

THINGS THAT GO BUMP IN THE MIND: FACING THE MONSTERS THAT COME CALLING DAY AND NIGHT

Chapter 9

When regret cycles around again: Canceling the “if only” syndrome

(Revised 8/26/05)

On a hot summer day, you have been toiling in your garden trying to uproot a tree that had long since died. As you lift out the final piece of the stump, you discover a metal object buried underneath. You reach down and turn it over, trying to make out what it might be. You rub off the dirt that is caked on the sides. The object begins to shake and hiss. A vapor spews out of one end. The vapor forms into the body of a giant. A voice issues forth, “You have unleashed the genie of the lamp. You are granted three wishes. Your wish is my command.”

If this was true, what would you wish for?

I spent the first half of my life wanting to be like my brother, Paul, who was one year older and six inches taller than me. If Paul joined the band, then I wanted to play an instrument too. If he played basketball, I tried my hardest to dribble and shoot free throws with him. It was never enough to just be Mark, I wanted to be Paul.

I have dreamed about being rich. I have often wondered what I would do if I won the lottery. Not that I would even buy a ticket, of course. But what if someone gave me a winning ticket?

As it turns out, I am not the only one who wishes life was different. Most people in America want to improve something about themselves. One survey discovered the following information:

29% of American teenage boys worry about losing their hair.

33% of American men spend more than 45 minutes each day on their looks.

47% of Americans think their weight is just right, which leaves 53% that think they are overweight.

52% of Americans daydream about being rich.

99% of American women would change something about their looks if they could.¹

If we are honest, we will admit that it is harder and harder to find satisfaction and contentment. To check your own pulse on this issue, complete a couple of sentences. The second half of these statements can tell all.

If only I had . . .

a job . . . a better job . . . a more understanding boss or roommate . . . enough money to live/retire on . . . a house . . . a bigger house . . . a thinner waistline . . . a better education . . . a husband . . . a wife . . . a child . . . more money . . . less stress . . . a lifestyle like.

If only I had not . . .

dropped out of school . . . started drinking . . . been fired . . . quit that job . . . run up so many debts . . . been divorced . . . slept with someone.

If only they had . . .

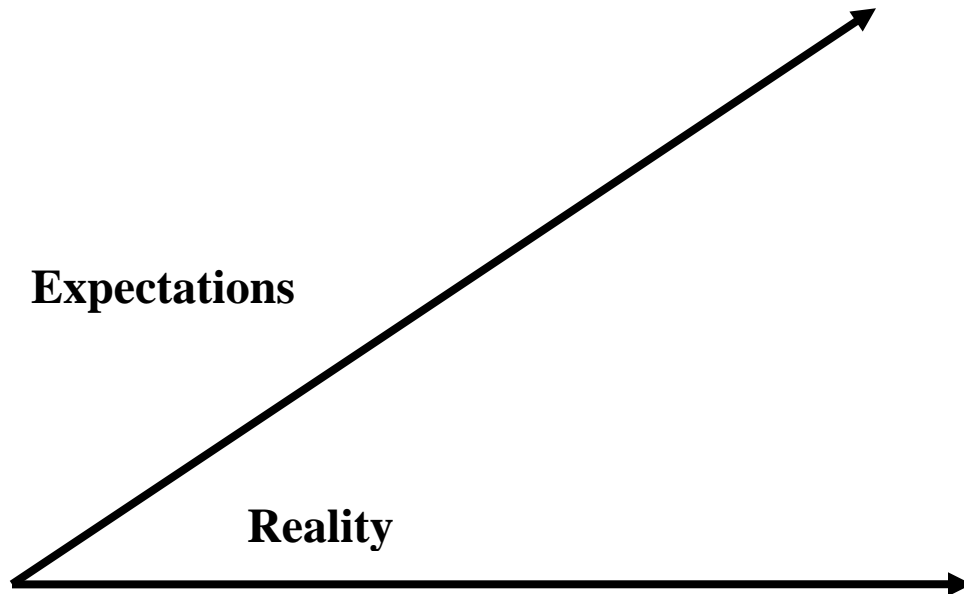
given me more playing time . . . recognized my potential . . . offered me the job . . . encourage me to apply myself in school . . . supported me in my sports/hobbies/education . . . been honest with me . . . stuck with me . . . accepted me . . . helped me . . . listened to my side of the story.

