

The Beauty/Glory/Splendor of God.39

Philosophy of Human Nature-5: The Emotional Life of our Lord-2



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Philosophical/Theological/Doctrinal/Spiritual Mental Framework

Bible Doctrines (The True-Good-Beautiful!)

Eschatology
 Thanatology
 Ecclesiology
 Israelology
 Dispensationalism
 Doxology
 Hodology
 Soteriology
 Hamartiology
 Natural Law
 Anthropology
 Angelology
 Pneumatology
 Christology
 Paterology
 Trinitarianism
 Cosmology
 Theology Proper
 Bibliology

P.R. - 32

- Hermeneutics
- Linguistics
- Epistemology
- Metaphysics -11
(Trans. 42)
- Reality –Logic 32,
Truth 32

Any questions?

- 1) PR of BE and Esse goes back to the BE of Exodus 3:14. When God identified Himself. He does not say I AM WHO I AM (which we could all say), but I AM WHO AM. AM is His name. He is BE, not BEING. In our methodological materialism, we have problems with this, yet it is critical. He is EXISTENCE. It is not that He has existence, it is that He is EXISTENCE. He is BE and this is the ultimate reality behind all that bes. He is very BE itself, the Source of all existence. This has vast implications in reference to God, creation, apologetics, the way we see reality. BE added to Himself a human nature and is none other than Jesus, as He put it: "Truly, truly, I say to you, before Abraham was born, I am," John 8:58.
- 2) If you find yourself uneasy about some of these new ways of seeing God, creation, the Word of God, Bible doctrine, Jesus, and human nature, stop and ask yourself: Are these doctrines closer to what the Word of God is actually teaching as well as what is obvious about reality as such.

Stage 3

Stage 2

Stage 1

Stage 3 – Christian metaphysician = life of glory!

- The believer who becomes a Christian metaphysician has a totally new mindset with regard to the nature of 'Ehyeh/Esse and the transcendentals.
- Only in metaphysics can a believer really understand Bible, the attributes and glory of God

Holy Spirit  Bible Doctrine

Stage 2 – Christian doctrinal believer = life of doctrine!

- Through BD, this believer has gained a great deal of divine viewpoint in his soul regarding God and the spiritual life.
- However, he continues to have some pagan views about God's *nature* due to lack of metaphysical development.
- He is stable, but still very dependent on others for confidence in metaphysical truths.

Holy Spirit  Bible Doctrine

Stage 1 – Christian baby = life of ups and downs.

- All baby believers have a great deal of pagan views of God due to the problem of pagan horizon of meaning.
- All baby believers are tossed here and there by the kosmos, Eph 4:14.
- For baby believers it is all about pragmatism or personal encounter with truth. If it works or feels good, they think it must be true.

The Transcendentals-43

(The Existence of Beauty: Poetry)

The transcendentals of the True, Good, and Beautiful always go together, yet are different. Truth and goodness come first and are coordinate with one another. Beauty is some-how derived from these two and somehow dependent on these two. Somehow beauty is not of the same order as truth and goodness, but it depends upon truth and goodness (cf. flower, fruit).

- ✓ Beauty in music (Ex. 15; Rev. 5).
- ✓ Beauty in paintings—cf., Jesus’s appreciation of the beauty of nature.
- ✓ Beauty in dancing —Ecc. 3:4.
- Beauty in poetry and literature —cf. Psalms, SOS, Proverbs, Gospels.
- Beauty and utility in architecture—cf. Rev 21-22.
- Beauty in statuary/artifacts—cf., the tabernacle.
- Beauty of the theatre—cf., drama in Song of Solomon.

The Transcendentals-43

(The Existence of Beauty: Poetry)

The TGB in the synonymous parallelism of Numbers 6:24-26:

May the LORD bless you (יְבָרֶכְךָ יְהוָה), and keep you;
May the LORD make His face shine on you, And be gracious to you;
May the LORD lift up His countenance on you, And give you peace.'

This form of this Hebrew poetry is what is known as synonymous parallelism, where each sentence means the same thing. E.g., May the Lord bless you = May the Lord make His face shine upon you. The supreme blessing to the Jew was to see God face to face. May the Lord lift up His countenance on you (His radiance descend upon you), and give you His peace is the supreme sense of blessedness.

