

# Feelings: A Lousy Idol

Sue Bohlin

It's so easy to look down our 21st-century noses at the "primitive" peoples of biblical times, especially Israel's problems with idolatry in the Old Testament. "WE don't bow down before idols and false gods," we think. "That was when people were less evolved intellectually and spiritually, but we modern people are so much better than that."

I'm wondering if God agrees. I don't think so.

I think that idolatry is at least as rampant in our society, but it's more pervasive because it's so subtle; the idols we worship aren't physical, tangible items. We could create a long list of the abstractions we worship, but today I just want to focus on one.

Feelings.

Our culture treats feelings as if they were an inerrant internal compass that always points to truth and reality. "Follow your heart." "What does your gut say?" "You can't help who you fall in love with."

High school and college students flunk out because they don't **feel** like getting out of bed and going to school. Then they become people who lose their jobs because they don't **feel** like going to work.

Young people of all ages dress, act, and talk in ways that will make them **feel** popular and accepted by their peers.

Married people find themselves attracted to someone other than their spouse, and they feed the marvelous feelings of infatuation because it makes them **feel** so alive and magical.

We indulge bodily appetites, whether for sweets or drink or overeating or sexual pleasure, because they **feel** so good and because refusing to indulge them **feels** so bad.

The materialism porn of magazines and newspapers starts an internal burning desire to buy and to accumulate. It **feels** so right to go out and get what we want! If we don't have the money, we put it on credit because, hey, "I should have what I want."

We are happily addicted to our comfort because we believe that **feeling** comfortable is a basic right of life. So we don't give ourselves away in service projects or missions trips or going without in order to use the money for someone who has less than we do, because then we wouldn't **feel** so comfortable.

Why is this? Why do we make our feelings into idols?

I believe it's because the toxic ["pickling brine"](#) of our culture puts a much higher emphasis on the immediate, the here-and-now, of the physical world (which our feelings are part of). The majority of Christians, the research shows, think just like the non-Christian world around us, and that includes ignoring the unseen, eternal world and focusing on the visible, temporal world.

When we recalibrate our focus to include the unseen sphere of life, we are aware of the spiritual dimension of life and not just the physical. It makes us more balanced people. We can put feelings in their place: they are like lights on the dashboard of our car, indicating what's going on "under the hood." But if we focus on the dashboard lights while we drive, instead of on the road, we'll run off the road—or worse, crash. We can acknowledge them but refuse to let them lead us.

For example, Hebrews 12:2 tells us that the Lord Jesus "for the joy set before Him, endured the cross, despising the shame." He focused on the eternal (the joy set before Him) instead of the temporal (the shame of the cross). Corrie Ten Boom

wisely said, “Don’t pray when you feel like it. Have an appointment with the Lord and keep it.” This lady really understood how to put feelings in their place. This survivor of the WWII death camps also said, “Forgiveness is an act of the will, and the will can function regardless of the temperature of the heart.”

Feelings are not evil; we have feelings because we are made in the image of a passionate God who experiences a robust range of feelings. But they *are* fallen because everything about us is fallen ever since sin entered the world.

That’s why feelings make lousy idols.

This blog post originally appeared at  
[blogs.bible.org/engage/sue\\_bohlin/feelings\\_a\\_lousy\\_idol](https://blogs.bible.org/engage/sue_bohlin/feelings_a_lousy_idol)  
on May 10, 2011.

---

## Can You Forgive Michael Vick?

Rusty Wright

Public reaction to football star Michael Vick’s confession and apology for dog fighting has been passionate and polarized. Was he sincere? Or was it just a last resort when cornered by the law, a PR move to help rehabilitate his image and financial future?

The crimes were abhorrent. Underperforming canines were executed by hanging and drowning. This sickening stuff hits many folks in their guts, hard and deep.

He faces legal consequences. But should you and I forgive him?

## Genuine Contrition?

Vick says, “Dog fighting is a terrible thing, and I did reject it. I’m upset with myself through this situation I found Jesus and asked him for forgiveness and turned my life over to God.”[{1}](#)

Smooth but not convincing, cry some. It’s just a show. He’s a disgusting person and a terrible role model. Off with his head! Others quote English poet Alexander Pope, “To err is human, to forgive divine.”

Perhaps time will tell how sincere he was. Some wonder, Michael Vick didn’t do anything to me, so *for what* could I forgive him? True, he may not have harmed you personally. But he did violate society’s laws and many people’s sense of decency. Public figures’ actions can have wide social impact. The fact that lots of kids looked up to him compounds the anger many feel when they indicate they could never accept his apology or forgive him for the harm he’s done.

