

Notes

CHAPTER ONE WHY I WROTE THIS BOOK

1. C. S. Lewis, *The Problem of Pain*. (New York: Macmillan, 1962), 145.
2. Aurelius Augustine, *Confessions*, trans. R. S. Pine-Coffin (New York: Penguin, 1961), 152 (VII.17).
3. John Piper, *Desiring God: Meditations of a Christian Hedonist*, 3rd ed. (Sisters, Ore.: Multnomah, 2003). This is the book in which Christian Hedonism, as I understand it, is most fully developed.
4. Augustine, *Confessions*, 181 (IX.1), emphasis added.
5. John Calvin, *The Institutes of the Christian Religion*, ed. John T. McNeill (Philadelphia: Westminster Press, 1960), 192-193 (I.15.6).
6. Thomas Watson, *Body of Divinity* (1692; repr. Grand Rapids, Mich.: Baker, 1979), 10.
7. Quoted from an unpublished sermon, "Sacrament Sermon on Canticles 5:1" (circa 1729), edited version by Kenneth Minkema in association with *The Works of Jonathan Edwards*, Yale University.
8. Jonathan Edwards, "The Spiritual Blessings of the Gospel Represented by a Feast," in *The Works of Jonathan Edwards*, vol. 17, *Sermons and Discourses, 1723-1729*, ed. Kenneth P. Minkema (New Haven, Conn.: Yale University Press, 1996), 286.
9. Charles Hodge, "The Excellency of the Knowledge of Christ Jesus Our Lord," in *Princeton Sermons: Outlines of Discourses, Doctrinal and Practical* (London: Thomas Nelson and Sons, Paternoster Row, 1870), 214.
10. Geerhardus Vos, *The Pauline Eschatology* (1930; repr. Grand Rapids, Mich.: Eerdmans, 1966), 71, emphasis added.
11. For more on this, see Chapter 11.

12. C. S. Lewis, *Letters to Malcolm Chiefly on Prayer* (New York: Harcourt Brace Jovanovich, 1963), 89-90.
13. This is an excerpt from a letter to “Joan,” a child who wrote him on July 18, 1957, in C. S. Lewis: *Letters to Children*, ed. Lyle W. Dorsett and Marjorie Lamp Mead (New York: Simon & Schuster, 1995), 276.

CHAPTER TWO

WHAT IS THE DIFFERENCE BETWEEN DESIRE AND DELIGHT?

1. C. S. Lewis, *Till We Have Faces* (New York: Harcourt, Brace, and World, 1956), Book 1, Chapter 7.
2. C. S. Lewis, *Surprised by Joy* (New York: Harcourt, Brace and World, 1955), 166.
3. Jonathan Edwards, *The Works of Jonathan Edwards*, vol. 2, *The Religious Affections*, ed. John E. Smith (New Haven, Conn.: Yale University Press, 1959), 266-267.
4. C. S. Lewis, *Surprised by Joy*, 218, 220-221.
5. Jeremy Taylor, quoted in C. S. Lewis, *George MacDonald: An Anthology* (London: Geoffrey Bles, 1946), 19.

CHAPTER THREE

THE CALL TO FIGHT FOR JOY IN GOD

1. Flannery O'Connor, *The Habit of Being*, ed. Sally Fitzgerald (New York: Farrar, Straus, Giroux, 1979), 126.
2. Lest it appear that we have created an artificial paradox here, take note that there are others like it in the Bible. This paradox is woven into the very fabric of biblical revelation: We are responsible creatures (and therefore God commands); and God is sovereign (and therefore he gives what he commands). Neither his sovereignty nor our responsibility cancels out the other. Consider these examples:

Responsibility: Deuteronomy 10:16, “Circumcise . . . your heart.”

Gift: Deuteronomy 30:6, “The Lord your God will circumcise your heart.”

Responsibility: Ezekiel 18:31, “Make yourselves a new heart and a new spirit!”

Gift: Ezekiel 36:26, “I will give you a new heart, and a new spirit I will put within you.”

Responsibility: Mark 11:22, “Have faith in God.”

Gift: Ephesians 2:8 “You have been saved through faith . . . it is the gift of God.”

Responsibility: Acts 2:38, “Repent.”

Gift: 2 Timothy 2:25, “God may perhaps grant them repentance.”

Responsibility: John 3:7, “You must be born again.”