If only they had not . . .

abandoned me as a baby . . . discouraged me . . . prejudged me . . . pushed me so hard to achieve . . . lied to me . . . left me . . . been so interested in making money . . . been ashamed of my handicap.²

If only . . . if only . . . if only. The starting words for unfulfilled expectations or nagging regrets. Quite often, reality does not meet our expectations, as the figure below illustrates. Real life does not match up to our dreams. Each one of us wants to be satisfied and content, and yet we search for it in the wrong places. Calvin Miller stated, “The world is poor because her fortune is buried in the sky and all her treasure maps are of the earth.”³

“If only” is the starting point of disappointment, discouragement, disillusionment, and despair. It fuels the feelings of regret. When expectations and reality do not match, one of the lines (expectations/reality) has to be adjusted. Either we change our expectations or we deny reality.



If our expectations are not met, it can lead to disappointment. The higher the expectation, the greater the degree of disappointment. If disappointment continues, discouragement sets in. It is literally, “to hinder by adding fear of consequences.” After a time, you can easily become disillusioned. You realize your expectation is false and won’t happen. Unless you adjust your expectations, you will wind up in despair. Despair is an utter lack of hope that reality will meet expectations.

If only. No matter what we have, it isn’t enough. Regardless of the quality, it could always be better. We find ourselves so driven to have the best and be the best that it becomes difficult to relax and appreciate where we are and what we have.

How can we learn to be content and accept who we are and what God has done in our lives? How can we enjoy what we have rather than always long for what is missing?

It is in this arena that the apostle Paul steps forward and proclaims, “I have learned to be content whatever the circumstances . . . I have learned the secret of being content in any and every situation.”

THE SECRET INGREDIENT: CONTENTMENT

Paul's secret of contentment is found in Philippians 4:10-13:

¹⁰I rejoice greatly in the Lord that at last you have renewed your concern for me. Indeed, you have been concerned, but you had no opportunity to show it. ¹¹I am not saying this because I am in need, for I have learned to be content whatever the circumstances. ¹²I know what it is to be in need, and I know what it is to have plenty. I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want. ¹³I can do everything through him who gives me strength.⁴

Paul says in verses 11-12 that he has learned to be content. Before we define what contentment is, let's see what it is not.

Contentment is not fatalism. It is not the attitude of, "Oh well, it's going to happen, so I might as well get used to it." Eeyore is not our role model for contentment.

Contentment is not an acquiescence that strips the gears of ambition or smothers endeavor. The Seattle Seahawks do not sell enlarged sponge hands at their football games that proclaim, "We're number 3!" Contentment doesn't mean that we cannot try to change a less than desirable set of circumstances. It doesn't mean that we should be satisfied with only a bachelor's degree and never pursue a graduate education or that unemployment is enough when we lose a job and we should not bother looking for another one.

While fatalism and acquiescence may masquerade as contentment, both are a poor substitute.

In contrast, contentment is the ability to be satisfied with God's provision in any and every situation. It is a calm acceptance of life's pressures. Jim Elliot said to his wife, Elizabeth, "Let not our longing slay the appetite of our living. We accept and thank God for what is given, not allowing the what is not given to spoil it."

In Classical Greek, contentment meant 1) Sufficient (adj.); 2) Sufficiency of means, a "competence," such as that enjoyed by an independent, self-supporting man. It also meant being self-sufficient, in the sense of to be satisfied. In the Greek philosophy of Stoicism, the ability to be content became the essence of all the virtues. It reflected a state of mind in which a man was absolutely and entirely independent of all things and all people.

In the New Testament, contentment refers to an attitude of mind which is satisfied with what is available. It is a calm acceptance of life's pressures. It is the ability to say, "It is enough."