Indeed, negative feelings expressed toward Vick sometimes sound visceral, as if the speakers themselves had been injured. Frederic Luskin, former director of the Stanford Forgiveness Project, says, “Our bodies react as if we’re in real danger right now to a story of how someone hurt us seven years ago. You’re feeling anger, your heart rhythm changes breathing, gets shallow.”[{2}](#)

Can you and I forgive Michael Vick?

Consider a wise woman who wrestled with similar feelings. Corrie ten Boom and her Dutch family hid Jews from the Nazis during World War II. For this she endured Ravensbruck, a concentration camp. Her inspiring story became a famous book and film, *The Hiding Place*.

## Chilling Memories

In 1947 in a Munich church, she told a German audience that God forgives.[{3}](#)

When we confess our sins, she explained, God casts them into the deepest ocean, gone forever. After her presentation, she recognized a man approaching her, a guard from Ravensbruck, before whom she had had to walk naked. Chilling memories flooded back.

A fine message, *Fraulein!* said the man. How good it is to know that, as you say, all our sins are at the bottom of the sea! He extended his hand in greeting.

Corrie recalled, "I, who had spoken so glibly of forgiveness, fumbled in my pocketbook rather than take that hand. He would not remember me. . . But I remembered him and the leather crop swinging from his belt. I was face to face with one of my captors, and my blood seemed to freeze."

The man continued: "You mentioned Ravensbruck in your talk.... I was a guard there. But since that time I have become a Christian. I know that God has forgiven me for the cruel things I did there, but I would like to hear it from your lips as well, *Fraulein.*" He extended his hand again. "Will you forgive me?"

## Forgive Him?

Corrie stood there, unable to forgive. As anger and vengeful thoughts raged inside her, she remembered Jesus' death for this man. Of His executioners He said, "Father, forgive these people, because they don't know what they are doing." [\[4\]](#)

How could she refuse? But she lacked the strength. She silently asked God to forgive her and help her forgive him. As she took his hand, she felt a healing warmth flooding her body. "I forgive you, brother!" she cried, "With all my heart."

And so, Corrie later recalled, "I discovered that it is not on our forgiveness any more than on our goodness that the world's healing hinges, but on [God's]. When He tells us to love our enemies, He gives, along with the command, the love itself."

If Corrie could forgive one who did her such harm, should we be willing to consider forgiving a public figure whose actions harm society? Could what Corrie found in faith help manage overwhelming anger and rage?

Will you and I forgive Michael Vick?

## **Notes**

1. Text of Atlanta Falcons quarterback Michael Vick's statement, USA Today, August 27, 2007, [www.usatoday.com/sports/football/2007-08-27-2672656486\\_x.htm](http://www.usatoday.com/sports/football/2007-08-27-2672656486_x.htm)
2. "Peace Work," Stanford Magazine, Joan O'C. Hamilton, 2001, <http://www.stanfordalumni.org/news/magazine/2001/mayjun/features/forgiveness.html>.
3. Corrie ten Boom, "Death Camp Revisited," Worldwide Challenge, July/August 1994, 35-36.
4. [Luke 23:34](#) NLT.

---

# **Forgiveness, Reconciliation, and You**

Rusty Wright

## **Forgiveness Can Be Good for Your Health**

Have you ever been cheated or mistreated? Got any lingering grudges you're

holding onto? Is there any “unclear air” between you and a family member, neighbor, or coworker regarding a dispute, a slight, an offense? Could those situations use some forgiveness?

More and more medical doctors and social scientists are extolling the benefits of forgiveness and reconciliation, benefits both to individuals and to society. This article examines some of these benefits and presents several inspiring case studies, stories of forgiveness in action.

Would you believe that forgiveness can be good for your health? Lingering anger, stress, or high blood pressure could indicate that you need to forgive someone (or to be forgiven yourself). Many religions—including, of course, the Christian faith—have long held that forgiveness is an important component of a fruitful life. Now secular research supports its value.[{1}](#)

In the early 1980s, Kansas psychologist Dr. Glenn Mack Harnden searched in vain to find studies on forgiveness in the academic digest *Psychological Abstracts*. Today there exist an International Forgiveness Institute and a ten-million-dollar “Campaign for Forgiveness Research” (Jimmy Carter and Desmond Tutu have been among the ringleaders). The John Templeton Foundation awards grants in the field.