Gift: John 3:8, “The wind blows where it wishes. . . . So it is with everyone who is born of the Spirit.”

3. Georg Neumark, “If Thou But Suffer God to Guide Thee” (1641).
4. Karolina W. Sandell-Berg, “Day by Day” (1855), trans. Andrew L. Skoog.

CHAPTER FOUR JOY IN GOD IS A GIFT OF GOD

1. C. S. Lewis, *Surprised by Joy* (New York: Harcourt, Brace and World, 1955), 18.
2. Matthew Henry, *Matthew Henry’s Commentary on the Whole Bible*, 6 vols. (Old Tappan, N.J.: Fleming Revell Company, n.d.), 6:744.
3. N. P. Williams, *The Ideas of the Fall and of Original Sin* (1926), cited in Edward T. Oakes, “Original Sin: A Disputation,” *First Things* 87 (November 1998): 24.
4. Aurelius Augustine, *Confessions*, trans. R. S. Pine-Coffin (London: Penguin Books, 1961), 236 (X.31).

CHAPTER FIVE THE FIGHT FOR JOY IS A FIGHT TO SEE

1. Jonathan Edwards, “Born Again,” in *The Works of Jonathan Edwards*, vol. 17, *Sermons and Discourses, 1730-1733*, ed. Mark Valeri (New Haven, Conn.: Yale University Press, 1999), 192.
2. Quoted from Jonathan Edwards, *The End for Which God Created the World*, in John Piper, *God’s Passion for His Glory: Living the Vision of Jonathan Edwards* (Wheaton, Ill.: Crossway Books, 1998), 242.
3. I have argued extensively from the Scriptures for this truth in several other places. See *Desiring God: Meditations of a Christian Hedonist*, 3rd ed. (Sisters, Ore.: Multnomah, 2003), 308-320; *Let the Nations Be Glad: The Supremacy of God in Missions*, 2nd ed. (Grand Rapids, Mich.: Baker, 2003), 21-28.

4. Jonathan Edwards, *The Works of Jonathan Edwards*, vol. 13, *The "Miscellanies," a-500*, ed. Thomas Schafer (New Haven, Conn.: Yale University Press, 1994), 495. For Edwards's extended development of this truth see *The End for Which God Created the World*, in Piper, *God's Passion for His Glory: Living the Vision of Jonathan Edwards*, 117-251.
5. Edwards, in *God's Passion for His Glory*, 247.
6. Jonathan Edwards, "A Divine and Supernatural Light," in *The Works of Jonathan Edwards*, vol. 17, 413.
7. *Ibid.*, 413.
8. Quoted from Thomas Binney's "Sermons," in Charles Haddon Spurgeon, *The Treasury of David*, 3 vols. (McLean, Va.: Macdonald Publishing Company, n.d.), 1:131, emphasis added. Thomas Binney (1798-1874) was an English Congregationalist pastor and hymn-writer.
9. Edwards, "A Divine and Supernatural Light," 414.

CHAPTER SIX

FIGHTING FOR JOY LIKE A JUSTIFIED SINNER

1. John Bunyan, *Grace Abounding to the Chief of Sinners* (Hertfordshire: The Evangelical Press, 1978), 90-91.
2. For an explanation of why our joy will be ever-increasing, see John Piper, "Can Joy Increase Forever? Meditation on Ephesians 4:29 and 5:4," *A Godward Life, Book Two* (Sisters, Ore.: Multnomah, 1999), 162-164.
3. Christopher Catherwood, *Five Evangelical Leaders* (Wheaton, Ill.: Harold Shaw Publishers, 1985), 170-171. Interested readers can visit the Martyn Lloyd-Jones Trust Recordings website (<http://www.mlj.org.uk/>) to listen to the audio sermons online.
4. Jonathan Edwards, *The Works of Jonathan Edwards*, vol. 13, *The "Miscellanies," a-500*, ed. Thomas Schafer (New Haven, Conn.: Yale University Press, 1994), 495, Miscellany #448; see also #87, 251-252; #332, 410.

