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INTRODUCTION

1. Corrie Ten Boom, *The Hiding Place* (New York: Bantam Books, 1971), 195.

CHAPTER 1: FINDING REST FOR YOUR SOUL

Epigraph: Saint Augustine, *Confessions*, trans. R. S. Pine-Coffin (New York: Penguin Books, 1961), 132.

1. Portions of this section were adapted from an article written for (in)courage: “A Truth to Combat the Lies,” November 21, 2019, www.incourage.me/2019/11/a-truth-to-combat-the-lies.html.
2. Portions of this section were adapted from an article written for Risen Motherhood: “Finding Rest for Our Souls: Letting Go of Our Burdens and Taking Up What Christ Offers Instead,” August 30, 2021, www.risenmotherhood.com/blog/finding-rest-for-our-souls-letting-go-of-our-burdens-and-taking-up-what-christ-offers-instead.
3. Craig Blomberg, *Matthew*, vol. 22, *The New American Commentary* (Nashville: B&H Publishing Group, 1992), 193.
4. Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: IVP Academic, 2014), 75.
5. Keener, *The IVP Bible Background Commentary: New Testament*, 75.
6. C. S. Lewis, *Letters of C. S. Lewis: Edited and with a Memoir by W. H. Lewis*, ed. Walter Hooper (New York: Houghton Mifflin Harcourt, 1966), 285.
7. David Andersen, “Knowing the Best Is Yet to Come,” *CaringBridge*, December 14, 2012, www.caringbridge.org/visit/charlotteandersen/journal/view/id/51be5db66ca004c3280034d8.

8. Quoted by Dallas Willard, *Life Without Lack: Living in the Fullness of Psalm 23* (Nashville: Thomas Nelson, 2018), xv.

CHAPTER 2: WORTHLESSNESS

Epigraph: Daniel Nayeri, *Everything Sad Is Untrue: A True Story* (New York: Levine Querido, 2020), 16.

1. A version of this story was adapted from an article written for The Joyful Life: “Finding Joy Through the Darkness,” March 24, 2020, www.joyfullifemagazine.com/finding-joy-through-the-darkness/.
2. K. A. Mathews, *Genesis 1–11:26*, vol. 1A, The New American Commentary (Nashville: B&H Publishing Group, 1996), 175.
3. John H. Walton et al., *The IVP Bible Background Commentary: Old Testament* (Downers Grove, IL: IVP Academic, 2000), 29.
4. “In the ancient world an image was believed to carry the essence of that which it represented.” (Walton et al., *The IVP Bible Background Commentary: Old Testament*, 29). For example, a carved idol was an image of a god, and that image was not simply an object you worshiped. The carved image or idol wasn’t the god itself but carried the very “essence” of the god, and the god accomplished his work through the image. When Adam and Eve, then, are created in the image of God, the implication is that human beings, while not themselves God, are the ones God uses to accomplish His purposes on the earth.
5. Diane G. Chen, *Luke: A New Covenant Commentary* (Eugene, OR: Cascade Books, 2017), 109. While this woman’s appearance at the dinner party was surprising, the ability to gain access to such a party was not abnormal. As Diane Chen says, “In ancient banquets the doors were left open so that people could come in and listen in on the intellectual exchanges around the table.”
6. Diane Chen’s commentary is helpful when trying to visualize this scene. She wrote, “Since diners recline around a U-shaped low table, leaning on their left side, with their feet stretched out behind them, the woman has access to Jesus’ feet without disturbing the proceedings.” See Chen, *Luke: A New Covenant Commentary*, 109.
7. Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: IVP Academic, 2014), 199.
8. D. Martyn Lloyd-Jones, *Spiritual Depression: Its Causes and Cure* (Grand Rapids, MI: Eerdmans, 1965), 66.

CHAPTER 3: CONDEMNATION

Epigraph: Dane Ortlund, *Gentle and Lowly: The Heart of Christ for Sinners and Sufferers* (Wheaton, IL: Crossway, 2020), 194.

