

# The Screwtape Letters Answer Guide

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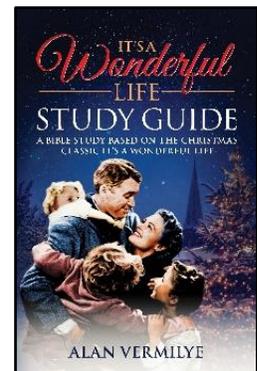
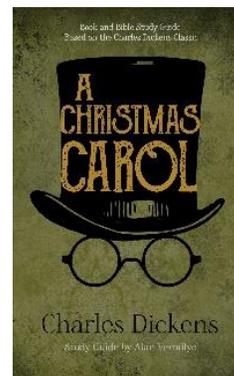
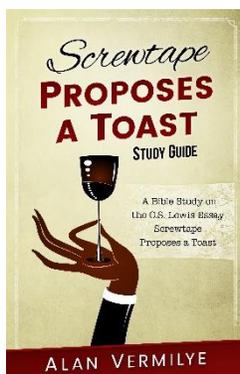
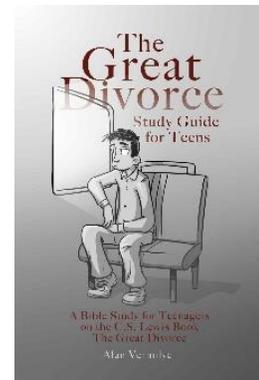
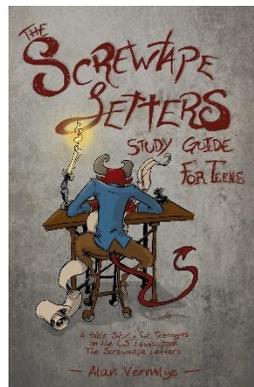
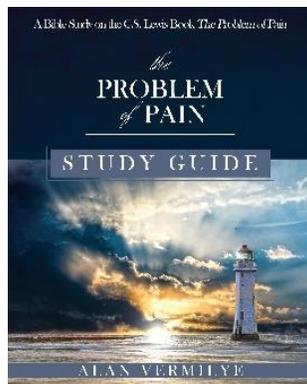
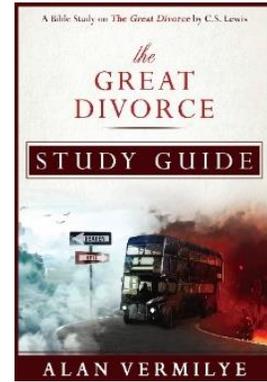
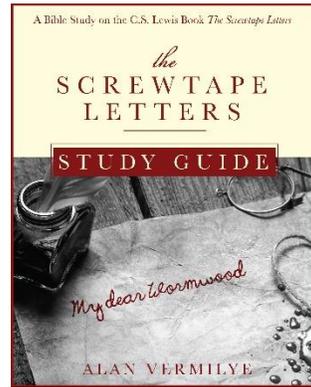
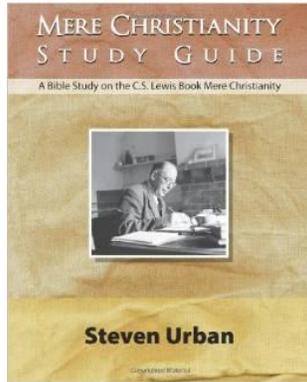
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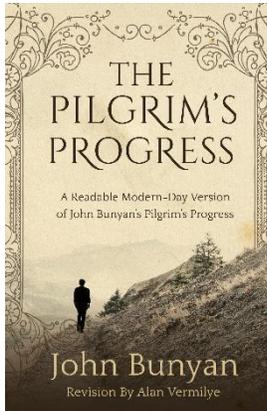
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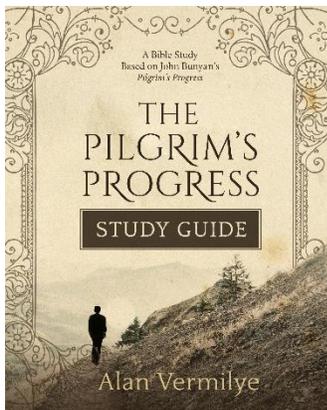


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## Letter 1

1. Wormwood was relying on a good argument and reason as a necessary distraction to keep his patient away from spiritual matters.
2. “The trouble with argument is that it moves the whole struggle on to the enemies own ground” and “By the very act of arguing, you awake the patient’s reason; and once it is awake, who can foresee the results.” The idea is that man is an intelligent being and has sound reasoning abilities. In the pursuit of truth, he might be led to the existence in God.
3. According to Screwtape, many people in the past connected “thinking with doing” and were prepared to alter their life based on the results of their thinking.
4. We have been exposed since childhood to many different belief systems and various philosophies on life. Screwtape claims the weekly press and other such weapons are the cause. The weapons of today include television shows, music, movies, news outlets, magazines, talk shows, the Internet, and many more. Satan invades and manipulates modern media for the sole purpose of creating dissatisfaction and unhappiness. Over exposure to these outlets can also dilute our thoughts and make us lazy to argument. As a result we become susceptible to temptation.
5. People don't see ideas and philosophies as 'true' or 'false', but as 'academic', 'practical', 'outworn', 'contemporary', 'conventional', 'ruthless', and 'outdated'. People are no longer searching for the truth, but rather their truth, or the “what’s in it for me” philosophy. In other words, if what is in front of them does not line up with their personal thinking and understanding, they will dismiss it as academic. If a matter is neither true nor false, it will not require them to change their behavior.
6. He shares in our humanity because he himself suffered and was tempted. Therefore, when a trial comes and we are tempted to despair, self-pity, or anger, Christ will come to help us. And he comes as one who knows, from personal experience, what we are experiencing and will give us what we need to endure.
7. Satan did not try to stop the atheist’s train of thought; he merely provided another option. Some strategies Satan might use include keeping people from thinking about their mortality; instead of asking whether something is right or wrong, asking whether it’s “practical” or “outworn” or “contemporary” (like premarital sex); disconnecting thinking from doing; and distracting people with normal everyday occurrences like hunger or sleep.
8. The ordinariness of things can serve as a powerful barrier to any conversion and to fulfilling God’s plan for our lives.
9. Martha was concerned with all the preparation needed to have Jesus and others in her home. It made her resentful of her sister, Mary, and somewhat resentful of Jesus since he was not encouraging Mary to help her. Her concern with the ordinary everyday distractions kept her from spending time with Jesus as well as her family.



## Letter 2

1. The implication is that a person can become a Christian but then lose his or her Christianity by committing a sin of sufficient seriousness. In other words we can have God's salvation and then lose it. This is consistent with the beliefs of Anglicans, Catholics, and various other denominations, but not evangelical denominations which hold to the security of the believer. However, it should also be noted that Lewis placed a caveat in the Preface that "not everything that Screwtape says should be assumed to be true." This is an issue that has been hotly debated within Christianity.
2. As a new Christian, we are set free of our sins and the punishment they bring, but we are not necessarily or even automatically free from the bad habits of our sin. God forgives our sin, but we are responsible for breaking the bad habits and claiming the freedom that He has provided. The mental and physical habits have been with us for some time and will take the power of the Holy Spirit working through our freedoms to establish new ones.
3. Tempters can use many methods including hypocrisy, scandals, dull sermons and worship experiences, the shortcomings and appearance of church members, the church architecture, and worn out practices that seem devoid of anything Christ-like.
4. New converts to Christianity often have unrealistic expectations as to what church is. Unfortunately, these expectations are often fueled by the church itself and often go unmet. If Satan can keep these new converts focused on the faults and follies of their fellow Christians, regardless of whether they are real or imaginary, he can make them become dissatisfied with the church and Christianity.
5. The invisible church is what Screwtape refers to when he says, "the Church as we see her spread out through all time and space and rooted in eternity terrible with an army and banners. That, I confess, is a spectacle which makes our boldest tempters uneasy." The invisible church is the church as God perfectly sees it and where the real power of Christianity lies. The visible church is the church as we see it. Lewis alludes that the visible church is half-finished church structures on varied pieces of real estate with unremarkable and often annoying people inside. By focusing only on the visible church, our faith remains immature and shallow.
6. Very rarely do people who make the decision to follow Christ know exactly how hard it will be.
7. Screwtape goes on to explain that God desires our freedom and "therefore refuses to carry" us. He wants us to do it on our own. This is really the essence of freedom. We are not robots preprogrammed to carry out missions. On the contrary, we are presented a great opportunity to be free. This freedom brings both opportunity and danger as we learn to encounter life through the lens of God rather than depending on our emotions that change as often as we do.
8. All Wormwood needs to do is make the man think he is better than his fellow church members by pointing out the obvious sin in their lives. As a new convert, he believes he has developed a degree of humility simply by allowing himself to be converted. This pride makes him feel superior to others and prevents him from fellowshiping and learning from others.

## Letter 3

1. Once we have a brand new identity in Jesus, we also receive a new heart that comes with new desires and new motives that change our lives progressively over time. Religious rules and standards will never fix sin; the problem is our soul being alienated from God.
2. Keep the patient's mind on his "[inner life](#)". He tells Wormwood to encourage the patient to consider only his [inner thoughts](#), highly [spiritual things](#), so as to turn the man away from his regular thoughts.
3. If you love God, you will also love what He wills. Love and obedience cannot be separated. Jesus never commands us to love Him, but rather to obey Him. Therefore our inward conversion should produce outward change in our attitude, actions, and behavior.
4. By keeping the patient intensely focused on his own thoughts and dwelling on spiritual matters, the patient will begin to neglect the obvious around him and become distracted from his Christian duty. A spiritual thinker is much easier to deal with (for them), than a spiritual doer or liver.
5. Render the man's [prayers](#) for his mother [innocuous](#). The patient should be encouraged to pray for her [soul](#), rather than her [rheumatism](#). A by-product of this will be that he concentrates on her [sins](#), which with a little suggestion can be made to include any action she takes which bothers him, the patient.
6. He suggests that Wormwood help the patient keep his prayers very 'spiritual' and concerned with the state of her soul and never with any of her difficulties. By doing this, his mother becomes less of a real person to him and more of an annoyance, a bother, and someone he can hardly stand even while he pridefully prays for her soul.
7. First, it will cause the patient to keep his attention keenly focused on his mother's sins, which "can be induced to mean any of her actions which are inconvenient or irritating to himself." Secondly, it will encourage the patient to pray for what he wants for his mother rather than prayers that meet her needs.
8. The Pharisee is motivated to pray by the sin of the tax collector and his own self-imposed righteousness. God doesn't want us to come to Him and proclaim how good we are because in reality we aren't good. He wants us to admit that there are things in our lives we don't really like, habits that aren't good, and actions that are hurtful to others and ourselves. God definitely wants us praying for the salvation of others but with a humble heart and with their best interest in mind.
9. Exaggerate the [annoyance](#) that the patient receives from the woman's [mannerisms](#). "When two humans have lived together for many years, it usually happens that each has tones of voice and expressions of face which are almost unendurably irritating to the other." Wormwood should concentrate his patient's attention on these minor things. As a result, it will further distance him from his mother.
10. Answers will vary.
11. Alter the patient's [perception](#) such that normally harmless phrases are rendered [insulting](#) or [annoying](#). The patient should have a "[double-standard](#)" where his own expressions are judged at face value, but he over-exaggerates his mother's utterings based on context, tone, and "[suspected intention](#)".