The New Testament says that there are four things we should be content with. Luke 3:14 says that we should be content with our wages, with what we are paid. I have a personal conviction about never asking for a raise. I developed that conviction while I was in high school making \$1.35 an hour. I guess I was too young and naïve to know better. I felt that I should make my needs known to God and trust him to provide for me. That conviction has been tested several times. At one point after college, I went two years without getting an increase in pay. Having that conviction doesn't mean I will turn a pay increase down if it is offered, or that I won't share my needs if people ask about them. It simply means that I won't ask for a raise. I believe that I need to be content with what God provides.

Hebrews 13:5 points out that we should be content with our possessions. Benjamin Franklin said that contentment makes poor men rich while discontent makes rich men poor.

According to 1 Timothy 6:3-10, we should be content with have our basic needs met, namely a place to live and food on the table. C. H. Spurgeon was given a tour through a beautiful mansion of marble and gold. At the end his host asked him how he liked the house. Spurgeon replied, "These are the things that make dying hard."

Besides money, possessions, and basic needs, 2 Corinthians 12:7-10 tells us that we are to be content with our weaknesses.⁵

We are to be content with our wages, our possessions, having our basic needs met, and our weaknesses. There is nothing wrong with money, possessions, food, mansions, or good health. They just don't satisfy.

Contentment is the ability to be satisfied with God's provision in any and every situation. It is an attitude of mind which is content with what is available. It is a calm acceptance of life's pressures.

Contentment does not come naturally to us. It is not standard equipment for every infant born into the human race. In fact, just the opposite is true. When my children were younger, they were the picture of discontent. Do you know what they wanted for Christmas? "MORE!" More presents, more candy, more lights, more walks around the block, more time with Uncle Danny. More, More, and More! Lest we be too hard on children, "the wealthy John D. Rockefeller was once asked, 'How much does it take to satisfy a man?' With rare wisdom he answered, 'A little bit more than he has.'"⁶

In Philippians 4:11, Paul says that he learned to be content. The word connotes learning by experience. Contentment comes less by instruction and more by experience or practice. You don't read about it in a textbook.

Paul indicates that he learned to be content in the extremes of life. In verse 12, he says that he experienced "need . . . plenty . . . well fed . . . hungry . . . living in plenty . . . or in want." He knew how to do without and he knew how to live the good life. Chuck Swindoll says, "Balanced as he was, Paul equally enjoyed hot dogs or a filet mignon . . . a velvet-cushioned chariot Seville or a dirty burro with a limp."⁷

In verse 12, Paul indicates that contentment is a secret. The word he uses contains the idea of initiation. It is the idea of joining a fraternity and learning the secret handshake. Contentment is a secret the average person does not know.

One reason we don't know the secret of contentment is that we want it all now. We're like the couple who wanted to buy a microwave fireplace. They wanted to enjoy a full evening in front of the fire in just three minutes.

We need to understand that contentment is a process. It takes place over a period of time.

Contentment does not come through added possessions, but through subtracted desires. Learning to be content is learning to do without. Somehow, Paul had taught himself the discipline of saying, "I don't need that. This really isn't essential." Contentment does not come through added possessions but through subtracted desires. The Stoic rightly believed that contentment did not consist in possessing much but in wanting little. "If you want to make a man happy," they said, "add not to his possessions,

but take away from his desires.” Socrates was once asked who the wealthiest man was. He answered: “He who is content with least, for contentment is nature’s wealth.”

There was a young minister who was in need of a suit to wear at a funeral he had been asked to conduct. Since he had very little money, he went to a local pawn shop in search of a good buy. Sure enough, they had just the right size, solid black, and very inexpensive. He was curious how the pawnbroker could sell it so cheap. With a wry grin the pawnbroker admitted that all their suits had once been owned by a local mortuary, which they used on the deceased . . . then removed before burial.