Because [God] infinitely values his own glory, consisting in the knowledge of himself, love to himself, [that is,] complacency [contentment] and joy in himself; he therefore valued the image,

communication or participation of these, in the creature. And it is because he values himself, that he delights in the knowledge, and love, and joy of the creature; as being himself the object of this knowledge, love and complacency. . . [Thus] God's respect to the creature's good, and his respect to himself, is not a divided respect; but both are united in one, as the happiness of the creature aimed at, is happiness in union with himself. (*Dissertation Concerning the End for Which God Created the World*, in *The Works of Jonathan Edwards*, ed. Paul Ramsey, 8:532-533, emphasis added)

5. Jonathan Edwards, "Some Thoughts Concerning the Revival," in *The Works of Jonathan Edwards*, vol. 4, *The Great Awakening*, ed. C. Goen (New Haven, Conn.: Yale University Press, 1972), 387.
6. Martyn Lloyd-Jones, *Spiritual Depression: Its Causes and Cures* (Grand Rapids, Mich.: Eerdmans, 1965), 5, 11-12.
7. *Ibid.*, 20.
8. *Ibid.*, 21.
9. The historic *Westminster Confession of Faith* expresses well how faith alone justifies but is never alone and always gives rise to love.

Those whom God effectually calleth He also freely justifieth; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for anything wrought in them, or done by them, but for Christ's sake alone: nor by imputing faith itself, the act of believing, or any other evangelical obedience, to them as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on Him and His righteousness, by faith: which faith they have not of themselves; it is the gift of God. (11.1)

Faith, thus receiving and resting on Christ and His righteousness, is the alone instrument of justification; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love. (11:2)

10. Andrew Thomson, "Life of Dr. Owen," in *The Works of John Owen*, ed. W. H. Goold, 24 vols. (1850-1853; repr. Edinburgh: Banner of Truth, 1965), 1:XCII.

11. John Bunyan, *Grace Abounding to the Chief of Sinners* (Hertfordshire, England: Evangelical Press, 1978), 55-59.
12. *Ibid.*, 90-91.
13. John Dillenberger, ed., *Martin Luther: Selections from His Writings* (Garden City, N.Y.: Doubleday and Co., 1961), 11-12.
14. Dietrich Bonhoeffer, *The Cost of Discipleship* (1937; repr.: New York: The Macmillan Co., 1949), 47, 55, 57.
15. Wheaton, Ill.: Crossway Books, 2004.
16. Jim Elliot, quoted in Elisabeth Elliot, *Shadow of the Almighty: The Life and Testament of Jim Elliot* (New York: Harper & Brothers, 1958), 19.

CHAPTER SEVEN

THE WORTH OF GOD’S WORD IN THE FIGHT FOR JOY

1. John Owen, *On Indwelling Sin in Believers*, in *The Works of John Owen*, ed. W. H. Goold, 24 vols. (1850-1853; repr. Edinburgh: Banner of Truth, 1967) 6:250-251.
2. See Chapter Five for a fuller discussion of the relationship between seeing the glory of God and hearing the Word of God.
3. Edward Welch, “Self-Control: The Battle Against ‘One More,’” *The Journal of Biblical Counseling* 19 (Winter 2001): 30.
4. Jonathan Edwards, “The Pleasantness of Religion,” in *The Sermons of Jonathan Edwards: A Reader*, ed. Wilson H. Kimnach, Kenneth Minkema, and Douglas A. Sweeney (New Haven, Conn: Yale University Press, 1999), 23-24.
5. There are two different words for “blessed” in the New Testament. *Eulogetos* usually means “praised,” while *makarios*—used in the Beatitudes of Matthew 5—means “happy” or “fortunate.” Paul himself uses it in other places to refer to the happiness of the person whose sins are forgiven (Rom. 4:7) or the person whose conscience is clear (Rom. 14:22).
6. I have tried to show how this battle is fought in *The Purifying Power of Living by Faith in FUTURE GRACE* (Sisters, Ore.: Multnomah, 1995).
7. John Owen, *Mortification of Sin in Believers*, in *The Works of John Owen*, 6:9.
8. John Owen, *On Indwelling Sin in Believers*, in *The Works of John Owen*, 6:250-251, emphasis added.

9. See above in this chapter where I compared Colossians 3:16, which speaks of the word of Christ dwelling richly in us, and Ephesians 5:18-19, which speaks of the Spirit dwelling in us. The parallel is similar to what we are seeing here in John 15:5, 7.

