Surprised by Belfast: Significant Sites in the Land and Life of C.S. Lewis, Part I, Little Lea
By Sandy Smith, Author of C.S. Lewis and the Island of His Birth

Those of us for whom the literary legacy of C.S. Lewis is a much-loved treasure can enhance our appreciation of his life and work if we learn a bit about Belfast, Northern Ireland, the land of his birth. The windows of our understanding of how his life was shaped by place can be opened by revisiting specific significant locations.

C.S. Lewis was born in Belfast on November 29, 1898. There are few weeks in a year that I do not drive along Dundela Avenue where he was born. And I even more frequently pass by the house, named Little Lea by Lewis’s father, to which his family moved in 1905. This house is on Circular Road in Belfast, and for several years I lived just a few houses away. Even now I live only a short distance from Little Lea. My awareness of the former Lewis house is partly a simple consequence of where I live, especially in relation to my daughter’s home on Circular Road. I also frequently lead tour groups to the locations in Belfast and throughout Northern Ireland that have associations with Lewis and his family. Little Lea is a significant stop on these tours. In addition, I give talks about C.S. Lewis to a wide range of groups. These activities provide opportunities for me to describe the house, the site’s significant events, and how these events shaped Lewis’s life. Each time I see the house, I’m reminded of aspects of his life, of things he said about them, and of things he said in consequence that have the potential to influence our lives, even decades after his death.

Little Lea occupies a large lot on Circular Road. Lewis tells us in Surprised by Joy that his father chose the site mainly for the view. In 1905 the Lewises had an uninterrupted view from their front door over the wide fields to Belfast Lough, to the Antrim Shore and the distant skyline of the mountain peaks: Divis, Colin, and the Cave Hill. Writing in 1955, Lewis describes the house as “a large one, even by my present standards.”

Today, although some aspects of the view might be altered slightly, not much else has changed. Little Lea still occupies a location characterized by the calm maturity of a leafy city suburb. The road is arched by tall trees, with girth to match their years. In summer when the leaves are heavy, it is almost tunnel-like. Around the garden, the tall hedges have thickened to secure the privacy of the site. The posts of the electrically operated, wrought-iron security gates feature the words Little Lea and Private. The driveway winds from the road, flanked by colorful floral borders along the well-kept lawns, and leads around to the front of the house. It is the epitome of all that is calm, mature, and secure.

Shortly after Lewis’s family moved to the new house, his brother, Warren, was sent off to school in England. At Little Lea, Lewis’s mother taught him French and Latin and a local teacher, Annie Harper, taught him the remaining curriculum. His lasting memories of these years, 1905–1908, revolve around his mother, Annie (continued on page 10)
I thought it might be time to close down the C.S. Lewis Institute on a number of occasions, only to see God bring just the right people to the ministry at just the right time,” laughed co-founder Jim Hiskey. He added, “We have tried to do God’s work, God’s way, trusting that He would supply. Our aim was to do things that others couldn’t or wouldn’t do.” This approach to ministry still resonates today and over the past 40 years, since its founding in 1976, the C.S. Lewis Institute has been used by the Lord to intentionally disciple many followers of Jesus who have gone on to serve Christ through their professions and in the church both locally and globally. As President of the Institute, I am grateful for the wonderful men and women that God has brought to the Institute over the years and the ways that they have served the Lord in many different arenas. Let me give you some examples.

In the early days of the Institute, a number of people volunteered to organize and run the Institute’s summer study programs. After a number of years of being mentored by co-founders Dr. Jim Houston and Jim Hiskey, these volunteers went on to establish some great works for the kingdom. Bob Hamrin started Great Dads, a ministry that has equipped over 50,000 dads to become godly parents and influenced the lives of over 100,000 children. Carol Hamrin used her skill as a China expert from the State Department to organize Billy Graham’s first trip to China which paved the way for many more Christian organizations to enter China. Michael Cromartie became the Vice President of the Ethics and Public Policy Center and has helped many in the political world better understand what it means to be a follower of Jesus Christ. Jenny Cromartie is a humanities teacher at a Christian school where she has influenced hundreds of children. Paul Arveson has helped bring scientists who are Christians together so that they can articulate the compatibility of belief in God and the findings of modern science. He is also the director of a company that is developing solar cookers that are inexpensive and environmentally sound for people in the developing world. Kathy Arveson is a Christian counselor and therapist who also teaches graduate students and continues to be passionate about integrating her faith and profession.

These are just a few of the many men and women who have been equipped through the discipleship ministry of the C.S. Lewis Institute and have accomplished great things in the name of Christ in the worlds of politics, science, education, government, military, technology and the church. Over 2,000 adults have gone through our year-long CSLI Fellows Program and are actively and intentionally making disciples around the world. They are witnessing to their work colleagues, leading Bible studies, developing new approaches to business, discipling their children and serving their churches in leadership roles.

As well, over the past 40 years, thousands of people have come to Institute conferences, events, and programs to hear some of the world’s greatest Christian minds discuss key themes of the Christian life, apologetics, evangelism and discipleship. Only God knows the fruit that has come out of these hundreds of ministry opportunities.

All of us at the Institute, including our Board of Directors, are grateful for the former leaders of the organization, all of whom are still involved in one way or another with this ministry. They have been a model of humility and servan-
Have you ever talked with a non-Christian about the gospel and wanted to follow up the conversation with the gift of a book? You sensed the person was open, and you knew you had more to say. Or have you hoped to have such a conversation but were afraid to? Having a few “leaving pieces” to offer outsiders may bolster your confidence, encourage someone’s seeking, and lead to eternally significant outcomes.

But what to give? At one time, it was fashionable for Christians to carry a stash of tracts or booklets that could help people understand the gospel in concise ways and propel them on to faith. I’m not convinced that’s the best route these days. And I’m even more persuaded that there isn’t a one-size-fits-all tool to connect well with people. We need a wide assortment of items to fit a very diverse audience.

Those of us who love C.S. Lewis often think his *Mere Christianity* must be the book for all non-Christians to read to bring them from darkness to light. When *Christianity Today* asked more than a hundred of its contributors and church leaders to nominate the ten best religious books of the twentieth century, in the context of having enduring significance for the Christian faith and church, *Mere Christianity* was at the top of the list. The magazine’s related article, “Books of the Century,” included David S. Dockery’s comment that *Mere Christianity* was “the best case for the essentials of orthodox Christianity in print.” But if you’ve given or suggested that book to more than a few people, you know it resonates well with some and seems like hieroglyphics to others. For some people, given their limited level of interest or reading stamina, the book is just too long. And Lewis’s style, which seems delightful, clear, and persuasive to some, sounds obscure, complex, or too intellectual for others.

While I hate to say anything negative about one of my all-time favorite books, one I’ve re-read many times, and the one book except for the Bible that was most pivotal in my own conversion, *Mere Christianity* isn’t without its flaws. I think Lewis’s dismissal of deep reflection and debate about what the cross accomplished is too strong. Several evangelical spokespersons have made this clear in their various critiques. And Lewis seems to imply a kind of saving faith for people of other religions that has been rejected by many Christians of various stripes.

But some of *Mere Christianity* is still ideal for some people at some points in their journeys. So far, I have not found anything else that says what Lewis says as powerfully and convincingly as this classic book. Despite its flaws, I know why it is considered by some to be the most important Christian book of the twentieth century. No one makes me think so deeply and smile so widely at the same time as Lewis.

This points us to God as the One who declares what is right and wrong and plants “eternity in our hearts.”

So I was delighted to come upon the HarperCollins publication of *What Christians Believe*, a handsome hardback small item (fewer than 100, 4 x 6-inch pages) of just one section of *Mere Christianity*.

*Mere Christianity* was first published as three separate books, *The Case for Christianity* (1943), *Christian Behavior* (1943), and *Beyond Personality* (1945). Later, as one book, it was divided into four

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Jesus’ resurrection is at the very core of the message preached by His disciples. As C.S. Lewis states, for them to “preach Christianity meant primarily to preach the Resurrection.” The apostle Paul was very clear on this point when writing to the church in Corinth. Not only did Paul center on the value of the resurrection for believers, but he highlighted what Christianity would look like without this event. According to Paul, if Christ had not been raised from the dead, our sins would not have been forgiven (1 Cor. 15:17); he similarly argued that the Christian faith would be futile (v. 13) and that we should be pitied above all others (v. 19). A more powerful statement regarding the importance of this occurrence is difficult to imagine.

The New Testament’s view of the resurrection’s significance and its effects should also encourage believers to be familiar with its historical and practical applications. Its historical evidence grounds the Christian’s claims in the real world and reveals God’s activity. So for the Christian, the resurrection is more than just a historical event that one accepts on rational or historical grounds. It does not stop there. The practical outworkings of this foundational tenet are numerous and cover virtually every aspect of theology as well as the everyday features in the life of the believer.

This essay will begin by highlighting historical evidence for Jesus’ resurrection. Then we will consider how this event influences the present lives of believers.

The Resurrection: Grounded in History

Understanding some of the core historical data surrounding the resurrection will provide grounding for this watershed Christian event.
such a dishonorable death, normally reserved for the worst criminals.