He felt a little unusual wearing a suit that had once been on a dead man, but since no one else would know, why not? Everything was fine until he was in the middle of his sermon and started to casually put his hand in his pocket . . . only to find there were no pockets! Here he was preaching about living in light of eternity today, and he himself wore a pair of trousers without any pockets that had been on a corpse.⁸

Maybe you don’t need to sew the pockets shut on your trousers to be content. Maybe you need to board up your storage closet or cancel some magazine subscriptions or cut up some credit cards or even wear blinders when you go shopping. Perhaps you need to stop looking at ads or commercials.

Whatever it takes, we need to reduce our desires so that we can be content with less. Learn to say, “I don’t need that!”

Contentment is the ability to be satisfied with whatever God provides in any situation. It is a process that occurs as we discipline ourselves to reduce our desires to the essentials. It must be learned by experience. Oh, and one other thing. It is impossible to

produce. It is a supernatural quality that is only developed as we depend on Jesus Christ for strength.

The secret of contentment is found in v. 13, “I can do everything through him who gives me strength.” Contentment is a miracle that God produces in our lives as we trust him.

Major W. Ian Thomas, the founder and director of the Torchbearers, said, “A miracle is not necessarily something sensational or spectacular. Rather, it is something that cannot be explained apart from God.” Thomas emphasizes that it is God’s intention for the Christian life to be miraculous—a life that is so unique that onlookers would have no possible explanation for the quality of life they observe apart from the work of God.

So it is with Christian contentment. It is impossible apart from the supernatural work of Christ in the life of the believer.”⁹

Contentment is a miracle that happens in our life as we depend on God for strength. This is the difference between Stoicism and Christianity. The Stoic said, “I will learn contentment by a deliberate act of my own will.” Paul said, “I can do everything through him who gives me strength.” The Stoics believed that contentment was a human achievement; for Paul it was a divine gift. The Stoic was self-sufficient; Paul was God-sufficient.

The late Greek scholar Kenneth Wuest translated Philippians 4:13, “I am strong for all things in the One who constantly infuses strength in me.”¹⁰ Paul isn’t saying that Christ has given him unlimited strength. He’s simply saying that the reason he can experience contentment, even in the worst of circumstances, is because he is a continual

recipient of supernatural strength. Christ is able and willing to provide all the strength that we need to be content, in all circumstances, at all times.

But how does it happen? Christ provides his strength through a process Professor Wuest identifies as “infusion.” To infuse means to pour, fill, soak, or extract. In medicine, it is the steady drip of an IV as it introduces a solution into a vein. In everyday life, we witness infusion every time we drop a tea bag into a cup of hot water. For the Christian, infusion is the steady flow of the power of God into the realm of life where it is needed.

As I mentioned earlier in this chapter, contentment is something I have struggled with for a long time. For years, I wanted to own a house. Carol and I were married part way through my first year in seminary. The sum total of our possessions fit into a 5 X 8 trailer—a bed, a dresser, a card table, and four folding chairs. We lived in a tiny, two-room apartment in a rundown section of Dallas, Texas. Our apartment was decorated in Early American Cardboard.

After four years in Dallas, we moved back to Los Angeles so that I could pursue a doctorate in Christian Education. We lived with my mother for two years. After six years of full-time education, I started my first full-time ministry position in Wheaton, Illinois. While I had a burning desire to own a home, we did not have the money for the down payment because of six years of grad school.

After wrestling with this issue, I decided to do a study on contentment to see what Scripture had to say on the subject. I even taught a four-week series on contentment in a Sunday School class. But I still was not content. Being the quick learner I am, it was six

months later that I finally came to the point of saying, “God, if you never allow us to buy a home, that’s OK. I am willing to be content wherever you want us to be.”

It was only through God’s strength that I could come to that decision. Ironically, that same week an individual came to us and offered to sell us his home and he would even loan us the money for the down payment. I believe that God was waiting for me to come to that point of dependence and willingness before he would give us that gift. It was also through God’s strength that we were able to let go of that house and sell it when he moved us back to the west coast.

