

Chapter 1 : Reasons of the Heart: Emotions in Apologetics - Christian Research Institute

These reflect on the emotional nature of God. Capable of the emotions that characterize his creation, he counts on the emotional content of those experiences as these mark us as no other thing will. In other words, feeling isolated and embattled is the way we are supposed to feel when under trial.

Approximately 60 percent of women who experience post-abortion sequelae report suicidal ideation, with 28 percent actually attempting suicide, of which half attempted suicide two or more times. The suicide rate associated with birth, by contrast, was half the rate of all women and less than one-sixth the rate of suicide among women who had abortions. Linking these records to death certificates, the researchers found that women who had state-funded abortions were 2. Suicide attempts appear to be especially prevalent among post-abortion teenagers. Numerous other studies have also revealed higher rates of suicide and suicide attempts associated with abortion. Over twenty studies have linked abortion to increased rates of drug and alcohol use. Abortion is significantly linked with a two fold increased risk of alcohol abuse among women. For at least some women, post-abortion stress is associated with eating disorders such as binge eating, bulimia, and anorexia nervosa. Thirty to fifty percent of the women who experience difficulty adjusting to a past abortion report experiencing sexual dysfunctions, of both short and long duration, beginning immediately after their abortions. These problems may include one or more of the following: Abortion is linked with increased depression, violent behavior, alcohol and drug abuse, replacement pregnancies, and reduced maternal bonding with children born subsequently. These factors are closely associated with child abuse and would appear to confirm individual clinical assessments linking post-abortion trauma with subsequent child abuse. While psychological reactions to abortion fall into many categories, some women experience all or some of the symptoms of post-traumatic stress disorder PTSD. The lowest incidence rate of PTSD reported following abortion is 1. Approximately half had many, but not all, symptoms of PTSD, and 20 to 40 percent showed moderate to high levels of stress and avoidance behavior relative to their abortion experiences. The risk that an experience will be traumatic is increased when the traumatizing event is perceived as including threats of physical injury, sexual violation, or the witnessing of or participation in a violent death. This hyperarousal causes these defense mechanisms to become disorganized, disconnected from present circumstances, and take on a life of their own resulting in abnormal behavior and major personality disorders. As an example of this disconnection of mental functions, some PTSD victim may experience intense emotion but without clear memory of the event; others may remember every detail but without emotion; still others may reexperience both the event and the emotions in intrusive and overwhelming flashback experiences. Many are forced into an unwanted abortions by husbands, boyfriends, parents, or others. If the woman has repeatedly been a victim of domineering abuse, such an unwanted abortion may be perceived as the ultimate violation in a life characterized by abuse. Other women, no matter how compelling the reasons they have for seeking an abortion, may still perceive the termination of their pregnancy as the violent killing of their own child. The fear, anxiety, pain, and guilt associated with the procedure are mixed into this perception of grotesque and violent death. Still other women, report that the pain of abortion, inflicted upon them by a masked stranger invading their body, feels identical to rape. The major symptoms of PTSD are generally classified under three categories: The person is seemingly on permanent alert for threats of danger. Symptoms of hyperarousal include: Intrusion is the reexperience of the traumatic event at unwanted and unexpected times. Symptoms of intrusion in PAS cases include: Constriction is the numbing of emotional resources, or the development of behavioral patterns, so as to avoid stimuli associated with the trauma. It is avoidance behavior; an attempt to deny and avoid negative feelings or people, places, or things which aggravate the negative feelings associated with the trauma. In post-abortion trauma cases, constriction may include: But in reality the actual rate is probably higher. Clinical experience has demonstrated that the women least likely to cooperate in post-abortion research are those for whom the abortion caused the most psychological distress. Research has confirmed this insight, demonstrating that the women who refuse followup evaluation most closely match the demographic characteristics of the women who suffer the most post-abortion distress. For many women, the

onset or accurate identification of PTSD symptoms may be delayed for several years. This disability may, therefore, provide grounds for an extended statutory period. Post-abortion stress is linked with increased cigarette smoking. Women who abort are twice as likely to become heavy smokers and suffer the corresponding health risks. For most couples, an abortion causes unforeseen problems in their relationship. Post-abortion couples are more likely to divorce or separate. Many post-abortion women develop a greater difficulty forming lasting bonds with a male partner. This may be due to abortion related reactions such as lowered self-esteem, greater distrust of males, sexual dysfunction, substance abuse, and increased levels of depression, anxiety, and volatile anger. Women who have one abortion are at increased risk of having additional abortions in the future. Women with a prior abortion experience are four times more likely to abort a current pregnancy than those with no prior abortion history. Subsequent abortions may occur because of conflicted desires to become pregnant and have a child and continued pressures to abort, such as abandonment by the new male partner. Aspects of self-punishment through repeated abortions are also reported. The risk of falling into a repeat abortion pattern should be discussed with a patient considering her first abortion. Furthermore, since women who have more than one abortion are at a significantly increased risk of suffering physical and psychological sequelae, these heightened risks should be thoroughly discussed with women seeking abortions. An Annotated Bibliography with Commentary Third Edition This resource includes brief summaries of major finding drawn from medical and psychology journal articles, books, and related materials, divided into major categories of relevant injuries. An online version can be found at AbortionRisks. Supply and Services, pp. Institute for Pregnancy Loss, Herman, Trauma and Recovery, New York: Basic Books, Random House, University Publications of America, How great a problem. MO, ; and Belsey, et al. San Francisco, June ; N. Institute for Pregnancy Loss, ; B. Is it a Problem? Short and long term mortality rates associated with first pregnancy outcome: Population register based study for Denmark Med Sci Monit ;18 9: Deaths associated with pregnancy outcome: South Med J Aug;95 8: Abortion and mental health: The British Journal of Psychiatry , â€”

Chapter 2 : The emotional side of our God. | Christian Forums

God cannot be understood rightly without His heart being addressed, and living as a disciple of Jesus Christ cannot be accomplished without emotional engagement and emotional maturity in line with biblical truth.

