

SERIES: Joseph: From Pit to Prominence
 SERMON: **Forgiving the Hard to Forgive**
 SCRIPTURE: Genesis 45:1-15
 SPEAKER: Michael P. Andrus
 DATE: July 15, 2007

I want to talk today about one of the most difficult things we are ever called upon to do—to forgive those who have hurt us. Let's face it, forgiveness of any kind is hard work. But there are some who hurt us so badly that it's almost impossible to forgive them. I say "almost" because I believe God would not ask us to do something that is impossible. But I would definitely say that some acts of forgiveness are superhuman and can be done only with God's power.

I am almost certain that everyone in this room has struggled with someone in the category of the hard-to-forgive. Maybe it's an ex-spouse, or a present spouse who has hurt you deeply, or an employer who fired you without cause. Perhaps it's an adult who sexually abused you as a child, or a classmate who made some extremely cutting remark. I'm talking about someone whom you have perhaps never forgiven, who has kept you awake at night, whom you never wish to see again, and who in your worst moments you wish would suffer or even die for what they did to you?

Forgiveness is a very big and complicated topic. I almost feel that I should preach on forgiveness in general before tackling the particular problem of forgiving the hard-to-forgive. But I have preached on forgiveness before, and there is not time this morning to offer a full theology of forgiveness. However, I do want to review a few important themes of forgiveness so that we can all be on the same page.

A brief theology of forgiveness:

Why should we forgive?

It is required by God. (Matt. 6:9-15, Eph. 4:32)

It is essential for our own spiritual freedom. (2 Cor. 2:5-11)

It is the only way to stop the pain.

2. What does it mean to forgive?

It is not forgetting, at least in the sense of losing all memory of an offense. I'll never forget a story I read about Clara Barton, the Civil War nurse who founded the American Red Cross and who was known for never carrying grudges. One time a friend reminded her of a cruel accusation that someone had made up against her years earlier, but Clara seemed not to remember the incident. "Don't you remember the wrong that was done to you?" the friend asked. "No," Clara answered calmly. "I distinctly remember forgetting that."

It is not excusing. Sin is without excuse.

It is not tolerating. Some actions are intolerable and those who do them need to

be sanctioned.

It is resolving to pay the consequences of the offender's sin ourselves and to not use it against him.

It is allowing God to be the judge. (1 Cor. 4:4,5; 2 Cor. 5:10)

3. How do we forgive?

Face the hurt.

Make the choice to accept the burden of the sin.

Take it to the Cross.

Be open to reconciliation within the bounds of reality.

Recognize that forgiveness may come slowly, with some confusion, and with anger left over. Rarely is forgiveness an immediate, one-time event without lasting struggle.

Now obviously a whole sermon or even a series of sermons could easily be preached on this short outline of biblical principles. But right now, with these principles in mind on the general topic of forgiveness, I want to turn your attention to a special category of forgiveness.

Some people are especially hard to forgive. I will mention four categories:

1. Chronic offenders. It is one thing to forgive a person who hurts us once or twice, even deeply. It is possible, if we try hard, to rebuild trust and to rekindle love. But what about the chronic offender, the one who hurts us again and again? I'm thinking of the spouse who is involved in his or her umpteenth affair or the teenager who is on his fourth drug rehab program. I'm thinking about the man in our church in St. Louis who for 20 years consistently opposed nearly everything I did, wrote critical letters, sat in the services (on the rare occasion he even attended worship) with his arms folded and without opening his Bible, and refused to even shake my hand, but who nevertheless stayed in the church.

I'm also thinking about chronic offenders whose faults are more mundane—the husband who is a couch potato, the wife who is a terrible housekeeper, the child who is rebellious, the in-laws who won't quit interfering, the neighbor who destroys the peace and tranquility that you deserve at home.

Everyone of us has such "irregular people" in our life, probably several. We try to reason with them, we pray for change, we beg for relief, but the offense goes on and on and on. Take the couch potato. Suppose his wife is a hard-working, intelligent person who hates TV and enjoys conversation, culture, and friends, but none of this is possible for her because as soon as this guy gets home from work he grabs a six-pack and flops down in front of the boob tube, eventually falling asleep. To make matters worse, when he finally wakes up at 1:00 in the morning and drags himself off to bed he suddenly gets romantic! The frustration for that wife is almost unbearable. How does she forgive, over and over and over again?