12. That both the patient and the mother should be able to express their minds based on their actual words without taking into account the tone and context of the suspected intentions.

13. Answers will vary.

14. Our family members can often be the ones who struggle the most with our new found faith and Christian conduct. As a result of our conversion, our “religious” behavior can get under the skin of family members and cause friction that ultimately leads to jealousy.

## **Letter 4**

1. God wants us to persevere in our prayers and not give up. This is characterized by a life that is consumed with an attitude and discipline of prayer.

2. Lewis is most likely referring to the reading or reciting of prayers similar to those we learned in childhood i.e., “Now I lay me down to sleep” type prayers. For those raised in a more traditional background, this might involve liturgies and readings for a host of situations. None, in and of themselves, are bad except when recited simply as a matter of ritual and not originating from the heart.

3. The main point that Jesus makes is that prayer is an issue of the heart. Regardless of whether it is a formal, a liturgical, or a spontaneous prayer, if we are praying to just be heard by others, our prayers will not be effective. According to Screwtape this is “exactly the sort of prayer” they want. However, God is pleased with heartfelt prayers that seek Him in a spirit of humility.

4. An inexperienced or even lazy Christian can often fall back on the mood or emotions of prayer. This fabricated devotional mood superficially resembles those “prayers of silence” that are used by those very advanced in the Enemy’s service. There is an inherent risk to thinking that simply creating a devotional mood will suffice rather than understanding the powerful benefits of praying from the heart without words.

5. There are all sorts of prayers recorded in Scripture. A quick review of Psalms will find many emotional prayers from David seeking God’s intervention. I think that Lewis’s point is that we must be careful about prayer that is filled with emotion but devoid of the truth of God’s Word. God desires for us to worship Him in spirit and in truth, and as always there should be no overreactions in either direction—this creates balance.

6. When we go to the Lord in prayer, we might walk away from prayer not feeling forgiven and mistake that lack of feeling for a lack of forgiveness. In 1 John 1:9, Scripture is clear that if we confess our sins we are forgiven...plain and simple. However, this disconnect between the fact that we are forgiven and the absence of feeling forgiven can cause tension in our lives as we reflect on past regrets.

7. The disadvantage that we have in prayer is that none of us have ever seen God. Our minds, however, by necessity will create some sort of image that we will direct our prayers to. Screwtape is telling Wormwood to use that advantage to divert prayers to something other than God.

8. Some mental images of God might include Jesus incarnate, Jesus on the cross, Gandalf from Lord of the Rings, Aslan, etc. Answers will vary.

9. True prayer is allowing complete transparency with God. Just as you do not want to be naked in public, placing your spiritual life before the Lord can be equally uncomfortable. Prayer demands an accounting of our actions and motives.

10. Making a promise or bold claim to God can be dangerous because there are times when we might not really mean what we are saying. We could be saying things simply because they sound right, or we could be trying to tell God what we think He wants to hear. God finds no pleasure in our empty promises.

## **Letter 5**

1. An ancient plow was often difficult to use. It had a single wooden blade attached to two handles and was driven by a mule. The farmer held the handles to direct the path. The only way to keep a straight line was to continue looking forward. As Christians, the idea is for us to follow the Lord in absolute obedience—always keeping our eye on Him and trusting Him with our future (our hand to the plow). Constantly looking back at our past, either for fear of the future or to relive glory days, can leave us discouraged and fearful as we plow a crooked row.

2. Screwtape tells Wormwood not to hope for too much from a war. As entertaining as wars are, often the suffering God allows humans to experience only fortifies them.

3. The “real business” that Wormwood is to be about is “undermining faith and preventing the formation of virtues.” Wormwood will have far greater opportunity for success in trying to get his patient to challenge his own Christian morals and values by using much more benign strategies and every day common activities.

4. An extreme patriot might firmly believe that evil people who harm others need to be stopped regardless of the cost. If he does not keep a measure of self-control, his belief can bring about hateful feelings thereby darkening his heart and taking his eyes off of God. An ardent pacifist desires to protect himself, and in keeping neutral, he might turn a blind eye to the suffering and plight of others who cannot defend themselves.

5. This “blockade” is the temporal sufferings of humans.

6. God uses suffering to purge sin from our lives and strengthen our commitment to him. Through this we will grow closer to Him and know Christ better. Our hope will also be revived and be based on what He can do rather than anything in this world. Hopes based on anything worldly will ultimately fail us. As a result, our character will strengthen gaining wisdom and virtue.

7. This is an aphorism used to argue that in times of extreme stress or fear, such as during war, all people will believe in or hope for a higher power; and therefore, there are no atheists in war. Screwtape would agree. "...if we are not careful, we shall see thousands turning in this tribulation to the Enemy, while tens of thousands who do not go so far as that will nevertheless have their attention diverted from themselves to values and causes which they believe to be higher than the self."

8. The suggestion is that in costly nursing homes the patient is kept from knowing their true condition and provided hope and belief that they will get better. On the other hand, war provides a continual remembrance of death, physical pain, and bereavement. Satan wants all men to die away from God completely. It is difficult for this to happen when they know they are in danger and turn to God. It can more easily happen with they are content with their current situation.

9. Suffering is an essential part of human life. Suffering is neither good nor bad in and of itself, but our response to it is what is important. Suffering can bring about great acts of self-sacrifice and courage thereby enhancing our trust and faith in God. Suffering can also cause us to lose hope, become fearful of our future, and doubt God. This lack of faith is not "worth the trouble of destroying." It is dead already.

## **Letter 6**

1. Mark 4:18-19 describes Christians who hear the Word and begin to grow, but they allow the things of this world (suspense and anxiety) to come in and stop their growth. They do not mature and produce fruit. If Satan can get us concerned about "what will happen to us," our thoughts will become occupied with the state of our circumstances instead of being focused on God who will sustain us. When we are thinking of "contradictory pictures of the future," our attention is split between hope and fear. Satan's plans are to destroy our hope while paralyzing us with fear. According to Philippians 4:6, we should approach God with prayers and thanksgiving in all circumstances. When Paul wrote this passage, he was in a Roman prison awaiting his trial whose outcome would most likely end in death. It was in this crisis of life that he wrote to his fellow believers in Philippi who had far fewer reasons to be anxious than he had and encouraged them to bring their concerns to God.

2. Our appointed cross is accepting life as it is "dealt to us" through submission to God and with the patience and understanding that God will provide. If we remain focused on our fears, they will multiply with a dozen "hypothetical fates" of what might happen.

Although we might not completely understand the barbaric nature of crucifixion today, Jesus was severely beaten and scourged almost to the point of death prior to His crucifixion. He would then have to carry the crossbeam, weighing about 120 pounds, to the site of the execution, 450 yards from the Roman fortress. Picking up your cross is hard, it can be heavy, it is not always easy, and you have to submit.

3. Fear, if focused on enough, will eventually become a "state of mind" with all optimism and hope being eliminated.

4. The general rule is to encourage the patient to become so focused on the object of their greed, lust, pride, or anger that it creates a spiritual blind spot. Over time, we become so callous and desensitized that we are already knee deep in our sin by the time we realize it.

5. Screwtape says that hating distant enemies is “usually a sort of melodramatic or mythical hatred directed against imaginary scapegoats.” It is hard to truly hate someone that you have never met – someone you’ve only experienced through what you have read or seen in media accounts. The general rule is that Satan wants us to hate those we can hurt or at the very least, express hatred for those we can't hurt by hurting those around us.

6. Wormwood must get the patient to direct his malice to his immediate neighbor whom he sees everyday and his benevolence to people he does not know. We all might have a tendency to hate people "out there" like terrorists, cruel dictators, or even people who ascribe to political ideologies that are not consistent with our own, but that hate becomes largely imaginary if we are behaving lovingly toward the real people we encounter in daily life.

7. The circles spread outward with the will being the innermost, the intellect coming next, and finally the fantasy. Lewis claims that a person is only authentically living the Christian life when “virtues reach the will and are there embodied in habits.”

8. Satan’s desire is to push all of the virtues and good things from what you actually do (your will) to what you think would be nice to do (your intellect or finally fantasy). For example, he wants you to think it would be nice to be humble, gracious, have integrity and fortitude...but never get to it. This can give us the illusion that we are actually good people because we are thinking about being thoughtful and considerate even though we are not. Instead, Satan’s goal is to push our sins and vices inward toward the will and make those our habits instead of something that we are just tempted by.

## **Letter 7**

1. When demons keep their existence hidden, they have an advantage. Men do not believe in them; and therefore, men do not believe in the existence of any great evil. As a result, humans are turned into materialist and skeptics. The downside of this secrecy is that humans are not suffering from “direct terrorism”. Since we do not believe in demons, we do not fear them. By remaining hidden, demons are also prevented from having people follow them out of a desire for power.

2. Whenever the patient starts to suspect the existence of demons, a devil should suggest something in red tights and “since he (the patient) cannot believe in that...he therefore cannot believe in you.” Generally, the media presents demons as comical figures just as Screwtape suggests. They are depicted with tails and horns and as being completely repulsive when, in fact, they are powerful, fallen angels in the spiritual world.