Report Inappropriate Ad You are here From the series: Within the New Testament the Person of the Spirit not only manifests rich emotions Himself, but is given to the believer to profoundly influence her or his emotional life. As we cooperate with the Spirit and sound spiritual principles, we shall experience an increasingly rich emotional life. The health of our emotions is a critical category of our spiritual life. The why and how of that is explored. First, emotions are closer to us than air. They are the ever present current within us: Awareness of life even starts with emotions. Life demands an understanding of emotions. Setting aside the biblical realities and the evangelical scene, simple existence demands an understanding of the place of emotions. They are closer to us than our skin, than the air we breathe. Emotions are as constant and present as the weather surrounding us. We need to understand and manage them. Second, emotions come with great intensity. Most of us struggle with our emotions. A thought may be put out of the mind; it is not necessarily so with a fearful emotion. When a person is filled with dread, the source may be a fearful thought or situation, yet the force of the emotions is what makes the individual preoccupied. We cannot flee from our feelings; therefore, we must deal with them. Note just the differences between charismatics and the Bible movement with reference to emotions. Time after time all of us have heard the biblically-oriented evangelical question the validity of emotions. At the same time the charismatic often elevates emotional experiences to the level of definitive spiritual reality. We desperately need clarity in the area. Fourth, not only is the place of emotions a significant issue in the evangelical movement, but the place of the emotions is a significant issue within the pages of the Bible. For example, as we shall see, the management of the emotions is critical to the spiritual life. Fifth, with the counseling revolution going on in our circles, clarity is needed concerning the place of emotions. The doorway to the inner life is not the world of dreams as it was with Freud, but among contemporary counselors it is the experience of emotions. Since emotions are where the counselor begins, a proper understanding of them will help define the relationship between the pastor and counselor. Sixth, whether the counseling revolution occurred or not, pastors in their teaching and leading need to understand the function of emotions. Many view pastors as having nothing to say about the world of emotions. We will see that pastors of all people in the helping professions should have the most to say. Many believe that more evangelicals with significant emotional problems are going to Christian and non-Christian counselors rather than their pastors. According to researchers about one out of twenty pastors still counsels and another one out of twenty trains disciples. Every pastor does counsel in preachingâ€”often very directlyâ€”and therefore, also should counsel and disciple individually. In fulfilling these roles he should know intimately the biblical role of emotions. No reason exists that the professional counselor should have a monopoly on the understanding of the world of emotions. The concepts and the material regarding the place of emotions are not that difficult to understand. Freud himself believed that no need existed for the psychiatrist to have a medical degree. In fact, he suggested that the intelligent and insightful lay person could do as well as the medically trained. In the same way pastors can just as easily master the world of emotions. This is especially true because the contents of the Bible constantly address the world of emotions and sometimes address the world of the unconscious. Seventh, effective preaching demands a clear understanding of emotions. Deeply emotional sermons and a strongly felt response may just mean that the preacher has communicated clearly. The emotions exist because both the preacher and the congregation apprehended the perceived existential greatness of what was being taught. Finally, emotions do not authenticate truth; emotions cannot verify the historicity of the resurrection of Christ or other historical and theological realities. Emotions, however, do authenticate our understanding of the truth. A happy heart is the greatest evidence of the apprehension of spiritual truth. In the Bible, truth is supposed to strike the life with positive emotional force. Truth without effect is an unknown within scripture. Given the significance of emotions I contend that the Holy Spirit has a fundamental role to play in the emotional life of the Christian. To appreciate this role, three factors must be examined and understood. The first is that we as

humans are an analogy of the divine. The reason that we have emotions is that God has emotions. We are made in the image of God, an image that includes a key component of emotionsâ€”in short, his emotional image. When we speak of God having emotions, this is not anthropopathic language. We are not saying we are making God in our image. Instead we are in his; therefore, we feel and want. As we proceed, we will examine the source of our emotional lifeâ€”God himself. Second, we will see that with the coming of the Holy Spirit into our lives, a richly emotional presence has entered our person. Finally we must learn how to cooperate with this person for our emotional well being. Feelings are the bane and blessing of our existence: At those various times our emotions match the delights and disasters of life. The source of emotions is a surprising place. This ability to feel comes from our being made in the image of God. A short while back I had a frighteningly interesting experience more frightening than interesting of having an ophthalmologist operate on my eye. The procedure was complicated so the operation was at a hospital in an operating room. Stretched out on a gurney I was waiting outside the operating room. Then, an anesthesiologist came over to check on me. We ended up in a conversation. I told him that having a series of eye problems had led me to appreciate how wonderfully our two eyes work together to create the sense of depth. I did not want to lose that, I said. Please understand I had been in pain for several weeks and had experienced high levels of stress. I am not as unobtrusive as I will now appear. What is true of our bodies is true of our emotions: Our bodies are repositories of wonder. Within our frame is an unimaginably complex set of abilities. From whistling a tune, to thinking up the splitting of the atom, we are fearfully and wonderfully made. Yet the greatest wonder of all is, all of this is expressed by a moving and flexible pile of chemical and electrical activity. Such is so wonderful that it makes the existence of God reasonable. Not only what we can bring forth is a marvel but what is within is also. Inside of us is a world of emotions, appetites, and imagination. Our ability to do things without and sense things within exists because God molded clay into an electricochemical masterpiece that makes the complexity of the most advanced computer laughable. What was his model in doing so? The answer is himself. We are flesh and blood expressions of the divine; we are made in his image. If that is so, then the contemplation of ourselves is in some way a basic introduction to deity. God does have the ability not only to think and to will, but also to feel. The language of the Bible expresses it this way. God is said to have two qualities: The classic statement is John 4: The Hebrew and Greek words for spirit are commonly connected to terms of reflection, intellect, and intention. God is also described as having a soul. Soul implies sensation, feelings, and appetites. Since he is a sensate being, God has what can be described as a soul. Some erroneously take the language revolving around the word soul and almost turn it into some substance within God or man. They have become a burden to me. I am weary of putting up with them. My soul delights in him. I have placed my spirit upon him. The soul is connected to the experiencing of desiring and feeling.

Chapter 3 : Emotions and Feelings: A Reliable Guide in Religion and Worship?

Feeling like God: The Emotional Side of Discipleship - and Why You Can't Fully Follow Jesus without It - eBook () by Chris Tiegreen Hear about sales, receive special offers & more. You can unsubscribe at any time.

