

June 25, 2017  
Rick Myatt

WHEN EVEN TWO BAGS MAY NOT BE ENOUGH  
James 1:1-12

Rick Reilly is an outstanding writer who has produced many terrific articles for *Sports Illustrated*. He says he has gotten more response from one article he wrote than from any other. It is my favorite of all he has written. It begins with a message for our nation's most famous athletes. He wrote, "Some day you may be invited to fly in the backseat of one of your country's most powerful fighter jets...If you get this opportunity, let me urge you, with the greatest sincerity...Move to Guam. Change your name. Fake your own death. Whatever you do, do not go. I know. The U. S. Navy invited me to try it. I was thrilled. I was pumped. I was toast."

The night before his flight he asked his pilot if he should eat anything in particular the next morning in preparation for his flight. The pilot told him bananas. He asked if that was for the potassium. The pilot said, "No, because they taste about the same coming up as they do going down." He said a fighter pilot named Psycho gave him a safety briefing, then fastened him into his ejection seat, which, when employed would "egress" him out of the plane at such velocity that he would be rendered unconscious.

He said the first 20 minutes of the flight were the rush of his life. Unfortunately the flight lasted 80 minutes. He described the rest of the flight this way: "It was like being on the roller coaster at Six Flags Over Hell...I egressed the bananas. I egressed the pizza from the night before. And the lunch before that. I egressed a box of Milk Duds from the sixth grade." He filled up not just one airsick bag, but two. He said, "At one point, as we were coming in upside down in a banked curve on a mock bombing target and the G's were flattening me like a tortilla and I was in and out of consciousness, I realized I was the first person in history to throw down." He said it took a week for his head to finally stop spinning. About that time his pilot called and told him they had come up with the perfect call sign for him. They were having a patch with the call sign on it made up for his flight suit. The call sign was "Two Bags."

Have you ever gone through a period of life that felt to you like a ride on the roller coaster at Six Flags Over Hell? Has life taken so many violent turns, thrown you up and down so radically that even two bags aren't enough? Today we start a study

of a letter that was written to a group of people whose lives made Reilly's fighter jet ride look like a trip on the Story Book canal boats at Disneyland.

Today we start a study of the book of James. The writer introduces himself simply as James, a servant of God and the Lord Jesus Christ. There are 3 men in the New Testament named James. Two of them were members of Jesus' 12 apostles. One was the brother of John, the other is called the son of Alphaeus or James the younger. The third one was actually the half brother of Jesus. The write of this letter never tells us which of those James he actually was. So there is debate about his identity. Some skeptical scholars even claim this was an anonymous person writing in the name of James. However, there is zero evidence for that idea, and unanimous evidence from the earliest sources that this was, in fact, Jesus' half brother. His message is also consistent with what we know of that James. He likely was one of the family members that at one point concluded maybe Jesus had lost touch with reality, but he later came to be a believer in his brother, to the point that he calls himself a servant of the Lord Jesus Christ. What a turnaround. Can you imagine saying that in regard to your sibling? Yeah, I'm a servant of the Lord Jerry Myatt. I love my brother, but come on. That would be crazy. Which tells us James had experienced a radical and dramatic conversion. He went from thinking his older brother's elevator stopped well short of the top floor to calling him the Lord of all and seeing himself as a servant of his big bro. In fact, he became one of the most important and recognized leaders in the early church.

Estimates of the date of this letter range from 45 AD at the earliest to around 62 A.D. I suspect that it was written not long before or during 48 A.D. The book was written to "the 12 tribes scattered among the nations." This was a reference to Jewish believers in Jesus who were living throughout the empire, the Roman Empire, not the one in Star Wars, many of them having fled Israel to other areas to escape persecution.

These poor people were having two bags lives. They were a seriously oppressed minority. Because they were Jewish they had to deal with the same prejudice and persecution that Jews have faced throughout their history. James' readers did not know the word antisemitism, but they experienced it. But their plight was worse than merely that of people facing racial prejudice. They were followers of Jesus, and as such they also suffered at the hands of their fellow Jews in addition to being persecuted by others. They were ostracized by them and experienced not only rejection but active persecution from both Gentiles and Jews. So they were people rejected even by rejected people. There was nowhere for them to turn. They were

accepted by no one. Many of them had fled their homeland, which meant on top of everything else they were cultural outsiders in their new locations.