CHAPTER EIGHT

HOW TO WIELD THE WORD IN THE FIGHT FOR JOY

1. John Wesley, “Preface to Sermons on Several Occasions, 1746,” *The Works of John Wesley*, vol. 1, 104-106.
2. Quoted in John R. Stott, *The Preacher’s Portrait* (Grand Rapids, Mich.: Eerdmans, 1961), 30-31.
3. For further thoughts on why the early morning is best, see Chapter Ten.
4. This plan can be downloaded from the NavPress website at <http://www.navpress.com/Magazines/DJ/OriginalBibleReadingPlan.asp?opt=old&mcsid=D3VU2HQ7H00Q8J9RB9FUNVCKSX3FE168>.
5. See, for example, several plans at Back to the Bible (<http://www.backtothebible.org/devotions/journey/>). Some ministries will email you the reading for the day (<http://www.bible-reading.com/bible-plan.html>). I suggest that you simply type “Bible Reading Plans” into your Internet search engine and find the one suited best to your needs. Another plan to consider is the M’Cheyne Reading Plan, which guides you through the New Testament and Psalms twice and the rest of the Old Testament once. It can be found—with insightful commentary—in D. A. Carson, *For the Love of God: A Daily Companion for Discovering the Riches of God’s Word*, 2 vols. (Wheaton, Ill.: Crossway Books, 1998-1999). According to the U.S. Census Bureau the average person has about a twenty-five-minute commute to work (<http://www.census.gov/acs/www/Products/Ranking/2002/R04T040.htm>). If that means that people spend on average fifty minutes in the car each workday, then the entire Bible on CD could be listened to during that time in three months. One edition completes the reading of the Bible in seventy-two hours. This could have a profound effect on the mind for the glory of Christ and the joy of the listener.
6. George Mueller, *A Narrative of Some of the Lord’s Dealing with George Muller, Written by Himself, Jehovah Magnified. Addresses by George Muller Complete and Unabridged*, 2 vols. (Muskegon, Mich.: Dust and Ashes, 2003), 1:646.

7. Ibid., 2:732.
8. Ibid., 2:740.
9. Ibid., 2:834.
10. Ibid., 1:271.
11. Ibid., 1:272-273.
12. Dallas Willard, "Spiritual Formation in Christ for the Whole Life and the Whole Person," in *Vocatio* 12 (Spring 2001): 7.
13. "[Bunyan] had studied our Authorized Version . . . till his whole being was saturated with Scripture; and . . . his writings . . . continually make us feel and say, 'Why, this man is a living Bible!' Prick him anywhere; and you will find that his blood is Bibline, the very essence of the Bible flows from him. He cannot speak without quoting a text, for his soul is full of the Word of God." Charles Haddon Spurgeon, *Autobiography*, ed. Susannah Spurgeon and Joseph Harrald, 2 vols. (1897-1900; repr. Edinburgh: Banner of Truth, 1973), 2:159.
14. John Bunyan, *The Pilgrim's Progress*, ed. Barry Horner (North Brunswick, N.J., 1997), 72.
15. John Brown, *John Bunyan: His Life, Times, and Work* (London: The Hulbert Publishing Co., 1928), 364.
16. One way would be to use the Fighter Verse program developed at our church. See it at <http://www.desiringgod.org/fighterverses>, or call 888-346-4700.
17. You can read the whole booklet at <http://www.fbcdurham.org>, under the Writings link.
18. Davis puts a very heavy stress on saying the verse chapter and numbers with each verse when you memorize long passages. He has good reasons. Take them seriously, and make your own decision. I do not say the verse numbers before each verse when I memorize a paragraph or a chapter. One reason is that I want to be able to recite the words in times of ministry and devotion and worship when verse numbers would sound very artificial and be distracting for others (as they are for me) in the flow of the passage.
19. Wesley L. Duewel, *Let God Guide You Daily* (Grand Rapids, Mich.: Francis Asbury Press, 1988), 77.
20. Thomas Goodwin, "The Vanity of Thoughts," in *The Works of Thomas Goodwin*, 12 vols. (Eureka, Calif.: Tanski Publications), 3:526-527.