Subscribe to the CompellingTruth. How should a Christian woman handle PMS? Symptoms most often occur the week prior to menstruation, but they can also linger after and reoccur during ovulation. Hormone fluctuations, stress, diet, and lifestyle all have a part; and symptoms can change in intensity and duration from month to month. The most apparent issues are usually physical. For instance, cravings for sweets and salty foods are common, but sugar can make bloating and intestinal issues worse, and salt can increase fluid retention. The natural reaction to cramps is to curl up on the couch, but going for a walk is one of the best ways to relieve the pain. One of the best ways to mitigate physical symptoms is to just be aware. For those who are regular, keep track of your cycle. Symptoms usually occur in a specific order. Or if your libido starts dropping off, it may be time to start thinking about taking pre-emptive pain medication. Just having a plan and being prepared can help you take care of the symptoms and feel a little more in control. Eventually, it can lead to uncharacteristic bursts of anger or sadness. Many women see the positives in this side of PMS instead of just the negatives. A crying spell can release tension you may have held onto the rest of the month. Even so, Scripture says that women are to be self-controlled Titus 2: This is not affectionate love; it is agape which is a love that chooses to sacrifice for another. First Corinthians 13 explains what love looks like. It is patient and kind, it does not insist on getting its own way, it is not irritable, it bears and endures all things. Nowhere does the Bible say that Christians are exempt from showing such love because of any reason. When Jesus hung on the cross, beaten and tortured, He saved a thief Luke Jesus did not let His physical condition get in the way of His obedience to God and His love for others. Despite the cultural norm that encourages women to hide when they are menstruating, it helps to have someone else to rely on. They may pick up extra chocolate, make excuses for missed social events, and be an emotional support. If you can trust your husband to take that role, you are very fortunate, indeed. God will give you the strength to not sin 1 Corinthians Excessive bleeding can result in an iron deficiency. And on-going depression should always be taken seriously. It is common for doctors to prescribe hormonal birth control for PMS symptoms, and many women have found relief this way. The use of hormonal birth control requires wisdom, however. Although the primary way such medications control pregnancy is by shutting down ovulation, it is possible that they could also prevent a fertilized egg from implanting in the uterus. If life begins at conception, this is abortion. A few preventative measures, extra rest, and a healthy reliance on God can ensure you are led by the Spirit and not controlled by the flesh. PMS is not a free ticket or an excuse to be unkind.

Chapter 4 : Emotions in the Christian Tradition (Stanford Encyclopedia of Philosophy)

Section Psalms -The Emotional Side of God's Love Story Introduction to the Book of Psalms The Book of Psalms is the largest book in the Bible, numbering chapters, 2, verses and.

Should Feelings Be Our Guide? Do feelings and emotions constitute a reliable authority or standard in religion? Should we design worship according to what excites our moods? What is the proper standard of authority and guidance in worship and service to God? Can we know we are right because we feel right? Does excitement prove we are spiritually close to God and prove the Spirit is moving? Should we shout "Amen" and "Praise the Lord"? Can we trust the Bible to guide us in all service to God? Click here to listen to this material as a free MP3 recorded message. Human emotions play important roles in our lives. This is natural and may be quite wholesome. Emotions can be confusing, uncertain, even dangerous. By "emotions" we mean inner feelings, sensations, moods, and thrills, such as excitement, anger, fear, sorrow, hate, etc. Consider the influence emotions may have and the problems they may cause in some areas of religion: Emotions as a Religious Guide A. They may believe in a church, preacher, or doctrine, because they "feel good" about it, regardless of whether or not they have found convincing evidence that it is true. Some almost rebel against the need for study and evidence in religion. They view faith as a "leap in the dark" based on feelings. Consider some specific examples. Better-felt-than-told" religious experiences Some people had emotional experiences that convinced them they were saved. Maybe they attended a "revival" with rhythmic music, hypnotic preaching, clapping, excitement, and people claiming to "feel the Spirit moving. Maybe they received a deep sense of peace and warmth, so they just "feel sure" they are saved. Perhaps someone tells them to "expect a miracle. Some teachers tell people to pray to know the truth and God will answer in the form of a feeling of warmth, peace, conviction, etc. Some call this a "burning in the bosom. But when it happens after a preacher suggested that you watch for it, people conclude God is telling them that the teacher and his message were from God, etc. The result is that beliefs are accepted on the basis of feelings, not evidence. Strong emotional appeals are used to justify certain practices, regardless of what the Scriptures say. Many such examples could be given. Are Feelings a Reliable Guide in Religion? Can we be sure we are right religiously just because we feel right, or because we prayed and had an emotional experience? Are feelings a reliable guide outside religion? All of us know instances where feelings have led to serious mistakes. Movies, books, and songs urge people to "follow your heart. Are these acts right just because our emotions led us to do them? The New Testament is filled with examples of people who needed to know right from wrong. Where were such people ever told to trust their feelings or to pray for a "burning in the bosom" to tell them whether a church or belief is right or wrong? Where does it say this? If this approach is good, why do people who use it end up contradicting one another? When questioned, Mormons, Pentecostals, Catholics, Baptists, and Charismatics often tell about their emotional experiences. They may tell how they prayed to know what was right or had an experience that gave them peace and assurance that they were right. Yet they thoroughly contradict one another and many believe the others are wrong. Do the feelings really prove they are all pleasing to God? Yet such division is inevitable if we follow our feelings, because feelings vary so much from person to person and from time to time. Following feelings to guide us in religion results in division, but God condemns division. Therefore, God does not want us to follow our feelings in religion! Everyone knows that Satan and evil may inspire feelings like anger, hate, etc. I read of a Buddhist monk who felt he should have other monks kick him down a flight of over stairs. Afterward he said he "felt a great sense of peace with God. Should we all do the same? Hosts of other people tell experiences that led them to "feel sure" they were right, but their practices thoroughly contradict the Bible. How can you be sure your feeling is really from God? The Bible expressly teaches us to control our feelings, not vice-versa. Some emotions we are told to control are: Fear - 2 Timothy 1: If we cannot trust these emotions to guide us, how can we trust any emotions? How could we know which to trust and which not to trust? The Bible specifically warns that the feelings of our hearts may lead us into error. Who can know it? Would God use something so unreliable to lead us to truth? Because the urgings of the heart are unreliable and often lead to error! Poets may say to "follow your heart. He felt sure he was right.

But he was really the chief of sinners 1 Timothy 1: It comes from outside man. Clearly we cannot expect to find assurance of truth in our feelings. Emotions are neither good nor bad of themselves, but God never intended for them to guide us or to reveal what is good or bad. We should control them, not let them control us. They are followers, not leaders. To follow them is to get the "cart before the horse. Study also Matthew 7: If we cannot know right from wrong by following our feelings, how can we know? It was exactly to meet this need that God gave us the Bible, the Scriptures. Faith does not come by feelings or by praying for emotional experiences. The Bible not feelings shows to us the proper way to go. Did they say to pray for a feeling of peace and assurance? They just reasoned with people from the Scriptures! See also Acts Bible writers did miracles to prove their message was from God, but now their message and eyewitness testimony of their miracles is recorded in Scripture. So we do not need to see miracles today; we believe on the basis of the testimony in the written word. How do we know who speaks the truth? Not by feelings, but by comparing what men teach to the true gospel recorded in the New Testament. What we need is, not an emotional experience, but a knowledge of the Scriptures that teach, correct, instruct, and provide us to all good works. Not by emotions, but by whether or not we keep His commands. And the commands are recorded in the Scriptures - 1 Corinthians People go into error, not because they lack an emotional experience, but because they lack knowledge of the Scriptures Matthew When people rely on emotions, they often end up in error because emotions are fallible and changing. The Scriptures, however, are infallible and can never be wrong John But we must study the Bible diligently with an honest heart, or we will misunderstand it and still be wrong. Someone may point out that we should pray for wisdom and knowledge James 1: True, the passages do say to pray for wisdom. To conclude that a prayer for wisdom will be answered by a feeling is to assume what is nowhere taught in Scripture and in fact contradicts the many passages we have studied. In order to properly understand Bible teaching, we must consider other passages about the subject Acts 3: Specifically, to understand how God answers prayer for wisdom, we must remember that God answers prayer only if we pray according to His will 1 John 5: To illustrate, the Bible says to pray for bread Matthew 6: This shows that the way God answers a prayer for food, is to help us obtain a job so we can work for it. Likewise, God will answer a prayer for wisdom and knowledge in accordance with His will, not contrary to it. But we have already learned what His will says. It says that the truth is revealed in the Scriptures, and in order to learn what is true we must study.