This promise was made for those who could keep the Law of God. This blessing is the polar opposite of cursedness. Consider the implications of cursedness of the passage. It was our Lord Jesus Christ who took our curse on the cross and made it possible for us to enter this blessedness. He took the curse of the Law becoming a curse for us, Gal 3:10-14. He becomes completely forsaken of God so we can live in the grace of the benediction.

History of Metaphysics on the Nature of Jesus Christ



Consider the metaphysics involved in understanding our Beloved Lord and Savior Jesus Christ. It is interesting that the writers of the New Testament did not seem to have any problem with seeing Christ as one person with two distinct natures. However, it took hundreds of years to get the metaphysics right so believers would not have heretical views of Christ. Two common errors today include an overemphasis on human sufferings (liberals, popular movies) and downplaying His human sufferings (conservatives, cf. Sproul, 'I doubt Jesus even felt the physical pains associated with the Cross'). Both extremes are unsound biblically & theologically.

Review of metaphysical history on the Being of Jesus Christ

Ebionites and Nazarenes (1-2nd centuries A.D.) viewed Christ as merely a man, though a very powerful and holy man above all other men. They even held to his virgin birth and that he was the son of God in a unique way. They were never part of the church or recognized as Christians because they refused to worship Christ as God.

Gnostics (1-2nd centuries A.D.) denied His humanity because they thought the physical body, like all things material things, was corrupt. They taught that Christ only “appeared” (δοκέω) as a man.

Apollonarians taught that Christ had human body and spirit but no human mind. It was the Logos took the place of the mind. This view was condemned in 381 A.D. and never surfaced again.

Nestorianism taught there were two persons in Christ. This was condemned in 431 A.D.

Eutychianism taught that Christ had only one nature in which the human and divine natures blended together. Christ ceased to be pure man. The two natures became one. This was condemned in 449 A.D.

Both the Early Church and the Reformation held fast to the doctrine of the hypostatic union, namely that (1) there are 2 natures/substances in Christ, unmixed humanity and divinity; 2) no transfer of attributes between natures, humanity remained humanity and deity remained deity; 3) the union of natures is personal; 4) communion of both natures in one person; and 5) attributes of each nature is predicated of the one person.

The Beauty/Glory of God-39

Distinction between the soul's intellectual appetites and emotions and sense appetites and emotions.

- ❖ The intellectual appetites and emotions include things like love, compassion, mercy, righteousness, and justice. It is in the intellectual area that we develop divine norms and standards. The intellectual appetite moves to what it understands as good. This is the area of virtue. If the intellect does not guide and govern the sense appetites and emotions you can get in trouble really quick.
- ❖ The sense appetites and emotions include things like love, fatigue, hunger, thirst, grief, terror, and joy. Sense love is elicited by the five senses (see, hear, touch, taste, smell) toward sensible good or away from sensible evil. Four recognized stages of male and female sense love: 1) desire for the company of the beloved; 2) jealousy if someone else is with the other; 3) desire to touch (hold hands, kiss); and 4) desire for sex. Apart from intellectual love, the law of diminishing returns applies to all of these stages.

The Beauty/Glory of God-39

The emotional life of our Beloved Lord

- ❖ Jesus' was always in control over His intellectual emotions (anger, compassion, groaning, crying, and joy) and sense emotions (related to hunger, fatigue, and physical pain).
- ❖ Christ's intellectual emotions always ruled over His sense emotions.
 - ✓ Matthew 4:8 Again, the devil showed Him all the kingdoms of the world, and their glory; 9 and he said to Him, "All these things will I give You, if You fall down and worship me." 10 Then Jesus said to him, "Begone, Satan! For it is written, 'You shall worship the Lord your God, and serve Him only.'" 11 Then the devil left Him; and behold, angels came and began to minister to Him.
 - ✓ Matthew 27:40 and saying, "You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross."

The Beauty/Glory of God-39

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- ❖ It is important to remember that the trait that stands out most clearly about Jesus Christ is His love (intellective/spiritual).
- ❖ It was Christ's love that was the underlying principle behind of all of His emotions: pity, compassion, indignation, frustration, name-calling, anger, distress, et al.
- ❖ He practiced love everywhere He went. It was His thought, will, and action. He fulfills love before asking others to love. All of Jesus's acts of love have no purpose but to help.
- ❖ Love is the source and foundation of His compassion. In the synoptics, His love is only mentioned once.
- ❖ In the gospel of John compassion is never mentioned. Instead, we are told and showed repeatedly that the foundation for all He does for the Father and for mankind is His love.

