



introduction

The Risk of Forgiveness

Forgiveness is one of the most misunderstood subjects in the Bible. As pastor Gary Inrig points out in the following pages, forgiveness in our time has become little more than a therapeutic way of detaching ourselves from those who have harmed us. Yet the heart of true forgiveness is so much richer than we may realize.

What about forgiving God or forgiving

ourselves? Do we wait for the one who has harmed us to say, "I'm sorry"? How can we forgive the unrepentant? What does genuine repentance look like? These are only some of the questions that Pastor Inrig examines. If you're like me, you will find this booklet a helpful perspective on forgiveness.

Mart DeHaan

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one

Wrestling with Forgiveness

In 1944 Simon Wiesenthal was a prisoner in a concentration camp located on the outskirts of the town in which he had been raised. One day his work detail was marched through the town. Along the way his group passed a military cemetery with a sunflower planted on each grave. He could not help but contrast that careful remembrance with the mass grave that almost surely would be his destiny, with other corpses piled on top of him, unmarked and unknown.

They finally came to the high school Wiesenthal

had attended, a building full of memories of anti-Semitic harassment now turned into a makeshift hospital for wounded German soldiers. Wiesenthal's group carried cartons of rubbish out of the hospital. While working on this detail, he was approached by a Red Cross nurse. "Are you a Jew?" she asked. When he indicated yes, she summoned him to follow. She led him to the bedside of a young German officer covered with bandages, barely able to speak. He had asked her to find a Jew to whom he could speak, and Wiesenthal had arbitrarily become that person. The officer said his name was Karl. He knew he was dying, and he needed to talk about something that was torturing him. As he summarized the story of his military action, Wiesenthal tried to leave three times, but the man reached out to grab his arm each time. He needed to tell him of an atrocity he had participated in while pursuing the retreating Russians. Thirty German soldiers had been killed in booby traps set by the Russians. In an irrational act of revenge against the innocent, he and his men rounded up a group of 300



I have longed to talk about [my atrocities] to a Jew and beg forgiveness.... without your answer I cannot die in peace.

Jews, herded them into a house, doused it with gasoline, and set it on fire with grenades. They then shot anyone who tried to escape.

He recounted with great emotion his memory of hearing the screams, of watching terrified women and children jump from the building, and of his own gunfire. One scene in particular haunted him: a desperate father and mother jumping with a child with black hair and dark eyes, only to be riddled with bullets.

The man kept talking, recounting a later battle, when he had been given orders to shoot a similar group of unarmed Jews. That time he wouldn't or couldn't squeeze the trigger. As he froze in place, a shell exploded, giving him the wounds that were now taking his life.

He pleaded with Wiesenthal:

I am left here with my guilt. In the last hours of my life you are with me. I do not know who you are, I only know that you are a Jew and that is enough. . . . I know that what I have told you is terrible. In the long nights while I have been waiting for death, time and time again I have longed to talk about it to a Jew and beg forgiveness from him. Only I didn't know whether there were any Jews left. . . . I know what I am asking is almost too much for you, but without your answer I cannot die in peace.¹

Wiesenthal stood there in silence, wrestling with what

he should do. "At last I made up my mind, and without a word I left the room."

The officer died, unforgiven by a Jew. But that was far from the end of the story. Wiesenthal anguished about his response.

After the war he visited Karl's mother in Germany, trying to judge the authenticity of the young officer's remorse. Finally, 20 years after the war, Wiesenthal felt compelled to write the story. He ended it with two plaintive questions: "Was my silence at the bedside of the dying Nazi right or wrong?" and "What would you have done?"⁸

 **Simon Wiesenthal** (1908–2005) gained fame following World War II as a hunter of Nazi fugitives.

Wiesenthal sent the story to theologians, moral and political leaders, and writers for their answers to those questions. The story, with the responses, was published in 1969 in a book titled *The Sunflower*. The vast majority of contributors agreed that Wiesenthal did the right thing. He did not have any obligation, or even any right, to forgive the man.