3. Answers will vary. Even though we see much evil in the world today and an increasing attack on Christian morals, values, and beliefs, demons are no more revealed to us today than 50 years ago. The

very fact that people are less worried about their spiritual condition than they are about surrounding themselves with the comforts of this world means that Satan is hiding his army.

4. The “Materialistic Magician” is what Screwtape claims is their perfect work. This is a man who lacks a true understanding of the spiritual realm and does not worry about his personal spiritual condition. In fact, a Materialistic Magician would deny the existence of spirits and instead worship what he calls “forces”.

5. Screwtape writes, "Some ages are lukewarm and complacent, and then it is our business to soothe them yet faster asleep. Other ages, of which the present is one, are unbalanced and prone to faction, and it is our business to inflame them." This is true not only of different periods of time, but also of different societies and even of different individuals. In our current hyper media-driven Western culture that is based on comfort, the goal of Satan would be to keep us in our present state, ignorant regarding spiritual matters, and “soothe us yet faster asleep.” However, the reverse is also true. At the same time, another society intensely focused on political activism might become polarized, and Satan’s job then becomes to inflame them further into a “hothouse” which breeds pride and hatred in favor of the “Cause” above all other people and things.

6. One example of extremism in the church can be found when any political ideology is promoted from the pulpit and through materials distributed by the church. Extremism can also be found in methods of teaching Scripture that condemn others without offering forgiveness or even a worship style that is promoted as the most spiritual and godly while alienating others. The only form of extremism that should be desired by a Christian is the one that Screwtape said we should avoid, and that is extreme dedication to God and upholding the truth of His Word.

7. Answers will vary.

8. Screwtape tells Wormwood that it is irrelevant whether the patient is a patriot or a pacifist. The goal is for the patient to have fewer doubts about his chosen perspective because doubts will ultimately lessen his extremism. If God intervenes, then Screwtape advises Wormwood, “to attempt a sudden, confused, emotional crisis from which he might emerge as an uneasy convert to patriotism.”

9. We should be cautious of any extreme views that we possess (other than proper views about God) that are fostered by our surroundings or circumstances because these can be largely influenced by our true enemy's plans. The ideal for us is to be extreme in our love for God and people and be moderate about all else.

10. There have to be two ends of an extreme. On one side of an extreme, this verse warns against the self-righteousness attitude of people who regard themselves as righteous because of the things they do or do not do rather than what Christ has done for them. On the other end, it also warns against those who cast off all moral restraints and thereby abandon righteousness for worldly values.

## Letter 8

1. Screwtape describes the law of Undulation as a series of peaks and troughs—the highs and lows, the mountaintops and the valleys—that play out through every human life. Screwtape states that all of our activities follow this rule including our work, family, friends, our affections, physical appetites and eventually our faith. Answers will vary regarding personal spiritual journeys. Some might relish the ups while trying to ignore the downs. Others may seek to avoid extremes and remain status quo since neither the highs nor lows will last.

2. As spirits we belong to the eternal world and are directed to eternal objective. As animals we inhabit a fixed time, and our physical bodies, passions, and imagination are in constant change—or Undulation.

3. James does not say “if” you experience trials, but rather “when”. Trials are not elective. They are a required as part of being human. You pass the test of your faith is when you choose to trust God in a severe trial. God uses the tough times in our lives to help build our character and draw us closer to him. If you follow the progression of these two verses beginning with James, the ultimate goal is hope and trust in Him in all circumstances.

4. Food. Absorbing.

5. These verses have the idea of changing into a different set of clothes. As you put on these new clothes it not only changes the way you look but will also start causing your attitude to become more like Christ. As a Christian, ideally our will should freely conform to His.

6.

God’s relationship with us	Satan’s relationship with us
1. Servants to become sons	Cattle to become food
2. Give out	Suck in
3. Fill us	Empty us
4. Draw us to Him but be distinct	Absorb us into him

7. God will not override our will or use force to get us to come to him. This would be useless for Him. God desires for us to maintain our individuality and to willingly choose Him; he does not desire robots forced into having a relationship with Him.

8. Satan’s plan relies on the use of bait to continually draw us back into his camp including drugs, sex, alcohol, money, food, etc. God does not want us to rely on Him for the rewards but to choose Him because it is what is right.

9. It is a sign of great spiritual maturity when we do not rely on God to override our circumstances during difficult times. This is persevering even when there seems to be no reason to do so. Far too often we give up because we don't feel Him near. However, in actuality, powerful displays of God's faith can be seen more evidently by someone who feels abandoned by God but continues to do His will.

## Letter 9

1. During times of stress and/or emptiness, we will look for anything to provide comfort or even a distraction. That is when we become easy prey for Satan's tempters. During the peak periods, we are also at risk to "sensual temptations", but our "powers of resistance are then also at their highest."

2. Pleasure is the invention of God, and He desires for us to experience it under natural conditions in ways that glorify Him. Satan cannot produce any pleasures. Therefore, he must take those God created pleasures and corrupt them in ways that God has forbidden. This is the basic concept behind sin. Sin is doing anything at a time that God forbids, in a way God forbids, or in an amount God forbids (pre-marital sex, homosexuality, and drunkenness).

3. As our appetite for pleasure increases, sin's ability to satisfy decreases. It takes more and more pleasure to satisfy. Even though temptation will come, 1 Corinthians 10:13-14 promises us that the temptation will not be more than we can bear and that God will also provide a way out. However, it is up to us to take that path.

4. Screwtape urges Wormwood to keep it out of the patient's mind that this is just a phase, but rather persuade him that this is a permanent condition. Satan's goal is to keep us in the dark with misguided illusions that the Christian life is always perfect with no dry spells.

5. If we are pessimistic, we will constantly be trying to reclaim those elated feelings that came with past Christian experiences by sheer will power. If we are optimistic, we will give into the dry spell and become content with it by persuading ourselves that the sin is not that bad after all and that perhaps the early days of our Christian walk were too excessive.

6. There are many interpretations of this passage. One being that the "hot" are those Christians who are on fire for God, and the "cold" meaning those who have not yet accepted Christ. God does not desire us to be "cold", but even in that state, we are still reachable. A "lukewarm" or moderated religion continues to dabble in the pleasures of this life and is not "sold out" to God. These "lukewarm" followers actually do more harm to the kingdom of God by leading others astray.

7. After causing him to believe the dry spell is permanent, you can directly attack his faith and convince him that his faith was just a phase anyway.

8. We have all been through phases that we have emerged from—often with a patronizing or superior attitude. If we can be directed to think that our conversion experience was just a phase, then we can also be convinced that there is no right or wrong or even that God is not real.

## Letter 10

1. The couple is described as rich, smart, superficially intellectual, and brightly skeptical about everything in the world. They are also vaguely pacifist, not on moral grounds but from a habit of belittling anything that concerns the great mass of their fellow man.

2. Someone who is fun, rich, smart, successful, and good looking appears to have it all figured out and can seem very attractive to individuals who desire those qualities for themselves. As a result, a new Christian might soon become skeptical of their newly found faith when compared to what the world has to offer.

3. If we are not careful, we can be lured into a “false position” where we feel compelled not to speak the truth when it is essential that we should do so. “We are silent when we should speak” or “laugh when we should be silent.”

4. Screwtape understands the powerful influence that our minds and imaginations can eventually have on our actions. It all begins with a thought. Then perhaps we talk about it until we decide to act on it. If we continue to act on it, the action can become habit that ultimately impacts our character and personality. If you imagine yourself as always sick or pitiful, you will very likely be. The converse is also true if you imagine yourself as a loving and caring person.

5. We avoid compromise by taking on the actions and attitudes of Christ Jesus. If we do this, we will never be in jeopardy of compromising on our faith.

6. It is much more palatable and obvious to point out gluttony and materialism as being worldly and wrong especially since most might say, “I’m not excessively overweight or wealthy.” However, the admiration of our appearance, our choice of friends, and how we choose to spend our time are often “off limits” or at the very least, can be sore spots. We don’t want to be perceived as Christian fanatics who avoid fun, certain people, or even media consumption.

7. 1 John 2:15-17 says that we are not to love the things of this world because it is temporary. We also cannot love the world and God at the same time.

8.

### a. Parallel Lives

Screwtape tells Wormwood to "get him to realize the character of the friends only while they are absent; their presence can be made to sweep away all criticism." If Wormwood accomplishes this, the man will be living two parallel, yet inconsistent, lives. Once accomplished, the man will eventually have to choose one life over the other, and he will generally choose the easiest most comfortable life—one that does not require change.

### b. Exploit his Vanity

Screwtape tells Wormwood to have the patient take pride in being two different people. While at church, he can feel confident during worship that he is not as intellectually lacking as his fellow church member. When he is out in the world, he is not totally focused on worldly vanities but has a spiritual side too that his worldly friends cannot understand. He is a completely balanced man who understands and can live in both worlds.

c. Doing sinners good by hanging around them

Wormwood is to get the man to think that he's doing his friends some spiritual good by sinning with them. If he stopped, he would be perceived “puritanical”, and they would not like him. They would stop hanging around him, and his mission would be lost.

## Letter 11

1. These are people who do not commit any heinous sins or crimes as we might define heinous sins or crimes: murder, rape, child molestation, etc. However, they still reject God. They measure the value or seriousness of their sin by a worldly standard, so as a result, their conscious is clear, and their heart becomes closed to promptings from the Holy Spirit for real change.

2. The scoffer’s ultimate goal is to destroy any idea that is not his own by ridiculing all who stand against him and to recruit others to stand with him in his foolishness. The Bible warns us not to entertain the company of scoffers or to become influenced by them.

3.

¶ 2 Joy	Joy is not based on jokes but rather on innocent pleasure and reflects love of friends, family, and others.
¶ 3 Fun	Fun is also an innocent pleasure that arises from the play instinct.
¶ 4 Joke Proper	“Humor is the . . . all-excusing grace of life.” It is a way to play off traits, habits, or characteristics that are actually shameful or cruel as comical or funny.
¶ 6 Flippancy	Flippancy is being sarcastic—showing a lack of respect or seriousness especially when it comes to sacred matters.