Harnden says forgiveness “releases the offender from prolonged anger, rage, and stress that have been linked to physiological problems, such as cardiovascular diseases, high blood pressure, hypertension, cancer, and other psychosomatic illnesses.”[{2}](#)

He’s big on this theme. When I ran into him in Washington, DC, a while back, he spoke enthusiastically about attending an international gathering in Jordan that saw forgiveness between traditional individual enemies like Northern Irish and Irish Republicans, Israelis and Palestinians.

George Washington University medical professor Christina Puchalski cites



forgiveness benefits supported by research studies. Writing in *The Yale Journal for Humanities in Medicine*, she says, “The act of forgiveness can result in less anxiety and depression, better health outcomes, increased coping with stress, and increased closeness to God and others.” [\[3\]](#)

Daily life brings many sources of conflict: spouses, parents, children, employers, former employers, bullies, enemies. If offense leads to resentment and bitterness, then anger, explosion, and violence can result. If parties forgive each other, then healing, reconciliation, and restoration can follow.

## Startling Contrition

Robert Enright is an educational psychology professor at the University of Wisconsin—Madison and president of the International Forgiveness Institute. He laments the fact that despite society’s conflicts, “almost never do we hear public leaders declaring their belief that forgiveness can bring people together, heal their wounds, and alleviate the bitterness and resentment caused by wrongdoing.” [\[4\]](#)

The year 2006 brought a startling example of contrition by Adriaan Vlok, former Law and Order Minister under South Africa’s apartheid regime. During the 1980s, racial conflict there boiled.

In 1998, Adriaan Vlok confessed to South Africa’s Truth and Reconciliation Commission that ten years earlier in 1988 he had engineered the bombing of the headquarters of the South African Council of Churches, a prominent opposition group. The bombing campaign also included movie theaters showing “Cry Freedom,” an anti-apartheid film. [\[5\]](#) I had tickets to see “Cry Freedom” in Pretoria the night it opened, but the screening was cancelled. The next morning, a bomb was discovered in the theater I would have attended.

You can imagine my interest when BBC television told of Vlok’s 2006 attempt to reconcile personally with Rev. Frank Chikane, former head of the South African



Council of Churches, the group whose headquarters Vlok had bombed. Chikane, now director general of the South African president's office, reports that Vlok visited his office and gave him a Bible with these words inscribed: "I have sinned against the Lord and against you, please forgive me (John 13:15)." That biblical reference is Jesus' Last Supper admonition that his disciples follow his example and wash one another's feet.

Chikane tells what Vlok did next: "He picked up a glass of water, opened his bag, pulled out a bowl, put the water in the bowl, took out the towel, said 'you must allow me to do this' and washed my feet in my office." Chikane gratefully accepted the gesture. [\[6\]](#)

Vlok, a born-again Christian, later told BBC television it was time "to go to my neighbor, to the person that I've wronged." He says he and his compatriots should "climb down from the throne on which we have been sitting and say to people, 'Look, I'm sorry. I regarded myself as better than you are. I think it is time to get rid of my egoism . . . my sense of importance, my sense of superiority.'" [\[7\]](#)

Startling contrition, indeed.

## Strength to Forgive

Have you ever unexpectedly encountered someone who has wronged you? There you are, suddenly face-to-face with your nemesis. How do you feel? Frederic Luskin, director of the Stanford Forgiveness Project, says, "Our bodies react as if we're in real danger right now to a story of how someone hurt us seven years ago. . . . You're feeling anger, your heart rhythm changes . . . breathing gets shallow." [\[8\]](#)

Corrie ten Boom and her Dutch family hid Jews from the Nazis during World War II. For this she endured Ravensbruck, a concentration camp. Her inspiring story became a famous book and film, *The Hiding Place*.

In 1947 in a Munich church, she told a German audience that God forgives. “When we confess our sins,” she explained, “God casts them into the deepest ocean, gone forever.” {9} After her presentation, she recognized a man approaching her, a guard from Ravensbruck, before whom she had had to walk naked. Chilling memories flooded back.

“A fine message, *Fraulein!*” said the man. “How good it is to know that, as you say, all our sins are at the bottom of the sea!” He extended his hand in greeting.

Corrie recalled, “I, who had spoken so glibly of forgiveness, fumbled in my pocketbook rather than take that hand. He would not remember me. . . . But I remembered him and the leather crop swinging from his belt. I was face to face with one of my captors, and my blood seemed to freeze.”

The man continued: “You mentioned Ravensbruck in your talk. . . . I was a guard there. . . . But since that time . . . I have become a Christian. I know that God has forgiven me for the cruel things I did there, but I would like to hear it from your lips as well, *Fraulein.*” He extended his hand again. “Will you forgive me?”