21. C. S. Lewis, "On the Reading of Old Books," in *God in the Dock* (Grand Rapids, Mich.: Eerdmans, 1970), 205.
22. *Ibid.*, 200.
23. Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, Mich.: Zondervan, 1994).
24. You can find a line of Puritan Classics that are being republished today by checking The Banner of Truth Trust (P.O. Box 621, Carlisle, PA 17013; phone: 717-249-5747; www.BannerofTruth.org).
25. Michael S. Horton, "What Still Keeps Us Apart?" in *Roman Catholicism: Evangelical Protestants Analyze What Divides and Unites Us*, ed. John H. Armstrong (Chicago: Moody, 1994), 253.
26. C. S. Lewis, *Surprised by Joy* (New York: Harcourt Brace and World, 1955), 207.
27. John Piper, *God's Passion for His Glory: Living the Vision of Jonathan Edwards* (Wheaton, Ill.: Crossway Books, 1998).
28. Jonathan Edwards, *The Works of Jonathan Edwards*, vol. 16, *Letters and Personal Writings*, ed. George S. Claghorn (New Haven, Conn.: Yale University Press, 1998), 753-755.
29. *Ibid.*, 801.
30. Quoted in Ewald M. Plass, comp., *What Luther Says: An Anthology in Three Volumes* (St. Louis: Concordia Publishing House, 1959), 3:1360.
31. Heiko A. Oberman, *Luther: Man Between God and the Devil* (New York: Doubleday, 1992), 323.

CHAPTER NINE

THE FOCUS OF PRAYER IN THE FIGHT FOR JOY

1. Anselm, *Proslogion*, Chapter 26.
2. E. G. Rupp and Benjamin Drewery, eds., *Martin Luther: Documents of Modern History* (New York: St. Martin's Press, 1970), 72-73.
3. B. B. Warfield, "Is the Shorter Catechism Worth While?" in *Selected Shorter Writings of Benjamin B. Warfield*, ed. John E. Meeter, 2 vols. (Phillipsburg, N.J.: P & R, 1980), 1:382-383.
4. J. I. Packer, *My Path of Prayer*, ed. David Hanes (Worthing, West Sussex: Henry E. Walter, 1981), 56.
5. See John Piper, *The Dangerous Duty of Delight* (Sisters, Ore.:

Multnomah, 2001) for a fuller explanation of how the pursuit of and prayer for joy is dangerous.

6. See Chapter 12 where I discuss how to act against your feelings in a way that is not hypocritical or legalistic. The key is never to say that feelings don't matter. They do. You may have to act when they are missing, but the aim in all our acting and praying is that they return.
7. St. Augustine, *Confessions*, in *Documents of the Christian Church*, ed. Henry Bettenson (London: Oxford University Press, 1967), 54.
8. Robert Robinson, "Come, Thou Fount of Every Blessing" (1758).
9. George Croly, "Spirit of God, Descend Upon My Heart" (1854).

CHAPTER TEN

THE PRACTICE OF PRAYER IN THE FIGHT FOR JOY

1. *Autobiography of George Müller*, comp. Fred Bergen (London: J. Nisbet Co., 1906), 152-154.
2. See in Philippians 4:3-6 the same sequence of thought from fruitful people-helping that is rooted in joy that is rooted in prayer. "Yes, I ask you also, true companion, help these women, who have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life. Rejoice in the Lord always; again I will say, Rejoice. Let your reasonableness be known to everyone. The Lord is at hand; do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God."
3. For other instances of planned discipline in prayer see Psalm 55:17; Mark 1:35; Luke 22:39-40.
4. G. W. Bromiley, "Introduction," in William Law, *A Serious Call to a Devout and Holy Life* (Grand Rapids, Mich.: Eerdmans, 1966), vi.
5. William Law, *A Serious Call to a Devout and Holy Life*, 147.
6. *Ibid.*, 144.
7. *Ibid.*, 149-150.
8. George Mueller, *A Narrative of Some of the Lord's Dealing with George Muller, Written by Himself, Jehovah Magnified. Addresses by George Muller Complete and Unabridged*, 2 vols. (Muskegon, Mich.: Dust and Ashes Publications, 2003), 2:731.
9. *Ibid.*, 1:273.