4. The source of true joy is God, and it cannot be forced or faked. Joy is not dependent on our circumstances.

5. Screwtape said fun is “emotional froth arising from the play instinct” and can “promote charity, courage, contentment and many other evils.” The only benefit of fun for Screwtape is that it can be used

as a diversion tactic for keeping humans from noticing or acknowledging God. However, it is largely ineffective in damaging their heart or soul.

6. In today's culture, people will excuse their sin (and even feel good about it) by making jokes that help free them from guilt. Acts that God specifically prohibits can easily become the subject of laughter. Peers essentially offer their approval of another's actions through their laughter and thereby lessen the seriousness of the sin. What Satan wants is for every person to come to the "discovery that almost anything [they] want to do can be done, not only without the disapproval but with the admiration of [their] fellows, if only it can get itself treated as a Joke."

7. The more sarcastic we become, the more likely we are to pass off every serious matter as ridiculous or as a joke where nothing is seen as having any consequence. This can eventually build up a callous heart that is insulated from the penetration of God.

8. Answers will vary. We need to pray that God will completely govern our thoughts and make our words holy. Since our thoughts are heavily influenced by what we consume, we need to be careful to avoid those outlets and people who have a negative influence over us.

## **Letter 12**

1. Unfortunately, we cannot see the spiritual realm as God and Satan do. This blindness can lead us to believe that our spiritual condition is better off than it actually is. If we think all of our decisions are unimportant or of little value, then we can also be led to believe that the consequences of those decisions can easily be dismissed or cancelled without any repercussions.

2. If we can retain externally the habits of Christianity, we can be made to think of ourselves as Christians. It is possible to participate in church and in various Christian activities and still be separated from God. The thought, "all is well because I'm attending church" is a dangerous one. Well-known evangelist Billy Sunday said, "Going to church doesn't make you a Christian any more than going to a garage makes you an automobile."

3. This "dim uneasiness" must be handled carefully for two reasons. First, if it is allowed to grow too strong, the patient will be awakened to his sin and where he is in life. Although it can be dangerous, by allowing it the patient will be reluctant to think about God and experience a "vague cloud of half-conscious guilt" and embarrassment, not Godly sorrow.

4. When we are in this state of sin, we look for ways and reasons to avoid God or any Christian activities that would remind us of our sin. In fact, we might often dread contact with spiritual matters due to the conviction that is prompted by the Holy Spirit. This works right into Satan's plans.

5. Answers will vary. Once we begin operating out of habit, those comforts and pleasures that once revived us spiritually seem to fail us even to the point where our work, prayer life, and sleep are

disrupted. This can lead to “depression” of sorts when we no longer have a dynamic relationship with Christ and begin focusing on our own abilities to manage our lives.

6. Wormwood might want to brag about “spectacular wickedness”, but “the only thing that matters is the extent to which you separate the man from [God].” No sin is so little that it will not accomplish that task and if not removed by the blood of Jesus Christ, send its perpetrator to the pits of hell.

7. The “safest road to hell” would be the wide gate that Jesus is referring to. There is a thought in popular culture that all paths lead to God and to eternal life. This is a false teaching. Seeking life through anything but Christ might seem like an easier path because there are fewer restrictions, but ultimately this leads to death.

## Letter 13

1. Answers will vary.

2. The “asphyxiating cloud” is God working through the Holy Spirit. Wormwood could not attack the man because God was shielding him. This does not mean that God will protect us from every temptation or shield us from the consequences of our choices, but rather God knows that for us to be free and still make right choices there will be times when we need His intervention and help.

3. Screwtape says that the dangers of pain and pleasure are that their characteristics "are unmistakably real, and therefore, as far as they go, give the man who feels them a touchstone of reality." Wormwood's goal was to convince his patient of false pains and pleasures—ones that have no lasting positive effect but destroy us in the end. However, once someone experiences the real thing, the false pains and pleasures fail by comparison.

4. Romantic – The Romantic method relies upon causing the patient to be "submerged in self-pity over imaginary distresses." This strategy would involve the patient becoming disillusioned with a life of pleasures and thereby looking for distractions in foreign places. The patient would become depressed about his current situation and feel a sense of hopelessness that is out of proportion to his situation. The more he romanticizes about what another life would be like, the less content he becomes with his own.

Worldly –The Worldly method is based upon "palming off vanity, bustle, irony, and expensive tedium as pleasures." This method relies on convincing the patient that the world is the source of real pleasure, not God.

5. Our minds, when completely inundated with the things of this world, will eventually conform to it. Therefore, Paul tells us to renew our minds each day through God's Word. Then, we will be acting under the influence of the Spirit. We will be able to determine what is right and act upon it. By renewing our minds, we will not be drawn into worldly pleasures that distract us from God's will for our lives.

6. God wants us to abandon our self-will but not our individual uniqueness. Once we do, God "gives us back all of our personality...and makes us more of ourselves than ever." Satan wants us to “drift away”

from our nature or our individual uniqueness and become something that we are not...a poser trying to find pleasures in the world. Screwtape says it is “always desirable to substitute the standards of the world, or convention, or fashion, for a human’s own real likings and dislikings.”

7. By enjoying the simple pleasures of life (even those without virtue) for their own sake, we become disinterested in the trappings of this world. This somehow builds a wall that guards us against the attacks of Satan.

8. Screwtape says that he must prevent his patient from converting his second conversion into action.

9. Habits are built by repetition. If our habit is to continually recommit ourselves to God but not actually act on the commitment, our faith is useless. In addition, our feelings will fade over time, and it will actually make it harder for us to act on our faith in the future.

## **Letter 14**

1. “Resolutions” will vary. Generally, these confident resolutions are fueled by a certain amount of guilt. Guilt can be a great motivator for change causing us to say, “I will never (fill in the blank) again.” However, guilt is never the best motivator for true change. As we mature, our motivation to change should be fueled more from our grateful reliance on what Christ has done for us.

2. If Satan can twist a humble person into being proud of his humility, the virtue of humility is now worthless. Once humility is gone, the person is now susceptible to temptation and falling into sin. The only danger in the man’s awareness is if he then becomes aware that he is being prideful. However, if this happens, Wormwood should just make him proud of the fact that he figured it out, and it starts all over again.

3. The idea is that to have a low self-opinion, one must believe that his talents and abilities are less valuable than they really are. Seeking to accomplish this keeps the man focused on himself. In this way, he will be kept from attaining true humility.

4. This line of thought ends up creating a false sense of humility. Since what they are trying to believe is nonsense, it keeps their minds “revolving on themselves in an effort to achieve the impossible.”

5. Achieving that perfect balance of rejoicing in excellent work whether we created it or someone else did is a true sign of humility.

6. Answers will vary.

7. Humility means being patient and gentle towards others. Christ wants us to be more interested in building each other up than we are in tearing each other down. Humility begins with first loving God then by loving our neighbor. It is impossible to truly love our neighbor unless we begin by loving God.

8. God will remind the man that he is not to have an opinion of his own talents at all—since he can go on improving them. He will also remind the man that his talents were given to him as gifts and are not of his

own creating. We do not need to assess our self worth by comparing our talents and accomplishments with those of other people.

## Letter 15

1. Answers will vary, but many might center around marriage, children, sickness, job, etc.
2. God wants all humans focused on two things: 1) Eternity (or Him) so that we are focused on the greatness of God 2) The Present so that we are attentive to the things that God would have us to do in each moment.
3. Everything happens in the present. Freedom and choice exist in the present. In the present we have the opportunity to experience God in real time as we pray, listen to His voice, express gratitude, and experience trials. In the present, God can do amazing things that we have the opportunity to be a part of. And, when participating in God's plan, we are as close to eternity as we can get. As Dr. David Jeremiah has said, "God's man living in the center of God's will is immortal—until God is done with him."
4. Screwtape says, "Hence nearly all vices are rooted in the future. Gratitude looks to the past and love to the present; fear, avarice, lust, and ambition look ahead." Although the past might be a useful temptation for some, in general, it is of "limited value". As humans, we have knowledge of the past, and we might remember those past experiences with fondness—like a time of being close to God—and desire that again. However, because of our needs for food, shelter, clothing, companionship, health, etc., we are naturally concerned with the future. Since the future is unknown, it brings with it both "hope and fear" which cause us to think about all sorts of uncertainties that may or may not happen. The endless possibilities are what make the future the better choice.
5. Tomorrow will have trouble. It is unavoidable. No Christian should think otherwise. So, Jesus tells us to "seek first" God. This is a present tense command and can only be accomplished in the present. And as we seek Him, all of our needs will be met because our ultimate need is to be with Him.
6. Screwtape says that "he wants a man hag-ridden by the future—haunted by visions of an imminent heaven or hell upon earth—ready to break the enemy's commands in the present if by so doing we make him think he can attain the one or avert the other..." He wants all people to be "never honest, nor kind, nor happy now" but always looking for something better. He wants man to sacrifice his present on the altar of the future.
- 7.

The Right Way (or God's Way)	The Right Way understands that reality is here and now. It is based on the fact that bad things happen and because of that we will pray for the virtues to deal with them all while living for Christ in the present.
The Wrong Way (or	The Wrong Way is being untroubled about the future because you think that everything will just naturally go your way and will turn out fine. However, when

Satan's Way)	life does not turn out as you thought, you become very troubled, disappointed, and impatient.
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8. We are to live in the moment. It is not wrong to plan. In fact, God wants us to think about the future...just so much as it is necessary for “now planning” tomorrow’s duties. However, God also warns us against relying totally on ourselves and not relying on Him.

## Letter 16

1. Many churches cater to the consumer mentality of church hopping. They form committees trying to figure out how to attract people to the church. They invest in modern facilities, technology, events, and provide alternate worship styles. However, some church hopping can occur because people may not find a certain church relevant to the culture that they live in. Some churches might live in the past and refuse to do what it takes to communicate God’s Word in a fresh and relevant way to people today.

2. People often search for a church where they fit in. That’s not all bad except when it becomes more about accommodating our preferences than building our faith. If it is all about fitting in, then our churches run the risk of becoming “country clubs” where members do not challenge one another spiritually but rather live in contentment. 2 Timothy 4: 3-5 is an accusation against any group that surrounds itself with teachers and voices who say only the things that members want to hear.