2. Those who hurt our children. I don't know about you, but the people I have the hardest time forgiving are not those who hurt me, but those who hurt my family, particularly my

children. Early in our years in St. Louis a teenage neighbor boy purposely shot my son with a pellet rifle. He sat in this upstairs window and shot at him while he was riding his bike on the sidewalk. Fortunately it hit him in the foot instead of the head. The projectile raised a nasty welt, right through the tennis shoes he was wearing. I immediately called the police, who did nothing but tell the boy not to shoot the gun out his window anymore (the fact that his father was a well-known judge may have had something to do with the kid-gloves treatment). Ironically, that family began to treat *us* like the offenders because we called the police. The whole incident made me very angry, especially since this was not the first time the boy had tried to hurt my son, who was ten years younger.

What is it that makes it so hard to forgive those who hurt our children, whether it be the neighborhood bully, or a child at school who makes cruel remarks, or a coach who plays favorites, or, God forbid, even a molester? I think it's because our kids are so vulnerable and we recognize from our own experience how lasting such hurts can be.

3. Invisible people. Think, for example, about those who invade our lives, sometimes very briefly, hurt us, and then disappear, leaving us only with painful memories. Perhaps some of you have experienced falling deeply in love with someone special, making a tremendous emotional investment in that person, and then suddenly finding that person pulling away. Perhaps you tried to find out what happened but he or she refused to talk, treating the entire relationship as a bad joke. Your emotions undoubtedly ranged from anger to embarrassment, from hate to deep loneliness. How do you forgive that?ⁱ

Another kind of invisible offender is the one who hurts us and then has the nerve to up and die before any resolution is achieved, before we gain the freedom to forgive them. King David was called upon to forgive just such an invisible person when his son Absalom staged a *coup d'etat* and then died during the insurrection. I believe the particular pain of trying to forgive someone who has died can be seen in David's famous lament, "O my son Absalom! My son, my son Absalom! If only I had died instead of you--O Absalom, my son, my son!"

Some of you were abused by your parents—emotionally, verbally, physically. Those memories are bitter, and the anger you have carried has been devastating. Why is it so hard to forgive them now that they're gone? It's hard *because* they are out of reach. We cannot crawl on their laps and hear them tell us they are sorry, even if they are. Dead parents are hard to forgive also because something in us does not want our departed parents to need forgiving. We would rather blame ourselves than the ones who gave us life. We feel we ought to view our parents as a saintly mother and a noble father, even if they weren't.

4. Those who do not care. Most of us will at some point in our lives come across a person who hurts us intentionally and couldn't care less. In such a case there is no hope for repentance on that person's part, but our sense of justice calls out for it. In Luke 17:3-5 we have the following dialogue between Jesus and His apostles: "If your brother sins, rebuke him, and if he repents, forgive him. If he sins against you seven times in a day, and seven times comes back to you and says, 'I repent,' forgive him." The apostles said to the Lord, 'Increase our faith!' The

interesting thing to me about this passage is that, contrary to some other passages, it seems to make repentance a pre-requisite for forgiveness. If he repents (or even if he *says*, "I repent") he should be forgiven. But what if he does neither?

Now so far I have only talked about categories of people who are especially hard to forgive. Now I want to share three real-life examples with you. One is a story in the Scripture that happened almost 4000 years ago, and the second is a story that happened recently to someone in our church.

Three amazing real-life examples of forgiving the hard to forgive:

1. Joseph forgave his brothers. As most of you know, we've been studying the life of Joseph, the 17-year-old boy who was sold to a caravan by his own brothers, then sold in the slave market to an Egyptian official, then thrown into prison on trumped-up charges. Through a very improbable set of circumstances *and, of course*, the providence of God, he ends up being the Prime Minister of Egypt.

A famine subsequently hits the entire Middle East, causing Joseph's brothers to go to Egypt in search of food. There Joseph recognizes them and, through a number of tests, becomes convinced that they have repented and are ready to receive forgiveness. Let's read the first fifteen verses of chapter 45.

Then Joseph could no longer control himself before all his attendants, and he cried out, "Have everyone leave my presence!" So there was no one with Joseph when he made himself known to his brothers. And he wept so loudly that the Egyptians heard him, and Pharaoh's household heard about it.