Corrie stood there, unable to forgive. As anger and vengeance raged inside her, she remembered Jesus’ death for this man. How could she refuse? But she lacked the strength. She silently asked God to forgive her and help her forgive him. As she took his hand, she felt a “healing warmth” flooding her body. “I forgive you, brother!” she cried, “With all my heart.”

“And so,” Corrie later recalled, “I discovered that it is not on our forgiveness any more than on our goodness that the world’s healing hinges, but on [God’s]. When He tells us to love our enemies, He gives, along with the command, the love itself.”

## **“My Father, the Town Alcoholic”**

When Stanford education and psychology professor Carl Thoresen and his

colleagues began recruiting adult subjects for the Stanford Forgiveness Project, they had trouble signing up males. When they started using the terms “grudge” and “grudge management” in the recruiting, the men came. Thoresen thinks some men felt “forgiveness” was a feminine activity, but a “grudge” was something they probably should deal with.[{10}](#)

Consider a guy who had a longstanding grudge involving a family member. And aren't family conflicts often causes of intense stress?

As a teenager on the family farm, Josh McDowell loved his mother but despised his father “more than anyone else in the world.”[{11}](#) His friends would joke about his dad being drunk. It tore him up inside. “I hated my father for the embarrassment and shame his alcoholism caused my family,” McDowell relates. “I also resented what it caused him to do to my mother. I'd go out in the barn and see my mother beaten so badly she couldn't get up, lying in the manure behind the cows.” Eventually his mother lost the will to live and died, Josh says, “of a broken heart.”

In college, Josh met some followers of Jesus whom he liked. Skeptical about Christianity's validity, he accepted their challenge to examine evidence regarding Jesus' claims and found it convincing.[{12}](#) He thanked Jesus for dying for him, admitted his flaws to God, and asked Christ to enter his life and take over. Soon he realized he no longer hated his father.

Josh says, “I had confessed to God my feelings for my dad, asked God to forgive me, and prayed that I could forgive. And it happened as quickly as I asked. No longer was my dad a drunk to be hated. Now I saw him as a man who had helped give me life. I called him and told him two things I had never told him before: ‘Dad, I've become a Christian and . . . I love you.’”

“But how . . . how can you love a father like me?” Josh's dad asked on another occasion. Josh explained how to place his faith in Christ and his father made that decision, too. About fourteen months later, his alcohol-ravaged body gave out and

he died. But the changed life of the town alcoholic influenced scores of people to place their lives in God's hands. "My dad's life was brand new those last 14 months," recalls Josh. "His relationship with me and with God were both reconciled. Jesus Christ is a peacemaker."

## Forgiveness, Reconciliation, and You

Secular research supports the value of forgiveness, a concept at the core of Christian faith. You might wonder, "How does all this relate to me personally?" May I offer some suggestions?

As a starting point, *become forgiven yourself*. The late and renowned ethicist Lewis Smedes wrote, "Forgiving comes naturally to the forgiven." [{13}](#) Josh McDowell says once he was forgiven by God, he could forgive his alcoholic father. If you've never known for sure that God is your friend, I encourage you to ask Him to forgive you. You might say something like this to Him right now:

*Jesus, I need you. Thanks for dying for my flaws and rising again. I ask you to forgive me and enter my life. Please help me to become good friends with you.*

If you asked Jesus to forgive you and enter your life, He did. Tell another believer about your decision. Contact this radio station or the Web site [Probe.org](http://Probe.org) and ask how you can grow in your faith.

If you've already come to faith in Christ, *keep short accounts with God*. One early follower of Jesus wrote, "If we confess our sins to [God], he is faithful and just to forgive us and to cleanse us from every wrong." [{14}](#) The proverbial country preacher said, "I 'fesses 'em as I does 'em."

*Ask God to give you the strength to forgive others and love them as He does*. Lewis Smedes mentions three components of forgiving others: "First, we surrender our right to get even. . . . Second, we rediscover the humanity of our

wrongdoer . . . that the person who wronged us is a complex, weak, confused, fragile person, not all that different from us. . . . And third, we wish our wrongdoer well.”

*Contact the person you’ve wronged—or who has wronged you—and seek to make peace if appropriate and possible.* The biblical prescription is that the offender and the offended should run into each other as each is en route to contact the other. [{15}](#) Of course, not everyone will want to reconcile, but you can try.

