competitive social systems, rigid organizational culture, and national traits. Due to these historical and socio-cultural factors, Koreans have desired peace, comfort, well-being, happiness, flourishing, equality, and harmony between or among people and communities.

With the surprising expansion of Christianity, Korean Christianity has actively taken part in socio-political issues or problems. For instance, in 1974, Korean Catholics established an organization centered on Korean Catholic priests, that is, “Catholic Priests' Association for Justice” which aims at values such as human dignity, human rights, democratization, peace, unification etc. on the basis of righteousness ([http://www.sajedan.org/sjd/contents/?doc=sjd01\\_01](http://www.sajedan.org/sjd/contents/?doc=sjd01_01)). Protestants

also set up several organizations, such as “The Christian Council of Korea” which established in 1989, and aims at the maintenance for the identity of Christianity and the substantiality of periodical mission (<http://www.cck.or.kr/>), but a few leaders of this organization sometimes have stood for the spirit of liberal theology of Dietrich Bonhoeffer (1906-1945, German Lutheran pastor & theologian) in order to intervene in disputable socio-political problems in South Korea.

In 2004, quite a number of Protestant’s leaders and rightest intellectuals built “The New Right” which has intruded into socio-political issues and public life from religious politics to attempts to challenge democracy and capitalism at the various ways (The Economist, Nov, 3, 2007, <https://www.economist.com/sites/default/files/special-reportspdfs/10015148.pdf>; [https://ko.wikipedia.org/wiki/대한민국의\\_뉴라이트](https://ko.wikipedia.org/wiki/대한민국의_뉴라이트)). The New Right movement in Korea advocates conservative liberalism, democracy, and anti-communism. It already has various affiliated organizations and approximately 200,000 members who are the conservative right, and around two-third of them are Christians (ibid.; [https://ko.wikipedia.org/wiki/대한민국의\\_뉴라이트](https://ko.wikipedia.org/wiki/대한민국의_뉴라이트)).

With active participation or intervention in socio-political issues or problems, some renowned protestant evangelical leaders in South Korea have been facing a new challenge because of embezzling funds from their churches, hereditary pastorate, and sex scandals. Their public image about Protestant pastors as well as people’s attitudes toward Christian has been damaged and has soured in recent years due to a series of various scandals (<https://www.economist.com/sites/default/files/specialreportspdfs/10015148.pdf>). Despite such sensational scandals and the severe loss of their religious authority, Korean Christianity has still expanded and influenced on the Korean people in various fields. Now, 20% of South Koreans are Protestant, and around 10% Roman Catholics. Christians make up close to 30% of the total population of Korea.

In South Korean higher education, according to the result of Higher Education Statistics Survey (Korean Educational Development Institute, 2019, <https://hi.kedi.re.kr/home/univ/school>), 33% of Korean tertiary institutions are Protestants, and around 4% Roman Catholics. The figure of Christian tertiary schools is close to 40% of the total post-secondary institutions in South Korea. From a standpoint of Korean history, Korean Christianity had an effect on the

development of modern Korean higher education, and both Christianity and higher education had a great influence upon the modernization and development of Korea.

As reviewed in the above, although Christianity has brought the greatly religious expansion with the rapid development of Korean higher education, the quality of life has not corresponded to the development of Christianity and higher education. The survey result of Christian Media Forum of Korea (2012) reported: the happiness grade marks of the Koreans were 61 points; 60.4% of the Korean people received individual happiness and spiritual health from religion; 44.7% of the respondents answered that religion enhanced the happiness of their lives; around 60% of the respondents replied that the reliability of Korean churches was changed negatively because of Christian leaders who brought illegal or immoral scandals; and 62.4% of the respondents replied that Korean churches did not play a proper role for people's happiness and healing (<http://www.kcmf.net/>; 한국기독교공보 Nov. 6, 2012, <http://www.pckworld.com/>). The World Values Survey (2020) has regarded religiosity as one of important traditional values which belong to the first dimension in human values. Human values differ within societies along such cleavage lines as ethnicity, religion, gender, generation, education, income, and so forth (<http://www.worldvaluessurvey.org/WVSContents.jsp>).

For happiness, "World Happiness Report 2020" (March 20, 2020) shows that South Korea is ranked 61<sup>st</sup> (5.872), and that Canada and U.S. are ranked 11<sup>th</sup> (7.232) and 18<sup>th</sup> (6.940) among 156 countries (<https://worldhappiness.report/ed/2020/>). "The World Happiness Report is a landmark survey of the state of global happiness that ranks 156 countries by how happy their citizens perceive themselves to be" (ibid.). In addition, World Value Survey, Better Life Index, or many other global comparisons have shown religion or religiosity and education as explanatory factors highly positively correlated with life satisfaction, better life, or human happiness.