We live in a world of discontent. Our worth is measured by the cut of our clothes, the color of our car, and the classes that our children attend. We are madly trying to catch up with the Jones’, Smith’s, or whoever else is leading the race. We face disappointment when the stock market falls, when we lose our job, when a loved one dies, or when we don’t have a date on Saturday night. We long for good health, more money, a bigger house, a newer car, and a thinner waistline. What we really need is contentment.

Author Tim Kimmel was flying to Canada one summer to speak at a college. He was seated next to a Jewish couple in their mid-fifties. During the course of their conversation, he learned about their business endeavors in England, of their wayward son, of their personal yearning to die in Israel, and of how they both narrowly escaped Hitler’s gas chambers. She had lost her parents at Dachau while he wasn’t sure where his parents perished.

Tim asked them, “Are you happy?”

Neither of them spoke for a second. Then this wise Jewish gentleman made a smirking sound and slowly shook his head as he stared straight in front of him.

“You Americans. The bottom line with you is, ‘Are you happy?’ You want to make sure that when all is said and done, you feel a certain way. That requires life to be fair, generous, and free from hassles. Life has been very unfair to us. We have made, lost, and made again a fortune of this world’s goods. We’ve never really known a time when we didn’t have to battle fear and uncertainty. But we never approached life as if it owed us something. We have had the opportunity to love and to hope. What more could we need?”

Tim concluded by saying, “It is so easy to fall into the trap of ‘needing’ something emotional or superficial before you’ll allow yourself to find contentment. But I learned (from two people who should know) that contentment doesn’t require a formula, it requires an attitude.”¹¹

Contentment does not require a formula. It requires an attitude of discipline and dependence. The next time that life seems unfair or you feel pressured to keep up with the world, ask God to help you to be content. Ask him for the ability to say “NO!” and for the strength to endure. Then you will be able to say with Paul, “I have learned to be content whatever the circumstances. . . I can do everything through him who gives me strength.”

PUTTING THE PRINCIPLES INTO PRACTICE

Perhaps you’re thinking, “I don’t know if I completely understand all of this, but I’ll give it a shot and attempt to put it into practice. How can we learn to be content in the midst of difficult situations?”

We need to first ask ourselves the question, “What areas of my life am I currently discontent with?” The way to identify those areas is to look for three signs of discontent;

murmuring or complaining, coveting, and fantasy. Murmuring is a continuous complaining or grumbling about something. It is more than simply being upset when a situation does not turn out as planned. It seems to be more a pattern or a critical spirit developed over time. It is an attitude that finds fault with everything.

Karen was considered to be a “black hole” by her friends, the type of person that seemed to suck the life out of everyone around her. She went through friends like some people change clothes. Whenever you asked how she was doing, her reply was always said with a whine, “OK, under the circumstances.” Her boss was too hard on her, her roommate didn't clean up last night's snack, her car wasn't running right, nobody invited her to the party last week, and so the litany of complaints piled up. At times her friends wanted to shout, “Karen, why don't you shut up and stop complaining! Isn't there anything good about your life? Why can't you be thankful for what you have instead of complaining about what you don't have?”

Coveting is a longing for or lusting after something that belongs to someone else. It is an unhealthy jealousy. Jason could never be happy when his friends got a new car. His response was always the same, “It must be nice to be rich.” And yet he would immediately dream about buying a better, faster, or newer model. He was consumed with reading the ads in magazines and planning what color it would be and what options it would have.

Fantasy is continually playing the “If only. . .” game. It is constantly dreaming of what might have been or what could be. It can either be focused on the past and reliving “the good old days” or wishing for something better in the future. It can include living in the dream world of soap operas and romance novels and wishing for the perfect husband

or remembering how the crowd cheered when you threw the winning touchdown. Maybe it's dreaming of winning the lottery or wishing that you didn't have to work overtime. Either way, living in the past or daydreaming about future "what ifs" can strip us of the ability to work at changing what we can. By living in a fantasy world of my own creation, I don't have to take responsibility for my actions.