Chapter 5 : The Secret Life of Women: How Men Can Finally Understand Female Emotions - The Good Men

Emotional Side of God God is pure love and intellect. He is also static, that is, not moving yet always present. We live, move, and have our Being within God.

The full text of this article in PDF format can be obtained by clicking [here](#). The distinctive emotional life of the Christian also can serve as a kind of apologetic evidence for the truth of Christianity. Though the significance of emotions for apologetics is often overlooked and even explicitly rejected, emotions can aid Christian apologetics by functioning as evidence for God and for the truth of Christianity. Unlike sense perceptions, which present the physical features of the world to our minds, emotions are evaluative perceptions of nonphysical features of the world; they present the value or disvalue of their objects to our minds. In fear, the object of fear really seems dangerous. In anger, the object really appears to be morally culpable for a serious injustice. In compassion, we perceive the object of our compassion as a being of worth whose suffering ought to be remedied. As it is with sense perception, so it is with emotional perception—we often believe because we perceive. Emotions also are like sense perceptions in that they can be accurate or inaccurate; they can get their objects right or wrong. Recognizing that we often fear things that are not dangerous, get angry when no injustice has been committed, and feel less compassion than suffering individuals are due, many people reject the idea that emotions can be rational, reliable guides to truth at all. To do so, however, is to cut ourselves off from an important source of knowledge. By starving the sensibility of our pupils we only make them easier prey to the propagandist when he comes. For famished nature will be avenged and a hard heart is no infallible protection against a soft head. Of course, they can do so only when they are functioning properly; that is, when our emotional vision has not been too blurred or blinded by sin or other sources of emotional malformation. Emotions about Creation Many people, for example, possess emotional evidence for God in the form of their emotional perceptions of the beauty, grandeur, and order of creation. To perceive the physical properties of the world such as size, shape, and sound, we need our physical senses, but to perceive and fully appreciate the beauty, grandeur, and elegant order of creation, we need emotions. In particular, we need emotions such as wonder and awe. Chesterton likewise recounts that it was, in part, his own emotions of wonder and astonishment toward creation that led him to discover the truth of Christianity: Even nursery tales only echo an almost pre-natal leap of interest and amazement. These tales say that apples were golden only to refresh the forgotten moment when we found that they were green. They make rivers run with wine only to make us remember, for one wild moment, that they run with water. And the strongest emotion was that life was as precious as it was puzzling. Perhaps this is due to the common assumption, expressed here by Chesterton, that the relevant emotions themselves cannot be explained or described. To its credit, the perceptual account of emotions introduced in the previous section makes possible just such an explanation. Wonder, like other emotions, is a perception of value. Specifically, wonder is a perception of some object as great or excellent in ways that we did not expect or are not accustomed to experiencing and that we do not fully comprehend. The greatness of creation that we perceive through wonder also serves as a sign of the greatness of the Mind responsible for its beauty and grandeur. For the greatness we perceive through wonder typically defies explanations that appeal solely to chance physical processes. Wonder thus often gives rise to other emotions, such as awe and admiration, through which we see and admire in the beauty and grandeur of the universe the handiwork of a very good, intelligent, and powerful Artist. We marvel at the artistic genius of Michelangelo as it is expressed and reflected in his sculpture of David and his paintings on the ceiling of the Sistine Chapel; how much more do we stand in awe at the creative Genius who sculpted Michelangelo himself, as well as the original David, not out of stone but out of flesh and bone, and whose artistry is manifest in every breathtaking sunset and magnificent mountain vista. Moreover, when we recognize that creation is an astonishingly good gift to us, this amounts to evidence for God in the form of yet another emotion—namely, gratitude. Children are grateful when Santa Claus puts in their stockings gifts of toys or sweets. Could I not be grateful to Santa Claus when he put in my stockings the gift of two miraculous legs? We thank people for birthday presents of cigars and slippers. Can I thank no one for the birthday present

of birth? Our perceptual account of emotions can help us understand how gratitude can function as evidence for the existence and goodness of God. The emotion of gratitude, like the other emotions we have been exploring, is more than a mere physiological feeling. To be sure, gratitude does have a characteristically positive feel or affect, but, like other emotions, gratitude presents us with information about the world. Indeed, gratitude is a complex perception of a situation as involving at least three things: Therefore, gratitude toward a gift only God can give, such as a miraculous healing or pregnancy, the beauty of a spring morning, or life itself, forces the thoughtful atheist to choose between rejecting her atheism or disbelieving her eyes—that is, the eyes of her heart.