Others contended that the entire notion of asking for and granting forgiveness was dangerous. Herbert Marcuse, a Marxist philosopher influential in the 60s and 70s, wrote:

One cannot, and should not, go around happily killing and torturing and then, when the moment has come, simply ask, and receive, forgiveness. . . . I believe the easy forgiving of such crimes perpetuates the very evil it wants to alleviate.²

The Sunflower takes the issue of forgiveness out of the realm of the idealistic and the sentimental and makes us face the ugly realities of life. Researchers have devoted a great deal of attention to questions of forgiveness. Unforgiven and unforgiving people have higher rates of stress-related disorders, cardiovascular disease, and clinical depression, as well as lower immune system function and higher divorce rates. Forgiveness contributes to a healthy life.

But what does forgiveness look like? Is it a single act or a process? Do we wait until we feel ready to forgive? Do we require the other person to repent, or is forgiveness personal and internal,



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something we do for ourselves? If we forgive, does that mean we must immediately return to a persistently abusive relationship? These and a host of other practical questions require careful answers. The best answers come when we listen carefully to a man named Jesus—the master forgiver.



two

What Is Forgiveness?

Jesus' most compressed, succinct statement about forgiveness is recorded in Luke 17:3-4. We read His words in the larger context of verses 1-5:

Jesus said to his disciples: "Things that cause people to stumble are bound to come, but woe to anyone through whom they come. It would be better for them to be thrown into the sea with a millstone tied around their neck than to cause one of these little ones to stumble. So watch yourselves. *If your brother or sister sins against you, rebuke them, and if they repent, forgive them. Even if they sin against you seven times in a day*

and seven times come back to you saying, 'I repent,' you must forgive them." The apostles said to the Lord, "Increase our faith!"

In Luke 17, Jesus set forth high values for His followers.



The disciples knew that they needed Jesus' help to be that forgiving.

Strikingly, His message was built from a warning: "So watch yourselves" (v. 3). On the one hand, we need to guard against causing others to sin.

On the other hand, we need to resist the temptation to keep those who have sinned against us in an emotional penalty box, making them serve endless time for their offenses.

The statement about forgiving seven times in one day was so counterintuitive that it caused the Lord's hearers to cry out: "Increase our faith!" (v. 5). The disciples knew that they needed Jesus' help to be that forgiving.



three

Forgiveness Begins with Honesty

Jesus' initial words are deceptively simple: "If your brother or sister sins against you, rebuke them" (v. 3). But they communicate foundational aspects to the giving and receiving of forgiveness.

Define the Offense Carefully

"If your brother or sister sins . . ." The use of the term *brother* or *sister* puts this in the context of relationship and reminds us that the primary place forgiveness needs to be expressed is in the community of faith. Jesus' words carry wisdom

for everyone, but they were first meant for the church. Christians, more than any others, are to forgive one another.

Equally important is the recognition that Jesus was talking about *sin*—specifically about someone who “sins against you” (v. 4). Many things irritate, annoy, or upset us about someone else. Those may require endurance, but they do not involve forgiveness.

Sometimes we feel that someone has wronged us, but the truth is that jealousy, insecurity, or ambition may distort our perspective.▮ Someone who disagrees with us or who hurts our feelings does not necessarily need our forgiveness. Forgiveness operates in the realm of sin, when God’s standards of behavior are violated.

▮ *In the Bible, Miriam was **jealous** of Moses’ position as leader of Israel (NUMBERS 12:1-2), and Saul **envied** David’s popularity and military prowess (1 SAMUEL 18), but in neither case was the reaction justified.*

Forgiveness cannot be our first response, nor can it ignore the reality of evil. If an act can be excused, it needs to be understood, not forgiven. Forgiveness is about the inexcusable; it does not *ignore* or *deny* sin, turning a blind eye. Such a response indulges sin, rather than dealing with it through the hard work of forgiveness. By keeping evil shrouded in darkness, we permit it to endanger others.

Forgiveness does not *trivialize* sin by trying to put it in the best possible light. C. S. Lewis said, “Real forgiveness



Someone who disagrees with us or who hurts our feelings does not necessarily need our forgiveness.

means steadily looking at the sin, the sin that is left over without any excuse, after all allowances have been made, and seeing it in all its horror, dirt, meanness, and malice."³

Jesus was not talking about *burying* sin, under the naïve assumption that "time heals all wounds." As Mark McMinn says, "Time heals clean wounds. Soiled wounds fester and infect."⁴ The same thing happens both in our inner being and in our

relationships when we attempt to suppress the sins done to us. Denied offenses continue to pump poison into our lives.