*Realize that forgiving may take time.* Shortly before his death, Oxford and Cambridge scholar C. S. Lewis wrote, “I think I have *at last* forgiven the cruel schoolmaster who so darkened my youth. I had done it many times before, but this time I think I have really done it.” [{16}](#)

Forgiveness and reconciliation can be contagious. They can make an important difference in families, neighborhoods, workplaces, and nations. A good relationship takes two good forgivers.

Is there anyone with whom you need to reconcile?

## Notes

1. Gary Thomas, “The Forgiveness Factor,” *Christianity Today*, January 10, 2000, 38-45.
2. *Ibid.*, 38.
3. Christina M. Puchalski, M.D., “Forgiveness: Spiritual and Medical Implications,” *The Yale Journal for Humanities in Medicine*, September 17, 2002; <http://tinyurl.com/yw45eo>; accessed January 27, 2007.
4. Thomas, loc. cit.
5. “Botha implicated in Church bombing,” BBC News online, July 21, 1998; <http://news.bbc.co.uk/2/hi/africa/136504.stm>; accessed September 3, 2006.
6. “Feet washed in apartheid apology,” BBC News online, 28 August 2006;

<http://news.bbc.co.uk/2/hi/africa/5292302.stm>; accessed September 3, 2006.

7. "Minister atones for race sins," BBC News video, 3 September 2006;

<http://tinyurl.com/2ruu2l>; accessed October 4, 2006.

8. Joan O'C. Hamilton, "Peace Work," *Stanford Magazine*, May/June 2001, 78;

<http://www.stanfordalumni.org/news/magazine/2001/mayjun/features/forgiveness.html>.

9. Corrie ten Boom, "Death Camp Revisited," *Worldwide Challenge*, July/August 1994, 35-36. Quotations from and details of this encounter as related in this section are from this source.

10. Hamilton, loc. cit., 77.

11. Josh McDowell, "Forgiving My Father," *Worldwide Challenge*, July/August 1994, 37-38. Quotations from and details of McDowell's story as related in this section are from this source.

12. To examine some of the evidence for Jesus, visit [www.WhoIsJesus-really.com](http://www.WhoIsJesus-really.com) and [www.probe.org](http://www.probe.org).

13. Lewis B. Smedes, "Keys to Forgiving," *Christianity Today*, December 3, 2001, 73; <http://www.christianitytoday.com/ct/2001/015/42.73.html>. Quotations and concepts from Smedes cited in this section are from this source.

14. 1 John 1:9 NLT.

15. Matthew 5:23-24; 18:15-17.

16. Smedes, loc. cit.; emphasis in the quotation is without attribution.

© 2007 Probe Ministries

---

## **“How Should a Christian View Civil**

# Disobedience?”

Kerby Anderson

**How should a Christian view civil disobedience? Doesn't Paul's command to submit to governmental authority in Romans 13 preclude civil disobedience?**

As I have said in [my article](#) on the subject, we are to obey government (Romans 13). But that is NOT an absolute command. If there was never a time when we would disobey government, then government would be God.

So the key question is *when* do we disobey government. I believe that the Scriptures teach that we obey God rather than man (Acts 5:29) when there is a direct, specific command given by government that would force us to disobey a direct command of Scripture. The Bible provides cases of this in the Old Testament (Hebrew midwives, many instances in the book of Daniel, etc.) and the New Testament (Acts 5).

The historical cases of Corrie Ten Boom, Rosa Parks, and Martin Luther King would all fit as examples. Erwin Lutzer (*Measuring Morality*) and Norman Geisler (*Christian Ethics*) deal with the issue of civil disobedience and obedience to Scripture in their books, if you would like to read more on the subject.

Your question about Romans 13 is more difficult. I take it that the Apostle Paul is giving a general principle rather than a universal pronouncement. Usually it is the case that “rulers hold no terror for those who do right.” But that is not always the case. There certainly are (and have been) tyrannical leaders.

It's instructive, though, that Paul says this at a time when a corrupt leader (Nero) was in office. If nothing else it should remind us how much worse government leaders can be. Nevertheless, we are to obey those in authority (Romans 13) and pray for those in authority (1 Timothy 2). Just as there are exceptions to total





*Freeing Cultural Captives.  
Building Confident Ambassadors.*

obedience (civil disobedience), so there are exceptions to leaders who “hold no terror.”

I might also encourage you to revisit [my article on the Probe web site](#) and a recent Breakpoint commentary by Chuck Colson on “Caesar and Christ” ([www.breakpoint.org](http://www.breakpoint.org)). I hope this helped a bit. God bless you.

Kerby Anderson  
Probe Ministries