Moral Emotions Other common emotional evidence for God comes in the form of emotional perceptions of morality. It is one thing to believe that the Rwandan genocide of was evil. It is quite another thing to feel indignation toward the perpetrators of the genocide or to be horrified by the fact that hundreds of thousands of men, women, and children were beaten, raped, and brutally hacked to death by machetes. In emotions such as moral horror and indignation, the evilness and injustice of the genocide is presented to the mind in much the way that the blue-green color of the spruces in my backyard is presented to my mind when I look at them; that is, the genocide really appears evil in and through these emotions. Likewise, when we experience the emotion of guilt, we appear to ourselves as being culpable for some moral offense. On the positive side, when we experience admiration toward virtuous moral exemplars like Mother Teresa of Calcutta, Martin Luther King, Jr. Herein lies the evidential, apologetic value of the moral emotions. Emotions enable us to see for ourselves and really grasp the evilness of genocide, the sinfulness of our own thoughts and actions, and the moral excellence of our exemplars. They enable us to perceive, and thereby prompt us to believe, that there is a moral law and, at least in the case of guilt, that we are subject to it. According to such arguments, if we can help the nonbeliever to see that there is an objective moral law, then we are on our way to demonstrating the existence of a divine Moral Lawgiver. We might even be able to experience God Himself and help others to do the same through emotions in which we see ourselves in relation to Him, such as contrition or reverential fear of the Lord. Of course, moral arguments that appeal to emotions are often met with the objection that emotions cannot possibly serve as evidence for the existence of an objective moral law. After all, what could be more subjective than our emotions? Fortunately, most people are not so emotionally malformed that they cannot see the evilness of the Rwandan genocide and other obvious violations of the moral law through, e. While it is important to remain humble about the accuracy of our emotional perceptions, recognizing that we are fallible creatures and that our emotions sometimes misperceive their objects, it also is important not to ignore the evidence for objective morality that comes to us through our moral emotions. Since emotions can serve as a kind of direct, perceptual evidence for the reality of their objects, Christian apologists should learn how to evoke accurate emotional perceptions of morality, as well as the beauty and goodness of creation. They must also learn how to appeal effectively and not manipulatively to such emotional perceptions as evidence for God. This verse is often quoted as evidence that Christians have an obligation to prepare themselves with well-reasoned arguments for the truth of Christianity, especially when its truth is called into question by non-Christian skeptics. In response to the frightening prospect of persecution, Peter encouraged his readers to see the world emotionally in light of the suffering, death, and especially the resurrection of Jesus Christ. As the context makes clear, he was admonishing them not to fear those who would slander them, mistreat them, and perhaps even kill them on account of their faith, but rather to internalize and live out the hope in the resurrection from the dead that was theirs in Christ. Peter recognized that their distinctive Christian hope, expressed in the face of persecution and even death, would cause some nonbelievers to ask for an explanation for their strange and seemingly inexplicable emotion. Hope is not irrational optimism, but rather an emotional perception of the likelihood of good prospects. So it does not make sense to have hope in the face of inevitable and final bad prospects. Yet the Christian is able to remain steadfast in her hope in the face of mistreatment and even death, for she knows that this life is not all there is, and death is not the end. Indeed, the good prospects for which the Christian hopes have been guaranteed by the risen Savior who has conquered sin and death once and for all. For those who do not know Christ and the power and promise of His resurrection, hope in the face of death can seem very strange indeed. It is natural for humans to fear and even despair over death. So a faith that is powerful enough to give its

adherents confident hope in the face of death and peace in the wake of the deaths of loved ones will often evoke sincere, not merely skeptical, questions. This is why Christian funerals are often excellent opportunities for evangelism. Similarly, when Christians are able through the power of the Holy Spirit to overcome their anger with gentleness, their frustration with patience, their apathy toward the suffering of others with compassion, and their bitterness and envy with love, others are bound to notice and wonder at the power of the Christian God to help Christians overcome these pervasive emotional human ills. As Peter recognized, the counter-cultural emotional life of Christians thus often serves as a catalyst for apologetic conversations. In this way, the distinctive emotions of the mature Christian can function as a kind of indirect evidence for the truth of Christianity. Christians, therefore, must develop the distinctive Christian emotions that demonstrate the resurrection power of Christ, while also preparing themselves to explain and defend the truth of the good news of the gospel that grounds their radically countercultural emotional vision of the world. Indeed, Christian apologetics and spiritual formation go hand in hand. As the foregoing reflections reveal, proper emotional-spiritual formation can help to fulfill both of the primary aims of Christian apologetics—namely, increasing the confidence of the Christian and evangelism. As we grow in emotional-spiritual maturity, the truth of Christianity becomes more emotionally apparent to us, and we reveal this truth to others through our own emotional transformation. As we are transformed emotionally, learning to love God with all our hearts

Matt. Pelsler is assistant professor of philosophy at the United States Air Force Academy in Colorado, where he lives with his wife, Katie, and their three children. Penguin Books, , entries 24 [78]. HarperSanFrancisco, , 13 All Scripture quotations are from The Holy Bible: English Standard Version Wheaton: HarperSanFrancisco, , Thomas Nelson Publishers, , A Theological Grammar Washington, D. The Catholic University of America Press, , Roberts, Spiritual Emotions, chap. This paragraph adapted from Daniel M. Johnson and Adam C. Francis of Assisi San Francisco: Ignatius Press, , Harper One,], 8. Christian Smith et al. Oxford University Press, , The views expressed in this article are those of the author and do not necessarily reflect the official policy or position of the United States Air Force, the United States Department of Defense, or the United States government. Christian Research Institute Our Mission: To provide Christians worldwide with carefully researched information and well-reasoned answers that encourage them in their faith and equip them to intelligently represent it to people influenced by ideas and teachings that assault or undermine orthodox, biblical Christianity. Do you like what you are seeing? Your partnership is essential.

I just finished a book by Chris Tiegreen entitled "Feeling Like God: The Emotional Side of Discipleship" and why you can't fully follow Jesus without it". What I appreciated most about this book is the new mental models I acquired reading it.

What I appreciated most about this book is the new mental models I acquired reading it. I gained deeper insight and was challenged to view the Scriptures through a different lens. Instead of reading it for plot lines read for emotional responses. In this book its giving Christians and believers permission to feel the range of emotions natural in the human experience. Permission because God created us to reflect his Divine attributes and that is not limited to our physical body. Our emotional bodies are often neglected and we never mature and grow at an emotional level because of the cultural messages we receive about emotions especially in the church. There is an elevation of the rational mind over the heart a very 18th century enlightenment ideal that is the foundation of modern day scientific study. There is this misconception that the only path to truth is through the rational mind. Tiegreen paints a picture of how to be a whole human being where the heart and mind are not at variance or vying for supremacy. Rather, they work in tandem. Its not enough to be at one with God in will and mind. There must also be emotional entrainment or synchronization. There were a few disparaging references to non Christian religions and non-democratic systems of government. I could respect his different values when it came to such matters and still hear him. His message was compelling, counter-cultural, and spot on. As a believer that is highly emotional, this book has been a tremendous blessing. It has helped me rethink my ideas of God wanting us to follow rules and fill our minds with theology and to beat our feelings into submission I very much enjoyed the main idea of this book: It has helped me rethink my ideas of God wanting us to follow rules and fill our minds with theology and to beat our feelings into submission. The author does a wonderful job explaining the distinction between positive and negative emotions as well. It was as if the book had been edited poorly. But Tiegreen offers a biblical challenge to our thinking about the emotions of God.

Chapter 7 : Dealing with the Effects of Pre-Marital Sex

We Christians are very complex, emotional people if we have our eyes open and our hearts are in tune with the Word of God, because the world is a complex place. The world is a beautiful place and a horrible place.