Nor was Jesus talking about simply *forgetting* sin, as is suggested by the cliché "forgive and forget." Often such an idea gains credence by quoting the biblical idea that God "forgets" our sins. "Their sins and lawless acts I will remember no more" (HEBREWS 10:17).

Does this mean that our sins are erased from God's memory? If so, He could hardly be the all-knowing God! He didn't forget their sins; they were recorded so that future generations could learn from them.

When God forgets our sins, He no longer holds them against us. The central issue is not that we forget,

but what we do when we remember that someone has wronged us. Gregory Jones puts it well:

It is largely a mistake to say, "Forgive and forget." Rather, the judgment of grace enables us, through the power of the Holy Spirit, to remember well. When God promises to "blot out [Israel's] transgressions" and "not remember [Israel's] sins" (ISAIAH 43:25; see also JEREMIAH 31:34), God is not simply letting bygones be bygones.

Rather, God is testifying to God's own gracious faithfulness.⁵

The only way to truly forgive is by remembering. We cannot make a simplistic connection between forgiving and forgetting. True forgiveness requires a careful look at what has actually happened.

We should briefly note two misconceptions about forgiveness: first, that we may need to forgive God; second, that we need to forgive ourselves.

Many people blame God for what has happened to them, but the blame is misplaced. Behind it is the thought that we are somehow entitled to something.



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We may need to come to terms with what God has permitted in our lives. We may need to vent our anger to God or our disappointment with how He is working. The Psalms, the book of Job, and the writings of Jeremiah carry many examples of such outbursts. But in nearly every case the writer follows with an

acknowledgment that his anger is misplaced—forgiveness does not apply. Faith does not mean that we understand God's ways or purposes, but that we trust His goodness and submit to His purposes. Forgiveness, by our definition, cannot be given to God because He does not sin.

🔖 *God welcomes our **honesty**. Jeremiah used strong language as he vented to God: "You deceived me, LORD . . . you overpowered me" (20:7). He also said, "Cursed be the day I was born!" (20:14).*

The concept of "forgiving myself" is somewhat different. Logically, if I have sinned, I am the offender, not the victim of my actions. On the other hand, my actions inevitably harm me; sin always boomerangs. I may feel a combination of guilt, shame, disappointment, and anger at myself. When people speak about forgiving themselves, they nearly always are talking about alleviating such feelings. Such talk carries the underlying

assumption that we should be above such behavior.

Second, there is danger of turning forgiveness inward, so that our focus is on our feelings rather than on what we have done. But deep repentance and character transformation should come before emotional release.

Thank God that genuine repentance and God's forgiveness can restore our joy! When David, in Psalm 32:1, writes, "Blessed is the one whose transgressions are forgiven," his joy (being blessed) comes not from forgiving himself, but from the fact that God has forgiven him.



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Confront the Sin Courageously

The second implication of Jesus' words is that we must *confront* the sin courageously: "If your brother or sister sins against you, rebuke them" (LUKE 17:3). Jesus is telling us to hold people accountable for their behavior. This requires that we carefully and prayerfully determine the nature of the other person's behavior. If it is truly sinful, we must not ignore it.

Don't miss the importance of this step! We are to speak directly to the person, not *about* him to others. ▀

Nor do we criticize others or nurse grudges. Instead we honestly confront the offender with the sin in his behavior. Sin in general does not require our forgiveness. This introduces an important distinctive of biblical forgiveness. It's not simply an internal process that we engage in for our own sake; it is also an interpersonal process for the benefit of the other person and the community as a whole. Forgiveness without confrontation short-circuits the process. The goal of this encounter is not to express our anger but to encourage repentance, restoration, and reconciliation. It also is for the protection of others who may be victimized if this behavior is not stopped.

🔔 *We routinely downplay this sin of **gossip**, but the Bible has harsh words about the damage it does (see PROVERBS 16:28; JAMES 3:9). **Confronting a person directly**, in a spirit of love, will help us avoid the subtle temptation to discuss the faults of another behind that person's back.*

With His words in Luke 17:3-4, Jesus reinforced the instructions of Leviticus 19:17-18.

Do not hate a fellow Israelite in your heart. Rebuke your neighbor frankly so you will not share in their guilt. Do not seek revenge or bear a grudge against anyone among your people, but love your neighbor as yourself. I am the LORD.