10. Ibid., 1:272-273.
11. I have tried to unfold in Chapter Eight of *Don't Waste Your Life* how secular jobs can be pursued to the glory of Christ (Wheaton, Ill.: Crossway Books, 2003, 131-154). I would also commend Gene Edward Veith's *God at Work: Your Christian Vocation in All of Life* (Wheaton, Ill: Crossway Books, 2002).
12. Three other examples of how prayer is designed by God to keep us for eternal life: 1) In Luke 21:36 Jesus says, "But stay awake at all times, *praying that you may have strength to escape all these things that are going to take place, and to stand before the Son of Man.*" 2) Jesus prayed in Luke 22:32 for God to keep Peter from utter apostasy. After saying that Peter would deny him three times, Jesus said, "*But I have prayed for you that your faith may not fail.* And you, when you have turned again, strengthen your brothers." This is the way we should pray for ourselves and each other. It is God the Father who decisively *keeps*, but we have a dependent role to play: We pray. 3) In John 17:11 Jesus prays, "Holy Father, keep them in your name, which you have given me" (see also vv. 12-15).
13. Ed. Johannes E. Huther, *Meyer's Critical and Exegetical Handbook to the General Epistles of James, Peter, John, and Jude*, trans. Paton J. Gloag (1883; repr. Winona Lake, Ind.: Alpha Publications, 1980), 697, italics added. See also John Calvin's excellent comment on Jude 1:20:

This order of perseverance depends on our being equipped with the mighty power of God. Whenever we need constancy in our faith, we must have recourse to prayer, and as our prayers are often perfunctory, he adds, 'in the Spirit', as if to say, such is the laziness, such the coldness of our makeup, that none can succeed in praying as he ought without the prompting of the Spirit of God. We are so inclined to lose heart, and be diffident that none dares to call God 'Father', unless the same Spirit puts the Word into us. From the Spirit, we receive the gift of real concern, ardor, forcefulness, eagerness, confidence that we shall receive—all these, and finally those groanings which cannot be uttered, as Paul writes (Romans 8:26). Jude does well indeed to say that no one can pray as he ought to pray, unless the Spirit direct him. (John Calvin, *A Harmony of the Gospels*

Matthew, Mark and Luke and the Epistles of James and Jude, vol. 3, trans. A. W. Morrison [Grand Rapids, Mich.: Eerdmans, 1972], 334-335)

14. I think this “becoming more real to us” is what Paul teaches us to pray for in Ephesians 3:17-19 when he prays “that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God.”
15. Law, *A Serious Call to a Devout and Holy Life*, 154.
16. We might enlarge on this first petition with words like these: “O Lord, please grant that your glory be honored . . . your holiness be revered . . . your greatness be admired . . . your power be praised . . . your truth be sought . . . your wisdom be esteemed . . . your beauty be treasured . . . your goodness be savored . . . your faithfulness be trusted . . . your commandments be obeyed . . . your promises be relied on . . . your justice be respected . . . your wrath be feared . . . your grace be cherished . . . your presence be prized . . . your person be loved.”
17. Law, *A Serious Call to a Devout and Holy Life*, 153.
18. Ibid.
19. Ibid., 154.
20. William Wordsworth, “The World Is Too Much With Us: Late and Soon,” in *An Anthology of Romanticism*, ed. Ernest Bernbaum (New York: The Ronald Press Company, 1948), 236. “Sordid boon” is an ironic phrase that describes the windfall of the world as sadly dirty and disillusioning.
21. A rich source of prayers that can have the effect of deepening and enriching and focusing our fight for joy through prayer is Arthur Bennet, ed., *The Valley of Vision: A Collection of Puritan Prayers and Devotions* (Edinburgh: Banner of Truth, 1975).
22. Wheaton, Ill.: Crossway Books, 1997.
23. Similarly Phillips Brooks said, “The more we watch the lives of men, the more we see that one of the reasons why men are not occupied with great thoughts and interest is the way in which their lives are overfilled with little things.” Phillips Brooks, “Fasting” (a sermon for Lent), in

The Candle of the Lord and Other Sermons (New York: E. Dutton and Company, 1881), 207.

24. Piper, *A Hunger for God*, 21-23.
25. Law, *A Serious Call to a Devout and Holy Life*, 112. Don't take the word *comfortable* here to mean luxurious and easy. The biblical and eighteenth-century meaning of *comfort* is inner peace and strength that may in fact lead us to endure some very uncomfortable circumstances for Christ's sake.
26. "For each other" means that the benefit of joy goes both ways: Praying *for* others can often help to lift your own darkness. In our depression and dark seasons the greatest temptation is to become increasingly alone and isolated. Turning ourselves outward in prayer for others, even when we don't feel we have anything to give, can have a wonderful effect on the soul, and the clouds may soon lift.