Then look at the scene itself. David Strauss, a radical liberal commentator of nineteenth-century Germany, famously argued that it would be almost unthinkable for someone to believe that Jesus could have somehow survived the crucifixion process, revived in the tomb without medical assistance or sustenance, and rolled away the heavy stone from the tomb entrance—all after having been severely beaten. Then He would have had to walk a distance on feet that had just been pierced through with nails, not to mention His side wound, administered to secure His death.

What would Jesus have looked like when the disciples first saw Him? In His desperate need for medical attention, including cleansing His wounds, He probably would have been limping badly, looking pale, sickly, sweating heavily, as well as slumped over and clutching His wounded side. He probably would have reopened at least some of the wounds that would then have bled again through His garments. In this horrible shape, He could have convinced the disciples that He was just barely alive, but definitely not that He had conquered the grave and was alive forevermore in a newly resurrected body! In short, He would have been alive but absolutely not as the resurrected Prince of Life!

Had this swoon scenario taken place, the disciples would have more likely procured Jesus a physician rather than proclaiming Him the resurrected Lord! To summarize this crucial distinction: if Jesus was barely alive, anyone could quickly tell that He had absolutely not been victoriously resurrected.

Without the resurrection, there is no Christianity. In short, the swoon or apparent-death hypothesis would never have given rise to the resurrection teaching. Conversely, Jesus must truly have been dead, for Christianity wouldn’t have been birthed from the apparent-death hypothesis.

Second, there are numerous independent texts that attest to the disciples’ eyewitness experiences. In this article, we will limit ourselves to the most important one: 1 Corinthians15:3ff. Paul begins this famous chapter on the resurrection by reminding the Corinthians of what he “delivered” to them as of “first importance” during his visit in the early 50s AD. Most scholars believe that Paul recites here an early Christian creed or tradition that begins with verse 3. It provides a list of some of those who saw Jesus: Peter, the twelve, the five hundred, James the brother of Jesus, and all the apostles.

Third, scholars largely agree that Paul received this tradition during his trip to Jerusalem just three years after his conversion. In Galatians 1:18–19 Paul describes meeting Peter and Jesus’ brother James (both of whom are named in the creed). Scholars are also agreed that this tradition was almost certainly in existence prior to Paul’s conversion. As such, dating Paul’s appearance on the road to Damascus to about two years or so after Jesus was crucified, the tradition would be earlier still, with Paul’s reception of it generally being dated to within five years after Jesus’ death. This is an incredible source of information from very soon after the event itself, attesting to the eyewitness experiences, by both individuals and groups, of the risen Jesus.

Fifth, James the skeptical brother of Jesus was converted after he was sure that he had also seen the risen Jesus. There are a number of reasons for scholars’ acceptance of this event. James’s skepticism is attested by more than one independent gospel source, in Mark (3:21; 6:2–6) and again in John 7:5. Further, Mark’s gospel is usually viewed as the earliest. That Jesus’ own brothers did not believe in Him is obviously another embarrassing fact, yet it was included because it was historically accurate.

Given James’s prominence in the early church, it is unlikely that his skepticism would have been invented from scratch, due to its unusually strong facts, and this should encourage Christians to grow and be confident in their faith.
Who Is God? Part 2
by Thomas A. Tarrants, III, D.Min.
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In Part 1 of this article, I made brief mention of some of the attributes of God, giving special attention to God as the Creator of heaven and earth and as a God of holy love. It ended with an account of the catastrophic judgment of Judah and the recognition that God’s love can be so deeply violated by persistent, outrageous, unrepented sin that God’s righteousness and justice compel Him to act in judgment.

Before going further, we must pause and note that God’s judgment is a very unpopular idea today. What Richard Niebuhr observed of Liberal theology in the 1930s is growing in popularity today: “Liberalism believes in a God without wrath, who brings a man without sin, into a Kingdom without judgment, through the ministrations of a Christ without a cross.”

Though the old Liberalism itself is not growing, this set of beliefs is becoming increasingly fashionable in other circles; it is implicit in Moralistic Therapeutic Deism (for an explanation of this term, see Part 1 of this article) and is increasingly explicit in other parts of the American church, including some that claim to be evangelical. The critical issue, however, is not what is fashionable but what is true. We must resist popular fashions, which regularly come and go, and anchor ourselves to the unchanging truths of God’s Word, which endures forever.

God’s Judgment and His Goodness

The truth concerning judgment is that it must always be seen against the backdrop of God’s goodness, from which flow His grace and love. God is not an arbitrary, capricious, vindictive tyrant. Scripture tells us that “The Lord is good; his steadfast love endures forever, and his faithfulness to all generations” (Ps. 100:5). Because God is good, He does good and not just to some, but to all: “he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust” (Matt. 5:45). God would always rather show mercy than bring judgment on His creatures: “Have I any pleasure in the death of the wicked, declares the Lord God, and not rather that he should turn from his way and live?” (Ezek. 18:23); “I have no pleasure in the death of anyone, declares the Lord God; so turn, and live” (Ezek. 18:32). But He has given human beings the power of moral choice, and with it comes the possibility to choose not only good but also evil. When we go astray, God seeks to warn us and call us to repentance, as He did repeatedly for years with both Israel and Judah. He will use the gentlest means necessary to bring us back. But we can choose to ignore His call; we can refuse to hear and heed. When we do so, our deliberate, willful, continuing embrace of evil will eventually bring God’s judgment upon us as it did upon them. And we will have no one to blame but ourselves.

It is a very serious matter to provoke God’s wrath and trigger His judgment upon our lives. But even in the midst of His chastening blows, we can still forsake our sins and return to the Lord, who is willing to forgive, restore, and bless. A new chapter in life can one day unfold. This was certainly true of the inhabitants of Judah, who had provoked God’s wrath by their egregious sins and as a result were conquered and deported in large numbers to Babylon. After the destruction of Jerusalem, the writer of Lamentations, struggling with feelings that God had been cruel in His judgment, came to see that

the Lord will not
cast off forever,
but, though he cause grief,
he will have compassion
according to the abundance
of his steadfast love;
for he does not afflict
or grieve the children of men (Lam. 3:31–33).
His hope in God’s goodness, grace, and love grew stronger:

_Remember my afflictions and my wanderings, the wormwood and the gall! My soul continually remembers it and is bowed down within me. But this I call to mind, and therefore have hope: The steadfast love of the Lord never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness. “The Lord is my portion,” says my soul, “therefore I will hope in him” (Lam. 3:19–24)._

The steadfast love of the Lord was indeed seen again as He sustained the people of Judah during their seventy-year exile in Babylon and finally restored them to their beloved homeland, chastened to repentance and ready to follow Him once more. They rebuilt the walls of Jerusalem, constructed a new temple, and resumed life in the land amid great joy. This gives hope to those today whose lives have been shattered by sin and its consequences. Yes, God’s goodness continues on, and “if we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness” (1 John 1:9).

_It is as if the New Testament reveals God “from the inside,” as He is now seen to subsist in three Persons: the Father, the Son, and the Holy Spirit._

### God Reveals Himself as Unchanging

Because He is _unchanging_, God’s goodness and love, His righteousness and justice, and all His other attributes will continue forever, and this gives us great comfort. His nature and attributes are stable and dependable; He is not fickle and does not vacillate. He says, “For I the Lord do not change; therefore you, O children of Jacob, are not consumed” (Mal. 3:6). God’s unchanging nature is reaffirmed in the New Testament, when James says, “Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there is no variation or shadow due to change” (James 1:17). God’s Word is forever settled in heaven and His promises will never change or fail. Therefore, we can always count on Him to be faithful to His character and His Word, and this gives an unshakable foundation for our faith.

### God Reveals Himself as Omniscient

Our trust in the unchanging God of the Bible is strengthened as we remember that He is also the _omniscient_, all-knowing One. He is every-
Celebrating Forty Years of Heart and Mind Discipleship: A Brief History of the C.S. Lewis Institute

By J. Edward Glancy, J.D., C.S. Lewis Institute Fellow
with Joel S. Woodruff, Ed.D., President, C.S. Lewis Institute

The early leaders of CSLI considered many issues about the specific nature and organization of the ministry.

The beginning of CSLI can be traced back to a visit Houston made to the University of Maryland in the fall of 1971. He visited Cornerstone, which was just getting started, and spoke to numerous students and faculty members. He “encouraged the community to consider the possibility of developing an institute of biblical studies designed for both lay people and those in full-time Christian ministry,” an adaptation of the L’Abri model developed by Francis Schaeffer. This concept would lead to the founding of CSLI.

Some period of time lapsed after Houston’s visit before much happened. Hiskey remembers receiving a telephone call from Houston who was sitting with John Stott in London. Houston reported that Stott was willing to come help get things started with a Summer Studies Institute, and Houston asked Hiskey if he wanted to go ahead. Hiskey recalls replying, “Sure, let’s go.”

The Early Years of the Summer Study Institute: 1976–1979

CSLI, initially called the Summer Study Institute, was inaugurated in June 1976 with a three-week academic program in College Park, Maryland. The Institute offered five classes taught by an impressive faculty of internationally known Christian scholars and leaders such as Houston, John R.W. Stott, J.I. Packer, James Montgomery Boice, R.C. Sproul, Sen. Mark Hatfield, and Chuck Colson! One hundred and seventy people enrolled for the Institute’s 1976 program, which also included chapel services and some evening activities.