Murmuring or complaining, coveting, and fantasy are symptoms of a growing discontent and bitterness. C. S. Lewis spoke of the evidence of this attitude when he said, "Of unattainable longings sour is the fruit."¹² Ultimately, they are ultimately aimed at God and his sovereignty and says, "God, I don't like what you're doing in my life. I think I have a better plan and it includes . . ."

To break this cycle may require help. It is easy for a four-year-old to break into a whine when she wants something. She's still learning that that is not the right way to ask for a drink or a cookie or a video. Her mother or father has to tell her that she's whining and remind her to ask politely in a clear voice.

In the same way, I'm convinced that some adults don't realize that they are constantly negative and complaining. It has become a way of life and they may not realize what they are doing. They need someone to point out their attitudes and behavior and to hold them accountable.

The second question we need to ask is "What can I do to change things?" If there is something you can do about it. . . DO IT! Don't merely sit back and complain about how bad life is. Do whatever is in your power to change it.

The lives of two men I talked to provide a stark contrast on this issue. Jeremy and Frank worked for a lending institution that went bankrupt. A new company bought out

the old one and notified the employees that in three months they would close the doors and not reopen. Jeremy went to work sending out resumes, interviewing, checking out graduate school programs, and listing all his options. By the end of the three months, he had three good job offers from which to choose. In contrast, Frank spent the three months complaining about how he was getting the short end of the deal. "It's not fair what they're doing to us. I don't know how much more of this I can take" was his constant theme song. After three months of not looking for a new job, he hastily sent out some resumes, and because of his financial situation, was forced to take the first job that came along, even though he didn't think he would like working for them. And by taking the job, he was starting the cycle all over again.

When there is something we can do to change or improve the situation, we are foolish not to. We need to try our best to change or improve our limitations. But there are many times where a change of that nature is beyond our control. Things such as physical deformities, debilitating illnesses, and economic reversals are examples of weakness, limitations, and situations over which we have no control. If there is nothing we can do or if we pray and God continually says "NO" then we need to learn to be content. Rather than change our situation, we must choose to change our response. We need to stop complaining and learn to be satisfied. We need to ask God for the grace and strength to say, "It is enough."

Oftentimes, we are not willing to learn the secret of contentment in our situations. Instead, we say, "You change my circumstances, Lord, and then I'll be content." But that makes me the Lord and the Lord my servant. It's the self-centered attitude of, "I want what I want when I want it."

Oftentimes when things don't go our way, when we struggle with weaknesses and limitations, our first response is to complain about it. This self-centered attitude can put us in great peril. Jeremy Burroughs, a puritan preacher and reformer in seventeenth-century England described the danger and folly of discontent this way, "Discontent and murmuring eats the good and sweetness of a mercy before it comes. . . . Discontent is like a worm that eats the meat out of the nut, and then when the meat is eaten out of it, you have the shell. . . . [Discontent] makes our affliction a great deal worse than otherwise it would be. It in no way removes our affliction, indeed, while they continue, they are a great deal the worse and heavier, for a discontented heart is a proud heart."¹³

Instead of complaining, we need to acknowledge that all our circumstances come from the hand of a loving Father. Rather than focusing on what we don't have, we need to be thankful for what we do have. Occasionally at dinner time, one of our children will complain about what we serve and tell us what they don't like to eat. "I don't like the green stuff or the beans. Why do we have to eat this?" We usually tell them, "Don't tell me what you don't like to eat. Just eat what you do like."

A FATHER'S LEGACY

My father left me a tremendous heritage and example of contentment. While it seemed to be a characteristic of his life, he especially demonstrated calm and contentment during two periods of time that I distinctly remember. One was during my sophomore year of high school.

My father worked for many years in the aerospace industry in Southern California. At that time, much of that industry was tied to defense contracts. Thus, whenever there was a defense cutback, thousands of people would be laid off and

unemployed. In the midst of one such cutback during the 60's, my father became another statistic.