Though there were a few among them who were doing well financially, the large majority of them were dirt poor and had no political influence whatsoever. The deck was stacked against them. The wealthy and the powerful often take advantage of them. In those days the powerful people would even use the court system to oppress and take advantage of those at the bottom, and those early Hebrew Christians were commonly victims of that oppression.

These people believed that Jesus was their long promised Messiah, the rightful Ruler of all, and had put their faith in him. They knew the promises that Messiah would usher in an age of unprecedented peace, prosperity and power for his followers. In addition they thought, much as we typically do, that if God loved them he would bless them. Their culture even taught them if you were right before God he would bless you with prosperity.

However, putting their faith in Jesus had produced none of the physical blessings of the messianic age that they hoped for. Instead, it had resulted in them being opposed, oppressed, and mistreated. They were suffering, and things were getting worse, not better. The theme of their lives was opposition and struggle. They knew trials to a degree that is unimaginable for us here. How were they to respond? What were they supposed to do? How were they to live in the middle of a world that saw them as unwelcome outsiders and outcasts and treated them rudely? James wrote his letter to instruct them in how to live. His instruction is not so much theological as practical. He focused not on why these things were happening to them, as on what they should they do in the face of this life. While there is some theology in his letter, it is more an instruction on practical daily living in a difficult world. I'm calling this series of sermons on James "The Outsider Manifesto."

We are all going to have those times when it doesn't feel like God is being very nice to us. It is easy for us to think that we are not being treated fairly or the way we would desire by God. How should we respond? This book says, "He has not forgotten about you, and while you're waiting for the next thing to happen, here's what you should do." Let's begin by looking at James 1:1-12.

## HOW SHOULD WE VIEW THOSE TWO BAG SEASONS?

James starts by saying, "consider it pure joy, my brothers, whenever you face trials of many kinds." Say what, now? Think of it as terrific fun when your life is blowing up? Just delight in your miserable circumstances? Uh, yeah, that's pretty

much how I typically react to the setbacks life throws at me. Not. How does that make sense? First let's think about trials. The Greek word's basic meaning was "testing." In the Bible it typically was used with two shadings of meanings. One was to refer to a difficulty in life or a trial, as here, the other was to refer to a temptation, a lure to disobey God. In both instances the idea is that something is being tested. In both situations we are being presented with a one question pop quiz. "Will I trust God?" In this difficult thing will I trust that he loves me and is looking out for my good? Will I believe that this command of his that I am tempted to disobey is actually for my best or will I believe that God loves me when life doesn't just hand me lemons, it hands me rotten lemons that I can't even use to make lemonade?

James makes the point right off the bat that trials, which are the concern here, come in a wide variety of packages. Many of the people he wrote to experienced extreme financial trials. But trials come in many shapes and sizes. It could be facing constant rejection and ridicule from people such as they dealt with. It could be dealing with a manager that could be the subject of the movie Horrible Bosses. Or perhaps it is an unbearable co-worker, neighbor or extended family member. It could be relational upheaval in one's family. It could be some illness or physical problem. The list of possible trials is endless.

The word that James used about encountering trials that is translated "face" actually means "fall into." I think that's a better way to think of these trials. You don't choose something you fall into. It happens to you. As a Marine our son in law, Michael, had to face some very hard ordeals. He had to go through rigorous training, including brutal survival training and a tremendously demanding training regimen that prepared him to fly fighter jets. He had to go through the required training where they try to drown you in a simulated helicopter crash at sea. It was all hard and very demanding, but he chose it. It was his decision to become a Marine pilot. In contrast, recently when we were helping paint Michael and Carissa's house one day Laurie was using a bowl to hold paint as she painted trim areas and she accidentally stepped into that bowl of paint. That was not something she chose. In a sense, she fell into it. That's the kind of trials that James is talking about. The fact that they happen to you and you have no choice in the matter makes it that much harder.

We are going to "fall into" really hard things that we don't control. It is going to happen to all of us all the way through our lives. We cannot control whether they happen to us or not, for if we did we would stop them. Really there is one big thing we control, and that is how we respond to hardships and trials. That is precisely

what James takes aim at in this passage. It is not so much what befalls us, as how we deal with it that is important.