The informational brochure for the 1976 program stated that the Institute “will seek to assist the student in formulating a worldview that integrates professional training with the Christian faith, in the context of a community of believers studying and worshipping together.”

The first summer Institute was later described as “a success beyond expectation,” and the Institute would offer summer study programs at the University of Maryland for three additional years. Again world-class speakers taught, including Carl Henry, Edmund Clowney, Richard Halverson, Earl Palmer, Norman Geisler, and Os
Guinness. Classes dealt with the themes of Science and Faith, the Christian Mind, and Christian Apologetics.

In the informational brochure for the 1979 summer program, the name C.S. Lewis Institute was used in place of Summer Study Institute. The organization had been incorporated shortly after the initial 1976 summer program as the “The C.S. Lewis College for Bible and Theological Studies, Inc.,” and the name would be officially amended to “The C.S. Lewis Institute, Inc.” in 1995.

A question is sometimes asked: why was the Institute named after C.S. Lewis? Houston has explained that the name was chosen as a representation that summarized the mission of the Institute, “to create not a lot of fans for C.S. Lewis but to have 10,000 like him.” Houston added that this would involve engaging with culture, including the political and cultural life, but from a boldly Christian apologetic. He noted Lewis’s BBC broadcasts that were the basis for the book *Mere Christianity* and cited Lewis as “representing an apologetic voice in Western culture.”

Houston also explained that Lewis was a model for the Institute’s vision, encouraging people to take their faith to the same level of competence and intelligence as Lewis. Hiskey noted that the name was chosen because C.S. Lewis modeled the kind of discipleship that is the vision of the Institute, that is, that of head and heart, faith and vocation; the name also would be recognized and stand up on the college campus. There was also a personal connection in naming the Institute after Lewis, as Houston had known Lewis at Oxford and had been part of a discussion group with Lewis that met monthly for six years.

The 1979 CSLI summer session brochure explained the future vision for the Institute as follows:

> Beginning with these summer programs, the long term goal is to establish a year-round institute . . . It will provide a serious introduction to Biblical studies for those without formal theological training, and a continuing education for those already active in Christian work.

Many people in addition to Hiskey and Houston were actively involved in the early years of CSLI, all of whom worked as volunteers. Other very early organizers and planners included Hiskey’s wife, Lorraine, Rich and Kathy Gathro, Paul and Kathy Arveson, Bob and Carol Hamrin, and John and Marge Bernbaum. Key volunteers included Ron and Bea Jenkins, Mike and Jenny Cromartie, John and Sue Seele, Bill St. Cyr, Sandy Sharpe, and Jane Gilmore.

Paul Arveson began recording CSLI classes in 1979, initially made available for sale on cassette tapes. Many of the early recordings are “legacy recordings” available through CSLI’s website, where they can be listened to or downloaded without charge.

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Harper, and members of the extended family and household who were on hand for conversation. He remembers the solitude he enjoyed in the large gardens and in the spacious attics. He also remembers having unrestricted access to all his father’s books. It was in Little Lea that Lewis began his education. His first book, Boxen, although not published during his lifetime, took shape there, and there he wrote his first poems.

In Little Lea and its surroundings, Lewis formed his early memories. One significant event above all others effected a major change on the Lewis family. C.S. Lewis traces its beginning, insofar as it affected him directly, to a cold winter evening in 1908. He vividly recalls the scene. A small medical team had arrived at the house on that February day. Young Lewis anxiously noted that although he was feeling unwell himself, his mother did not come to him. She also was unwell, and the medics attended her in her room. He sensed the uneasy tension in the house. His father was distressed, and the other adults exhibited a heightened anxiety. Lewis was eventually told that his mother had cancer. In 1908 the medical options for treatment were few; when he realized that his mother’s condition was hopeless, Lewis began to pray. As a child he had been taught to say his prayers, and as a child his understanding was that sincerely offered prayer requests would be granted. He prayed for his mother’s recovery—and then she died.

Some of the consequences of his mother’s death were immediate but not necessarily permanent. Others materialized gradually but were irreversible. One immediate effect was the termination of his schooling at Little Lea. His father sent him to a boarding school in England. Understandably, given the events that led to this, it was not a happy period for young Lewis. His schooling in England was temporarily reversed when in 1910 his father brought him back to Campbell College in Belfast. Although he attended the school for only a short time, it was a welcome reversal of fortune. The more permanent feature suffered by Lewis after his mother’s death was his loss of security.

When I pass Little Lea on Belfast’s Circular Road, I remember two things: his loss of security and his childhood prayer. It is instructive to read carefully his observations on this loss and also on prayer.

The features of his life before 1908 were characterized by descriptors that could, in a different sense, equally apply to Little Lea itself. The house had all the attributes of what appeared to be established, secure, tranquil, and permanent. Today it still exudes the kind of images conjured up by these words. Lewis recalls that his childhood, as distinct from his boyhood, was characterized by a general, humdrum happiness. His early life in the house appeared to be insulated from anything that was detrimental and nurtured by all that was steady, constant, and beneficial.

Reflecting on Lewis’s life at Little Lea, I have come to appreciate allusions he made to the property, and I want to focus on three of them.

The first concerns the feelings about his early life as expressed in his letters and poems. In a letter dated April 29, 1930, to his Belfast friend Arthur Greeves, he summarizes in a few sentences his darkest memories about the worst of the events he experienced at Little Lea. Fortunately, a few sentences later in the same letter, he warns Arthur not to conclude that the things
he has written dominate all his thinking. He is careful to point out that the act of writing about events or things tends to make them appear bigger features than they actually are. It is good to remember this advice, particularly when we read some of Lewis’s early poetry, which recalls the unhappy times. One poem in particular, titled “Alexandrines,” evokes a fairly gruesome memory of a house and a little room within that house that holds a particular terror for the author:

For in that house I know a little, silent room Where Someone’s always waiting, waiting in the gloom.3

Given what we know of Lewis’s childhood story, it is difficult not to conclude that the subject of the poem is Little Lea.

Another of his early poems, written in 1917, commences with a description of a house (clearly Little Lea):

The big, red house is bare and lone The stony garden waste and sere With blight of breezes ocean blown To pinch the wakening of the year; My kindly friends with busy cheer My wretchedness could plainly show. They tell me I am lonely here— What do they know? What do they know?4

There is very little about Little Lea that on a fine summer day, in settled weather with blue skies, would create the illusion of red. The color green springs to mind: the green of the lawns, the plants, the trees, and the leaves. But I have some photographs of the house taken on a clear winter day a few hours before sunset and with snow in the air; the cladding, the roof tiles, and the brickwork take on a distinctly reddish glow.

While neither of these poems creates an image of a place that is remembered with unalloyed warmth and affection, the same could not be said of his poem “Ballade of a Winter’s Morning”:

Is flooded o’er its flowerless beds; So think no more to wander there But rather by this cheerful glare Draw up beside me, friend by friend A snugly cushioned easy chair— A merry morning we shall spend

The rain is pattering on the leads But we this crackling blaze will share And take fit books for drowsy heads To bend above in easy-chair.5

Based on comments by his brother, this poem is thought to be of a morning in Belfast, at Little Lea; while the rain pours down on the roof, Lewis and Arthur Greaves share the warmth and glow of a crackling fire. The poem was written at Christmas 1915, one hundred years ago; it celebrates a friendship that commenced on Circular Road and would last for almost half a century.

I note a second main feature when I look at Little Lea in relation to Lewis’s childhood: its uninterrupted, humdrum happiness. The impression we get from looking at the house is consistent with Lewis’s description of the household’s ordered tranquillity. Like all of us, he had no idea how life events were going to unfold, but

Present material things and circumstances are ill secured, transient, and passing.

as he looked back he knew how dramatically his life was changed by the household’s loss. He describes it like this:

With my mother’s death all settled happiness, all that was tranquil and reliable disappeared from my life. There was to be much fun, many pleasures, many stabs of joy; but no more of the old security. It was sea and islands now; the great continent had sunk like Atlantis . . . All security seemed to be taken from me; there was no solid ground beneath my feet.6

Third, when I look at the house, I am reminded not only of these events, but also of the quotation Lewis uses as the epigraph of chapter 1 of
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*Surprised by Joy.* Most readers probably pass over the quotation, which takes on its true significance only after the chapter has been absorbed and understood. By the time most readers have started chapter 2, they might never again glance at the quotation placed at the beginning of the book. It is from John Milton, and it reads: “Happy, but for so happy so ill secured.”

When the blows of change, as Lewis calls them, began to fall in the idyllic surroundings of Little Lea, they were not only unwelcome and unanticipated; they were also unstoppable and irreversible. The things that appeared tranquil, robust, and secure were, in reality, so ill secured. Ultimately Lewis says, “In all seriousness I think the life of faith is easier to me because of these memories.”

The great lesson that he learned and that he passes on to all who would be disciples of Christ is this: “We have learned not to take present things at their face value.” Present material things and circumstances are ill secured, transient, and passing.

In a lot of his writing, in at least four significant places, Lewis gives serious consideration to the topic of prayer: Letters to Malcolm, *Surprised by Joy*, and in the essays, “The Efficacy of Prayer” and “Petitionary Prayer: A Problem Without an Answer.”