Joseph said to his brothers, "I am Joseph! Is my father still living?" But his brothers were not able to answer him, because they were terrified at his presence.

Then Joseph said to his brothers, "Come close to me." When they had done so, he said, "I am your brother Joseph, the one you sold into Egypt! And now, do not be distressed and do not be angry with yourselves for selling me here, because it was to save lives that God sent me ahead of you. For two years now there has been famine in the land, and for the next five years there will not be plowing and reaping. But God sent me ahead of you to preserve for you a remnant on earth and to save your lives by a great deliverance.

"So then, it was not you who sent me here, but God. He made me father to Pharaoh, lord of his entire household and ruler of all Egypt. Now hurry back to my father and say to him, 'This is what your son Joseph says: God has made me lord of all Egypt. Come down to me; don't delay. You shall live in the region of Goshen and be near me you, your children and grandchildren, your flocks and herds, and all you have. I will provide for you there, because five years of famine are still to come. Otherwise you and your household and all who belong to you will become destitute.'

"You can see for yourselves, and so can my brother Benjamin, that it is really I who am speaking to you. Tell my father about all the honor accorded me in Egypt and about everything you have seen. And bring my father down here quickly."

Then he threw his arms around his brother Benjamin and wept, and Benjamin embraced him, weeping. And he kissed all his brothers and wept over them. Afterward his brothers talked with him. This is the Word of the Lord.

Can you imagine a more difficult bunch to forgive than Joseph's brothers? Yet he did so. Well, the second story this morning represents a case at least as difficult as Joseph's. Mike Fager, will you come and share your story with us?

2. Mike Fager forgave the man who murdered three members of his family.

My name is Mike Fager, my wife Mary and I have attended First Free Church for over three years. I was born and raised in Wichita, Kansas, all of my life, except for the two years in which I joined the army "to see the world", and was stationed at Fort Riley, Kansas. I was brought up in the Catholic Church; my father was Catholic, but my mother was not. My dad, brother, and I all went to confession every Saturday and took communion every Sunday. Although mom went to church with us, she was not allowed to take communion.

Over the years I began to ask myself, where would I go if I were to die today. I didn't believe God weighed your good works and sins to get you into heaven, or having a rosary in which people prayed me into heaven after I died. It all just didn't make sense. Then I heard the plan of salvation. It was so simple. Jesus died on the cross for my sins and by confessing my sins and asking Jesus to be my Lord and Savior, my name would be written in the book of life. I made that decision on February 14, 1982. I started dating Mary in April of 1982 and we were married on May 5, 1984.

On Dec 31, 1987 I received a phone call from a Chaplain of the Wichita police department saying he would like to come over and talk to me and my wife. I then inquired to what it was about but he insisted on talking to us in person. I said firmly once again, he had to first tell me why he wanted to come over. He said my brother had been found dead. I dropped the phone and fell to the floor. I picked the phone up and said come over. I called dad and told him to hurry up and come over.

When the chaplain arrived, my dad was there with us; we were in shock. We had so many questions. The chaplain said we could find out more at the police department. My dad and I went downtown and the chaplain took my wife and daughter to her parents. Downtown we talked to detectives Dobson and Landwehr. We asked where my sister-in-law Mary and their two daughters Kellie-16 and Sherri-9 were. They said Mary had walked in the house and found Phil on the floor, she ran out of the house and called 911. And they weren't sure where Kelli and Sherri were.

The police later found the bodies of both girls in the hot tub—Sheri bound with electrical tape and in her pajamas and Kelli was found in the nude, again bound with electrical tape. My brother was having a solarium and hot tub put in his home by Bill Butterworth. By this time his wife had called and reported him missing. Mr. Butterworth called his wife the next day and said he was in Florida, but didn't know how he got there. His wife told him about the triple homicide at the Fager's where he had been working. Mrs. Butterworth called the Wichita Police and told them where her husband was, and the police in Florida found him at the phone booth talking to his wife. He was then taken

in for questioning. They flew him back to Wichita, where he was taken to the Sedgwick county jail.

About the time that the trial started my wife was 5 months along with our second child when she noticed the baby was no longer kicking. We buried her April 8, 1988.