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1. A version of this story first appeared on Coffee + Crumbs: “You Are Not a Failure,” September 30, 2020, www.coffeeandcrumbs.net/blog/2020/9/30/you-are-not-a-failure.
2. Eugene Peterson, *A Long Obedience in the Same Direction: Discipleship in an Instant Society* (Downers Grove, IL: InterVarsity Press, 2000), 27.
3. See also Genesis 3:1–5 and Job 1:6–12.
4. Kenneth L. Barker, “Zechariah,” in *The Expositor’s Bible Commentary: Daniel–Malachi*, ed. Tremper Longman III and David E. Garland (Grand Rapids, MI: Zondervan, 2008), 723.
5. Barker, “Zechariah,” 754. Also see Psalm 109:6.
6. *Ibid.*, 755.
7. *Ibid.*, 758.
8. John Bunyan, *The Pilgrim’s Progress* (Minneapolis: Desiring God, 2014), 64.
9. Ramesh Khatri, “Revelation,” in *South Asia Bible Commentary*, ed. Brian Wintle et al. (Grand Rapids, MI: Zondervan, 2015), 1790.
10. Athanasius of Alexandria, *On the Incarnation* (Blue Letter Bible, 2012), 16–17, Kindle edition.
11. *Ibid.*, 21.
12. See Acts 8:1–3.
13. G. K. Beale, *Revelation: A Shorter Commentary* (Grand Rapids, MI: Eerdmans, 2015), 259.

CHAPTER 4: WORRY

Epigraph: Jackie Hill Perry, *Holier Than Thou: How God’s Holiness Helps Us Trust Him* (Nashville: B&H Publishing Group, 2021), 145.

1. Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 312.
2. Louw and Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, 312.
3. For the purposes of this chapter, the terms “anxiety” and “worry” are used interchangeably. But I am referring to the concept of worry that we all tend to struggle with. I am not attempting to address the issue of clinical, physiological *anxiety*.
4. Matthew 6:25–34.
5. Eugene Peterson, *A Long Obedience in the Same Direction: Discipleship in an Instant Society* (Downers Grove, IL: InterVarsity Press, 2000), 44.
6. Louw and Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, 798.

7. Portions of this section were originally shared here: “When Cries of Distress Are All You Can Utter (Lament as Hope in Psalm 120),” April 17, 2020, www.sarahjhauser.com/blog/2020/4/17/when-cries-of-distress-are-all-you-can-utter-lament.
8. Dallas Willard, *Life Without Lack: Living in the Fullness of Psalm 23* (Nashville: Thomas Nelson, 2018), xxi.
9. Matthew 6:10.
10. Paul E. Miller, *A Praying Life: Connecting with God in a Distracting World* (Colorado Springs: NavPress, 2009), 125.
11. Tish Harrison Warren, *Prayer in the Night: For Those Who Work or Watch or Weep* (Downers Grove, IL: IVP Books, 2021), 57.

CHAPTER 5: SELF-SUFFICIENCY

Epigraph: Walter Brueggemann, *The Message of the Psalms: A Theological Commentary* (Minneapolis: Augsburg Publishing House, 1984), 49.

1. J. Alec Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove, IL: IVP Academic, 1993), 279.
2. A version of this story first appeared on Coffee + Crumbs: “You Don’t Have to Do It All,” October 25, 2019, www.coffeeandcrumbs.net/blog/2019/10/25/you-dont-have-to-do-it-all.
3. N. T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (New York: HarperCollins, 2008), 288.
4. Peter Wehner, “NIH Director: ‘We’re on an Exponential Curve,’” *Atlantic*, March 17, 2020, www.theatlantic.com/ideas/archive/2020/03/interview-francis-collins-nih/608221/.

CHAPTER 6: INSECURITY

Epigraph: Hannah Anderson, *All That’s Good: Recovering the Lost Art of Discernment* (Chicago: Moody Publishers, 2018), 106.

1. Henri J. M. Nouwen, *Out of Solitude: Three Meditations on the Christian Life* (Notre Dame, IN: Ave Maria Press, 1974), 19–20.
2. Rupī Kaur (@rupikaur_), “We personalize what people think about us...,” Instagram, May 4, 2022, www.instagram.com/p/CdJlvJ_lxr2/.
3. Sam Allberry, “Is God Anti-Gay?: A talk by Sam Allberry,” *The Gospel Coalition Podcast*, podcast audio, April 11, 2019, <https://podcasts.apple.com/us/podcast/tgc-podcast/id270128470?i=1000434731725>.
4. D. Martyn Lloyd-Jones, *Spiritual Depression: Its Causes and Cure* (Grand Rapids: Eerdmans, 1965), 34.
5. Timothy Keller, *The Freedom of Self-Forgetfulness: The Path to True Christian Joy* (England: 10Publishing, 2012), 39–42.

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6. I'm indebted to Tim Keller for these insights about receiving compliments and criticism. See Keller, *The Freedom of Self-Forgetfulness*, chap. 2.
7. Alan Fadling, *An Unhurried Life: Following Jesus' Rhythms of Work and Rest* (Downers Grove, IL: InterVarsity Press, 2013), 53.
8. Henri J. M. Nouwen, *In the Name of Jesus: Reflections on Christian Leadership* (New York: The Crossroad Publishing Company, 1989), 27–28.

