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<http://fbcweb.org/Doctrines/Emotional%20Life%20of%20Jesus%20Christ-1.pdf>

THE “EMOTIONAL” LIFE OF THE LORD JESUS CHRIST (Part 1: Introduction into “emotions”)

Although there is much chatter about emotions in everyday conversations, there is very little understanding of the true nature of “emotions” these days due in no small part to false philosophical concepts that saturate our age. What is worse is that these false philosophical concepts also saturate the teachings of many great Bible teachers and exegetes, who unknowingly teach a Darwinian view of human nature/emotions rather than the biblical view.

In light of the pervasiveness of aberrant views of “emotions,” I have decided to do a series on the emotional life of Jesus Christ. All Bible-believing Christians acknowledge that Jesus Christ is the perfect man. So, it only makes sense that one should study His life to discover the true nature of “emotions.” It seems strange to me that such a study was not done by those who have elaborate ideas on the structure of human intellect and emotions, the latter often referred to as the “female part of the soul.” Remember, Realism always begins by direct abstraction of natures.

Before we move into the study of the “emotional” life of the Lord, we first need to examine the term “emotions” in history so we can understand the significant shift that took place in history that continues to influence modern man, both the atheist and the biblical exegete. The term “emotions” has only been object of psychological discourse for approximately two hundred years. Moreover, during this time the term only became widely used in the early nineteenth century. Before that period the terms that were used for certain mental phenomena were ‘affections,’ ‘sentiments,’ and ‘passions.’ In sum, the term ‘emotions’ is a modern term and as such has serious deficiencies over previous categories which will become evident in our studies. In sum, the adoption of the term “emotions” over “affections,” “passions,” and “sentiments” is the replacement of the Christian and Realistic view of human nature with a Darwinian framework of man as an animal. In the Christian view “feelings” do have cognitive aspects and are a locus of virtue. This is not true in the Darwinian model.

‘Emotions’ was *not* used in the classical Christian account of passions and affections. There was no such term in classical Latin or Greek, or in the Bible (nor, incidentally, do the words ‘emotion’ or ‘emotions’ appear in any of the major English translations of the Bible). The closest classical term to ‘emotion’ etymologically was the Latin *motus*, which just meant ‘movement,’ but was used more specifically to refer to movements of the soul. The basic category in early Christian affective psychology, as in classical thought, was denoted by the Latin term *passiones*, which in turn was a Latinization of the Greek *pathe*.

There can be no doubt that our modern-day category of emotions is a rather blunt instrument when it comes to constructing history of ideas about feelings, passions, affections, and sentiments; its employment has led to several misconceptions and confusions. The misconceptions and confusions I am most concerned with are those with conservative exegetical pastors who persist in using the secular/Darwinian philosophical framework of “emotions.”

In the next essay, we will look at more history on how and why David Hume, Thomas Brown, and other Scots, created this new psychological category that continues to adversely affect our understanding of human nature (I am going to try to keep these essays to about a page, so it will take several dozen to complete the series).

Advancing in the Sacred Romance,

Pastor Don