Pin58 6K Shares Lion Goodman discovers the key to understanding how women communicate and how men can learn to speak their language. And can explain them? I knew I had to share this information with other men. We really need to learn about this major difference between men and women. It will save us SO much trouble. If it enlightens you, please share it with all the men you know. If you hurt her feelings last year by acting in a particular way, or if you said something unkind, that pain still lives in her. Women attach their memories to their emotions and also to their defense mechanisms. Your woman has specific memories of you. She still reacts to those memories, and she operates, and makes decisions, based on her memories of who you were a year ago, and three years ago, and five years ago. If you ever act like her absent father, or her mean brother, or her careless first boyfriend, she sees that you have the same potential to hurt her as they did. I know this seems like a problem. They re-experience their previous emotions as if they were all happening now and this can be quite intense. If a situation today is at all similar in any way to what happened in the past, then emotionally, this situation equals that situation. He will typically look for a direction he can move things, or a structure he can correct, in order to get past it. Men interpret things simply. They look to see whether they feel good at the moment, and whether their woman is happy at the moment. Women experience everything multidimensionally which makes them good at multitasking. These processes are just very different from each other. They have the potential of being complementary and supportive of each other, which starts with understanding. They understand thousands of facets and dimensions of relationships, and consider them all at the same time, including all the nuances of personal and interpersonal relationships, expectations of social and interpersonal decorum, etc. And this ability is built right into their energetic DNA. However, these differences must be understood and accepted. As a result, he might get angry and frustrated, or try to shut down the conversation. She wants to establish a clear, trustworthy and shared understanding of the situation that they can both work from and negotiate from. This is why men appear emotionally unavailable to women, and why they appear to be less emotionally involved in the relationship. Men can learn this language, but they have a hard time keeping up. Men process information one bit at a time. Without knowing it, women naturally communicate more emotional and relationship information than men can readily and constructively process. I felt a bit overloaded sort of like talking to my woman. I asked him to give me a specific example, hoping that it would pull my thoughts back together. What can we do to bring more of it in? She gets incredibly hurt, and thinks of him as some kind of brutish jerk for being so insensitive. He gets completely confused. He thought it was a great way to bring up a difficult conversation. He was being kind and straightforward. She hears him saying: You have to change in order to be worthy of my love and approval. Then round three begins her reaction to those thoughts: I might as well just give up, or die. Her intellect is off-line for all practical purposes. Her identity as a loving woman has been questioned, put on trial, and found wanting. What do you suggest? The first step for the man is to really understand how differently women process emotional information. Women really want to see the good in their men. They try hard to replace and over-write past memories of hurts and discomforts. Their complex emotional process is truly a miracle, an intuitive marvel. Feel what it will feel like for her to hear what you have to say. Feel the impact on her emotional body. Then spend time thinking about how you might be able to buffer the communication so your partner can receive it. Have an objective third person there with you, such as a friend or therapist. Or specify rules of engagement in advance. Create structures for communication safety. But when they get triggered, all those emotional memories can come up automatically. The solution is for both men and women to proactively disassemble the non-helpful elements of their communication and emotional processes, and to constructively shift their communication system so that they no longer interact in ways that produce pain in the first place. They see their process as a very empowering thing. In its positive form, it helps them remember, understand and manage all the various aspects of all their relationships. Both men and women get themselves all tied up

unnecessarily, and too often, they use it to blame the other person. It takes some work to become conscious, but it can be accomplished. What can we do, as men, to start disassembling those non-helpful elements? If you like this article, please share using the buttons below. With his partner, Carista Luminare, Ph. Confused About Love [http:](http://) He is the author of three books: *A Book for Awakening Men*. He resides in the San Francisco Bay Area, but considers himself to be a world citizen.

Chapter 8 : Coping with Cancer | American Cancer Society

Feeling like God: The Emotional Side of Discipleship - and Why You Can't Fully Follow Jesus without It by Chris Tiegreen If you've ever been told that "emotions are unreliable," you may wonder what your innermost feelings have to do with your Christian walk.

Does religion have a single emotional center? In his usual pluralistic spirit, William James frames and answers a basic question about religious emotions: In the psychologies and in the philosophies of religion, we find the authors attempting to specify just what entity it is. One man allies it to the feeling of dependence; one makes it a derivative from fear; others connect it with the sexual life; others still identify it with the feeling of the infinite; and so on. There is religious fear, religious love, religious joy, and so forth. James here assimilates religious emotions to emotions more generally, and eschews the project of trying to identify some particular emotion-type to which every instance of religious emotion belongs and which makes it religious, though a few pages later p. A question can be raised whether the famous Jamesian theory of emotions, referred to in this quotation, is the best account for understanding religious emotions. But first, let us look at a couple of the theorists who engage in the kind of monistic reductionism or essentialism that James criticizes. Friedrich Schleiermacher "held that the essence of religion is piety and that piety consists in the feeling of absolute dependence. What is the feeling of absolute dependence, and how is it related to religious emotions? One might feel joy without knowing why, but presumably self-approval requires that one have reasons; thus the former is immediate, the latter analytic. Schleiermacher says that at a certain stage of cultural and individual development all human beings have two feelings states of self-consciousness with respect to the world: The feeling of freedom corresponds to Activity, and is the feeling of effectiveness with respect to changes in the world. This will include not only bringing about physical changes say, digging a hole in the earth but also perceiving things perceiving is a sort of activity with respect to the thing perceived and thinking about them. By contrast, the feeling of dependence corresponds to Receptivity and is the feeling of being acted upon by things in the world say, being affected by the food one eats or helped by fellow human beings. One never has a feeling of absolute unqualified, schlechthing freedom with respect to anything, for no matter how active one is with respect to it, there will always be an element of receptivity or dependence on it or some aspect of it or something closely associated with it. The same is true of dependence, as far as the relation to things in the world is concerned. One is never purely or absolutely dependent on things in the world. It is another matter, however, if one thinks beyond the world. If one thinks, not of anything in the world, but of the world as a whole including oneself as part of the world and then thinks what is beyond that, then the feeling one has with respect to that absolute Beyond is absolute dependence, in the sense of being conscious of having no power with respect to it, being utterly unable to affect it even by perceiving or thinking it. The short answer is that for Schleiermacher the feeling of absolute dependence is the essentially religious element in these emotions see *ibid*. Without that element, no emotion would be religious. The particular religious emotions, by contrast, are responses, some pleasant and some unpleasant, to changes in the finite or sensible self-consciousness. Gratitude, for example, is a response to a particular kind of situation in which the subject is the recipient of some benefit; contrition is a response to a situation in which the subject has committed some fault; and so forth. In a more traditional theology, the difference between gratitude to a kind neighbor for a benefit and religious gratitude would be that in the latter case the subject is grateful to God for the benefit. The subject would causally attribute the benefit to God. However, he certainly does not think of the Beyond as actually supplying worldly benefits to people, or as being actually offended when they perform nasty actions. This would bring the Beyond smack into the world and thus destroy the feeling of absolute dependence. The feeling of absolute dependence, so conceived, presents Schleiermacher with several problems that he does not seem to resolve. It seems to depend on a particular way of thinking about the world and what is beyond the world. Both world and agent need to be thought of in terms of effect and receptivity to effect; and then the Beyond needs to be conceived in analogy and contrast with this aspect of the world, in its relation to the agent subject of the feeling. A person who did not engage in this process of thought, at least covertly, would never get to the