CHAPTER 7: COMPARISON

Epigraph: Timothy Keller, *The Freedom of Self-Forgetfulness: The Path to True Christian Joy* (England: 10Publishing, 2012), 35.

1. Alan Fadling, *An Unhurried Life: Following Jesus' Rhythms of Work and Rest* (Downers Grove, IL: InterVarsity Press, 2013), 16.
2. My own retelling of this story from Matthew utilizes the research of Kenneth E. Bailey that he shares in *Jesus Through Middle Eastern Eyes: Cultural Studies in the Gospels*. I've cited specific page numbers to show where I've more directly built on the foundation of his work.
3. Kenneth E. Bailey, *Jesus Through Middle Eastern Eyes: Cultural Studies in the Gospels* (Downers Grove, IL: InterVarsity Press, 2008), 357.
4. *Ibid.*, 358–59.
5. *Ibid.*, 360–61.
6. See Matthew 19:30 and Matthew 20:16.
7. Jackie Hill Perry, *Holier Than Thou: How God's Holiness Helps Us Trust Him* (Nashville: B&H Publishing Group, 2021), 119.
8. Craig Blomberg, *Matthew*, vol. 22, *The New American Commentary* (Nashville: B&H Publishing Group, 1992), 304. “Bad eye” is “a biblical image for stinginess and jealousy,” wrote R. T. France. See R. T. France, *The Gospel of Matthew*, *The New International Commentary on the New Testament* (Grand Rapids, MI: Eerdmans, 2007), 751.
9. See Luke 18. Again here, throughout this retelling, I lean on Kenneth Bailey's research.
10. Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: IVP Academic, 2014), 227.
11. Bailey, *Jesus Through Middle Eastern Eyes*, 348.
12. *Ibid.*, 349.
13. *Ibid.*, 348.
14. Luke 22:24–27.

CHAPTER 8: PERFECTIONISM

Epigraph: C. S. Lewis, *Mere Christianity* (New York: HarperOne, 2001), 205–206.

1. Matthew 5:19.
2. Jesus talked about six issues total when He gave examples of ways to show the “greater righteousness”: anger, lust, divorce, oaths, retaliating, and loving enemies. See Matthew 5:17–48.
3. Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 745.
4. John R. W. Stott, *The Message of the Sermon on the Mount* (Downers Grove, IL: InterVarsity Press, 1978), 122.
5. Stott, *The Message of the Sermon on the Mount*, 124.
6. Craig Blomberg, *Matthew*, vol. 22, *The New American Commentary* (Nashville: B&H Publishing Group, 1992), 296.
7. R. T. France, *The Gospel of Matthew*, *The New International Commentary on the New Testament* (Grand Rapids, MI: Eerdmans, 2007), 734.
8. *Ibid.*, 735.
9. N. T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (New York: HarperOne, 2008), 286.
10. George H. Guthrie, “James,” in *The Expositor’s Bible Commentary: Hebrews–Revelation*, ed. Tremper Longman III and David E. Garland (Grand Rapids, MI: Zondervan, 2006), 199.
11. Guthrie, “James,” in *The Expositor’s Bible Commentary: Hebrews–Revelation*, 213.
12. A version of this section was originally shared here: “It Will Be Worth It (James Study Week 2, James 1:2–11),” August 17, 2020, www.sarahjhauser.com/blog/james-week-2.
13. Stacy May, “One Month,” *CaringBridge*, March 16, 2022, www.caringbridge.org/visit/ryandmay/journal. Slightly edited for clarity.

CHAPTER 9: INSIGNIFICANCE

Epigraph: Robert Farrar Capon, *The Supper of the Lamb: A Culinary Reflection* (New York: Modern Library, 2002), 99.

1. John H. Walton et al., *The IVP Bible Background Commentary: Old Testament* (Downers Grove, IL: InterVarsity Press, 2000), 277.
2. Naomi encourages the women to go back to their *mother’s* house, not their father’s. The father is likely still alive (Ruth 2:11), but it was the mother who was the one to advise and prepare a daughter for marriage. “Therefore, Naomi’s encouragement of the girls to return to their mother’s home does not suggest seeking a place of legal protection, but rather a place that may provide a new family