When we have been mistreated, the last thing most of

us want to do is face the offender. It's more comfortable to complain or bear the wrong in silence as we avoid and withdraw. But we are not given those options. Jesus calls us to the difficult business of challenging the person about sin. True forgiveness requires an honest confrontation of sin. Anything less sabotages the process and the goal.

Confront the Sin Properly

In light of what Jesus teaches elsewhere in Scripture, we need to understand a third foundational aspect: We must confront the sin *properly*. In Matthew 18:15, Jesus said,

"If your brother or sister sins, go and point out their fault, just between the two of you. If they listen to you, you have won them over."

It has become common to emphasize the therapeutic benefits of forgiveness. Lewis Smedes writes of "our need to forgive for our own sakes. Every human soul has a right to be free from hate, and we claim our rightful inheritance when we forgive people who hurt us deeply."⁶ Another writer says, "Make a commitment to yourself to do what you have to do to feel better. Forgiveness is for you and not for anyone else."⁷

I do not deny the therapeutic benefits of forgiving another



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Although forgiveness benefits me in a host of ways, it is not just, or even primarily, about me.

or miss the point that, if the other person rejects my gift of forgiveness, I am the only one to benefit by the process. But forgiveness must not be reduced to a mere internal and personal process. It's not just about me. Jesus did not forgive us for His sake, but for ours! Although forgiveness benefits me in a host of ways, it is not just, or even primarily, about me. It is about "gaining" my brother, the one who

wronged me, to bring him back to spiritual health, and about the larger good: the protection of others and the promotion of the community's well-being.

📖 The word "**rebuke**" in Matthew 18:15 is defined in the standard Greek lexicon as: "express strong disapproval of someone, rebuke, reprove, censure; also speak seriously, warn in order to prevent an action or bring one to an end."⁸

The word Jesus used in Luke 17, *rebuke*,⁹ is a strong one—there are times when it is appropriate to inflict pain. It's clearly wrong to "confront" someone with a goal of hurting him or her. That's revenge, not constructive confrontation. But the Lord insists that I confront.

Several passages give us a handle on how we should

approach a sinning brother and how best to go about "speaking the truth in love" (EPHESIANS 4:15).

We should do it privately, not publicly. "If your brother or sister sins, go and point out their fault, just between the two of you" (MATTHEW 18:15).

We should do it humbly and repentantly, not arrogantly and self-righteously. "Why do you look at the speck of sawdust in your brother's eye and pay no attention to the plank in your own eye? How can you say to your brother, 'Let me take the speck out of your eye,' when all the time there is a plank in your own eye? You hypocrite, first take the plank out of your own eye, and then you will see clearly to remove the speck from your brother's eye" (MATTHEW 7:3-5).

We should do it spiritually, not carnally. "Brothers and sisters, if someone is caught in a sin, you who live by the Spirit should restore that person gently. But watch yourselves, or you also may be tempted" (GALATIANS 6:1).



four

Forgiveness Requires the Offender to Own Sin Repentantly

The Lord's next phrase in Luke 17:3 gives the appropriate response if I have been sinned against, but also the right response if I am the offender. The simple words contain a wealth of significance: "and if they repent..."

The way I respond to the confrontation of someone who cares enough to challenge my sinful behavior reveals my character. The book of Proverbs makes it clear that my response to appropriate rebuke is an index of my wisdom:

Whoever corrects a mocker invites insults; whoever rebukes the wicked incurs abuse. Do not rebuke mockers

or they will hate you; rebuke the wise and they will love you. Instruct the wise and they will be wiser still; teach the righteous and they will add to their learning. The fear of the LORD is the beginning of wisdom, and knowledge of the Holy One is understanding (PROVERBS 9:7-10).

Genuine repentance goes beyond mere apology or expression of regret. It is a change of mind that produces a change of action.

Repentance is the way we deal with sin. It is deeper than regret, because it involves a determination to change. And it can be genuine even when it does not instantly produce change. After all, Luke 17:4 suggests someone could repent seven times in a day! Also the repentance described here is not merely felt, it is expressed (if they "come back to you saying, 'I repent' . . .").

Without repentance the process is broken. Jesus said, "If they repent, forgive them." True forgiveness flows toward repentance. The ideal is clear: I am sinned against; I confront the offender; he sincerely declares his repentance; I declare my forgiveness.