"Better Life Index" published in OECD (2020) describes that education is a key role to promote or improve people's better lives and happiness. According to the Better Life Index, "South Korea is a top-performing country in terms of the quality of its educational system, ...and 88% of Korean adults aged 25-64 have completed

upper secondary education, higher than the OECD average of 78%” (<http://www.oecdbetterlifeindex.org/topics/education>). Despite the high quality of an educational system, the South Korean people are slightly less satisfied with their lives than the OECD average. In the evaluation of life satisfaction, South Koreans received a 5.9/10 grade on average, lower than the OECD average of 6.5, and ranked 33<sup>rd</sup> among 40 countries. On the other hand, with 91% of adults aged 25-64 having completed upper secondary education, the Canadian people are generally more satisfied with their lives than the OECD average, and they received a 7.4 grade on average, and ranked 7<sup>th</sup>. The above result proves education as one of determinants for life satisfaction or better life.

However, despite the surprising expansion of Christianity and education in South Korea, what is the reason that the life quality or happiness degree is generally unsatisfied with the Korean people? Humans’ life quality or happiness degree can be determined on various factors, according to historical and cultural backgrounds as well as natural and artificial environment, such as ethnicity, religion, culture, generation, gender, health, income, education, religiosity, occupation, weather, natural environment, and so on. Considering the relevance between Korean Christianity and happiness, the author of this paper cannot help asking several questions as follows: Do Christians practically enjoy better lives than Non-Christians in South Korea? Are Christians with high education generally happier than Non-Christians with high education in South Korea? Can Christianity give Korean Christians individual happiness and spiritual health through faith or religiosity? What exactly makes Korean Christians exceptionally satisfied with their lives? Why are a number of leaders of contemporary Korean churches generally interested in politico-economic affairs, instead of active serving for the alienated class as well as for the recovery of religiosity or faith? Indeed, what is the proper role of Korean Christianity for the Korean people and society?

These questions which facing up to the reality are also the important assignments of Korean Christianity for the Korean people and society as well as for Christian leaders and believers. Although there are able to be a number of useful or practical answers, Korean Christians can find out a wise answer to the questions from the following Jesus’ saying (Matthew, 11:28-30):

*Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.*

## **V. Conclusion**

The aim of this study is to examine the relevance between Christianity and happiness from a perspective of higher education. To discuss the study systematically, three research questions are addressed. First, what is happiness in the Bible? Second, what are relations between Christianity and happiness from the Biblical standpoint? Last, what is the relevance between Korean Christianity and happiness? In order to defend the research questions, the author intends to use a content analysis method. As for the limitations of this study, a happiness theme has been restricted to the Christian Bible. Especially, the Gospels of Matthew and Luke in the New Testament has been analyzed. In addition, higher education has been mainly discussed in modern and contemporary South Korean higher education from a standpoint of Christianity. The significance of this study is to provide the useful resources and basic theories of happiness or religion education for the theorists and practitioners of the West and the East, finding relevance between Christianity and happiness.

The research findings of this study are as follows:

First, the essential meaning of Jesus' Beatitudes is to purify oneself spiritually and physically, and to become a child of God who piously obeys His words and laws ethically and religiously to attain true happiness in heaven. In addition, the essential intention of His Beatitudes may be summarized: God created human beings for His own enjoyment and flourishing. Thus, God gives us true happiness and flourishing when we piously obey God and live in God.

Second, for contemporary Christians, the quest for happiness is mindfully and piously to know, understand, and practice God's teaching and lesson in or with Jesus Christ, and the best way to attain happiness is to believe, hope, and love God and our neighbors sacrificially and faithfully in Jesus Christ.

Last, Christianity and higher education in Korea had great influences upon the modernization and development of Korea in terms of Korean history. Additionally,



Korean Christianity had an effect on the development of modern Korean higher education. Despite the amazing expansion of Christianity and higher education in South Korea, the life quality or happiness degree is generally unsatisfied with the Korean people in reality. Many leaders of contemporary Korean churches are generally interested in politico-economic affairs, instead of active serving for the alienated class as well as for the recovery of religiosity or faith. In general, contemporary Korean Christianity did not properly play an important role for people's happiness and peace, although Korean Christianity and higher education had a great effect on the modernization and development of Korea.

In conclusion, based on this research results, the author suggests that South Korean Christianity and higher education should highlight not just individual happiness and spiritual health but also better life and social welfare.

For future research, it is recommended that the future study should be empirically undertaken to explore such themes, "religion and happiness," "religion and higher education," or "happiness and higher education," with qualitative or quantitative research methodology and a cross-cultural approach. Finally, the author hopes that this paper will provide basic theories and useful resources regarding religion or happiness education for the educational practitioners and theorists of the world.

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