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- situation.” See Walton et al., *The IVP Bible Background Commentary: Old Testament*, 277.
- Walton et al., *The IVP Bible Background Commentary: Old Testament*, 278.
 - Daniel I. Block, *Judges, Ruth*, vol. 6, *The New American Commentary* (Nashville: B&H, 1999), 736–37.
 - See Walton et al., *The IVP Bible Background Commentary: Old Testament*, 496. See also Job 2.
 - Watchman Nee, *The Normal Christian Life* (Carol Stream, IL: Tyndale House Publishers, 1977), 270.
 - Nee, *The Normal Christian Life*, 269.
 - G. K. Beale, *Revelation: A Shorter Commentary* (Grand Rapids, MI: Eerdmans, 2015), 118.
 - N. T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church* (New York: HarperOne, 2008), 208.
 - Andrew Peterson, “Andrew Peterson: Christian Faith, the Arts and Imagination,” C. S. Lewis Institute, YouTube, June 23, 2021, <https://youtu.be/7PliT8KYNsw>.
 - Andrew Peterson, “Every Moment Holy: New Liturgies for Daily Life,” *The Rabbit Room*, November 3, 2017, www.rabbitroom.com/2017/11/every-moment-holy-new-liturgies-for-daily-life/.
 - I’m grateful to have been introduced to this film by Andrew Peterson when he was interviewed for the C. S. Lewis Institute: <https://www.youtube.com/watch?v=7PliT8KYNsw>.
 - A Hidden Life*, directed by Terrence Malick (Fox Searchlight Pictures, 2019), 2:46:02, <https://www.amazon.com/gp/video/detail/B083BLZN9N/>.
 - This quote is from George Eliot’s novel *Middlemarch*, quoted in *A Hidden Life*, directed by Terrence Malick, 2:48:38.

CHAPTER 10: DESPAIR

Epigraph: Esau McCaulley, “The Unsettling Power of Easter,” *New York Times*, April 2, 2021, www.nytimes.com/2021/04/02/opinion/easter-celebration.html.

- Leif Enger, *Peace Like a River* (New York: Atlantic Monthly Press, 2001), 54.
- Kenneth L. Barker and Waylon Bailey, *Micah, Nahum, Habakkuk, Zephaniah*, vol. 20, *The New American Commentary* (Nashville: B&H Publishing Group, 1999), 337.
- Ibid.*, 324.
- Tish Harrison Warren, *Prayer in the Night: For Those Who Work or Watch or Weep* (Downers Grove, IL: InterVarsity Press, 2021), 50.
- Barker and Bailey, *Micah, Nahum, Habakkuk, Zephaniah*, 293.

6. N. T. Wright, *Evil and the Justice of God* (Downers Grove, IL: InterVarsity Press, 2006), 60.
7. Parts of this story have been previously published here: “Digory’s Plea, The Magician’s Nephew + The Compassion of God,” August 18, 2018, www.sarahjhauser.com/blog/2018/8/18/digorys-plea.
8. C. S. Lewis, *The Magician’s Nephew* (New York: Scholastic Inc., 1983), 154.
9. Ibid.
10. Henri Blocher, *Songs of the Servant: Isaiah’s Good News* (Vancouver: Regent College Publishing, 2005), 63.
11. Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: IVP Academic, 2014), 243.
12. Douglas Kaine McKelvey, “A Liturgy for the Death of a Dream,” in *Every Moment Holy* (Nashville: Rabbit Room Press, 2017), 234.
13. Mark Vroegop, “May His Cancer Heal Millions,” *Desiring God*, January 8, 2019, www.desiringgod.org/articles/may-his-cancer-heal-millions.

CHAPTER 11: WHAT TO CARRY INSTEAD

Epigraph: Douglas Kaine McKelvey, “For Remembering How the Story Ends,” in *Every Moment Holy: Volume II* (Nashville: Rabbit Room Press, 2021), 128.

1. J. R. R. Tolkien, *The Return of the King* (New York: Ballantine Books, 1966), 233.
2. Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: IVP Academic, 2014), 87.
3. R. T. France, *The Gospel of Matthew*, The New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 2007), 636.
4. In verse 3 of this passage, Paul says, “For if anyone thinks he is something, when he is nothing, he deceives himself. But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. For each will have to bear his own load.” Paul is not contradicting himself here. The word translated “load” in the *ESV* is a different word than the one he uses for burden. It’s used elsewhere to refer to the cargo of a ship or a knapsack. It refers more to the idea of personal responsibility. We are to carry each other’s burdens, but we cannot ultimately rest on the spiritual laurels of others. We are accountable before God for ourselves. We are mutually responsible to one another as the church, but we are ultimately personally responsible for the choices we make and the way we use what God has given, the lives we live.
5. A portion of this story was shared at Coffee + Crumbs: “Picking Up the Pieces,” June 25, 2019, www.coffeeandcrumbs.net/blog/2019/6/25/picking-up-the-pieces.
6. Todd Wilson, *Galatians: Gospel-Rooted Living*, ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2013), 218.