All of these pieces, which I recommend to readers, include potentially helpful observations. As I read Lewis, I am encouraged by the fact that he raises questions that can trouble any of us about our Christian faith. He does not duck the issues, nor does he allow the perceived difficulties to dent belief or practice. In *Surprised by Joy*, he reflects on the childhood prayer offered at Little Lea for the recovery of his mother.

There he is quite clear that neither his mother’s death nor the ineffectiveness of his sincere, childhood prayer was a significant cause of his years of his unbelief. Nor did his childhood experience of prayer become a problem later, when as a Christian he prayed. In regard to prayer, the mature Lewis notes that whatever prayer is, and no matter how we think it operates, we are not to think of it and not to use it as we think of machinery or as we use machines. It is not a handle that we turn and, as a consequence of some predetermined algorithm, obtain a specific and desired result.

Lewis also warns against thinking of prayer as some might think of magic. There is no formula for producing required outcomes. Lewis comments instructively on the childhood prayer he offered at Little Lea. Having reflected on the event for some fifty years and having written extensively about prayer, he reminds us of some essential aspects of the prayer he offered on behalf of his mother. He had approached God, not as the sovereign Lord, but as some deity who might wave a wand and make unpalatable circumstances disappear. His approach to God was faulty. He says in *Surprised by Joy*,

> I had approached God, or my idea of God, without love, without awe, even without fear. He was in my mental picture of this miracle, to appear . . . merely as magician; and when He had done what was required of Him I supposed He would simply—well, go away.

Elsewhere Lewis reminds us that Aslan is not a tame lion. He cannot at our bidding be led into a ring, placed on a three-legged stool, and be made to perform what we want.

When I pass his boyhood home in Belfast, I often think about what Lewis said in relation to prayer. The words of the disciples recorded in the Gospels come readily to mind: “Lord, teach us to pray” (Luke 11:1).

They tell me, Lord, that when I seem To be in speech with you,Since but one voice is heard, it’s all a dream,One talker apeing two.

Sometimes it is, yet not as they Conceive it. Rather, ISeek in myself the things I hoped to say,But lo! My wells are dry.

Then, seeing me empty, you forsakeThe listener’s role and through My dumb lips breathe and into utterance wakeThe thoughts I never knewAnd thus you neither need replyNor can; thus, while we seem...
I am a product of long corridors, empty sunlit rooms, upstairs indoor silences, attics explored in solitude, distant noises of gurgling cisterns and pipes, and the noise of wind under the tiles. Also, of endless books.

C.S. Lewis

Notes
4 Ibid., “Ballade Mystique.”
7 Ibid., 9.
8 Ibid., 35.
9 Ibid., 35.
10 Lewis, Surprised by Joy, 21.

RECOMMENDED READING
Devin Brown, A Life Observed: A Spiritual Biography of C.S. Lewis (Brazos Press, 2013)
Devin Brown brings C.S. Lewis’ story to life in a fresh, accessible, and moving biography through focusing on his spiritual journey.
Although it was clear from the start that Lewis would be a writer, it was not always clear he would become a Christian. Drawing on Lewis’s autobiographical works, books by those who knew him personally, and his apologetic and fictional writing, this book tells the inspiring story of Lewis’s journey from cynical atheist to joyous Christian and challenges readers to follow their own calling. The book allows Lewis to tell his own life story in a uniquely powerful manner while shedding light on his best-known works.
The Resurrection of Jesus Christ as Christianity’s Centerpiece

(continued from page 5)

highly counterproductive nature. Nonetheless, James became a “pillar” of the early church in Jerusalem, and Paul records Jesus’ appearance to him in 1 Corinthians 15:7. Critical scholar Reginald H. Fuller found the arguments surrounding James’s conversion to be so strong that he wrote, “It might be said that if there were no record of an appearance to James the Lord’s brother in the New Testament we should have to invent one in order to account for his post-resurrection conversion and rapid advance.”

Fifth, the early church persecutor, Paul, was likewise converted when he was convinced that the risen Jesus had appeared to him. Paul provides us with his own accounts of his conversion, as he was transformed from terrorizing the church to being a committed follower of Jesus and martyr for his faith (1 Cor. 9:1; 15:8–10; Gal. 1:12–16, 22–23; Phil. 3:6–7). In addition to Paul’s own writings, Acts recounts his conversion three separate times (Acts 9:1–19; 22:3–16; 26:9–20). This means that the report of Paul’s conversion comes from another eyewitness, as well as an early and independent source. Additionally, both Paul and Acts describe the various persecutions that he subsequently endured as a result of his conversion (e.g., 2 Cor. 11:23–29; Phil. 1:12–14; Acts 13:50).

For these reasons, among others, the overwhelming majority of scholars from diverse theological backgrounds think that these five facts are historically secure. Naturalistic theories such as Jesus’ apparent death have consistently failed to adequately account for these points. Jesus’ resurrection is supported by exceptionally strong facts, and this should encourage Christians to grow and be confident in their faith.

Believers: Grounded in the Resurrection

Established on a powerful historical foundation, how should these events influence the lives of believers today? The resurrection of Jesus is not simply a historical reality to be intellectually affirmed (cf. James 2:19). The event has dramatic consequences—existential and practical effects—in both the present and the future. Here we will address a few of these effects to demonstrate why Christians today can live a life that is encouraged and empowered by Jesus’ resurrection.

One critically important aspect of Jesus’ resurrection is this: without it, forgiveness of sins would not be a reality (1 Cor. 15:17; cf. Rom. 4:25). The forgiveness that Christians receive is based on the gracious act of God in and through Jesus. Another consequence is that this grace should be likewise extended through us into the lives of other believers (1 John 4:19–21).

Another benefit of Jesus’ resurrection is hope both in this life and in the future. Peter explains that, because of the resurrection of Jesus, we are able to rejoice even in the midst of persecution (1 Pet. 1:3, 6–7)! Knowing Peter’s own testimony of suffering puts teeth in this admonition. But there’s even more here. Jesus’ resurrection also secures our future inheritance, and no one can take it away from us (1 Pet. 1:3–5, 8–9)! As Paul also points out in many texts, Jesus’ resurrection ensures the believer’s afterlife. Thus, as there is confidence in Jesus’ resurrection, so too should there be confidence in our future resurrections.

Accordingly, as Peter pointed out, Christians never live for the future world alone, but Jesus’ resurrection brings meaning into the present as
well. Don’t believe the adage that Christians are so heavenly minded that they are of no earthly good. In fact, it is precisely because Jesus died and rose again from the dead that the present life is anything but trivial or inconsequential. As C.S. Lewis commented, “If you read history you will find that the Christians who did most for the present world were just those who thought most of the next.”

One helpful example of the radical nature of this message can be seen in one of Paul’s most graphic thoughts. Apart from eternal life, he claims, the most sensible philosophy is “Let us eat and drink, for tomorrow we die” (1 Cor. 15:32 NKJV)! Paul seems to be pointing out that, if it were not for the eternity that is secured by Jesus’ resurrection, our ethical life in the present would be reduced to living for the moment’s enjoyment. But Jesus’ resurrection is what grounds our ethics; it is the reason and motivation for our good behavior. For if the dead are not raised, then we should stop meeting the needs of others and concentrate only on ourselves and how we can enjoy life to the fullest! Admittedly, there is a huge difference between these two modes of living.

But since Jesus was raised from the dead and God will raise believers as well, Paul is able to count all other things as rubbish for the sake of keeping his eyes on the prize, knowing and pursuing Jesus all the way into eternity (Phil. 3:7–11; 1 Cor. 9:24–27). The apostle knows that the sacrifices and persecutions he endured are far surpassed by the glory and quality of life that are to come (Rom. 8:18; 2 Cor. 5:8; Phil. 1:21–23).

Other examples of living our present lives to the fullest are drawn from the close of Paul’s resurrection chapter, 1 Corinthians 15. He commands us to remain “steadfast, immovable” (15:58 NKJV). Christian beliefs comprise the best-grounded, practical, and emotionally satisfying worldview anywhere. We have no excuse but to persevere in our faith, without wavering toward any other options.

In the same verse, Paul also explains that our work in the Lord is not in vain (15:58). To illustrate how practical this is, in the very next verses he is collecting funds to assist impoverished believers (16:1–4). Here he is applying his own hierarchy of giving, expressed in Galatians 6:8–10. Though there are different views among believers on this particular subject, elsewhere Paul seems to say that our work for the Lord after salvation will be further rewarded in eternity (1 Cor. 3:8, 14–15). In all these instances, our labor is presented as being not in vain!

Further, this future hope provides a present comfort. Suffering, pain, and death are a reality in this world, and Scripture does not teach that believers are exempt. While we still grieve at the loss of loved ones and friends, the promise of resurrection ensures that we do not have to grieve as do those who do not live in the hope of eternal life (1 Thess. 4:13–14). There is indeed a huge difference between grieving with hope and grieving without hope. We know that what happens in this world is not the last word, as God will “wipe away every tear” and will remove all death, mourning, crying, and pain (Rev. 21:4 NKJV). What an encouragement, knowing that as believers our tribulations in this world are only momentary in the light of eternity (2 Cor. 4:16–18).