During this time, he was out of work for ten months. He did everything he could to find a new job. He sent out resumes and went on interviews. He explored different positions and new avenues. For some he was overqualified while for others he didn't have the right experience. His field had dried up and what little opportunity was left was glutted with his contemporaries.

My dad did everything in his power to improve his situation, but to no avail. It was an extremely frustrating period of time for both him and our family. He finally changed careers just to find a job in order to support his family.

In the midst of all of this, God continued to meet our needs, sometimes through anonymous gifts. His grace was truly sufficient.

In spite of his frustration, I really don't remember dad complaining about what God was doing in his life. He continued to pray and ask God to provide a job and meet our needs. And in spite of the lack of available jobs, he did not give up.

He didn't understand it and he didn't enjoy being out of work, but he didn't become bitter towards God. He was confident that God was in control and that He would provide a new job in his time. This confident assurance was even more evident later in life.

During the last four years of his life, my father could have played a starring role in the book of Job. For as long as I can remember, my father had a damaged optic nerve in one eye. In the summer of 1980, he developed a blood clot behind his good eye. For several months, he was legally blind and could not see a thing.

During that incident, an amazing thing happened. Somehow, the bad eye was forced to start working again. And over a period of months, following the doctor's instructions and taking medication, the blood clot dissolved and he could see again. He was able to start driving and return to work.

During the winter of 1981, while driving home from work, his car was struck by a train. During the collision, his shoulder and hip were broken. Christmas that year was spent in the hospital. After many, many, many, many months of recovery, therapy, and prayer, his health was restored and he returned to work.

In April 1983, dad was diagnosed with cancer and died 8 months later in December 1983. Job never had it so bad!

During all of this, I was a seminary student in Dallas while my parents lived in Southern California. I last saw my father in October 1983 when they came to Dallas for a visit.

While sitting in the car at a shopping mall, while my wife and mother were inside, I asked my dad about how he felt about all of this. Did he question God? Was he bitter? How did he handle it?

In his own quiet way, dad said that he certainly did not understand what God was doing and he didn't enjoy the pain or discomfort. But he was confident that God was in control. He prayed that God would heal him and he followed all the doctors' orders. But even if God chose to take him home to heaven, he would trust him. He knew that his grace was sufficient. He had learned to lean and depend on God's grace.

WHEN REGRET CYCLES AROUND AGAIN

1. Identify your expectations.

2. Adjust your expectations.
3. Change what you can.
4. Ask God to give you the grace you need to be content.

QUESTIONS TO HELP YOU TURN ON THE NIGHT LIGHT

1. How would you complete the phrase, “If only . . .”?
2. What changes would you like to make in your life? Which ones are realistic?
3. Where do you need God to help you be satisfied?
- 4.

¹ Taken from the “Sunday Magazine,” Chicago Tribune, July 3, 1988.

² Adapted from Kimmel, T. (1987). *Little house on the freeway*. Portland, OR: Multnomah Press, p. 123-124.

³ Miller, Calvin. (1979). *The finale*. Downers Grove, IL: InterVarsity Press, p. 21.

⁴ *The Holy Bible : New International Version*. 1996, c1984. Zondervan: Grand Rapids.

⁵ See chapter 8 for a discussion of this passage.

⁶ Swindoll, Charles R. (1985). *Come before winter . . . and share my hope*. Portland, OR: Multnomah Press, p. 301.

⁷ *Ibid*, p. 301.

⁸ Swindoll, Charles R. (1982). *Strengthening your grip: Essentials in an aimless world*. Waco, TX: Word, p 75-76.

⁹ Kelley, Charles D. “The miracle of contentment” *Discipleship Journal*, 42, p. 32

¹⁰ Wuest, *Philippians in the Greek New Testament*, p. 114.

¹¹ (Kimmel, p. 119-121).

¹² Lewis, C. S. Cited in Martindale, W. and Root, J. (1989). *The Quotable Lewis*. Wheaton, IL: Tyndale House, p. 118.

¹³ Cited in *Discipleship Journal* (42), p. 26.