When Butterworth walked into the courtroom and I saw him, I felt hatred towards him. I would see him everyday over the next three weeks. My wife could see a difference in me I had so much anger in me toward Butterworth. I had gone to use the restroom during a break in the trial, but who should walk in but Butterworth standing right next to me! Revenge filled me, no one else was in the room. He was busy using the urinal; all I would have to do is grab the back of his head and slam it into the wall. No one would know. But then the Holy Spirit spoke to me, what good would it do to bash his head in even if no one saw me. Would it bring Phil, Kelli and Sherri back? And if they found out that I did it, what about my wife and daughter. I would be in jail. I walked out with my mind racing as I went back into the courtroom.

After 5 hours of deliberation the jury found him not guilty on 3 counts of 1st degree murder and not guilty on one count of taking a stolen car across state lines, all on the basis of insufficient evidence. The district attorney and the police felt sure Bill Butterworth was the man who committed the crimes, but the case was closed.

Mr. Butterworth was a free man, but I was now guilty of hating a man so much I wanted to kill him. One evening my wife and I went out to eat. While waiting for our table a man who looked like Bill Butterworth came in, I grabbed the man's shoulder and turned him around, but it wasn't Butterworth. The years following, my anger started tearing my marriage apart. I never felt such rage. We were going to Wichita Bible Church where Jack Middleton was pastor and a police Chaplin. I got together a lot with him about my anger. I asked God to take away my anger, but I didn't want to give it up. It took 5 years till finally one day I asked God to take away my burden, I felt the weight lift off of me. I had released him over to God and knew that one day Bill Butterworth would stand before God and judgment. I felt a peace over me. And God was telling me to pray for Butterworth's salvation. My wife could see the difference in me. And for the first time in 5 years I felt a peace, a peace only God could give.

Thank you, Mike. I appreciate so much your vulnerability in sharing the spiritual sojourn you have been on. But I have a third story I want to mention, actually even more amazing than Joseph's or Mike's.

3. Jesus forgave you and me. The big difference is that Jesus was without sin, the only human ever who could claim that. He was not only betrayed and sold for silver, but He was then murdered after being tortured. And he suffered not only physically; he also bore the whole weight of human sin while His Father turned His back on Him, thankfully only briefly. Every sin ever committed—from the sin of Joseph's brothers, to the sin of the one who murdered of Mike's family. to every sin you or I have committed—fell on Him. And He is willing and able to forgive everyone who repents and receives His forgiveness.

How is it possible to forgive the hard to forgive?

1. Forgiveness requires honestly acknowledging that someone has hurt you. The first thing Joseph says to his brothers is, “I am your brother Joseph, the one you sold into Egypt!” He doesn’t sugarcoat it. He doesn’t excuse it. He doesn’t justify it on the basis of their father’s favoritism. He tells it like it is. Friends, you cannot forgive what is not wrong. You must name it as sin or it can’t be forgiven.

Two weeks ago I was on my way back from Minnesota and was driving through Kansas City just north of Olathe when a Highway Patrolman decided to make my acquaintance. I pulled over and got out my driver’s license. He came up to the window and said, “You just crossed four lanes of traffic at one time without signaling.” He also informed me I was going 71 in a 65 zone. He excused himself and spent an eternity back in his squad car while I stewed about what an expensive trip this already was, with my glasses on the bottom of a lake in northern Minnesota, my watch shot after being waterlogged, etc. I also stewed about how cops tend to go after guys who drive sports cars.

Eventually the patrolman came back with a ticket in his hand which listed my sins. Then he said those beautiful words, “This is a warning ticket,” and I sighed a deep sigh of relief. Why didn’t he just say up front that he was just going to warn me? Because before he could forgive me it was important to let it sink in that I had committed a serious infraction. Forgiveness requires honestly acknowledging that someone has hurt you.

2. Forgiveness requires faith in the providence of God. In the trials of life, even in the evil that is perpetrated upon us, there is something bigger going on that can be observed with human eyes and ears. That is a fundamental assumption of Scripture, and especially in Joseph’s theology. Three times (verse 5, 7, and 8) Joseph says, “God sent me ahead of you.” There is no doubt that his brothers were responsible for the terrible act of betrayal in selling him into slavery. But something else was going on at the same time.

The first time Joseph says God sent him to Egypt, in verse 5, he gives as the reason that God wanted him to save many lives. I assume he’s referring to the lives of the Egyptians, but also all those in the Middle East who are able to have food during the worldwide famine. (It was Joseph, of course, who stored up the food during the seven years of plenty).