Meditating on the truth of the resurrection and eternal life by bringing them to the center of our thinking can help us act now in light of their reality. Adopting an eternal perspective can reorient our entire lives if we allow it to do so. By concentrating on the historicity of this past event and looking ahead toward eternal life, we can live a life that is wonderfully full of meaning and fulfillment in the present and the future. Thus the resurrection is not just an isolated past event without relevance; it is an occurrence that offers help now even as it provides hope for the days ahead.
The Resurrection of Jesus Christ as Christianity’s Centerpiece

Conclusion

In 1995 the Habermas household watched helplessly as the wife and mother of that home lay dying of cancer that would claim her life just days later. At one point a graduate student inquired, “Where would you be now if it were not for the resurrection of Jesus?” That brief but gripping question spawned rich soul searching and meditation on the power of this event.

We have many evidences of the resurrection of Jesus that are noted by a wide array of theological scholars, providing confidence in its historical reality. As the grounding for all of Christian theology and faith, its significance ought to be integrated practically within the lives of those who follow Jesus today.

So the fact of Jesus’ resurrection exhibits significant effects on our history, in our present theology, and in the future lives of believers. This event provides the hope of eternal life, which then reaches backward and influences our present lives with transformative power to work and minister in our world. Instead of a life that ceases with death, we have the promise of the One who defeated death that those who have followed Him will do the same for eternity. Like turning a many-faceted diamond in different directions, the resurrection sheds light on truth, producing an entire host of applications.

As C.S. Lewis once observed,

*The New Testament writers speak as if Christ’s achievement in rising from the dead was the first event of its kind in the whole history of the universe. He is the ‘first fruits’, the ‘pioneer of life’. He has forced open a door that has been locked since the death of the first man. He has met, fought, and beaten the King of Death. Everything is different because He has done so. This is the beginning of the New Creation: a new chapter in cosmic history has opened.*

Notes

2 For an accessible source that goes into greater depth on some of these facts, see Gary R. Habermas and Michael Licona, *The Case for the Resurrection of Jesus* (Grand Rapids: Kregel, 2004).
4 Reginald H. Fuller, *The Formation of the Resurrection Narratives* (1971; reprt. Philadelphia: Fortress, 1980), 37. Fuller says that it is clear that the disciples had real experiences, characterized as appearances or visions of the risen Jesus. Whether these are explained naturally or supernaturally, this experience “is a fact upon which both believer and unbeliever may agree.”
5 Ibid.
6 See Rom. 8:11; 1 Cor. 6:14; 15:20–23; 2 Cor. 4:14; 1 Thess. 4:14. In addition to Peter and Paul, other texts include Matt. 12:38–40; John 14:19; Acts 4:2; 33; 1 John 3:2.
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(continued from page 7)

where and nothing escapes His gaze. He knows everything that can be known, including all possible choices and their outcomes. “Am I a God at hand, declares the Lord, and not a God far away? Can a man hide himself in secret places so that I cannot see him? declares the Lord. Do I not fill heaven and earth?” (Jer. 23:23–24). The apostle Paul affirms that “he is actually not far from each one of us, for ‘In him we live and move have our being’” (Acts 17:27–28). Similarly, the writer to the Hebrews tells us that “no creature is hidden from his sight, but all are naked and exposed to the eyes of him to whom we must give account” (Heb. 4:13). Nothing can take God by surprise, and nothing can touch our lives without His permission. Everything He sends or permits, He ultimately uses to advance our greatest good—to become more conformed to the likeness His Son (Rom. 8:28–30).

God Reveals Himself as Omnipotent

Confidence in the supremacy of God over all creation strengthens our trust even more. He is the Lord God omnipotent, that is, all-powerful and sovereign over His creation. Moses says, “Behold, to the Lord your God belong heaven and the heaven of heavens, the earth with all that is in it . . . For the Lord your God is God of gods and Lord of lords, the great, the mighty, and the awesome God” (Deut. 10:14, 17). His purposes cannot be thwarted but will surely come to pass. Through Isaiah He says, “I am God, and there is no other; I am God and there is none like me, declaring the end from the beginning and from ancient times things not yet done, saying my counsel shall stand, and I will accomplish all my purpose” (Isa. 46:9–11). Neither men nor devils can thwart God’s purposes for the world or His purposes for our lives.

God’s Revelation of Himself in the New Testament

Much more could be said about God’s attributes from the Old Testament, but we must now turn to God’s revelation of Himself in the New Testament, where we find that God is the same God of holy love as portrayed in the Old Testament. This has not been sufficiently grasped by some people, who are troubled by certain things in the Old Testament and conclude that they must reflect a primitive (and erroneous) understanding of God or, as someone said, “God before He became a Christian.” Such a view reflects a profound misunderstanding of the God of the Bible.

Far from presenting a God who is different from that of the Old Testament, the New Testament presents the same God working in new and somewhat unexpected ways in His self-revelation and the unfolding drama of redemption. It records the continuation of the divine plan that originated before the creation of the world.

In the New Testament, the God of the Old Testament reveals Himself further in the person of Jesus of Nazareth. In the first chapter of Matthew, we learn that Jesus is the long-awaited Messiah, who “will save his people from their sins.” But there is more: we are told without elaboration that Jesus is also “‘Immanuel’ (which means, God with us)” (Matt. 1:21, 23). This tantalizingly brief mention is developed further in the first chapter of John, where we read of Jesus, In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men …

And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth (John 1:1–4, 14).

Jesus is here shown to have existed with God and as God before His appearance on earth in human form. He is also described as the Son of God, and He frequently refers to God as His...
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Father, showing that, while He is indeed God, there is a distinction within God: God the Father and God the Son.

Of Himself, Jesus says, “I and the Father are one” (John 10:30), affirming not only His deity but also the oneness of God in the Old Testament. Jesus is the visible manifestation of the invisible God. His life demonstrated the same goodness, moral purity, and holy love of God seen in the Old Testament. He proclaimed the in-breaking of God’s kingdom and called everyone to repentance and faith (Mark 1:15). He said that the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross (Col. 1:15–17, 19-20).

Similarly, the writer to the Hebrews says that God has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high (Heb. 1:1–3).

Through His life, death, resurrection, and ascension, Jesus paid for the sins of the world and inaugurated the final stage of God’s kingdom in this fallen world, the stage in which we currently live. He now sits at the right hand of God the Father in heaven awaiting “the time for the restoring of all things . . .” (Acts 3:21), which will bring the resurrection and the consummation when He will make all things new (Rev. 21:5). Paul describes this great day,

For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death. For “God has put all things in subjection under his feet.” But when it says, “all things are put in subjection,” it is plain that he is excepted who put all things in subjection under him. When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all (1 Cor. 15:22–28).

What a glorious and empowering hope for all who know and love God and His Son!

We have looked at God the Father and Jesus the Son of God. Now we come to the Holy Spirit, a divine Person who is also God. Many

The truth concerning judgment is that it must always be seen against the backdrop of God’s goodness, from which flow His grace and love.

He came “not to be served but to serve, and to give his life as a ransom for many” (Matt. 20:28). He was full of grace and truth; full of compassion for the poor, the sick, and those in need; full of mercy to sinners. He was the Lamb of God, who surrendered Himself to death on the cross as an atoning sacrifice, making propitiation for the sin of the world (John 1:29) in order to reconcile all things to God the Father—all those who trust in Him as Lord and Savior and indeed the entire created order as well (Rom. 8:19–23). When Philip said to Jesus, “Lord, show us the Father, and it is enough for us,” Jesus replied, “Whoever has seen me has seen the Father” (John 14:8–9). When Jesus appeared to the doubting apostle Thomas after the resurrection, Thomas immediately proclaimed, “My Lord and my God!” (John 20:28).

The person and work of Jesus Christ are acclaimed by the apostle Paul, a strongly orthodox monotheistic Jew who had an encounter with the risen Jesus on the road to Damascus. Paul said,

He is the image of the invisible God, the first-born of all creation. For by him all things were created, in heaven and on earth, visible and invisible . . . all things were created through him and for him. And he is before all things and in him all things hold together . . . For in him all
people have only vague ideas about the Holy Spirit, sometimes thinking of Him as an impersonal force or power and referring to Him as “it.” Scripture refers to Him not only as the Holy Spirit, but also as the Helper, the Spirit of truth (John 14:17), the Spirit of God, and the Spirit of Christ (Rom. 8:9). The Holy Spirit was present at the creation of the world (Gen. 1:2) and was active in the Old Testament, notably in imparting gifts to select individuals and empowering them to carry out God’s special purposes. In the New Testament, the Holy Spirit overshadows Mary and brings about the conception of Jesus (Luke 1:35). Thereafter, He leads and empowers Jesus throughout His earthly ministry. He is the divine agent of spiritual rebirth for God’s children (John 3:5–8), for through the work of the Spirit we are baptized into Christ (Rom. 6:3; 1 Cor. 12:13) and thus united with Him, sharing in all His spiritual blessings (Eph. 1:3). He imparts spiritual gifts to God’s people (1 Cor. 12:4–7) and empowers them for holy living (Rom. 8:13b; Gal. 5:16–18) and for kingdom mission and ministry (Acts 1:8). In the Gospel of John, Jesus promises His followers that the Father will send the Holy Spirit as another Helper (paraclete), meaning one just like Himself (though invisible) to be with them (John 14:16). His work will be to help and strengthen, teach them all things, remind them of His words, bear witness of Jesus, and empower them to bear witness of Him as well, guide them into all truth, and glorify Him (John 14:26; 15:26–27; 16:12–15). He will also convict the world of sin, righteous, and judgment (John 16:8–11).