A common reaction when the hard things happen is to focus on how unfair it is. It is easy to think I am somehow singled out for unfortunate events that other people don't have to deal with. And of course, once we have decided it is unfair we can feel sorry for ourselves. Once we have determined that we can engage in all kinds of less than beautiful behavior. We can indulge in self pity, we can sulk, we can become grumpy, even unloving and resentful. After all, look what has happened to me. Why should I trust God or obey him? Look at what he has done to me! I recently read about a recent study of people's responses to trials. Other than to endure, which we will get to shortly, the top 3 responses were to complain, to take one's frustration out on others, and to quit.

James instructs us to go in a totally different direction. He says we should consider it pure joy when these things happen to us. Right, that makes perfect sense. That's exactly what I think when I get bad news. Maybe a good way to drive home how unorthodox James' instruction is, replace the word "trial" with "ordeal." Whenever you fall into an ordeal, consider it pure, unadulterated joy. Uh huh. That sure is the normal human response. Not.

When Laurie was 18 a small accident shattered one of her front teeth. Ever since then her favorite Christmas song has been All I Want For Christmas Is My Two Front Teeth. For most of our life together she has had a fake front tooth that was a crown anchored to the root of the missing tooth. However, a couple of years ago the root of the tooth finally died and they told her they had to give her a dental implant. Either that she would just have to go through life looking like the Queen of Mississippi with a front tooth missing. The first time Carissa went to the dentist where they lived in Meridian, Mississippi, they had her fill out a patient information form. There was a question on it I doubt you've ever seen on such a form here. It was "do you want to keep all of your teeth?" Laurie's answer was an easy yes, so that meant having a dental implant. Neither of us knew what that was going to involve. I had no idea that it was a process that would involve repeated less than pleasant sessions in the dental chair and to complete the whole thing would take the better part of a year. During all of that time she had to wear something they called a flipper, which was a removable bridge that had a fake tooth to fill the gap. But she couldn't eat with that flipper in. We'd go to a restaurant, and she would have to try to take that thing out and eat her meal without anyone noticing. If anyone saw her with that hole in the middle of her mouth I would just explain, "She's a hockey player." They'd say, "Ah, that explains

it." It was inconvenient and uncomfortable and, by my measure, a true ordeal. It made me quail at the thought of ever having to go through it. I'm not sure I could survive it. I know for sure I couldn't survive it with the grace that she did. I can say without reservation, it was not a joy. It was no fun at all. Not once during that entire time did Laurie say, "Man, Rick, having a dental implant put in is the bomb. You ought to try it." Why would James say, "Hey consider that pure joy"?

Oddly, the Bible says this more than once. Romans 5:3-4 says, "Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance; perseverance character; and character, hope." Not just consider trials joy, but glory in your suffering. Weird.

First notice that James says "consider it joy." He doesn't say "feel happy." The word "consider" refers to mental activity. It says nothing about emotions or feelings. We don't usually control how we feel, but we completely control whether we consider something in a particular way. Some translations translate that word "count," as in "count it joy." Counting is a deliberate, mental action. If I asked you to count how many people are here today that would involve no emotion. It would simply be an act that you could choose to do.

So James' command to us is not about how we feel. The Greek word he used literally at times meant "to think", so it is about how we think about the ordeals we face, how we view them. We are to see them as a good thing. The word "joy" causes us problems at times because that is a feeling word for us, but I don't think that's what he meant. I think he meant we are to think of trials as a good thing, not a negative. We are to see them as things that will have a happy result.

The reason for this is that they produce endurance. The only way you get endurance is by enduring. It is not possible to have endurance by failing to endure. Yes, I'm going to develop the endurance to run a 26 mile marathon by quitting before I can even finish a 1K race because it is too hard. The only way you get endurance is by enduring, and you only endure things that are difficult. Imagine that Laurie made an apple pie for me. I would not have to endure eating it. It is not hard to eat pie. It does not develop endurance.

But that raises a question that seems obvious. Why is endurance so important? Why should we think of it as a joy when we experience some awful ordeal just because it teaches us to endure? Because it feels so good when it finally stops? By definition enduring is not fun.

Can you imagine when a first century follower of Jesus once again was ridiculed and rejected by his own community, when he feared he would not be able to get food for his family, how it must have felt to hear James tell him to think of enduring this as joy? What's so great about endurance? James says endurance is so important because it is crucial for becoming mature. Yeah, well, maturity is overrated. I don't want to grow up, I'm a Toys R Us kid. Why should maturity matter to us?