3.

a. To further attack the parochial organization – The parochial organization, or the ideal church, brings a variety of different people from varied backgrounds and interest together in unity of worship to God. Screwtape says to attack this organization by turning them into a kind of club or a small group of people with shared interests and tastes and exclusive of other people.

b. To turn the patient into a Critic – By church hopping, we can easily become critics when God wants us to be students. He wants us to approach church with a sense of humility and an open mind ready to receive truth but also cautious of any false teaching.

4. While God wants us to be critical of all that is false, He would much rather us be receptive to any spiritual nourishment. Often, we can become highly critical of non-spiritual issues like musical style, style of dress, preaching style, etc. If Satan can get us focused on all the non-spiritual issues, we will never be able to hear what God is saying through his Word in a service.

5. When we are being fed a water-downed version of Christianity, we run the risk of losing the powerful and dynamic aspects of our faith. When preachers rely too much on the same scriptures and lesson plans, eventually they will become no more than a series of talking points that neither inspire nor encourage their parishioners. Undermining Christianity not only puts our own faith at risk but the faith of those around us as well.

6. This preacher desires to elicit a certain kind of emotional response from his listeners rather than a personal and spiritual response. Although a believer, this man obviously has some deep-seated hate issues that pour out from his preaching in the form of a variety of opinions. Today, this could be an example of a church that is holding hard and fast to a tradition for its own sake, making no effort to accommodate newcomers.

7. A “party church” is a church where members have taken sides and are “violently” attached to their causes. This type of church is made up of factions self identified by their religious practices, social norms, and, often, political preference with very little to do with spiritual formation.

8. A faction is a group of people who have set themselves apart from another group. The reason for creating the faction in the first place often creates a mentality of passionate disagreement with another faction. This can lead to dislike of that faction and then eventually hatred for other churches—and as a result those people in the churches. Churches and even denominations are splitting everyday over a variety of issues—some spiritual issues and other non-spiritual issues. The danger lies in the lack of spiritual development and maturing of those within the church as well as the lack of impact it has on the non-believer outside the church walls.

9. It is the responsibility of those who are at peace with God to pursue the kind of attitude that promotes peace with other Christians. For the strong in Christ (without scruples) this means helping to nurture the weaker Christian (with scruples) rather than to criticize.

## **Letter 17**

1.

Gluttony of Excess - This form of gluttony is defined as overeating large quantities of food.

Gluttony of Delicacy – This form of gluttony is not characterized by overeating but by demanding that food be prepared in a certain manner. It can be just as deadly as the Gluttony of Excess.

2. At the root of gluttony is the lack of self-control. The mother’s lack of control over her “stomach makes her quarrelsome, impatient, uncharitable, and self concerned.” She has been called a "terror to hostesses and servants" and demands things to be done just how she wants them. Her constant, unreasonable demands can adversely affect the character and exhaust the patience of those around her.

3. Most people, including many Christians, are slaves to their bodies. Our bodies send signals telling our minds what to do—like when to eat or even how much to eat. An athlete cannot simply listen to his body. He must follow strict training rules that often his body does not want to follow. An athlete leads his body; he does not follow it. It is his slave, not the other way around.

4. The most effective work of demons is done in a non-conspicuous manner and does not attract attention. It is that “safe road to Hell” that Screwtape describes for us in Letter 12. The danger in a demon rushing

the process is that, in this case, the patient's mother could awaken spiritually, realize where she is, and start making positive changes—one of those being to no longer let her belly dominate her life.

5. The “All-I-want” state of mind wants “something” done a certain way but never finds anyone who can do it to meet the unrealistic specifications. If we are in this state, we are never fully satisfied. We always want more, and that makes the object of our gluttony our god. In addition, this attitude can alienate those around us and can make us unbearable to be around.

6. Glucose causes the woman to transfer her actual desire for herself into something that she thinks she is doing to benefit her son.

7. Screwtape obviously believes men are more egotistical and concerned about their status. So, eating at the best restaurants, driving a nice car, or being seen with the right people feeds a man's vanity. Screwtape says that vanity is best when indulged because it will eventually become a habit.

8. Gluttony and immorality have in common the misguided thought that quantity is better than quality—whether it be food or sex. When humans are trying to maintain self-control, the tempter is planting seeds that exercise and fatigue are helpful for maintaining chastity. This of course is ridiculous when given the “notorious lustfulness of sailors and soldiers”. Only with help from the Holy Spirit can we battle those issues with any degree of success.

## **Letter 18**

1. God expects us to be completely abstinent or monogamous within marriage. This creates a dilemma due to our sin nature. Ever since Satan tempted Adam and Eve in the Garden of Eden, our sin nature has been passed down through generations. We have to completely deny our sin nature, to step out of Adam and into Christ, which is impossible on our own. God's desire for us is to understand that real love first begins with a personal relationship with Jesus Christ. An understanding of that relationship will allow us to be either abstinent or monogamous and to truly love others.

2. Unfortunately, marriage does not render the feeling of being in love permanent. Beyond our mere feelings of love a marriage must be based on a commitment of loyalty to your spouse, to preserve chastity, reproduction, and preserve the family unit. With the help of Christ, we begin to love our spouse as Christ loved the church.

3. Being caught up in feeling in love can lead to premarital sex. This physical union can ultimately lead to unwise marriages if the marriage was based on a feeling rather than God's version of Love, which is about unity. This concept of being in love can also lead to broken marriages when emotions fade. The end result of marrying solely 'for love', when it includes ignoring character and spirituality, is that a man/woman ends up marrying "a heathen, fool, or a wanton."

4. Loving another person is not wrong. In fact, Jesus commands us to love in John 13:34-35. However, love is not a feeling; love is an action. It requires a sacrifice on our part. Genuine love is volitional rather

than emotional. God gives us wonderful feelings towards other people. In 1 Corinthians 13:4-7, Paul defines love as patient, kind, not envious, not boastful, not self-seeking, not easily angered, keeping no record of wrongs. It protects, trusts, hopes, and always perseveres.

5. According to these verses, both the husband and the wife are to submit to one another. There is an additional calling on the man to love his wife as Christ loved the church. Christ loved the church so much that he gave up his life for it. This was not simply a feeling of love but rather a demonstration of true sacrificial, agape love that can only come from the Father.

6. Screwtape says the whole philosophy of Hell is based on the principle of competition, so that every time someone gains something, it must come at the expense of someone or something else. That one thing is not another thing and that one self is not another self. My good is my good and your good is your good. What one gains another loses.

7. In God's economy, the good of one self is to be the good of another. It is a true love, not a feeling of being in love. It is sacrificial and in the best interest of the other. We are to be one with another. Satan hates this concept of putting the wants and needs of other people above our own needs and wants. In his world, everybody would use everybody else for their own desires and leave them by the roadside afterwards.

8. One flesh describes the physical, emotional, and spiritual bond created by sexual intercourse. Sex is a life-uniting act, and the union of two souls linked together in marriage is not easily or painlessly broken. This reinforces the Christian standard of abstinence prior to marriage and chastity within it. The purpose of this transcendental relationship is to produce love and affection for the family. It has little to do with "falling in love", but a great deal to do with loyalty, chastity, mutual support, and commitment to children conceived. Then, true romantic love comes. In Lewis's view, true love in marriage depends heavily upon virtue.

## **Letter 19**

1. Answers will vary, but in general, it is hard for a human to understand true agape love. A cynical person may believe that people are motivated to some positive action (like love) solely because of self-interest. This attitude causes them to miss out on some wonderful things in life because they do not trust other people. From their perspective, there must be some self-serving motive behind every person's words or actions. Therefore, this makes it hard for them to trust a God, who they cannot even see, who says that He loves them without any strings attached.

2. In the world in which we live, it is important that we do not accept every person, idea, or method at face value—without suitable evidence. The suitable evidence of love is action. Love is not a feeling, and confessions of it should be backed up with actions as found in 1 Corinthians 13:4-7: Love is patient . . . love trusts . . . and love never fails.

3. God created the human race in his image, therefore, he sees a little of Himself in us. He showed us his love first by putting Himself into creation in order to redeem it. He then demonstrates His love by giving up His only Son for the world that we may have life. There is nothing we can do to get Him to love us any more or any less.

4. From Screwtape's perspective, Satan could not get a believable explanation for God's love of mankind and decided to leave heaven on his own. Rumors have been flying around ever since that he was thrown out. According to Scripture, Satan was removed from heaven not by his own volition, but by his actions of pride. Ultimately the quarrel is about love. Love is the fundamental difference between heaven and hell. 1 John 4:8 states that God is love. Satan is self serving and prideful.

5. Screwtape says that like most other choices in life, it's neither good nor bad. It is the ability to corrupt and exploit the choice that matters most...which moves the patient further from the Enemy.

6. If he is an arrogant man, let him decide against love by making him feel distaste for normal sexuality while creating an inclination towards perversion. In this situation the man would not want to be tied down to any one woman when he can be with many.

If he is an emotional man, let him decide in favor of love by making him constantly strive for romanticism that is unfulfilled. In this situation, the man would be continually (and unsuccessfully) trying to replicate that emotional and romantic feeling. This will lead to many adulteries.

7. Wormwood is to convince his patient to marry any young woman from the neighborhood who would make it really difficult for him to pursue his life as a Christian—all while continuing to produce the maximum misery and pain.

8. God's plan is for man and woman to become one flesh. He commands us not to make alliances or partnerships where we are unequally yoked. Unfortunately, it is common and can even occur after nuptials if one of the spouses becomes a believer. In 1 Corinthians 7:12-15, Paul tells us to prioritize our spouse's spiritual welfare—not our own comfort level. If the unbelieving partner consents, live together in peace. The decisions we make can affect the spiritual state of our children.

## **Letter 20**

1. The patient has learned a dangerous truth—that sexual temptation does not last and that it goes away faster when resisted.

2. God will never allow a temptation or testing in our lives that exceeds our ability through Christ to overcome it. The problem with temptation is that we often do not feel like fighting it; we would rather give in. However, fighting the temptation is part of God's plan for us, and that involves trusting Him in obedience. If we do this, He promises to always provide an escape. God allows temptations for several

reasons: to help us learn to discern good from evil; to learn humility; to become more aware of our own weakness; to experience the freedom we gain when we overcome; and to help us build character.

3. Chastity is refraining from sexual intercourse outside of marriage. Abstinence is refraining from sexual intercourse completely. It is important to teach our children that abstinence is God's plan prior to marriage and chastity during marriage. We can effectively teach these principles by first modeling them in our own life and then by having open conversations with our children about the consequences of disobeying these guidelines and the impact of that disobedience upon their lives.