The second time he offers an additional reason: “to preserve for you a remnant on earth and to save your lives by a great deliverance.” The Jewish nation owed its existence to Joseph, because it was only after they accepted Joseph’s invitation for them to join him in Egypt that they developed from a family of 70 to a nation of hundreds of thousands.

And the third time he says God sent him he gives the reason, “in order to make me ruler of all Egypt.” I think his point is this: God not only had international intentions, and national intentions, but also personal intentions for Joseph himself. Throughout the two paragraphs beginning with verse 8 and verse 12 Joseph talks about his own exaltation in Egypt. I don’t think he is on an ego-trip. rather he is saying,

“God removes, but He also restores.
 He hurts, but then He helps.
 He humbles, and He exalts.”

Frankly, I don't know how you can ever fully forgive an evil act unless you recognize that God was there, behind the scenes, working to bring some good out of the situation, committed to bringing justice in the long run (though perhaps not until eternity). If you don't believe that, then human justice (revenge) is the only alternative open to you.

3. Forgiveness releases the offender from his obligation to us. Joseph says to his brothers, “Do not be distressed and do not be angry with yourselves for selling me here” (45:5). And later he says to them, “Don't be afraid. Am I in the place of God?” (50:19). It is not Joseph's prerogative to absolve these brothers of guilt (or any chastisement that God may want to bring upon them), but he can and does release them from any obligation to himself. I found the following prayer which I think expresses true forgiveness:

Lord, what so-and-so did to me was wrong, and he should pay for what he did. But today I'm releasing him from his obligation to me. Not because he deserves it, or because he has asked for my forgiveness, but because You, God, have released me from the debt I owe You.

4. Forgiveness allows for restoration. Joseph doesn't say to the brothers, “I forgive you, but I never want to see your ugly faces again!” Instead he embraces them, kisses them (all his brothers), weeps with them, and most importantly—talks with them. I would love to have been in on that conversation. Imagine trying to fill one another in on what had happened over the past 22 years!

Now I want to offer a very important caveat here. I say, “forgiveness *allows for* restoration,” not “forgiveness *demand*s restoration.” Restoration is a two-way street. The offender may not allow it, or the circumstances may not allow it. But the one who truly forgives opens up at least the possibility for restoration to take place.

But I would also say that forgiveness doesn't necessarily require a relationship where there was none in the first place. Mike Fager forgave the perpetrator of the crimes against his family in the sense that he gave up his right to vengeance and released him to God, but he had no relationship with the man before and he is under no obligation to seek one, barring full repentance. Now if the perpetrator were to profess faith in Christ and come to Mike and his family in true remorse and seek their forgiveness, that would be another matter. I'm sure if that happened God's grace would be available, as it was to Elizabeth Elliot when her husband was killed by the Auca Indians, or to Corrie ten Boom, whose family was killed by the Nazis.

I wish I had time this morning to go back to the categories I mentioned earlier of those who are hard to forgive and to give you some specific guidance in how to forgive those who fit those various categories. I will put some of that in the footnotes to this sermon.ⁱⁱ However, I do want to speak to one more question:

What about the hardest person of all to forgive?

I'm thinking of God Himself. Many people struggle with forgiving God. Of course, He *cannot* be forgiven in the normal sense of the word because God has never sinned; in fact, He has not even hurt us, except in the sense that a surgeon hurts us when he cuts into us for our own long-term benefit. Yet I find that many believers are angry, even bitter at God for things He has allowed, for things He hasn't allowed, for dreams that go unfulfilled, for loneliness that goes unabated, for not answering prayer, for not showing His face.

Though they are angry with God, or at least disappointed in Him, they are afraid to say so out loud. But in their hearts they are saying, "If God *could have* prevented this pain that seems to have no redeeming value and He chooses not to do so, then why shouldn't I be angry with him?" Two thoughts: first, the key word in that question is "seems." Pain and suffering may *seem* to have no redeeming value from our limited, earthly, temporary perspective, but it may have enormous value from the perspective of eternity. Second, God can handle your feelings of anger. The Psalmist poured out his disappointment with God on many occasions. So did Habakkuk. Listen:

*How long, O Lord, must I call for help,
but you do not listen?
Or cry out to you, "Violence!"
but you do not save?
Why do you make me look at injustice?
Why do you tolerate wrong?*

But notice to whom the prophet poured out these accusations—to God. You can always be honest with Him; He would rather have you complain to Him than ignore Him. He loves you in spite of your anger and disappointment; He cares for you even when He seems most distant.ⁱⁱⁱ

Now I know I haven't solved all the problems we face in regard to forgiving the hard-to-forgive in your life. I hope I have shown you that it's not impossible to find freedom from anger, hatred, bitterness, and revenge.

