

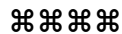
CHAPTER TWELVE

Luck's Real Meaning

For the sake of accuracy and thoroughness, we are going to take the time to trace a little of **luck's** etymology. There is no need for a long drawn out discussion of its origin because we basically understand the nuts and bolts of what it means already. It should be interesting, however, to follow the road the concept traveled to get into English usage. The most fundamental idea about **luck** matches the theological meaning of **fortune**. The heart of **fortune's** meaning remains “the ability to bestow prosperity.” The Romans attributed “the bestowing of prosperity” to Fortuna. Their misguided belief about the ability of Fortuna to bestow prosperity has stayed intact, and traveled to us by two linguistic paths. We are already aware of the path that leads through France. Earlier we saw how the French meaning of **chance** (*cleance*) dropped the meaning of Latin theology. The Old French word **fortune** emphasized unpredictability or **chance**.

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The other linguistic path **luck** traveled was through the Germanic and Scandinavian languages. The early, Low German word “*luk*”, is closely related to the Modern Dutch “*geluk*”. The prefix “*ge*” is employed in the Middle High German “*gelücke*.” This is the source of the modern German “*glück*”, which means good **fortune**.¹ The English dropped the prefix “*g*” and transliterated the German into what is now our word **luck**. Still to this very day, the English word “*luck*” conveys the ancient idea of “the bestowing of prosperity” by the power of a god.



Six chapters of this book have given a full treatment to the common words used in defining **luck**. The fruits of this study have shown **fate, destiny, lot, fortune, and chance** to be empty, fictitious concepts. They are worthless ideas that fail to describe anything existing in reality. Rather, they set forth faulty impressions that are derived from pagan idolatrous thought and practice. All of them are theological words, but they are devoid of any real meaning or substance. They refer to powerless gods, falsely perceived. Nevertheless, all of these highly questionable terms are used as trustworthy ideas by our dictionaries, in their effort to define **luck**'s true meaning.

Our dictionaries serve us well. Where would we be without them? The men who have labored to provide our English dictionaries deserve our admiration and thankfulness. Though our dictionaries are generally

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trustworthy, they are far from infallible. When a dictionary defines a given word, that does not close off a discussion of other possibilities and explanations for that word's meanings. As we will see shortly, our dictionary's treatment of **luck** falls short of clarity, and thusly, of accuracy. Our dictionary's focus upon **luck** is myopic; it fails to accurately see **luck** for what it is.

The problem is that the focus of our dictionaries set forth the concept of **luck** without having properly described its illegitimacy. They define **luck** in a manner that presumes it to be a genuinely, reliable idea; a believable reality. It is presented as a word that describes something that truly exists. Each of the words utilized to define and describe **luck** is set forth within a "true-to-reality" frame of reference.

Maybe this is the right time to point out the following: Make-believe gave us fairy tales, and mythology gave us pagan gods, but only truth gives us reality. Bogus concepts and bogus words do not properly define legitimate ideas. The fraudulent concepts of "luck theology" however, do work quite well in defining the inept idea of **luck**. But, by this approach, our dictionaries have succumbed to the faulty standard that utilizes bogus words to define another counterfeit word. They are attempting to report its accepted legitimacy, but they have failed to define its illegitimacy.

So, the authors of our dictionaries have chosen a faulty directional focus for defining **luck**. Their presentation sets it forth to be something that exists in reality. They have said **luck** is something that exists. Next, they have employed the fictitious imagery of "luck theology" to tell us what this something called **luck** is. They have said, whatever **fate**, **fortune**, **lot**, and **chance** is, that is what **luck** is. You can plainly see this in *Webster's* definition:

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Luck

1. The seemingly chance happening of events which affect one; fortune; lot; fate.²

The first thing that stands out about this awkward definition is its ambiguous reference to, “the seemingly chance happening of events, which affect one.” Obviously, someone has to do the “seeming.” So, who is this individual? *Webster’s* qualifying phrase in this definition does very little for our understanding; and what is this nasty little reference to the strange word **chance** all about? This is the same kind of subjective language utilized to describe all the **luck** terms we studied earlier. *Webster’s* language side steps the most important question; a question that must be confronted. The action of who and what in the definition of **luck** is critical and fundamental information, and must be answered if we are going to know what **luck** really means. Clarity requires that we name the power at work within the concept.

“Chance theology” has been defined consistently by “wishy-washy”, weak terminology. There is actually quite a list of ambiguous language associated with each of the words used in defining **luck**. The following is a representative listing of these anemic words and phrases:

Supposedly, supposed, supposed power, inevitable, something inevitable, that which, happen, a happening, the way things happen, apparent, apparent absence of cause, seemingly fortuitous event, favorable event, necessity, absence of cause.