The fact is, however, that sin contaminates everything. Sometimes the offender will not admit the sin, no matter how clear the evidence. Sometimes there is no regret; he may even celebrate the evil. At other times, the person cannot repent because he has died or is too ill to respond. What do we do then? Do we forgive anyway? Forgiveness is not always cut and dry or simple.



five

Forgiveness Is Given Graciously and Generously

Jesus does not turn aside to discuss the case of the unrepentant. His command is clear: If he repents, forgive him. ▀ A forgiven person's record is wiped clean.

The Lord underlined the amazing nature of forgiveness by His words of clarification in Luke 17:4, "Even if they sin against you seven times in a day and seven times come back to you saying, 'I repent,' you must forgive them." We

can stumble over this if we dwell on how a person could truly repent seven times a day. Jesus was not encouraging cheap words of regret; He was saying that His followers are to imitate the amazing grace of God, which pursues us in the midst of our sinfulness and waywardness. Forgiveness is not earned but given, and it is given generously and graciously.

📖 *The word for **forgive** that Jesus uses has various meanings, including “to set free, release” and in certain contexts “to wipe away, release.”*

Notice that only the person who has been wronged can forgive. People have confessed sin to me that was directed against another person or organization and then ask for my forgiveness. But if I'm not a party to the offense, I cannot forgive. Forgiveness must come from those who have been wronged.

Jesus requires us to forgive the repentant. It means to release the desire to get even or the “right” to require him to pay for what he has done. To forgive is to say, “You are free. Your debt is paid.”

Forgiveness doesn't mean forgetting to remember, but remembering to forget. That sounds like a paradox, but it isn't. We do



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remember what has happened, possibly every time we meet the offender. But declaring, "I forgive you," is not engaging in willful amnesia. I am committing myself not to treat you on the basis of what you have done, even though I remember what it was. Time may dull the pain, but it is unlikely ever to be erased completely from memory.

Desmond Tutu, who led the post-apartheid reconciliation efforts for the nation of South Africa, put it well:

Forgiveness and being reconciled are not about pretending that things are other than they are. It is not patting one another on the back and turning a blind eye to the wrong.⁹

Forgiveness looks sin in the eye and speaks the difficult words: "I forgive you."

At the same time, we must recognize that forgiveness doesn't necessarily restore the status quo. Forgiveness isn't the same as reconciliation. Forgiveness clears the ledger; it does not instantly rebuild trust. Forgiveness is given; reconciliation is earned. Forgiveness cancels debts; it does not eliminate all consequences. For example, a wife who has been abused by her husband may forgive him, but she is unwise to allow him to return to her home unless there is clear evidence, over time, of deep change. A husband may genuinely forgive his adulterous wife, but that may not mean that the marriage will automatically be restored. Reconciliation and forgiveness are related, but quite distinct.

In short, forgiveness involves both choice and process. True forgiveness cannot be reduced to a simple formula, but it is useful to consider four steps.

Face the Facts

Authentic forgiveness requires that we identify what has happened and understand its significance. Here are four helpful questions:

- How serious was the offense? Some things require patience more than forgiveness. If I turn every offense into a Luke 17 issue, I will devastate my relationships with my intensity and self-absorption.
- How raw is the wound? This is not an issue of time only. It's possible that I am "picking the scab" to keep it open.
- How close is the person to me?
- How significant is our relationship?

Feel the Feelings

There's a danger of "quick forgiveness"—a hasty verbal declaration that keeps us from processing the violation. If we are in a state of emotional numbness or denial as we try to make sense of the violation, we are in no condition to declare the work of forgiveness finished. Quick closure may actually prolong the process.

The other extreme is the temptation to slow forgiveness, an ongoing "I don't feel ready yet," which can be a subtle way of inflicting punishment on the offender. Between these

two extremes, there's an appropriate time to grieve the loss of what might have been. This will be a grief mixed with anger over the wrong done to us. But that anger, justified as it may be, must be carefully monitored in view of the command: "'In your anger do not sin.' Do not let the sun go down while you are still angry" (EPHESIANS 4:26).

A Decision and a Declaration

Forgiveness is ultimately an act of the will, not a stirring of the emotions. For a Christ-follower, it is a matter of obedience. Forgiveness is an inward choice that produces a declaration: "I forgive you." When I speak those words, I declare that the issue between us is dead and buried. I'm saying that I will not rehearse it, review it, or renew it. When it comes to mind, I will take it to the Lord, not to you.