The Beauty/Glory of God-39

The emotional life of our Beloved Lord.

- ❖ Luke 19:41 And when He approached, He saw the city and wept over it
 - Note the cognitive source of the emotions that then prompted Him to cry over Jerusalem.

The Beauty/Glory of God-39

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- ❖ John 2:15 And He made a scourge of cords, and drove them all out of the temple, with the sheep and the oxen; and He poured out the coins of the moneychangers, and overturned their tables; 16 and to those who were selling the doves He said, "Take these things away; stop making My Father's house a house of merchandise." 17 His disciples remembered that it was written, "Zeal for Thy house will consume me" (ὁ ζῆλος τοῦ οἴκου σου καταφάγεται με.)
 - Jesus's hot indignation was obvious. This is one of the most striking manifestations of anger of the Lord.
 - He is giving vent to His righteous anger. His followers recognized in it as a Messianic fulfillment of the Psalmist.
 - He had a fierce indignant anger toward those who defiled God's house with making it a place of money.

The Beauty/Glory of God-39

The emotional life of our Beloved Lord.

- ❖ Mark 3:5 And after looking around at them with anger (μετ' ὀργῆς), grieved (συλλυπούμενος) at their hardness of heart, He said to the man, "Stretch out your hand." And he stretched it out, and his hand was restored.
 - Note the combination of the emotions. He saw the hardness of their hearts which caused grief and the grief passed to anger (irascible emotion). These are sensations of the soul that pass to the body—formally psychic but organically physical.
 - The anger comes from the insensibility of the Jews to human suffering. Anger always has a pain in its root, and is a reaction of the *soul against* discomfort.
 - The hardness of their hearts, vividly realized, affected Jesus cognitively and emotionally. However, Jesus is always in control of these emotions as He lived in submission to the will of the Father.

The Beauty/Glory of God-39

The emotional life of our Beloved Lord.

- ❖ Mark 10:14 But when Jesus saw this, He was indignant (ἠγανάκτησεν) and said to them, "Permit the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these.
- ❖ Mark 14:33 And He took with Him Peter and James and John, and began to be very distressed and troubled (ἀδημονεῖν). 34 And He said to them, "My soul is deeply grieved to the point of death; remain here and keep watch."

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- ❖ Mark 8:12 And sighing deeply in His spirit (ἀναστενάξας τῷ πνεύματι), He said, "Why does this generation seek for a sign? Truly I say to you, no sign shall be given to this generation."
 - Note the emotions of sorrow strong enough to produce sighing.
 - Note the location of these emotions.

The Beauty/Glory of God-39

The emotional life of our Beloved Lord.

- ❖ Mark 1:41 And moved with compassion (σπλαγχνισθεὶς), He stretched out His hand, and touched him, and said to him, "I am willing; be cleansed."
 - Compassion is the emotion which is most frequently attributed to Jesus Christ.
 - Compassion is the outworking of His love. Deep love leads to compassion.
 - Compassion as simply a bodily passion does not exist.
 - This emotional movement was aroused in our Lord as He looked at this individual man's distress.

The Beauty/Glory of God-39

The emotional life of our Beloved Lord.

- ❖ Mark 6:34 And when He went ashore, He saw a great multitude, and He felt compassion (ἐσπλαγγνίσθη) for them because (ὅτι) they were like sheep without a shepherd; and He began to teach them many things.

The Beauty/Glory of God-39

The emotional life of our Beloved Lord.

- ❖ John 11:33 When Jesus therefore saw her weeping, and the Jews who came with her, also weeping, He was moved with exasperation (ἐνεβριμήσατο) in spirit (πνεύματι), and was troubled (ἐτάραξεν),
- ❖ John 11:35 Jesus wept (ἐδάκρυσεν ὁ Ἰησοῦς).
- ❖ John 11:38 Jesus therefore again being moved with exasperation in Himself, came to the tomb. Now it was a cave, and a stone was lying against it.
- ❖ John 11:40 Jesus said to her, "Did I not say to you, if you believe, you will see the glory of God?"
 - The root cause of the frustration.
 - He also felt disappointed that Mary and Martha thought He had betrayed them.

The Beauty/Glory of God-39

The emotional life of our Beloved Lord.