4. Screwtape says a demon's best weapon regarding temptation is the ignorant belief of humans that there is no hope of getting rid of the temptation except by giving into it.

5. Answers may vary. The role of mass media is a significant force in impacting our sexual taste in modern culture—particularly in America. We are bombarded on a daily basis with messages from a multitude of sources including TV, Internet, billboards, magazines, music, and more. The messages not only promote products, but they also promote what is beautiful or attractive. In addition they influence our moods, attitudes, and a sense of what is right and wrong.

6. If the "role of the eye" in sexuality is exaggerated, then its demands become more and more impossible. The goal, according to Screwtape, is to direct the desires of men to "something which does not exist." Whether physical appearance plays a role for you or not, Satan's goal is to detach men from the reality of women, so they hunger after unrealistic images which leaves them unable to love the woman next to them.

7.

Terrestrial Venus – The Terrestrial Venus is the woman that he wants to marry. He will feel a natural, and even Godly, love toward her that leads to charity, marriage, and mutual respect.

Infernal Venus – The Infernal Venus is the woman that he wants to gratify his sexual desire such as a prostitute or mistress, but he does not necessarily desire to marry her. However, for Screwtape, she maintains interesting possibilities as a wife since the man would tend to "treat [her] as a slave, an idol, or an accomplice."

8. For a few minutes of pleasure, men and women will throw their lives away. There are very few sins in this life that have such harsh consequences. Consider divorce, disease, unwanted pregnancy, guilt, psychological and financial loss, damage to one's reputation, and most importantly separation from God. Paul offers us help by reminding us that as Christians our bodies are united to Christ Himself. When we unite our bodies and even our thoughts to sexual sin, we are essentially uniting Jesus with that sin as well.

## Letter 21

1. If the patient has time to process and apply logic to the situation, he might react with more patience and thereby produce a different consequence. Therefore, Screwtape suggests darkening the patient's intellect prior to moral attack.

2. When we make claims on our life, we are essentially making a claim for something that we have no right to. We desire total control over our time, money, bodies, souls and more. We conveniently overlook the fact that all we have is a gift from God, and we should be using it in His service. We are, by our sinful nature, selfish people. This principle is hard to accept because from early childhood, we quickly learn the term mine! As we grow older, we conveniently apply that term to every aspect of our life.

3. Jesus responded graciously to each person without making him or her feel as though they had interrupted Him. He made them a priority regardless of whether they were deemed as important or not by society. It is also important to note that Jesus made it a priority to isolate Himself when needed. Often times we overreact to interruptions in our life because we are overcommitted. It's important that we take time for ourselves to rest and to spend time with the Lord without interruption.

4. God often asks hard things of us like loving our enemies, forgiving the unforgivable, and serving those who make us feel uncomfortable. If all He asked us to do was to listen to the ramblings of another for a little while that would be relatively easy. However, if we are honest with ourselves, we probably find ourselves in this situation every day having to be attentive to someone or something that we do not want to attend. Our lives as Christians cannot be summed up in one day's work of listening to the ramblings of another. We are called each day to love those we come in contact with no matter the intrusion or how irritating they are. That does not mean we become pushovers and do whatever is asked of us, but it is often the little things that we let cause the most irritation.

5. When we make plans without taking into account God's sovereignty or Satan's schemes, we are living in a way that is somewhat prideful and dangerous. Satan would be happy for us to think that we own our time because he knows that we cannot retain or keep our time, so our efforts are futile. As Christians we live for the Lord and die for the Lord. As part of the body of Christ, we are part of a greater community and uniquely connected to each other with a bond that promotes love and the sharing of those things (our time, money, and talents) that we believe most sacred to us.

6. According to Screwtape, one of the arguments against chastity is man's belief that he owns his own body, and because he owns his body, he is free to sexually gratify it in any way. He believes he is not hurting anyone but himself. In modern culture, sexual gratification outside the confines of marriage is celebrated in movies, music, television, and other media. We are taught through media consumption from an early age that we own our bodies; and therefore, we have the freedom to do whatever we want.

7. Screwtape's point about the different meanings of the word "my" can eventually create a false sense of ownership. If we slowly start equating ownership of various aspects of our life with that of God, God becomes our creation instead of us being His creation. Then, we end up worshipping a God that we feel comfortable with, one who meets our desires. This is idolatry.

8. The word “mine” cannot be uttered by human beings about anything because in the end, we will find out to whom our time, money, souls, and body actually belong. Ultimately no one belongs to himself; he either belongs to God or to Satan. God wants us to place our hope in Him, to realize that everything is His, and that He provides us the opportunity to share in it. Satan provides no hope, owns nothing, and has nothing to offer.

## Letter 22

1. Screwtape describes her as vile, sneaking, simpering, demure, monosyllabic, mouse-like, watery, insignificant, virginal, bread and butter miss, two-face little cheat, filthy insipid little prude. He is frustrated because he believes that she is the worst sort of girl for the patient to marry. She is a sincere and genuine Christian—the type Screwtape would have loved to see fed to the lions in the early days.

2. Answers will vary.

3. Screwtape is forced to admit that God created all pleasures, and he desires for his creation to enjoy them without breaking the moral law. Since a tempter cannot create any pleasures, his job is to make his patients look for and obtain pleasures in the wrong way (twisted pleasures) thereby breaking the moral code. Pleasures used outside God’s moral directive are sin.

4. These pleasures include sleeping, washing, eating, drinking, making love, playing, praying, and working. Pushing any of these pleasures to excess would be a twisting of them. Our modern culture has also provided many opportunities for tempters to twist pleasures through the media when temptation is portrayed as fun, necessary, and even justified.

5. Screwtape says the woman’s family home reeks of that deadly odor meaning the family and the household are characterized by righteousness, peace and joy in the Holy Spirit. Screwtape knows that being around people who are so transformed by Christ that their presence makes others feel different is contagious. He is rightfully concerned about it rubbing off on the patient. Those that are truly transformed by Christ exhibit a lifestyle that draws others in. They are not fake as the world is fake, and they truly exhibit the fruit of the Spirit.

6. Music and silence can both be a means of pleasure and grace to our well being. Music has the ability to evoke an emotional response that can be used to praise God. Silence provides an opportunity to tune out the distracting world around us and focus on God. Our silence can be productive by helping us grow closer to God, and our silence can also be preventative by keeping us from saying and acting in a way that we should not—doing or saying things that could lead us to temptation and sin.

7. Screwtape says noise keeps the demons from having to worry with scruples and impossible desires. Satan hates peace and quiet. Noise is a great distraction, and it hinders us from thinking. The greater the noise in our life, the more Satan is pleased.

8. It is documented that a lion's roar can travel over five miles and can reach up to 114 decibels. This is as loud as a jet airplane taking off. Consequently, this goes beyond the average threshold of human pain at 110 decibels. We might not think about the noise and distractions in our life as being a roar of Satan, but depending on the circumstance, they could be. We need to be vigilant and aware of the noise that is pulling us away from God because we certainly do not want to be devoured by the noise in our lives. We do not want to be so deafened by Satan's noise that we cannot hear God's still small voice (1 Kings 19:12).

9. As a new creation, we have died and are no longer ourselves. God has given us a new birth. We are an entirely new creation designed to fulfill God's will. Our lives are no longer worldly but spiritual. The old is everything from our past nature (pride, sin, and rebellion) that are all nailed to the cross.

## **Letter 23**

1. Up to this point, they have been using the world and the flesh to draw the patient away from the Enemy. Both have failed them. The new strategy is referred to as the "third and most glorious power" which is characterized by a "spoiled saint, a Pharisee". This could be a religious person (not necessarily a Christian) who wants to provoke arguments that end up dividing faith along political and social lines. This could be the most dangerous strategy because most people can have deep-seated opinions on these topics—especially a religious person. But even a religious person can be corrupted as long as religion becomes a means to an end rather than an end in itself. This strategy could also be turning the patient into the Pharisee with the goal of tarnishing his reputation and faith.

2. Light is something that is automatically seen as being good, so Satan capitalizes on our love of the light in order to deceive us. If he portrayed himself as something dark and evil, it would not be very appealing to us. Most people are not drawn to darkness but rather to light. Therefore, Satan appears as a creature of light to draw us to him and his lies. In order to discern God's light from Satan's light, we must stay in God's Word which will speak spiritual light into our hearts and help us recognize the difference.

3. Answers can vary. There are several options to consider including the prosperity gospel, the liberator of the oppressed, a non-judgmental God, a good teacher or prophet, or even the endorser of a political ideology.

4. In the first place, these theories seek to get us hooked on a false Christ who spews different teachings and direct our attention and devotion from God onto something that does not exist. This is done by suppressing one part of Scripture and exaggerating another. This helps Screwtape because it diverts us from the truth of Scripture to the latest, most fashionable teaching.

5. The second opportunity to pervert the historical Jesus is to cast Him as nothing more than a historical figure. This distracts us from who Jesus really is and what He actually did. The goal is to make him a "great man" and teacher similar to other great teachers like Socrates and Confucius who hand out solutions to every one of our issues using philosophy. It is wrong to consider Jesus just a good man or moral teacher. He did not give us that option. In Mere Christianity, Lewis emphasized this point by

providing us a trilemma for interpreting Christ based on what Christ said and did here on earth. Lewis said that we must decide whether we believe Christ is a Liar, Lunatic, or Lord. However, some people reject the clear evidence—not because of the truth but because of the moral implications involved.

6. The third aim is to destroy any passion or devotion that you have for the real Jesus by substituting a “leader acclaimed by a partisan” or “distinguished character approved by a judicious historian” who “died a long time ago.” This is generally characterized by substituting our quiet time, daily Bible readings, devotions, and prayers for the readings of various false teachers. As a result, we end up worshiping a person approved by man rather than our Creator. (i.e. Confucius, Mohammed, Buddha)

7. The fourth opportunity is to create a new history of Jesus and ignore the heart of the early Christian message. The earliest converts were converted with a single historical fact (the Resurrection) and a single theological doctrine (the Redemption). Maybe this is why when people read the Bible, some think it is a good story, others think it is foolish, and others think it’s a Book of Truth.