When I was 15 years old, I talked my dad into letting me drive the car home from church one Sunday. Unfortunately, I lost control of the car at a corner and hit a light pole, doing hundreds of dollars worth of damage to the car. I was both ashamed and afraid. As steam hissed out of the radiator, before we even left the car, my father turned to me and said, "It's okay, Gary. I forgive you." Never once, for the rest of his life, did my



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father mention that event, even though it cost him a great deal of money. And he gladly let me use the car when I did get my license.

Refresh It

Forgiveness is not a one-time decision. I remember, after I had forgiven someone who had hurt me deeply, how much I struggled with my feelings over the following days and weeks. I had said, "I forgive you," and meant it. But I had to remind myself repeatedly that I needed to keep that commitment. The sin certainly wasn't erased from my memory; in fact, I had a tendency to dwell on it, to rehearse it over and over. So I fought an inner battle, and it was only by continually bringing it to the Lord and relying on His help that I could keep from bringing it out in the open again.

C. S. Lewis observed, "To forgive for the moment is not difficult, but to go on forgiving, to forgive the same offense every time it recurs to the memory—that's the real tussle."¹⁰

During World War II, Corrie ten Boom's family had been caught hiding Jews. She and her sister were sent to Ravensbruck, one of the Nazi death camps, where Corrie watched her sister and many others die. In 1947, she went back to Germany to share the gospel.

In one of her talks, Corrie had spoken about the forgiveness of God. After the service, a long line of people



“To forgive for the moment is not difficult, but to go on forgiving, to forgive the same offense every time it recurs to the memory—that’s the real tussle.”

waited to talk to her. She saw, standing in line, a terribly familiar face—a man who had been one of the cruelest guards in the prison camp. As she saw him, a score of painful memories flooded her mind. The man came up to her, stuck his hand out, and said, “A fine message, Fraulein. How good it is to know that all our sins are at the bottom of the sea.” Corrie didn’t take his hand but fumbled in her purse. Her blood froze. She knew him, but he obviously didn’t recognize her. That was understandable. After all, she was

only one faceless prisoner among tens of thousands. Then he said, “You mentioned Ravensbruck. I was a guard there. But since then, I have become a Christian. I know God has forgiven the cruel things I did there, but I would like to hear it from your lips as well.” Again he stuck out his hand: “Fraulein, will you forgive me?”

How could she, after all that had happened? Her hand wouldn’t move, yet she knew that the Lord wanted her to forgive him. All she could do was cry inwardly: “Jesus, help me. I can lift my hand, but You’ll have to do the rest.” Woodenly, mechanically, she raised her hand to take

his. She was acting out of obedience and faith, not out of love. However, even as she did, she experienced God's transforming grace. She writes:

"I forgive you, brother!" I cried. "With all my heart!" For a long moment we grasped each other's hands, the former guard and the former prisoner. I had never known God's love so intensely, as I did then. But even then, I realized it was not my love. I had tried, and did not have the power. It was the power of the Holy Spirit.¹¹

¹ Simon Wiesenthal, *The Sunflower*, rev. ed. (New York: Schocken, 1997), 53-54.

² *Ibid.*, 198.

³ C. S. Lewis, *The Business of Heaven* (San Diego: Harcourt, 1984), 62.

⁴ Mark R. McMinn, *Why Sin Matters* (Wheaton, Ill.: Tyndale, 2004), 161.

⁵ L. Gregory Jones, *Embodying Forgiveness* (Grand Rapids: Eerdmans, 1995), 147.

⁶ Lewis Smedes, *Forgive and Forget* (San Francisco: HarperCollins, 1984), 39.

⁷ Frederic Luskin, "Nine Steps to Forgiveness" from www.learningtoforgive.com/nine_steps_to_forgiveness.htm.

⁸ Walter Bauer and Frederick Danker. *The Greek-English Lexicon of the New Testament and Other Early Christian Literature*. 3rd ed. [electronic version]. (Chicago: University of Chicago Press, 2000), loc. cit.

⁹ Desmond Tutu, *No Future Without Forgiveness* (New York: Doubleday, 2000), 270.

¹⁰ C. S. Lewis, *Letters to Malcolm, Chiefly on Prayer* (San Diego: Harcourt, 1991), 27.

¹¹ Corrie ten Boom with Jamie Buckingham, *Tramp for the Lord* (Fort Washington, PA: Christian Literature Crusade, 1974), 57.



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