Mature means whole and complete. What do you think God is doing in you? Remember that John 10:10 says that Jesus came that we might have life to the fullest. John 1:4 says of Jesus, "in him was life." He is the source of life. Romans 8:6 says, "the mind governed by the flesh is death, but the mind governed by the Spirit is life and peace." The Spirit there is the Spirit of Jesus. He creates life and peace in us. That's what God is doing in our lives, giving us life. What kind of life does the Spirit produce? Galatians 5:22-23 says it is a life of love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self control. If you had those things, how would your life be? It would be exactly what we all want. We think we want power, pleasure, fame, money. But we want those because we think they would bring us joy, peace, love, goodness and so on.

So God is working in our lives to make us whole, complete as human beings. A whole, complete human being has that life of the Spirit, the life of love, joy, peace and hope. It is to be fully alive with the life that we all want. That life is experienced to the degree that we are complete, mature. Endurance is crucial to that process. We will never be complete and whole without it. In other words, the only way to have the life you want is to be mature and complete, but the only way to do that is to have endurance, and the only way to have that is by persevering through things that you wish would just stop.

What happens if we think the blessings of this world are the real source of joy and peace and love? First we will be disappointed because if we get the blessings we think we need we will find something is still lacking and we don't have the life we want. The blessings are not the source of life. They did not create life and they cannot give life. But second, even if we get the blessings and for a brief time it feels really good, we will always know in this world those blessings are tenuous and transitory. There will always be the threat of failing to gain them or of losing them. That threat means that we will always live in fear. The very fear of losing the blessings takes away peace, thus sapping the life that we are longing for. Peace is the foundation for the complete, whole life. Without peace you will not have it.

And if you are fearing that you might lose those blessings you think are essential to life, then you will have zero peace, thus zero real life.

***Every good thing God wants to pour into your life comes through endurance.  
When I quit all I do is short circuit God giving me good!***

The only way to be truly mature, to have the life God is working to produce in us, is to learn that we can have that life in him, we can have joy, peace, patience, love, even when everything is falling apart around us. The only way we learn that is by going through trials and learning to draw on our God to experience life, regardless of what may be happening to us. Isn't that what we want?

I actually get the idea that to be truly be healthy and fully alive we need trials, because there is a physical analogy. The way to be strong and healthy, fully physically alive, is to exercise and eat wisely. In other words, to have physical trials. What I would like, if I were designing the universe, the way human bodies would work is that to be the strongest and healthiest would be by eating French fries, really great bread slathered with butter, pizza, doughnuts and ice cream and by relaxing on a lounge by the pool or lying on the couch watching television. Wouldn't that be great? Why are you eating that jelly doughnut? I'm trying to lose some weight so I'm on a diet. You've been lying on that couch watching football games all day. Yes, it's because I'm trying to get in shape. Doesn't that sound like a great system? Unfortunately you and I both know it doesn't work that way. The only way to get the most out of your body is to say no to most of the really yummy things to eat and to move, to exercise and to fight resistance. They even say now that the long held idea of a steady state cardio workout is not what's best for you. What you need is high intensity effort. If that's true physically, should we be surprised that it might also be the same way for our souls? What brings the most life to us is high intensity trials, unfortunately.

But why did God make it that way? Why didn't he go with the Rick Myatt System of Wholeness and Health? Why didn't he make it so we get stronger, healthier and more full of life through life being easy? Or even better, why didn't he use his divine power to instantly transform us into mature, complete people full of life? If Hungry Jack can give us a pancake mix where you just add water, why can't God give us a mature life mix where you just add water and we're done?

We know that is theoretically possible, because 1 John 3:2 says, "Dear friends, now we are children of God and what we will be has not yet been made known. But we know that when Christ appears, we shall be like him, for we shall see him



as he is." That tells us that when Jesus comes back we will instantly be like him. That's instant transformation. If God can do it then, why doesn't he do it right now? God doesn't tell us why the system is this way. It is possible that's the only way it can work in a fallen world, or maybe it is as we endure joyfully through trials we become a powerful witness to the reality and power of God and God wants to use us in that way. In the end we don't know for sure. But we need to stand on what we do know.