8. It is good for a Christian to be aware of their social responsibilities, but whenever the cause becomes more important than Christ, you have become a fanatic. We should not join the church to fight for social justice but rather to be a devoted follower of Jesus Christ, and our social responsibility will flow outwardly as a result.

## **Letter 24**

1. The girl believes that others who do not share in her worldview are either “stupid or ridiculous”. For her, this assumption is not based on any real spiritual pride but instead on an ingrained set of beliefs from childhood as well as ignorance in how she interacts and understands the world around her. Screwtape suggests that Wormwood use this fault to lead the man into spiritual pride as he starts emulating those behaviors.

2. Answers will vary. Some might include: Christians are a better type of people than non-Christians; non-Christians don’t know any better; listening only to Christian music; lost people cannot help the way they act, etc. At any point in the Christian walk, if we are not careful, we can become susceptible to spiritual pride. However, we can be most susceptible first when we are new Christians looking to be accepted and later when we are more mature Christians who have long forgotten about God’s grace.

3. Paul provides us a warning that in order for us to make spiritual headway with others, we must learn to value them above ourselves. If our actions and attitudes seem arrogant, we will not experience unity in the body of Christ or become a witness to the world. Pride is a dangerous sin because it blinds us. We must keep constantly aware of our pride. It is an ever-present danger and a subtle vice that is used by the enemy. It can take control before we are even aware of its presence.

4. Screwtape understands that a new believer often looks at his faith through rose-colored glasses. As a Christian, he knows that his primary objective is to imitate Christ. Since the man has chosen to associate

with mature Christians, Wormwood's job is to get his patient to imitate their qualities and behaviors that may be small sins for them but can become a major vice to a new believer.

5. Spiritual pride makes us forget that salvation comes through grace alone. We are not saved because of anything good in us, but salvation is available for all as a free gift to those who will receive it. Jesus confronts such pride in this parable by helping us understand that without even realizing it, we can become like the Pharisees. We become so proud of our spiritual accomplishments that we end up looking down on those who Christ has called us to help. As a result we become alienated from both God and man.

6. Answers will vary. It can be difficult for those who have been raised in a good Christian home not to be offended by different worldviews. If they have been taught all of their life that certain actions are wrong, when they encounter another whose lifestyle does not match up to their own or what they've been taught, it would be easy for spiritual pride to take root. It is important for parents trying to raise children in a Christian home to demonstrate grace to others (especially non-believers) without making excuses for the truth found in God's Word.

7. The man finds himself among a group of mature believers who are better educated, more intelligent, and more agreeable, so he feels a little out of place. However, they have accepted him into their inner circle of faith—not because he is a mature believer and deserves to be there but—because of his association with the girl and her family. He could easily become proud of himself for being part of this clique, and at this point, he has not learned enough humility to realize that they are forgiving his blunders and immature faith.

8. James talks about the sin of favoritism. Every clique shares a common core value and that is that it's exclusive. If there is to be an inner circle, then that means that someone must be on the outside. In other words, cliques break a very clear biblical teaching not to show favoritism. Everyone wants to be a part of a group that values their input and participation, but ultimately, the church is about outreach and touching the lives of others, both inside and outside the church, with the love of Christ.

## **Letter 25**

1. In Lewis' book, *Mere Christianity*, being "merely Christian" is characterized as Christianity that is not attached to anything but its own unchanging precepts. If you are "merely Christian", you are nothing else but Christian. Screwtape would naturally be concerned because Christians of this sort are bound by the fundamentals of their faith and are not swayed by trends, fads, or culture. Their continued association with the patient will most likely have an influence over him.

2. Utilizing the state he calls "Christianity And", Screwtape wants the patient to associate Christianity with new thoughts and ideas. He wants to convince the patient that Christianity is dull and must be kept fresh by combining it with some new cause or pursuit. Examples of trying to keep Christianity fresh would be the prosperity gospel concept, certain healing ministries, or altering Biblical truth in favor of a Christianity that is more palatable to our taste.

3. This search for endless change disrupts our ability to make intelligent decisions, and instead of being an influence, we become influenced by the latest fashions and trends. As a result, we end up not liking the “Same Old Thing”, even in our religion. This demand for novelty is not only expensive and disruptive, but it influences the media we consume as well as where we live, the things we buy, and the clothes we wear. The problem with novelty is that everything eventually becomes not new. When the new wears off, we are left looking for that next new high.

4. Since we live within time, we experience and desire change. In fact, God gave us that desire and placed us in bodies and in environments that experience change. In the story of creation, God initiates change by creating morning and evening. He then provides different topography by creating lands and water. Next, He provides a variety of different vegetation and animals as well as the seasons by causing the sun, moon, and stars to mark time. Finally, He creates man with the innate sense that he needs something other than himself (a change), so He creates woman. God designed us for change, but He also balanced out our desire for change with a desire for stability or permanence in life. This perfect union of both change and stability creates a natural rhythm in our lives.

5. God created both eating and change, and He made them pleasurable. Screwtape says that it is a tempter’s job to corrupt these pleasures by altering or twisting them into gluttony and a demand for absolute novelty. Neither twisted pleasure will keep anyone satisfied for very long.

6. As our thirst to satisfy our desires continues to increase, we tend to invest our resources (our time, talents, and money) on frivolous items of little meaning that rapidly depreciate. In addition, the more greedy the desire for change, the more likely we are to be drawn into sin and corrupt other innocent pleasures. Only a desire for spiritual matters will suppress and diminish our desire for worldly pleasures over time.

7. Paul was not against wealth or even change. He just realized how dangerously seductive they are. The word contentment here refers to general self-sufficiency or the state of being content in one’s circumstances. As Christians, we should focus our efforts on pursuing holiness in our conduct, attitude, and thought. Paul exemplifies this for us while he writes to us from a jail cell.

Ultimately, the difference is in the heart. Both greed and contentment are states of the heart. We need and desire change, but a change of the heart is what is needed most. A change of heart will lead us to obedience to the Holy Spirit and to be content with the riches of Christ rather than pursue material riches.

8. God wants all men to ask: Is it righteous? Is it prudent? Is it possible? However, Screwtape wants to keep the patient focused on the wrong questions: Is it in accordance with the movement of our time? Is it progressive or reactionary? Is this the way that History is going?

The state of being relevant means you are connected with the matters of current trends and fashions. Relevancy is not all bad in regards to faith. In fact, we should strive to be relevant in our culture in hopes of meeting people where they are in life but without compromising the truth of Scripture.

## Letter 26

1. Answers will vary. Going on regular dates, simple niceties and manners, opening the door and other common courtesies, gifts and tokens of affection, etc.

2. Once married we can come to realize that the person that we married is not exactly who we thought them to be...and they can realize the same about us.

3. Eros is similar to a spell or an enchantment. It is the erotic or physical form of love shared between a husband and a wife. It is what generally attracts us to our spouse. Agape is divine love or unconditional love. It is deliberate, consistent, and transparent. It does not change based on the way we feel on any given day. It seeks the good of those we are called to love and compels us toward action. They are both important to the marriage relationship because agape love is the commitment to your spouse that remains constant even after eros fades.

4.

a. Unselfishness – Unselfishness is having or showing more concern for other people than yourself.

b. Charity – Charity is benevolent goodwill toward or love of humanity.

Unselfishness sounds good and could be. It all depends on our motives. If we are primarily concerned with the well-being of others then it is good. However, if we are being unselfish because it nets us something in return then it becomes a vice that Satan can use.

5.

a. Women – Women view unselfishness as doing things for others.

b. Men – Men view unselfishness as not making any trouble for others.

Answers will vary, but both the man and the woman will think of themselves as unselfish in their own way while believing the other is being selfish. It would be best if both would just drop their demand for mutual unselfishness and start trying to meet the other's needs—not because of anything received but rather out of motivation to make the other happy. This is charity.

6. We do this to make ourselves feel more righteous and often to make the others feel guilty or bad.

7. The idea here is that in the beginning erotic enchantment is very exciting, and we are eager to please our spouse. We know God expects this of us, but under our current enchantment, it is happening naturally. Once the enchantment fades away, we realize that we have to try harder to keep the excitement alive. Marriage takes work and not just being unselfish but being charitable—doing good for the other and not expecting anything to be received in return.

8. The Generous Conflict Illusion is when we make it clear that we are being unselfish not so that others will be happy but so that we can be the unselfish party giving in to their request. The other parties quickly withdraw their request because they do not want to be used in the first person's fake generosity. Soon everyone is upset and quarrels, and resentment begins on both sides.

9. When married people are motivated by their own self-interest, no one's needs are being met, and this is what ultimately leads to many divorces. Luke 6:35 tells us we should love our enemies and not expect anything in return. If God commands us to love our enemies in this way, how much more should we love our spouse?

## **Letter 27**

1. Screwtape does not want the distractions or sins that surface when the patient prays to lead the patient to sincerely pray about those things. When we offer sincere prayers to God, he listens and acts. Wormwood is to encourage the patient to "thrust away" the distraction and try to continue normal, everyday prayers that are said with little sincerity.

2. Jesus calls the prayers of the Pharisees hypocritical. The focus of their prayers had become more about being heard by those around them than direct communication with God. In the same way, Satan wants our prayers to be pious and eloquent but lacking any faith or substance that might actually cause true change in our lives.

3. Jesus gives us the Lord's Prayer as a model for prayer. He does not want us to pray like the Pharisees and heathen of the day. It should not be mechanical or selfish but focused on God and His glory. The Pharisees displayed the exact opposite and were preoccupied with their own glory. This can be a challenge—to not get locked into mechanical mindless uttering that does not reach God's ears because of our lack of sincerity.

4. Wormwood is to worry him with the haunting suspicion that the practice (of prayer) is absurd and can have no objective result. We have become a microwave generation where we expect prayers to be answered immediately according to our standards, or obviously they do not work.

5. This "heads I win, tails you lose" argument is designed to make the patient feel that his prayers are useless. If his prayers are answered, he will see some evidence that leads him to rationalize that it was going to happen anyway. If they are not answered right away, then this will confirmed his suspicions that asking God for things is absurd and that prayer has no impact upon the universe whatsoever. When we dwell on the results of our prayers, it becomes more about God being a genie in a bottle than about seeking His best for us—regardless of the answer

6. Man lives within the constraints of time and has difficulty understanding any reality that does not include time. He sees some things as the present, remembers others as the past, and anticipates others as the future. God operates in the unbounded now. He is the beginning and the end. He created time, and therefore, He lives outside of it. When it comes to our prayer life, we can find it difficult to separate God

from the restraints of time we experience. Therefore, we limit our prayers to our reality rather than God's sovereignty.