A helpful summary of the principal distinction between the work of Jesus and that of the Holy Spirit is found in the title of John Murray’s excellent little book Redemption Accomplished and Applied. Jesus accomplished redemption through His atoning death and resurrection; the Spirit applies that work in its many facets in the lives of God’s children. The Holy Spirit is included with the Father and the Son in the baptismal formula Jesus gave His disciples (Matt. 28:19), indicating His equality with both. Paul demonstrates the deity of the Holy Spirit when he equates the Spirit of God and the Spirit of Christ with Christ Himself (Rom. 8:9–10). Paul also includes the Holy Spirit in the Trinitarian blessing of 2 Corinthians 13:14, indicating His coequal nature with the Father and Son.

The Trinity

Looking back over Parts 1 and 2 of this all-too-brief treatment, we have seen in the Old Testament some of the key attributes of the one God, who is God the Father. We have seen in the New Testament that Jesus and the Holy Spirit are also God. Where does this leave us? Skeptics might say it demonstrates how hopelessly contradictory the Bible is. Muslims and Jews say it leaves us with three gods, thus polytheism. Christians say it reveals the deity of Father, Son, and Holy Spirit—the Trinity. (Although to be honest, Christians can sometimes have a muddled understanding of what this means and end up thinking in terms of three Gods rather than one God in three Persons.)

What we actually see in this study is that the God of the Old Testament has revealed Himself progressively over the centuries, with the deity of the Son and the Holy Spirit coming into clearer focus in the New Testament. It is as if the New Testament reveals God “from the inside,” as He is now seen to subsist in three Persons: the Father, the Son, and the Holy Spirit. From ancient times, the church has used the word Trinity to describe this reality. Though the word does not appear in the Bible, it has been found useful for talking about the Bible’s teaching of one God who has eternally subsisted in three Persons, each of whom is fully God. It is important to note that the word Trinity does not mean three individual Gods, which would be tritheism or polytheism. Rather, Trinity describes three self-distinctions within the one God, related to their relationships and their roles in the world. The
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God is Goodness. He can give good, but cannot need or get it. In that sense all His love is, at it were, bottomlessly selfless by very definition; it has everything to give and nothing to receive.

C.S. Lewis

Role of the Father has been described as primarily in conceiving and initiating creation and redemption; the role of the Son as primarily in accomplishing redemption; and the role of the Holy Spirit as primarily in applying the work of redemption in the lives of God’s people. In their respective roles in the world, the Three exist in a relationship of self-giving love and unified purpose and will, in which each serves the others.

If you find this hard to grasp, you are not alone. The Trinitarian nature of the one God is a mystery that has challenged the greatest minds of the church. Although the Trinity can be understood up to a point, it is not fully comprehensible by fallen human minds. No one has ever been able to fully plumb the depths of it and offer a satisfactory explanation of how God can be One and yet three. But then, who can understand even his or her own “personhood”; what is this “I” that we use to speak of ourselves? Those who have pondered the Trinity most deeply (some of the brightest minds in history) have gone only so far before confessing that they are unable to penetrate the mystery and have fallen to their knees in reverence and awe.

Although at a certain point the Trinity transcends the categories of human language, there are a number of truths about the Trinity that are accessible to us. A prayerful and reverent study of them will be most edifying to our souls. Here is just one to ponder and meditate upon: in the world to come, which will be a world of love, we shall know the Father, the Son, and the Holy Spirit much more fully than we can possibly imagine in this present world (1 Cor. 13:12); our feeble efforts to love God and others will be swallowed up in the self-giving love that has existed eternally among the three Persons of the Trinity and will be our portion, forever, and ever, and ever. What a glorious thought! May this truth fuel our desire for the one true God, the God of holy love, Father, Son, and Holy Spirit, and deepen our devotion to Him and our dedication to His service.

Notes

2 All Scripture quotations in this article are from the English Standard Version.
Celebrating Forty Years of Heart and Mind Discipleship: A Brief History of the C.S. Lewis Institute

(continued from page 9)

The early leaders of CSLI considered many issues about the specific nature and organization of the ministry. One early issue was whether the Institute should seek to provide a theological base for the National Prayer Breakfast movement.

A Shift toward the Local Churches: 1980–1987

In 1980, after considerable discussion, there was a shift in focus by the Institute, as it moved its programs away from the University of Maryland to a variety of locations, mostly churches, around the greater D.C. metro area. The goal was to have a greater impact on the lives of Christian professionals working in the nation’s capital. Between 1980 and 1985, the Institute conducted a variety of summer studies programs, seminars and symposia on biblical studies and in areas of public policy that involved issues of morality and ethics.

Institute events took place in Presbyterian, Episcopal, and Baptist churches, at Fellowship House, Cedar Point Farm, and at public venues such as the Brookings Institute. Again high-rated speakers headlined the offerings, including J.I. Packer, Charles H. Malik, former president of the United Nations General Assembly, Jim Houston, Becky Pippert, Earl Palmer, and John Stott.

Throughout its first decade, the Institute relied on volunteers to plan and implement its programs with the exceptions of Ron Jenkins, who served as a part-time executive director in the early 1980s, and Kathy Arveson, who served part time as administrative assistant. During the mid-1980s, organizers debated whether to stay the course with programming or develop into an organization modeled after a think tank. As a result, there was a one- to two-year hiatus in Institute activities, after which the Hiskeys, Arvesons, and Hamrins resurrected it. In a serendipitous moment, John Bernbaum met Art Lindsley at a theological meeting at Eastern College and referred him to the CSLI leadership committee, which would lead to a new chapter in the Institute’s history.

Hiskey stated that the Institute always sought to do God’s work, God’s way, and trusted that God would supply. He noted that the leaders of the Institute were always trying to find the right niche, doing things that others couldn’t or wouldn’t do.11

“encouraged the community to consider the possibility of developing an institute of biblical studies designed for both lay people and those in full-time Christian ministry,”


When he met Bernbaum, Lindsley was already familiar with CSLI. He had attended one of the summer study programs, hearing lectures by Carl Henry, among others. Lindsley attended the program because he wanted to “vacation with purpose.”12

Lindsley had been on the staff at R.C. Sproul’s Ligonier Valley Study Center for six years and had been Director of Educational Ministries for that organization. He was currently working for the Coalition of Christian Outreach, but he hoped to do something more like L’Abri or Ligonier Valley, with a retreat center outside of a city as well as city programs.

After interviewing Lindsley, Hiskey immediately invited him to come to D.C. and serve as the scholar in residence of the C.S. Lewis Institute, albeit without a salary. Fortunately Lindsley had financial supporters who were committed to his ministry. Lindsley would also have the title of President.

Stan Rosenberg would join Lindsley and serve as the Academic Programs Director between 1987 and 1996. Katherine Doster came to the Institute in 1993 and served as public liaison, volunteer coordinator, and women’s mentor for four years. Dan Painter served as Executive Director of CSLI between January 1997 and January 1998.
Celebrating Forty Years of Heart and Mind Discipleship:
A Brief History of the C.S. Lewis Institute

Personal Mentoring

One focus of Lindsley’s ministry during his time as President was personal mentoring. He regularly met with individuals on Capitol Hill with the goal of helping them integrate their faith and life. One of the people Lindsley mentored was Elizabeth Dole, Secretary of the U.S. Department of Labor and later President of the American Red Cross. Dole was referred to Lindsley by Chuck Colson. Lindsley met with Dole once a week for eight years, discussing issues of theology, apologetics, and discipleship.

Summer Residential Study Programs on the Eastern Shore

During his first summer at the Institute, Lindsley organized a month-long Knowing and Doing conference with Steve Garber and Os Guinness at Cedar Point Farm (later called Osprey Point Retreat and Conference Center). The event featured lectures in the morning and leisure/play in the afternoon on the Eastern Shore, with an evening lecture or movie discussion. According to Lindsley, there was a L’Abri feel. The Institute would hold a Knowing and Doing summer conference for ten years, lasting anywhere from two to five weeks. Guinness would speak almost daily during those conferences.

Garber later wrote:

The program changed some over the years of its existence, later drawing eager adults who wanted a week or two of a learning vacation, but its theme was the same: in the context of the cultural challenges of the modern world, how do we connect what we know with what we do?14

The Institute also held regular retreats over Memorial Day weekends at Cedar Point. James Houston regularly came from his home in Vancouver to participate in these events.

Faith and Law


Conferences and Symposia

During Lindsley’s time as President, CSLI continued to offer a variety of conferences, lectures, and symposia. One highlight was a conference titled C.S. Lewis: Life and Thought, presented in September 1995. Conference speakers included Douglas Gresham, Earl Palmer, and David Allen.