What we do know is that he loves us with an everlasting love. 1 John 4:8 says he is the embodiment of love. Romans 8:38-39 tell us that nothing can stop him from loving us. In other words, everything he does in our lives is driven by love. So if you are a parent who loves your children I want to ask you a question. Has there ever been a moment when your child was struggling, hurting, that you didn't care? Has there ever been a moment you created hardship or pain for them just because you felt like it? Have you ever been too interested in other things to take note of your child's frustration or hurt? I don't think so. If your child is having a struggle you only let it go on because you know it is what they need to become fully alive.

Do you think you are better than God? God only allows the trials into our lives because we need them to become fully alive. I can only speculate about this, but my speculation is that God has set up trials as the key to maturity because somehow there is a connection between the amount of joy we will experience in eternity and the fullness of life we have here on earth as a result of enduring through trials.

So now I hope you are convinced so that when the trials come you don't say, "Why does this always happen to me?" Instead you say, "Oh, good, this is happening to me so that I can grow more mature and experience life even more fully than ever and love God more than ever. I sure want to make the most of this opportunity."

#### HOW CAN WE MAINTAIN THE RIGHT MINDSET?

Laurie had a recital for her music students a few weeks back. Every year she has to remind them, warn them really, that when they get in front of people, even a fairly small group, to perform, something happens to them. Adrenaline kicks in and their brains don't work like they usually do. Somehow things they have known thoroughly disappear and their brains go blank. So Laurie works hard to drill them, to create muscle memory so that even when their brains go blank they can rely on muscle memory to play their song.

We have something similar happen when we fall into trials. We can know they are, in James' words "pure joy," but when they hit that truth disappears. Our brains go blank. All we can see is the trial. We become consumed by the hardship or the pain or fear. We fall into old habits. Why is this happening to me? Poor me? All is lost. We need to develop spiritual muscle memory so that when the trials hit and we can't think straight because we in so much pain and confusion, we can respond on spiritual muscle memory and somehow respond well. Our trials help us develop that spiritual muscle memory.

So an important question is what can we do to keep thinking straight and thus responding straight when the trials come? James gives us 2 important actions to take.

### **The first is to ask for wisdom.**

In verse 5 James says if you lack wisdom you should ask God for it. That sounds to us like he has suddenly shifted topics. Now he's going to talk about how to be wise, so maybe the whole thing about trials is done. However, this is actually on the same topic. Notice in verse 12 James says, "Blessed is the one who perseveres under trial." So he is still thinking there about trials and endurance. So what is the deal with asking for wisdom?

We might think maybe he's saying, "If you don't understand why this is happening to you, ask God and he will give you insight into the situation." That's because we tend to think of wisdom as being close to knowledge and having insight. The ancient Hebrew slant on wisdom was a bit different. It included understanding and insight, but at it's core *Hebrew wisdom is more about doing than knowing*.

In short what James is saying is that if you fear you lack the ability to do the right thing, which is to see the trials as a necessary part of your growth to maturity and thus to trust God in the midst of it and be patient, ask God. He will give you the ability to do that. Ask God to help you develop that spiritual muscle memory and then live by it.

That's why he says you must ask in faith and not doubt. If you doubt in the sense that James is using it, you will become double minded. In other words, you'll be torn, not sure what you want. Do you want the life that God promises through enduring in faith, or do you just want the thing to stop and life to be easy?

I know, we typically think, Uh, can't I have both? Can't God make this thing stop and still give me the life? The answer is no, so you have to decide what you really

want. You need to be clear on what you want and then trust that God can make it happen. Trust that God can give you the strength to get through this trial, and even be at peace and have joy as it is going on.

If you're not clear on that you're going to be unstable. Imagine that you are driving down a freeway in a city you are not familiar with and up ahead you see that the freeway divides into two. Which one do you take? You see the cities or areas mentioned on the signs indicating where they go, but you're not sure which one you're supposed to take. You become unstable. You can't think clearly as your brain starts panicking. That's kind of like the double minded person.

We have on our car now a miraculous device. It is a GPS navigation system. You tell it the destination you are going toward and when you near that place where the freeway forks it says, "In one mile take the freeway on the left." "In a half mile take the freeway to the left." "Take the freeway on the left now."

James says as trials come we set the destination. I want the life God has promised. Then we ask him for wisdom, which is like consulting the GPS. And God tells us what to do and enables us to do it. He tells us to see this is as a step to maturity, thus to be patient, to endure, to keep trusting him and he will give us the strength to keep going.