7. We experience creation in a series of successive events, but God, as the Creator, operates at every point of space and time. When we exercise our free will and petition God for some act in our future, God does not foresee it happening in the future; He sees it happening in real time just as He sees what we are doing in the present as well as our birth in the past. God has the ability to see us in the future, the present, and the past at the same time.

In the book of John, Christ instructs us that we can ask for anything in His name, and He will give it to us. This assumes that we will not be asking for anything outside of the moral law especially if we are asking for it in Jesus' name. So, for example, if we were to pray for Godly spouses for our children, that would be considered a noble and unselfish request that God could honor. As a result, He is there in the future providing a Godly spouse. However, free will now enters the equation. Because He loves each of us, He has provided us with free will. Our children can exercise their own free will. In accordance with God's plan for their life, they can choose either the Godly spouse that has been prepared for them in advance or the heathen that will cause them a mountain of trouble. Every prayer we pray has eternal significance.

8. The Historical Point of View means that when an educated man is presented with a statement from an author of the past, the question he asks is not whether the statement is true, but whether it aligns with the current generational standards. This point of view keeps wisdom from being passed from generation to generation and manipulates the media to their own ends.

## **Letter 28**

1. The death of a Christian is of no benefit to Screwtape. Once the patient dies, he is instantly with Christ in Heaven and of no use to Screwtape. As long as he is alive, there is still time to steal his testimony, to cause him to be a bad influence on others, and for him to corrupt himself and others.

2. The war has caused his worldly hopes to take a lower place on his list of priorities. Instead, the young man is working hard at defense work, he is in love with a Christian girl, and he is interacting more with his neighbors than ever before. He is also turning to God more with sincere petitionary prayers.

3. The "propaganda" Screwtape refers to is the fact that people regard death as the prime evil and survival as the greatest good because demons have taught them to do so. As Christians we do not believe that to be true. In Philippians 1:21, Paul claims that Christians should be content with either scenario. If we are alive, we allow Christ to live and work through us. If we should die, then we will be at home with the Lord in a much more blessed state.

4. Screwtape says that it is far better for the man to live a long physical life and grow cold spiritually, full of disappointments and tired of persevering through the same old temptations.

5.

Adversity – The adversity phase can be described as a mid-life crisis. Life is passing us by, and we feel the need to cling to our youthful dreams. During adversity we can become worn out by the daily struggle to overcome temptation.

Prosperity – During prosperity, a man feels like he has accomplished a great deal and has found his place in the world—while it is really finding its place in him. Eventually he falls in love with his possessions and the world in which he has acquired them.

6. Becoming a Christian is relatively easy. You cannot earn (or work for) your salvation. It is a free gift from God to all who recognize their need and who trust in Christ alone. Then comes the hard part—living the life of a Christian in a world that is hostile to Christ. On a daily basis, the world provides a multitude of temptations that are in opposition to God. The real test of our faith comes through endurance and perseverance—making it to the finish line.

7. Screwtape says that as we grow older, we apply ourselves toward increasing our reputation, widening our circle of influence, and making safe decisions.

8. Screwtape is attempting to get us to achieve heaven without God. If he can accomplish this, we will begin to think of this world more as our home and become increasingly attached to it.

## **Letter 29**

1. Hell's Research Department has not been able to produce any real pleasure or virtue. The definition of virtue is a behavior showing high moral standards. Hell is void of moral virtue and is, therefore, unable to produce any. Satan is not equal to God; he has limitations. The best Satan can do is attack or corrupt our virtues, but he cannot shut God out of our lives. In 1 John 4:4, it tells us “greater is He that is in you than he that is in the world.”

2. In cowardly people, hate originates from the fear of whatever it is that they are hating. They will often try to justify their hatred by convincing themselves that the object of their fear deserves to be hated. An anodyne is something that comforts or relieves pain. A coward, who is shameful about his fears, needs something to relieve that guilt, and hate can provide temporary relief.

3. Fear is the opposite of power, love, and a sound mind. It renders us powerless. Fear can cause us to do things that we would not normally do, to operate off our emotions, and to think illogically. There is no love in fear and no fear in love.

4. There is no society on earth where cowardice is appreciated and celebrated and where courage is discouraged. No one wants to be a coward. It is the one vice where we still “feel genuine shame” and guilt. Depending on the culture in which you live, all other vices (or immoral behaviors) are often promoted. They might bring guilt or shame, but not like cowardice. The danger in inducing patients with cowardice is that cowardice can produce such self-loathing that it can lead to repentance.

5. Courage is the formation point of all virtues. So, undermining the man's courage makes good sense. A virtue that is not upheld in the face of a threat is no real virtue. Pontius Pilate was merciful and courageous to a point. He desired to release Jesus. However, he eventually gave into his fear because he was afraid the Jews would riot and that a bad report would get back to Rome. (John 18, 19)

6. Despair causes one to lose sight of all hope completely. They will make excuses, be hypocritical, shut down, give up, and create imaginative stories to try to cover up their shame, but it does not work. Pilate demonstrated his cowardice by washing his hands and saying, "His blood is on you."

7. Following Jesus can be costly and require daily acts of courage. In addition we are called to confront sin and error. There is a cross of death to bear. We might not lose our lives following Him, but courage is required to face whatever trials are appointed for us.

8. Feeling fear is not a sin. It is all right to feel fear; it is natural. Fear is often the great motivator that stirs up the virtue of courage. While tempters may enjoy it, experiencing fear only becomes serious when it results in acts of cowardice. It has been said that courage is not the absence of fear; it is pressing through despite the fear.

## **Letter 30**

1. The relationship between Screwtape and Wormwood is all about fear. There is no mercy or grace in the demonic world. Hell is a place where a superior being consumes a weaker one. It is eat or be eaten. On the other hand, God loves his creation and made us in his own image. He provides grace when we fall and offers encouragement and strength for each battle of life. There is no fear in God only perfect love.

2. Fatigue and unexpected demands can produce unrighteous anger. Exhaustion is good fodder for temptation to a variety of vices. When we are worn out, we soon begin to think we have a right to certain things like peace and quiet, a good night's sleep, or a good meal. When we do not get those things, we become angry as though we've lost out on something, but it was never ours to begin with.

3. The false hopes that Wormwood is to encourage in the man include hoping the air raids will cease, hoping to enjoy a good night's sleep, and hoping the war will be over soon. False hopes are generally emotional interpretations that we give to the facts. They are dangerous because they are exactly that—false. They are not based on logic or reason but rather on our desires. When that hope does not deliver, we can become discouraged.

4. In this passage, Paul defines faith as having confidence that what we hope for will actually happen. This hope is based on the promises and righteousness of Christ, not on our own desires (false hope) or what the world may promise.

5. We need to learn to persevere when we are fatigued; otherwise, we will give in to false hopes. False hopes are desires that may or may not be fulfilled, but true hope is rooted in the person's faith in God. It involves taking whatever may come. It is important to persevere because too often we give up just when

relief is in sight. Paul provides a pathway to true hope through perseverance where along the way we build character.

6. Screwtape suggest that Wormwood change his approach and attack the human's mind on an emotional level, not the intellectual. The devil cannot win an intellectual battle because there is too much truth available. Emotional battles are more easily won because intellectual facts are objective but feelings are almost totally subjective. Emotional battles can also affect every aspect of the patient and often make him sick. Screwtape reminds Wormwood that the state of the mind is related to the state of the body, and when fatigued, Satan can use that to his advantage.

7.

a. Physical Facts – The example was the great spiritual experience that you had was nothing more than music in a lighted building. Basically, the bare physical facts constitute reality.

b. Not the Physical Facts – The example was that when one is on a high dive, they will say to someone lounging in the water, wait until you get up here, then you'll know what it's really like. Real in this instance has nothing to do with physical facts, rather emotional experience.

8. Wormwood is urged, at all cost, to get the human to rely on his feelings and to deny reality. Rather than trust God's Word as an objective fact, the tempters want him to rely on his emotions. They desire to get the human confused, mixed up, befuddled so that he does not know the difference between reality and illusion. Our faith is undermined when we only let our painful life experiences be counted as "real" while our pleasant life experiences are counted as subjective.

## **Letter 31**

1. The man is killed in an air raid on his hometown. Screwtape describes "the scream of bombs, the fall of houses, the stink and taste of high explosives on the lips and in the lungs, the feet burning with weariness, the heart cold with horror, the brain reeling..."

2. The man's death is similar to a birth in that there is great pain, but when it is over, there is great rejoicing. At the very moment he is taken from this world into the next, the man is given spiritual eyesight and can recognize Wormwood's dealings with him for what they are. He is also met by good spiritual beings and is allowed to look upon God's purity, beauty, and light. He feels completely free of his old dirty self and is now a new, clean creation.

3. The man died young, and he died instantly. As a result he had "no gradual misgivings, no doctor's sentence, no nursing home, no operating theater, and no false hopes of life." In other words, he died a quick death with limited Christian struggling.

4. Some of the sensory experiences include no more pain, no more sin, completely clean, all doubts and trials now seem trivial.

5. The confidence we have in our Redeemer assures us that even after our bodies are destroyed, we will be instantly present with God. Death is but a moment but life with Christ is eternal.

6. It seems as though they are spirits and angles (perhaps guardian angels) who have been helping him all of his life and who he recognizes as he enters the spiritual realm. The man is able to “stand upright and converse with them” as he realizes the roll they have played in his life.

7. He sees “Him”, meaning God. The man prostrates himself before God, gives over all his sins, which Screwtape says the man himself knows better than even Wormwood does, and utterly submits himself to being taken by his God. The presence of God for the man causes him to throw himself down in full knowledge of his sins upon the Mercy and the Love of God. For Wormwood, being in the presence of God is blinding and painful.

8. Screwtape signs off by saying he is hungrily affectionate toward Wormwood now. The rule of Hell is to either bring souls for the devils to feast upon or be feasted upon oneself. Screwtape will now consume the failed Wormwood.