CHAPTER ELEVEN

HOW TO WIELD THE WORLD IN THE FIGHT FOR JOY

1. C. S. Lewis, "Meditation in a Toolshed," in *God in the Dock* (Grand Rapids, Mich.: Eerdmans, 1970), 212.
2. Some philosophers of science, like Michael Ruse, *say* they believe morality is no more than a biological survival development, but I doubt that they live that way. Ruse writes, "The position of the modern evolutionist is that . . . morality is a biological adaptation no less than are hands and feet and teeth. Considered as a rationally justifiable set of claims about an objective something, ethics is illusory. I appreciate that when somebody says 'Love thy neighbor as thyself,' they think they are referring above and beyond themselves. Nevertheless, such reference is truly without foundation. Morality is just an aid to survival and reproduction . . . and any deeper meaning is illusory." Michael Ruse, "Evolutionary Theory and Christian Ethics," in *The Darwinian Paradigm* (London: Routledge, 1989), 262-269.
3. C. S. Lewis, "Transposition," in *The Weight of Glory and Other Addresses* (Grand Rapids, Mich.: Eerdmans, 1949), 26. "I suspect that, save by God's direct miracle, spiritual experience can never abide introspection. If even our emotions will not do so, (since the attempt to find out what we are now *feeling* yields nothing more than a physical sensation) much less will the operations of the Holy Ghost. The attempt

to discover by introspective analysis our own spiritual condition is to me a horrible thing which reveals, at best, not the secrets of God's spirit and ours, but their transposition in intellect, emotion and imagination, and which at worst may be the quickest road to presumption or despair."

4. Lewis, "Transposition," 24.
5. Ibid., 28.
6. C. S. Lewis, "Meditation in a Toolshed," in *God in the Dock*, 212.
7. The exact quote is, "The difference between the almost right word and the right word is really a large matter—it's the difference between the lightning bug and the lightning." It is taken from a letter from Mark Twain to George Bainton (October 15, 1888), first printed in *The Art of Authorship: Literary Reminiscences, Methods of Work, and Advice to Young Beginners, Personally Contributed by Leading Authors of the Day*, comp. and ed. George Bainton (New York: D. Appleton and Company, 1890), 85-88.
8. Richard Foster, "A Pastoral Letter from Richard Foster" in the November 1996 issue of *Heart to Heart*, a publication of Foster's ministry, *Renovaré*, 1-3.
9. "One minute would see Miss D. compressed, clenched, and blocked, or jerking, ticcing, and jabbering—like a sort of human bomb; the next, with the sound of music from a wireless or a gramophone, the complete disappearance of all these obstructive-explosive phenomena and their replacement by a blissful ease and flow of movement as Miss D., suddenly freed of her automatisms, smilingly 'conducted' the music, or rose and danced to it." Quoted from Oliver Sachs, *Awakenings*, in Robert Jourdain, *Music, the Brain, and Ecstasy: How Music Captures Our Imagination* (New York: William Morrow and Company, 1997), 301.
10. Numerous Internet sites discuss this research. E.g., <http://www.epub.org.br/cm/n15/mente/musica.html>.
11. I am aware that so much more could be said about the possibilities and perils of music in the spiritual life. I would like to recommend that you pursue this further in Harold M. Best, *Music Through the Eyes of Faith* (San Francisco: HarperCollins, 1993). This is the most helpful and provocative book I know of on the spiritual function of music.
12. I do not recall the source for this quote. It is simply there in my

memorabilia, and may have been a letter or recollection from class. If anyone finds it published, let me know, and I will give due credit.

13. G. K. Chesterton, *Orthodoxy* (1924; repr. Garden City, N.Y.: Image Books, 1959), 12.
14. *Ibid.*, 20-21.
15. *Ibid.*, 54.
16. *Ibid.*, 55.
17. *Ibid.*, 60.
18. The quote is from Bertrand Russell, *The Autobiography of Bertrand Russell*, 3 vols. (London: George Allen and Unwin, 1968), 2:159.
19. What he means by abstracting is taking concrete examples and reducing them to the abstraction of generalities. For example, dealing in concrete specifics means seeing and savoring a particular oak tree in your front yard where you climbed as a child and where you carved your initials when you fell in love. But dealing in abstractions means lumping this tree into a category and speaking abstractly of all oak trees.
20. The quote comes from the prefatory verse to Lewis Carroll's *Through the Looking Glass*.
21. Darwin gave this advice out of great regret looking back over his life. Near the end of his life, in the autobiography that he wrote for his children, he said:

Up to the age of 30 or beyond it, poetry of many kinds . . . gave me great pleasure, and even as a schoolboy I took intense delight in Shakespeare. . . . Formerly pictures gave me considerable, and music very great, delight. But now for many years I cannot endure to read a line of poetry: I have tried to read Shakespeare, and found it so intolerably dull that it nauseated me. I have also almost lost any taste for pictures or music. . . . I retain some taste for fine scenery, but it does not cause me the exquisite delight which it formerly did. . . . My mind seems to have become a kind of machine for grinding general laws out of large collections of facts, but why this should have caused the atrophy of that part of the brain alone, on which the higher tastes depend, I cannot conceive. . . . The loss of these tastes is a loss of happiness, and may possibly be injurious to the intellect, and more probably to the moral character, by enfeebling the emotional part of our nature.

- Cited in Virginia Stem Owens, "Seeing Christianity in Red and Green as Well as Black and White," *Christianity Today* 2 (September 2, 1983): 38.
22. Jonathan Edwards, "God Glorified in the Work of Redemption, by the Greatness of Man's Dependence upon Him, in the Whole of It (1731)" (sermon on 1 Corinthians 1:29-31), in *The Sermons of Jonathan Edwards: A Reader*, ed. Wilson H. Kimnach, Kenneth Minkema, and Douglas A. Sweeney (New Haven, Conn.: Yale University Press, 1999), 75.
 23. Jonathan Edwards, "Miscellanies" no. 95, in *The Works of Jonathan Edwards*, vol. 13, *The "Miscellanies," a-500*, ed. Thomas Schafer (New Haven, Conn.: Yale University Press, 1994), 263, emphasis added.
 24. Sereno E. Dwight, "Memoirs of Jonathan Edwards," in *The Works of Jonathan Edwards*, ed. Edward Hickman (1834; repr. Edinburgh: Banner of Truth, 1974), 1:xxxviii.
 25. *Ibid.*, xxxv.
 26. *Ibid.*, xxi.
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 29. Charles Haddon Spurgeon, *Lectures to My Students* (1875, 1877; repr. Grand Rapids, Mich.: Zondervan, 1972), 160.
 30. Eric W. Hayden, *Highlights in the Life of C. H. Spurgeon* (Pasadena, Tex.: Pilgrim Publications, 1990), 103.
 31. Spurgeon, *Lectures to My Students*, 161.
 32. *Ibid.*, 158.
 33. *Ibid.*, 312.

CHAPTER TWELVE

WHEN THE DARKNESS DOES NOT LIFT

1. George Herbert, "Bitter Sweet," from his collection titled *The Temple* (1633), quoted from: <http://home.ptd.net/~gherbert/Bittersweet.html>, accessed on 6-3-2004.
2. Willem Teellinck, *The Path of True Godliness*, trans. Annemie

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4. *Ibid.*, 258.
5. *Ibid.*, 286.
6. Lloyd-Jones, *Spiritual Depression*, 18-19.
7. Davies, *Genius, Grief and Grace*, 354.
8. David Powlison, “Biological Psychiatry,” in *The Journal of Biblical Counseling* 17 (Spring 1999): 3-4.
9. *Ibid.*, 6.
10. Edward T. Welch, *Blame It on the Brain? Distinguishing Chemical Imbalances, Brain Disorders, and Disobedience* (Phillipsburg, N.J.: P&R, 1998), 126.
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15. For two helpful articles on depression and how to help those who struggle, see Edward T. Welch, "Counseling Those Who Are Depressed" and "Words of Hope for Those Who Struggle with Depression," *The Journal of Biblical Counseling* 18, no. 2 (2000): 5-31; 40-46.
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27. Gilbert Thomas, *William Cowper and the Eighteenth Century* (London: Ivor Nicholson and Watson, Ltd., 1935), 202.
28. *Ibid.*, 132.
29. *Ibid.*, 192.
30. *Ibid.*, 384.
31. *Ibid.*, 356.
32. *Ibid.*, 131-132.
33. Davies, *Genius, Grief and Grace*, 13.
34. William Cowper, “There Is a Fountain Filled with Blood” (1772).
35. William Cowper, “God Moves in a Mysterious Way” (1774).
36. Davies, *Genius, Grief and Grace*, 103-104.
37. Herbert, “Bitter Sweet.”



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