Conclusion: Friends, in a world where life can be unbearably unfair, the only power we have for making it fairer is love's power to forgive, to heal our memory of the past, and then to get on with living to the fullest. We can do that because God did it for us. God has taken pity on you and has offered to cancel your debt by sending Jesus, His Son, to pay the penalty for your sin. May God give us the grace to do what He urges us to do.

i. Another kind of invisible offender is the one who hurts us but hides his face behind the mask of a corporation or government bureaucracy. There was a family in our church in St. Louis that was forced to abandon their home and everything they owned in the little town of Times Beach when

it was discovered that a road contractor had poured oil laced with dioxin on the streets (and that was before the days of massive buyouts by the EPA). One of their children had severe medical problems and died because of the dioxin. One writer says,

"Organizations have little grace. They can knock you down, drag you across a bed of nails, throw your remains into the street, and, just before you hit the pavement, hand you a ten dollar plaque with your name on it to show the company's gratitude.

Organizations are amoral; they can leave you bleeding in the street with no breathing human being around to accept the blame: it is all company policy."

Now obviously that is not the way every company operates. But if you face a situation like that, how do you forgive an impersonal, invisible organization?

ii. I return to the four categories of hard-to-forgive:

(1). Chronic offenders. It seems to me that Jesus addressed this issue in response to a question from Peter. Turn to Matt. 18:21ff we read, "Then Peter came to Jesus and asked, 'Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?'" (Peter thought he was being extremely magnanimous, for the rabbis said only three). "Jesus answered, 'I tell you, not seven times, but seventy-seven times.'" (Some versions read 70 X 7). Seventy seven offenses, to say nothing of 490, certainly qualify the person as a chronic offender in my book. But Jesus sets no limits on our need to forgive. That does not mean, however, that tolerance has no limits. AI Anon and related organizations have done some great work helping people who live with chronic offenders to demonstrate tough love instead of becoming enablers of offensive behavior. It is not a lack of forgiveness to put sanctions on unacceptable behavior, to tell an adult child he must move out of the house, or even for a wife to move out when she learns about another affair.

(2). Those who hurt our children. Despite the difficulty of forgiving those who hurt our children, I think it is important that we do so, because if we don't model forgiveness for our children, how will they ever learn it for themselves? If we hold grudges and show hate to those who have hurt them, how can we expect them to respond any differently? That doesn't mean we fail to protect them to the extent we are able; it doesn't mean we accept the unacceptable; but we cannot harbor bitterness and not expect it to seep into our entire family.

(3). Invisible people. How do you forgive a person who is no longer around, perhaps no longer even alive? Lewis Smedes offers this advice about forgiving dead parents: (1) Keep in mind that no parent is perfect. Even saintly mothers fail their children at some point. (2) Recognize that your painful feelings are valid. (3) Accept the fact that since reconciliation is impossible, you will have to be satisfied with a healing of memories. And (4) you may need to forgive yourself even as you forgive your dead parents. He writes, "The hurt we get from parents almost always makes us feel guilty or ashamed of ourselves; I have never met a person who hated his father or mother who did not also hate himself."

(4). Those who do not care. In forgiving those who have hurt us intentionally and have no remorse whatever, it helps to understand that there are two aspects to forgiveness—forgiving in our

heart and forgiving verbally. The former is *always* required; I think the latter is required *only* when the offender has repented and asked for forgiveness. The person who hurts us and doesn't care should be forgiven for Christ's sake and for our own sake—in order to free us from the pain. But we are not expected to verbalize our forgiveness or to seek reconciliation with such a person.

iii. I recognize that I have only scratched the surface of this matter of disappointment with God. For a detailed and outstanding treatment of it I encourage you to read the book by Philip Yancey entitled, *Disappointment with God*.