Master’s Degree Program with Seminaries

A major initiative during Lindsley’s time as President was the creation of a unique graduate program where CSLI, in conjunction with Reformed Theological Seminary (RTS) and Trinity Evangelical Divinity School (TEDS), offered master’s degrees, certificates, individual classes, and auditable classes “to equip the working laity.” Classes were offered at churches in the Washington metro area, and students could earn a master’s degree from either of these seminaries.
The program was successful, with fifty to a hundred registered students each year.

A Financial Crisis—and God’s Provision

On the FBI website, there is an article\textsuperscript{17} that begins:

\textit{Hundreds of charities and philanthropic donors were shocked when they saw the front page of the Philadelphia Inquirer on the morning of May 16, 1995. The headlines read, “A bankruptcy shakes world of charities.”}

The newspaper article referred to the criminal investigation of John G. Bennett, Jr., and his operation of the Foundation for New Era Philanthropy. The article on the FBI website explains that it was eventually revealed that New Era was nothing more than a nationwide Ponzi scheme.

CSLI was seriously impacted by the New Era foundation debacle. While the Institute’s seminary program was successful, it also necessitated raising more money to keep it sustainable. CSLI had received a commitment for a large donation from another foundation that was dependent on matching money from the New Era foundation. Since the New Era foundation turned out to be a Ponzi scheme, CSLI did not receive the anticipated, committed funding.

A CSLI Board meeting was held, and the Board decided to turn the seminary program over to RTS and TEDS and return to a focus on individual discipleship and conferences.

The need to pay off a significant unexpected debt created hardship for the leaders of CSLI, including Lindsley and Hiskey. Hiskey, however, has a wonderful story of provision. At a time when $45,000 was needed, Hiskey, driving with his wife in Idaho, felt he should call an old friend of his, a golf professional, to share what was happening. His friend listened to the story and simply said, “I can take care of this for you.” He offered to pay the entire amount. Hiskey recalls that they pulled off the road and wept at God’s provision.\textsuperscript{18}

Looking back, it is notable that, while TEDS decided not to continue long-term with its program, RTS decided to establish a metro Washington campus. Students today can earn a M.Div., M.A. in Religion, and M.A. in Biblical Studies at RTS Washington.

And while the leaders of CSLI could not know it at the time, it would not be long before the Institute would initiate a number of new programs for heart and mind discipleship, including the Fellows Program.

Heart and Mind Discipleship and the Fellows Program: 1998–2010\textsuperscript{19}

In early 1998, Tom Tarrants had just completed a period as copastor of Christ Our Shepherd Church in Washington, D.C., and was working on a doctoral program in Christian spirituality. His academic work didn’t require all of his time, so he prayed to God about how he could serve Him in his available hours. As he prayed, Art Lindsley’s name came to his mind, and Tarrants thought he should follow up.

Tarrants made arrangements to have lunch with Lindsley, who encouraged him to get involved with the Institute as a volunteer in the area of discipling or discipleship training. Tarrants accepted the offer and designed a pilot project to take a group through a discipleship program. The project was advertised, and a group was formed. One of the members was Kerry Knott, who years later would become CSLI President.

The pilot project was deemed successful, and by late summer Lindsley raised the question of whether Tarrants might be interested in becoming President of the Institute, as Lindsley wanted to devote more time to writing.\textsuperscript{20}

By early October 1998, CSLI’s Board invited Tarrants to become President. The Board asked him for a ten-year commitment, with the mandate of refocusing the Institute to making disciples.

The Institute’s financial position remained poor at this time, and the Board was not able to immediately offer Tarrants a salary. A year...

...Lewis was a model for the Institute’s vision, encouraging people to take their faith to the same level of competence and intelligence as Lewis.
Celebrating Forty Years of Heart and Mind Discipleship: A Brief History of the C.S. Lewis Institute

and a half later, a small salary was provided, which would later be gradually increased to an amount appropriate for the position and nature of the organization.

Building the CSLI Staff

As Tarrants stepped in to the role of President, he and Lindsley were the only full-time staff members. The Institute didn’t have any support staff. He prayed for God to provide a secretary and asked several churches to put an announcement about the need in their bulletins.

A few people responded, and Tarrants recalls that Karen Olink was “just clearly the person for the job.” Olink was totally devoted to the work of the Institute and stayed for twelve years. Tarrants states that “we could not have succeeded without her help; she was just a key person.”

Another key person who came to CSLI around this time was Bill Deven, who had retired as Vice President of Finance and Administration with The Ryland Group and then served as Executive Vice President of Search Ministries for twelve years. After a meeting with Tarrants, Deven volunteered to do the Institute’s books and financial reporting; he would serve as Treasurer for fifteen years.

The Beginning of the Fellows Program

As President, Tarrants immediately set out to refocus the Institute toward the discipleship of working professionals. Of particular significance, in 1999 CSLI began the Fellows Program, a yearlong discipleship commitment that helped believers experience heart and mind transformation.

Eleven men participated in the first class, among them, Kerry Knott. Tarrants and Lindsley served as teachers and mentors. Based on the reports and evaluation material from all of the Fellows, the program seemed to be effective. The next year, CSLI made the program available to women, in a separate cohort.

The program was scalable, so over time there would be multiple groups of men and multiple groups of women. As Tarrants remarks, upon looking back, “It just kept growing.” Those who went through the program recruited their friends with zeal.

CSLI’s 25th Anniversary

In 2001 CSLI used a special logo for its publications, featuring the phrases “Celebrating 25 Years of Ministry” and “Soli Deo Gloria.” For the Spring 2001 edition of the C.S. Lewis Institute Report, Tarrants wrote an article titled “Happy Birthday C.S.L.I.” He noted that, like many of God’s works, the Institute had seen changes since its founding. He rejoiced in recent theological conferences and events, writing,

Perhaps most significant is the role the Institute has played in the theological and spiritual formation of some of the area’s men and women through the C.S. Lewis Fellows Program. Through a year-long study series and mentoring, the Fellows are challenged to make their faith in Christ a genuine reality in their personal and public lives, touching all sectors of business, government, and education.

In that issue, Tarrants also introduced a new member of the CSLI staff, Jim Beavers, a former Headmaster of Trinity Christian School in Fairfax, Virginia. His initial title at CSLI was Executive Director, which was later changed to Director of Communications.

New Publications

In 2001 the Institute’s quarterly teaching magazine, Knowing and Doing, was launched. It was a retitled and enlarged version of the Report, a publication initially designed to provide brief ministry updates, which had been expanded over time. Knowing and Doing offers a wide vari-
ety of articles from nationally recognized leaders in discipleship, spirituality, theology, apologetics, and cultural analysis.

In 2003 a monthly one-page publication, Reflections, was launched. It provides a key message for daily living from the thought of C.S. Lewis.

Ministry to Area Pastors

Tarrants, who, as previously noted, had been a pastor in the Washington metro area, began a quarterly luncheon for local pastors. CSLI also conducted pastors’ retreats. Over the years, the Institute’s ministry to pastors has expanded to become an important component of its servant ministry to the church.

Executive Vice President Position

As CSLI grew in the new millennium, improved management was needed. During the summer of 2003, Tarrants approached Tom Simmons about the possibility of coming to the Institute as Executive Vice President. Simmons was a Managing Director of a venture capital firm. He had regularly attended programs sponsored by the Institute for about a decade, beginning with a John Stott conference.

Simmons interviewed with members of the CSLI Board and came to the Institute as Executive Vice President in January 2004. Very quickly he improved organizational management and financial stability.

Continuing Growth in the Fellows Program

During the first several years of the Fellows Program, enrollment was limited to twelve men and twelve women. In 2004 CSLI increased enrollment, and by 2009 forty-seven Fellows were enrolled in the Washington, D.C., program.

The Fellows Program also expanded outside of the Washington metro area. The Atlanta Fellows Program was launched in 2005, when one of the Fellows, Patrick Litre, moved to Atlanta and was willing to help with the start-up. In addition, Ravi Zacharias and his wife, Margie, had suggested that a Fellows Program would be good for Atlanta. Zacharias recommended that the Institute talk to Bill Smith, one of their former team members, who would become the Director of CSLI Atlanta.

In 2009, the Annapolis Fellows Program began under the leadership of Jim Phillips.

Transition

As Tarrants approached completing his ten-year commitment to being President of CSLI, he asked the Board to consider a successor. He believed that his gifts had been right for the period served but that new gifts were needed as the Institute continued to expand.

For reasons partly related to the Great Recession, the selection of a new President was put on hold for a couple of years. In early 2010, the Board selected Kerry Knott as CSLI’s new President, with Tarrants remaining at the Institute as Vice President of Ministry.

Exponential Growth: 2010–2014

When Kerry Knott became President of CSLI, he had a long history of senior-level government and corporate experience. He had been Senior Vice President, Government Affairs at Comcast; Senior Director, Government Affairs at Microsoft; and Chief of Staff for House Majority Leader Dick Armey.

Knott had been actively involved with CSLI for many years. As noted earlier, he was in the first Fellows class in 1999. He had served as Chairman of the Board of CSLI for seven years.

Knott had a passion for discipleship and a special interest in helping CSLI expand to additional cities in the United States and abroad. Under his leadership, CSLI launched a Decade of Discipleship in 2011, an intense focus, for at least ten years, on making disciples.

Video resources were developed, including The C.S. Lewis Study Program and The Basic Apologetics Course taught by Art Lindsley.