feeling of absolute dependence as Schleiermacher describes it. Furthermore, the God of Christian tradition is not utterly incapable of being affected by human beings. He responds to states of the world with actions and emotions, and hears and answers prayer. So the feeling of absolute dependence might better be called the feeling of absolute impotence. Freud himself thinks that this feeling which he cannot find in himself is probably a vestige of infantile consciousness prior to the time when the infant begins to distinguish himself from his human and non-human environment; and he thinks that the oceanic feeling does not involve a strong enough need to be the source of all religious energy. That is, a person feeling the emotion has a sense of being continuous with the rest of the universe, but does not so much feel a drive toward something, as does, for example, Saint Augustine in feeling a restlessness which only a love for God can quiet Augustine, *Confessions*, Book One, Chapter One. A prominent representative of the essentialist thinking to which William James objects is Rudolf Otto in *The Idea of the Holy* published This feeling is not in itself ethical; it is not, for example, the feeling of being in the presence of a moral judge or command-giver. Thus religion is not just a kind of ethics, as Kant tended to think. However, one can have a feeling of the mysterium that is not fear-like; a feeling not of tremor, but of stupor. Otto does not attempt to give us a straightforward grammar of the numinous feeling, and says in fact that this cannot be done. Instead, he approaches it by comparing it with other experiences and trying out various terms that might approach to it in meaning, without exactly getting it; then the idea is that the reader will find the feeling among his own experiences, and thus be informed. Otto chides Schleiermacher for making the feeling of absolute dependence a mode of self-consciousness and for leaving the non-subjective object of the feeling uncharacterized p. Contrary to Schleiermacher, Otto says the concept of causation is absent from the most basic feeling. Consider Christianity, the religion with which Otto and Schleiermacher are most deeply concerned. Christian theology ascribes to God a variety of attributes, both attributed qualities and attributed actions. Let us look at some examples. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory p. The attributes of God that especially come into play in the emotion of gratitude are his creation and providence for our present life and his work of redeeming us from sin in the life, death, and resurrection of Jesus Christ. It is a concept of causation that is embedded in the Jewish-Christian tradition. Notice that gratitude, as a construal of what God has done for us, also has the Schleiermacherian property of self-consciousness. Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burden of them is intolerable. Salient in the consciousness of the contrite person are her misdoings and her sullied moral status before the divine judge. In contrition God is thought of as an eminently moral figure. Thus a serenity and honesty about the grievousness and intolerable burden of sin are characteristic of contrition that are not characteristic of a plain feeling of guilt. The contrite believer feels herself, in her sin, to be welcomed and embraced by a loving and forgiving God, a merciful Father. The following prayer was composed by Mother Teresa of Calcutta for daily use in her Home for the Dying: Dearest Lord, may I see you today and every day in the person of your sick, and while nursing them, minister to you. Though you hide yourself behind the unattractive disguise of the irritable, the exacting, the unreasonable, may I still recognize you, and say: I will ever find joy in humoring the fancies and gratifying the wishes of all poor sufferers. O beloved sick, how doubly dear you are to me, when you personify Christ; and what a privilege is mine to be allowed to tend you. Sweetest Lord, make me appreciative of the dignity of my high vocation, and its many responsibilities. Never permit me to disgrace it by giving way to coldness, unkindness, or impatience. And O God, while you are Jesus, my patient, deign also to be to me a patient Jesus, bearing with my faults, looking only to my intention, which is to love and serve you in the person of each of your sick. Lord, increase my faith, bless my efforts and work, now and for evermore. In compassion the primary focus is on the sufferer â€” someone who is in trouble and in need of help. But as Mother Teresa expresses the emotion in this prayer, it is very much a religious emotion because of the way in which the sufferer is seen. She sees Christ in the sufferer, and in doing

so takes herself to be seeing something true about him, a truth that risks being obscured by the outward repulsiveness, both sensory and behavioral, of many of those to whom she ministered. The religious character and distinctiveness of Christian compassion can be brought out by comparing it with an emotion that we might call tragic compassion, since it is central to the ethos and teaching of the Greek tragedians. Aristotle neatly summarizes the grammar of this compassion: For it is evident that one who is likely to feel pity must be such as to think that he, or one of his friends, is liable to suffer some evil. The Art of Rhetoric b. Aristotle analyses tragic compassion as involving three propositions, so to speak: Mother Teresa expresses an almost erotic enthusiasm for the people she serves, and it is because she loves Christ above all. The prayer exudes not just compassion, but also gratitude and devotion, and the compassion derives its character in part from these other emotions, which in turn have their character because of the belief-system in which Mother Teresa lives. An equally significant departure from the grammar of tragic compassion is the denial of the necessity of proposition 2 the sufferer does not deserve his suffering. This denial comes out in one of the paradigm texts for Christian compassion, the Parable of the Prodigal Son in Luke. When the money is depleted a famine descends on his country of residence, and he is destitute. He gets a job feeding pigs, and is miserable and hungry. He has the bright idea of returning to his father in the role of a common laborer on the home farm. And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. The father in the parable is of course God, whose nature as gracious and forgiving is indicated in the parable. So Mother Teresa, unlike the characters in the Greek tragedies, is not interested in the question whether the sufferer brought his woes on himself through his choices. It is this gracious and forgiving God whose Son Mother Teresa sees and loves in each of her poor sufferers. As to the third proposition, the Christian would no doubt generally acknowledge it, but it seems to figure differently in Christian than in tragic compassion. Early in her ministry she had to be persuaded to provide herself and her fellow nuns a bit more food than the average Calcutta street person consumed, so as to maintain her health well enough to continue her ministry. In this aspiration to identify with sufferers she imitates Christ, who lowered himself to the status of a servant and died the death of a criminal, out of compassion for humanity. And again, it comes from the gratitude that is in the near vicinity of compassion. But the reminiscence is only faint. Gratitude is not what Schleiermacher calls the feeling of absolute dependence. Indeed, the feeling of absolute dependence is not the essence of any of the Christian emotions. Christian doctrine does teach that God is fearsome and wonderful, but other attributes of God are much more to the fore in the emotion of compassion: God has a variety of attributes, and these are reflected in a variety of emotion-types, none of which has any more claim than the others to constitute the essence of religious emotion. Otto states that the response to the *mysterium tremendum* is not necessarily moral and explains this by saying that the emotion does not necessarily posit God as a moral judge or law-giver. But compassion does seem to be necessarily moral, though it is true that the idea of God as judge or law-giver is not particularly in the picture. The moral attribute of God that is quite directly posited by the emotion is that of mercy or compassion. The sufferer is construed as one with whom Christ has identified and for whom Christ has suffered.