- ❖ John 13:21 When Jesus had said this, He became troubled (ἐταράχθη) in spirit, and testified, and said, "Truly, truly, I say to you, that one of you will betray Me."
- ❖ Hebrews 5:7 In the days of His flesh, He offered up both prayers and supplications with loud crying (κραυγῆς) and tears (δακρύων) to the One able to save Him from death, and He was heard because of His piety.
 - There can be do doubt that He felt emotion at full throttle.

The Beauty/Glory of God-39

The emotional life of our Beloved Lord.

- ❖ Luke 22:15 And He said to them, "I have earnestly desired (ἐπιθυμία ἐπεθύμησα) to eat this Passover with you before I suffer (πρὸ τοῦ με παθεῖν);
- ❖ Luke 22:44 And being in agony (γενόμενος ἐν ἀγωνία) He was praying very fervently; and His sweat became like drops of blood, falling down upon the ground.

The Beauty/Glory of God-39

The emotional life of our Lord.

- ❖ Hebrews 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy (χαρᾶς) that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

The Beauty/Glory of God-39

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- ❖ Luke 10:21 At that very time He rejoiced greatly in the Holy Spirit (ἠγαλλιάσατο ἐν τῷ πνεύματι τῷ ἁγίῳ), and said, "I praise Thee, O Father, Lord of heaven and earth, that Thou didst hide these things from the wise and intelligent and didst reveal them to babes. Yes, Father, for thus it was well-pleasing in Thy sight.
 - He was not only the Man of Sorrows, He was also filled with exuberant joy, a joy which was overflowing.
 - His joy was no mere secular shallow and evanescent joy. He saw all in the context of God's glory.
 - His joy lied beneath all of His sufferings. Underneath all of the pain and sorrow there was a deep and abiding joy in the Lord.

The Beauty/Glory of God-39

The emotional life of our Beloved Lord.

- ❖ Matthew 9:36 And seeing the multitudes, He felt compassion (ἐσπλαγχνίσθη) for them, because they were distressed (έσκυλμένοι) and downcast (έρριμμένο) like sheep without a shepherd.
 - The sight of their desperate plight caused movement of our Lord's emotion of pity which moved Him to provide the remedy.

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- ❖ Matthew 14:14 And when He went ashore, He saw a great multitude, and felt compassion for them, and healed their sick.
- ❖ Matthew 15:32 And Jesus called His disciples to Him, and said, "I feel compassion for the multitude, because they have remained with Me now three days and have nothing to eat; and I do not wish to send them away hungry, lest they faint on the way."

The Beauty/Glory of God-39

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- ✓ Matt. 26:36-46: Gethsemane is one of the most haunting pre-cross events of the Passion Week. The same Person who boldly proclaimed His death and resurrection and declared that He would drink wine in His Father's kingdom despite the separation at death (26:27-29), now in the darkness of Gethsemane crumples to the ground and prays that He will be delivered from that death.
- ✓ 26:37-38, the anguish of Jesus is forcefully described. He is honestly expressing His distress and fear. Powerful evidence that Jesus' humanity was not mixed with deity.
- ✓ 26:41, Flesh appetites and spiritual/intellective appetites. Two tendencies in every man.
- ✓ 26:49-50. The death sign and Christ's love for Judas as Judas violates the bond of love and reverence between master and disciple.

The Beauty/Glory of God-39

The Crucifixion, the Finale on Suffering, Matt. 27:35-56.

- Jesus is all alone with His tormenters, abandoned by everyone He loved.
- Only His faith in God would carry Him through all of these tests of physical suffering and public scorn as He was skewered to the Cross, Mt. 27:35-43.
- Psalm 22 is quoted throughout this chapter as Jesus identifies with David and finally with all man.
- Psalm 22 moves from cries of anguish and desolation in the first part of the psalm (1-21) to a triumphant sense of God's faithfulness in the last of the prayer, as a Yahweh/Esse listens to and vindicates to the ends of the world the truth the Just One of Israel has placed in Him (22-31; Rom 3:26).

The Beauty/Glory of God-39

Cursed Christ, Matt. 27:46.

- Christ was cursed for all of mankind. He died for every single person.
- Galatians 3:10-14, His cursing becomes our source of blessings.
- Romans 3:21-26, propitiation of God.
- Romans 5:8, the love of God. A word about the simplicity of God.
- John 19:30 When Jesus therefore had received the sour wine, He said, "It is finished!" And He bowed His head, and gave up His spirit.
- The crucifixion of Jesus Christ is not the end of the story, Matt. 27:51ff. We will look at His Resurrection on Sunday.