### **The second is to remember the reward.**

In verse 9-10 James turns our typically human thinking upside down. Throughout history the poor, the powerless at the bottom of the social ladder, have always been discounted, overlooked, seen as unimportant. No one wants that position. James tells these Christians, whom the world saw as of zero significance, to revel in their *high* position. They are children of God. They know him and serve him, and nothing could be more important.

As you know I have been offended and angered by the way we, the residents of San Diego County and the fans of what used to be the local football team, (I refused to even pronounce their name because it is so foul) have been treated by Lucifer Spanos. I've been a loyal fan basically all my adult life, and now I've been betrayed. I expected as much from Spanos, because he's Satan, but I could not imagine that the NFL would abandon the 8th largest city in the country, one that many consider the best. Silly me. I was so peeved about this that I seriously considered writing a letter to Roger Goodell, the league commissioner, to express my outrage and inform him that he's about to lose me as a fan for good. Then I came to my senses. Why bother? He doesn't care! He cares zero for me. I do not

matter. I am nobody. I am so insignificant as to be a nothing to the powers that be. That's pretty much my reality.

That could be depressing except for one thing. It doesn't really matter what Roger Goodell thinks, for while the world may not think I count for anything, in fact I am a child of the Almighty God. I am one of his chosen people. I have the most privileged position in all of creation. The fact is I matter to God! James says I should rejoice in that, and not be upset about what the world thinks.

Furthermore, he tells the people who are the wealthy, the influential, the somebodies in this world, that their wealth, their power, their position, is as lasting as the flowers that bloomed in the desert this spring. Where are all those wildflowers now? They've disappeared, never to return. And so it will be with the most famous, powerful and wealthy people on this earth.

The rich and famous then should rejoice not that they are rich, powerful somebodies, but that they have humbled themselves before God and admitted that they are helpless before him. They must rejoice that as they confess their helplessness they can throw themselves on the grace of God through Jesus Christ and become members of his eternal kingdom.

So James sums up in verse 12 reminding us that if we persevere in trials we will "receive the crown of life that the Lord has promised to those who love him." One can pursue the riches and rewards of this world, only to see it all turn to dust. Or one can persevere, trusting God even when that means hardship, and receive a reward of life that will never end. The amazing thing about eternal life is that it begins even now. It is as we trust God and persevere in trial that we become mature and even now experience the life that God intended for us to have.

My son, Toby, is now in his last year of medical school. After this week he will still have some rotations left to do, but they are electives, enriching experiences. The hard part will be all over. For him this has been a 7 year long odyssey. I can't even begin to tell you how difficult it has been. It has been incredibly demanding and stressful and it has been unrelenting. It truly has been an ordeal. I was talking to Anna this week and she told me that Toby has one more huge test this week, his board certification test, part 2. This is a gnarly 9 hour long test that has huge implications for their future. She said the past 5 plus years they have faced one huge test or hurdle after another, and this is the last big one. She said it has been wearying and incredibly stressful, and they can't wait for life to ease up for a bit. Why has he put himself through this grinding gauntlet? It is because of the reward.

In less than a year he will be a doctor. He will have a career that he loves and that will pay him handsomely, so it will all be worth it. He and Anna have been able to persevere, to keep going because they have kept the reward before them. It will be worth it all when they finally get there. James is telling us to remember the reward. The reward is life. Through enduring trials we become mature and complete, whole human beings full of the life that God intends for us. It will be worth it.

Supreme Court Chief Justice John Roberts recently spoke at the commencement for the Cardigan Mountain School that his son was graduating from. Listen to his words in that speech. "Commencement speakers will typically wish you good luck and extend good wishes to you. I will not do that, and I'll tell you why. From time to time in the years to come, I hope you will be treated unfairly, so that you will come to know the value of justice. I hope that you will suffer betrayal because that will teach you the importance of loyalty. Sorry to say, but I hope you will be lonely from time to time so that you don't take friends for granted. I wish you bad luck, again, from time to time so that you will be conscious of the role of chance in life and understand that your success is not completely deserved and that the failure of others is not completely deserved either. And when you lose...I hope every now and then, your opponent will gloat over your failure. It is a way for you to understand the importance of sportsmanship. I hope you'll be ignored so you know the importance of listening to others, and I hope you will have just enough pain to learn compassion. Whether I wish these things or not, they're going to happen. And whether you benefit from them or not will depend upon your ability to see the message in your misfortunes."