Knott brought on Joel Woodruff in 2011 to serve as Vice President of Discipleship and Outreach and Director of the Fellows Program in Washington, D.C. Woodruff helped oversee the
Celebrating Forty Years of Heart and Mind Discipleship: A Brief History of the C.S. Lewis Institute

creation of a new DVD-based small group resource titled Heart and Mind Discipleship. He also supervised a revision of the Year One and Year Two Fellows Program curriculum with the goal of strengthening its evangelism and apologetics components. He developed standard operating procedures and protocols, so that the Fellows Program and other Institute programs could be replicated more easily in other cities. A City Director’s coaching program was also established to provide accountability and encouragement to the new leaders of the Institute.

Randy Newman was brought on in 2014 as Senior Teaching Fellow for Apologetics and Evangelism. Woodruff and Newman developed a small group evangelism program titled The Conversational Apologetics Course, which is now being used successfully by churches and ministries around the country.

During Knott’s nearly five years as President, CSLI launched Fellows Programs in six additional locales: Central Pennsylvania, Chicago, Cincinnati, London, NE Ohio, and Seattle. The number of Fellows participating in the program annually nationwide jumped from one hundred to nearly four hundred in a few short years.

The Institute’s ministry to pastors also grew during Knott’s tenure, with Tom Tarrants tasked with developing this important ministry. Eventually, out of the CSLI pastor outreach, the pastors themselves launched a group called ReachDC that is now partnering with CSLI to train churches in evangelism.

Knott had a special interest in helping parents disciple their children. Under his leadership, CSLI launched the Aslan Academy. In an article titled “Announcing the Aslan Academy: Intentional Parenting to Disciple Our Children,” Knott wrote:

What do I desire most for my children? For them to grow in the knowledge and love of their Savior Jesus Christ and articulate, defend, and joyfully live out their faith in whatever calling God has for them. Helping disciple our children on this journey should be a parent’s urgent priority.

The Aslan Academy was designed to help parents teach and equip their children to become effective disciples of Jesus. Among other things, Knott developed an easy-to-follow roadmap, “The Seven Step Plan,” to help parents get started with the Aslan Academy program.

Knott’s visionary leadership also saw the Institute develop a global presence, as CSLI resources were shared with mission organizations in Asia and Europe.

The C.S. Lewis Institute Today

After fulfilling his five-year commitment to the Board, Knott passed the baton to Joel Woodruff who took over as President on January 1, 2015. In part due to the solid foundation laid by Knott, and by the grace of God, the Institute in 2015 was able to open up new Fellows Programs in Virginia Beach and Loudoun County, Virginia. Plans are underway for the launch of Fellows Programs in Charlotte, North Carolina, and Belfast, Northern Ireland, in 2016.

The C.S. Lewis Institute looks forward to celebrating forty years of heart and mind discipleship in 2016 and continued ministry in the years to come as the Lord calls us to “come further up and further in.”

Notes:
1 Regent College website, at http://www.regent-college.edu/about-us
2 Informational brochure for Summer Study Institute 1976.
3 Interview of Jim Hiskey by Joel Woodruff.
4 Letter dated June 15, 1976, from Barbara Priddy to
The most important events in every age never reach the history books.

C.S. Lewis

RECOMMENDED READING
C.S. Lewis – A Profile in Faith (free e-Book)
http://www.cslewisinstitute.org/Free_EBook_CSLewis_Profile_In_Faith
Want to deepen your understanding of one of the world’s greatest Christian authors and apologists? The C.S. Lewis Institute is giving away copies of its e-book C.S. Lewis: A Profile in Faith, a complete history of author and scholar C.S. Lewis. The e-book features an in-depth look at Lewis’s life, his teachings, his family and those who influenced him.
Mere Evangelism: Using C.S. Lewis’s Classic Book to Win Outsiders for Christ

(continued from page 3)

major sections, all the material being transcriptions of radio broadcasts delivered by Lewis between 1942 and 1944. The Case for Christianity comprised two short parts, “Right and Wrong as a Clue to the Meaning of the Universe” and “What Christians Believe.” The first of these might be considered pre-evangelism; here Lewis builds a case from “the law of human nature” to the shared beliefs of right and wrong. This points us to God as the One who declares what is right and wrong and plants “eternity in our hearts.” Then, in “What Christians Believe,” Lewis declares who Jesus is, what He did, and the need to respond in faith. In ways that have moved many from ignorant, unbelieving, or confused to informed, convinced, and repentant, these pages have been used by God to deliver skeptics from their lostness. To God be the glory!

It is “What Christians Believe,” the second of the four sections of Mere Christianity, that I like to give to open non-Christians. It explains the gospel in ways that inform and inspire while minimizing some of the problems in Lewis’s questionable theology.

No one makes me think so deeply and smile so widely at the same time as Lewis.

This limited presentation also leaves discussion of morality (a major theme in the third section of Mere Christianity) and related theological issues (significant parts of the fourth section) for other times and other publications. Given how far our contemporary world has strayed from biblical morality, I find it is best to deliver all these topics in slower installments than Lewis’s broadcasts in the 1940s.

(I should say that, for some people, an ideal gift would be the first two parts of Mere Christianity, the pre-evangelistic section about “right and wrong” and the evangelistic presentation of “what Christians believe.” At one time, Simon and Schuster published such a piece, titled The Case for Christianity. But it is no longer in print. You can still find used paperback copies that might work as good gifts for thoughtful searchers.)

The nicely packaged hardback What Christians Believe is small enough not to scare off the most reluctant of readers. Its size, paper quality, and layout convey the feel of a nice all-occasion gift. I have given several copies to friends in casual settings, while chatting in a coffee shop, for example. And I’ve sent copies through the mail as gifts for holidays or birthdays. It’s small enough for the casual settings and nice enough for the special-occasion gift. It might be just what some people need to help them start or restart a spiritual pilgrimage they’ll never regret. Who knows? Maybe someday they’ll proclaim, along with Lewis, that anyone “who wishes to remain a sound atheist cannot be too careful of his reading.”

Notes

3 See Ecclesiastes 3:11.
The Gift of God’s People
(continued from page 2)

thood to me. I know of no other organization that is so blessed in this way.

The intellectual, spiritual, and professional fire power of these former leaders is impressive, and yet, when I’m around them, I don’t feel inferior or judged. Co-founder, Jim Hiskey, who started the Bible study on the PGA tour and has discipled countless people around the globe kindly prays for me regularly and gives me words of encouragement. Co-founder, Dr. Jim Houston, who knew C.S. Lewis personally as a fellow professor at Oxford, treated me to a marvelous French meal and did nothing but speak words of life and grace to me. Dr. Art Lindsley, an intellectual giant and eloquent apologist for the Christian faith greets me warmly with words of encouragement every time he sees me and asks how I’m doing. Dr. Tom Tarrants, with a degree in spiritual formation, and who seemingly knows everyone in the evangelical world, mentors me and models what it means to quietly serve others and remain true to the Lord’s calling. And Kerry Knott, someone who has known the heights of political power, and served as special counsel to the likes of Bill Gates, laid a solid foundation at the Institute for the future and then graciously passed the leadership baton to me with enthusiasm, expressing his confidence in my ability to carry-on the mission by embarking on a five-month global cruise with his homeschooling family.

As I look back on the thousands of people who have been shaped and formed by the Lord through the ministry of the C.S. Lewis Institute over the past 40 years, I can only say, “Thank you, Jesus!” Our plan for the next 40 years is to continue to try and do God’s work, God’s way trusting Him to supply all that we need to continue this ministry of heart and mind discipleship.

(continued from page 2)

ANNOUNCING

BROADCAST TALKS

Broadcast Talks presents ideas to cultivate Christ-like thinking and living. Each issue features a transcription of a talk presented at an event of the C.S. Lewis Institute.

A new quarterly resource that will be available in both printed and electronic format.

Look for your first issue in April!
Science and God

Speaker – Dr. John Lennox is Professor of Mathematics at the University of Oxford and Emeritus Fellow in Mathematics and the Philosophy of Science at Green Templeton College, Oxford.

This presentation will address the critiques of the new atheists on Christianity and will demonstrate the compatibility of faith in God and science. A not-to-be-missed event for skeptics, non-believers and Christians alike.

Friday, April 15
7:30 – 9:30 PM
McLean Presbyterian Church
Balls Hills Road
McLean, VA 22101

Saturday, April 16
9:00 – 11:30 AM
Fourth Presbyterian Church
5500 River Road
Bethesda, MD 20816

For more information and to register please go to http://www.cslewisinstitute.org/John_Lennox

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Discipleship of Heart and Mind

The C.S. Lewis Institute is supported through the gifts of those who recognize the vital need for authentic discipleship in current culture. Gifts are very much appreciated and can be mailed or made via a secure online donation.

C.S. Lewis Institute’s Annual Banquet
with Dr. John Lennox  ■ Thursday, April 14, 2016

Come Further Up & Further In
Celebrating 40 Years of Heart & Mind Discipleship

Fairview Park Marriott  ■ 3111 Fairview Park Dr.  ■  Falls Church, VA 22042  ■  7:00 – 9:00 PM

In the legacy of C.S. Lewis, the Institute endeavors to develop disciples who can articulate, defend, and live faith in Christ through personal and public life.

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