Chapter 9 : Christians Emotional Problems

Since the Spirit of God has emotions and is said to interact with humans and be affected emotionally by human activity, that makes our emotional life even more significant. Lastly the Spirit of God has a direct ministry to our emotional life.

Teaching on sexual purity before and after marriage is no longer held before young people as a law of God nor even an ideal goal to strive for. So-called sexual freedom is flaunted as the norm among teenagers and adults and often those are ridiculed who expect and encourage young people to remain virgins until marriage. Every sin that a man does is outside the body; but he who commits sexual immorality sins against his own body" I Corinthians 6: God, our Creator, knows our needs and what is best for us, his creation. He is not a cosmic killjoy. Behind each negative Bible command are two positive principles. One is to protect us, the other is to provide for us. God has "good" planned for us and does not want us to do something that will bring pain to us and to others. I may want to change the oil once a year. That takes less time, and would seem to cost less. Now, if I have good sense, I understand that the manufacturer knows better how to care for it than I do. Following their advice will save me much grief and expense. He is the author of love, and he knows all about it. God is not anti-sex. He created sex and said it was good, but he gave rules with it. Can you imagine a ball game without rules, where everyone does just what they want to do? We have one basic rule from God with reference to sexual activity. That is, "Wait until marriage. When we have faith in a powerful and all-wise God, we obey without always understanding the reason behind the command. But in this area of sexual conduct, God has provided evidence that his way is best in words and principles taught throughout the Bible. Consider four areas of life that will be greatly affected by our choices of sexual behavior. Look first at the effects of unchastity, so that we can know how to deal with these consequences. There are physical, spiritual, emotional, and relational effects of an immoral life-style. Physical Effects We saw in I Corinthians 6: Sinning against the body means losing respect for your body, as well as the body of the one you are involved with. Once respect is lost, it becomes easier to indulge in promiscuous sex. Losing respect then leads to a warped view of love and centers the definition of love around the physical. The emotional needs which God created are not met in casual sex but in the loving commitment of a mate. Only in marriage is it possible for sexual relationships to reaffirm the dignity and uniqueness of each sex partner. Waiting as God commands gives peace of mind which affects our physical health. Now, of course, the "safe sex" campaign across our country fools many into a false peace of mind. Birth control methods are sometimes unreliable, and the high rate of failure for condoms is not understood among many teens. At best, among those who are sexually active, 1 in 6 condoms will fail, and at worst 1 in 3. And of course the pill offers no protection whatsoever against STDs. Fifty years ago, teens were warned about two STDs called "venereal diseases" then: What has our newfound sexual freedom brought? And others can cripple or make life miserable. Herpes is not a picnic. Furthermore, that sperm that causes pregnancy can get through a tiny tear or pinhole in a condom. But the virus that causes AIDS is up to to times smaller than the sperm. So what does that same tear or hole look like to the AIDS virus? It looks like a train tunnel! It is a virus, and we have never cured any virus, not even the common cold. And do you know about cervical cancer, a disease that is proven to be more prevalent among sexually active teenage girls? Spiritual Effects God blesses purity. We are to be "wise in what is good and innocent in what is evil" Romans God has called us for purity" I Thessalonians 4: There are spiritual consequences any time we disobey God. Sexual sins brought destruction to Sodom and Gomorrah in Genesis Many Bible characters committed sexual sins and were judged by God. Medical science may eliminate or lessen some consequences of my sin, but it cannot remove my accountability before God. Sin separates us from God Isaiah It causes us to be a bad influence on others, both Christians and non-Christians. Sexual purity is a way to show respect for others and to confirm their dignity as human beings. It is impossible to show someone the love of God while engaging in immorality with that person. Patience is a fruit of the Spirit, and "against such there is no law" Galatians 5: Waiting for something builds excitement, as in waiting for a birthday. Sex is something we wait our whole life for until we finally partake of it. A godly character results from patience and perseverance. When we wait for sex till the proper time and place, our character is developed and self-esteem is built. We develop self-control which is

required to live a godly life. Sexual involvement almost always wipes out trust in a relationship. In surveys conducted, it is found that "sexual intimacy produces more broken relationships than strengthened ones. When put on a performance basis with another person, one is accepted only if he or she acts or does something the way the other person wants. They are respected not for who they are, but for what they do. Their value and dignity is lost. A boy says, "I love you if you will have sex with me" or "because you are pretty," rather than "I love you. Without the committed bonds of marriage, sex is inherently a selfish act done for personal satisfaction or gain. We must continue to please for the relationship to continue and that leaves one in a constant state of insecurity. God protects us from being put on a performance basis by reserving sex for the commitment of marriage. Are you aware of the various studies that show that sexual satisfaction is much greater in marriage than in uncommitted relationships? Why is it this way? Could it be that God knew what he was doing when he created us, and ordained the marriage relationship as the place for fulfillment? The emotional baggage that often comes with premarital sex includes sexual dysfunctions in marriage. Many end up in counseling or therapy to deal with problems related to "teenage" sex. Studies have shown that premarital sex also increases the rate of cheating after marriage. This has long-term effects on future relationships in marriage, and may haunt and affect a person longer than any other consequence. For example, a couple I know has been married over 50 years, and sex has never had any meaning for her. Premarital sex did its damage. Guilt is an awareness of having transgressed a standard of right and wrong. Or it may be just a lingering doubt of thinking that some act was wrong. Our society is plagued by those two kinds of guilt. It is a conscious awareness of specific transgressions. The other kind of guilt might be called a floating sense of guilt. One psychologist says "It is indeed amazing that in a fundamentally irreligious culture as ours, the sense of guilt should be so widespread and deep-rooted as it is. Rather than producing freedom as many claim they are seeking, such are in a constant turmoil. His reply was, "Well, on open grazing land they are always subject to attack from wild animals or they could wander off and be lost. In a corral they are safe, but somebody has to take care of them. In a fenced pasture, the cattle have everything they need. They are protected, yet have the freedom to graze. God has placed intelligent boundaries around us to keep us "home" and to keep away those who would prey on us, yet within those boundaries we have freedom to make choices. Deep down, young people want boundaries. We have seen those who had no rules, no curfews, who could make all their own decisions, but who wanted some guidance. God has set marriage as the proper place for sex. We are protected within this boundary. They can plan for the family they want and when children come, they are counted as blessings from God, not reminders of a grave mistake. Again, God protects us from shame and guilt, and gives us joy in the sexual union of marriage. Misleading feelings is another emotional effect of fornication. This often comes from confusion between sex and love.