

The Beauty/Splendor/Glory of God.40

Philosophy of Human Nature-6: The Emotional Life of the God-man.3



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

3/31/2013

Any questions?

- 1) What is the point of the local church and the job of the Pastor-teacher (Eph. 4:11-16; 2 Tim. 3:16; Acts 20:27-32)? Consider the tremendous challenges for PTs in our apostate, irrational, post-modern world.
- 2) First, the bad news: Post-modern Christianity truly is in the worst kind of Dark Ages (Laodecian; sensate, anti-intellectual, pragmatic, nominalistic, deistic, psychologized, and irrational (desperate need for logic!). It has been psychologized and commercialized. Truth about nature of God, creation, Jesus Christ, metaphysics, fellowship with God, and the SL – most don't care due to post-modern influences: destruction of love for truth *qua* truth. This is as shocking as it is damning. If you do not have a growing SL you will live to regret it. How and when . . .
- 3) Second, the good news. God loves you more than you can imagine and is actively working on you in two ways. This is true of every single soul. His grace is far greater than your sins, failures, and evils.
- 4) Christ truly is the only Blessed Hope (μακαρίαν ἐλπίδα)!

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 Metaphysics of Christ

The Hypostatic Union: the Theanthropic Person of Jesus Christ

It is vitally important to understand the nature and thus glory of Jesus Christ as the God-man, the unique theanthropic person of the universe. Only by properly understanding His hypostatic nature can anyone truly have an awe-inspiring love and worship of Him—True OWC. Most have exaggerated and heretical views of Jesus Christ.

Jesus Christ was not just a powerful man, born of a virgin, somehow the Son of God is some special way (as per the Ebionites, Nazarenes, Muslims, Jehovah Witnesses). This view has never been accepted in Christendom, rightly so.

Jesus Christ did not simply “appear” (δοκέω) as a man (Gnostics, cf. 1 John). He was a real man who entered into our world in a real way. He had flesh, bones, and blood running through His veins.

Jesus Christ was not incarnate God who only possessed a human body and spirit but no human mind (Apollonarians, condemned [C.] in 381 A.D)

Jesus Christ was not two separate persons (Nestorians, C. 431 A.D.).

Jesus Christ was not a blend or mixture of human and divine natures (Eutychianism, C. 449 A.D.).

The orthodox Christian doctrine is that in Jesus Christ: 1) there are 2 natures/substances unmixed humanity and divinity; 2) there is no transfer of attributes between natures, humanity remained humanity and deity remained deity; 3) the union of natures is personal; 4) there is the communion of both natures in one person; and **5) that attributes of each nature is predicated of the one person.** This is the biblical and doctrinal standard. The Roman Catholic church (and Lutheranism) deviates in its view of communion because the body of Jesus Christ can only be in one place at one time as declared at Chalcedon.

Christians who care nothing about the nature of the Lord reveal that they have been psychologized (anti-intellectualized) by kosmos-diabolicus—perhaps in their own churches.

The Beauty/Glory of God-40

1. There is a tremendous need to understand classical philosophical psychology before one can really understand Christ's emotions, our emotions, and how emotions play into one's relationship with God and spiritual life issues.
 - Emotions play into every single decision of life!
 - Often man is drop of reason in a sea of emotions.

The Beauty/Glory of God-40

2. Classical philosophical psychology is based on the undeniable logical laws of being. This gives us apodictic certainty.
 - With these laws you know that something is, why it is, and why it cannot be otherwise.
 - This is dianoetic knowledge of reality as such and based on the laws of reality (cf., laws of identification, contradiction, and excluded middle).

The Beauty/Glory of God-40

3. Apart from a developed understanding of the classical metaphysics of philosophical psychology, a person will necessary default into some mongrel type of kosmic psychobabble—secular or religious.
 - This will preclude him from understanding his own nature or the nature of the God-man, Truth as such, or the spiritual life.
 - A psychologized believer is unable to remain in fellowship with God for extended periods of time primarily because all they can do is live by mechanics [=religion]—and not really even grasping much of them.
 - No one can stay in fellowship with God without dianoetic knowledge of God, sin, the Holy Spirit, and the grace plan.

The Beauty/Glory of God-40

4. Review of the distinction between the soul's intellectual and sense appetites and emotions.
 - We are both like animals and angels or God. Emotion (motus) is movement of appetites.
 - Emotion is to knowledge as motion is to rest.
 - Emotion is all about movement regarding an object—either toward (like/love) or away from (dislike/hate).

The Beauty/Glory of God-40

5. Emotions are formally psychic/soulish but materially organic. It is tempting to think that when one is talking about emotions that it is *just* a physiological response (due to the influences of empirical psychology—usually of a Cartesian order).
6. Emotion is a soulish movement toward a perceived good or away from a perceived evil. It is elicited by sense and intellect knowledge with an organic change simultaneously preparing a person for some kind of action. It is accompanied by the material change, which materialists identify with organic change because they are not looking at the whole organism/being.

The Beauty/Glory of God-40

7. Emotions are wonderful gifts from God. However, the intellectual capacities are to always be in control. Furthermore, Jesus Christ possesses all human emotions. He demonstrated how they must be controlled.

8. Man is a hylomorphic composition. The soul is like the energy that animates and moves the body. E.g., it is the fear in the soul that causes the physical response not vice versa. You cannot change one without simultaneously changing the other.

The Beauty/Glory of God-40

9. All emotions are elicited by man's search for a "good." This basic search is governed by what he likes/loves and dislikes/hates. All emotions stem from this basic desire. This drives all men—there are no exceptions, none, and there never will be an exception!

The Beauty/Glory of God-40

10. Sense love is a simple inclination toward a sensed good, a soulish move toward a perceived good. A sense good attracts us; we like/love it. If the object is absent, we want, or desire it. If we attain it, we take delight or pleasure in it. Even “hope” is connected to this sensed good.

11. The “negative” emotions are also inextricably connected to what we “like/love” and the good. If something threatens a good, it is perceived as evil, and it repels us. We dislike or hate that which threatens what we perceive as good. This dislike has a range from displeasure, anger, sorrow, jealousy, fear, to depression.

Synchronization of the Post-Resurrection Appearances of Jesus Christ

(A word about the shallowness of modern atheism and Christian phobias)

- Event #1: Saturday, 5:45 p.m., April 4, 33: Two Marys go to “look” at tomb, Matt. 28:1.
- Event #2: Sunday, 3:00 a.m, April 5, 33: Earthquake and angel from heaven, Matt. 28:2-4.
- Event #3: Sunday, 4:00 a.m., Mary Magdalene (MM) visits the tomb before daybreak, Jn. 20:1.
- Event #4: Sunday, 4:15 a.m.: MM reports empty tomb to John & Peter, Jn. 20:2.
- Event #5: Sunday, 4:30 a.m.: Peter and John run to the tomb, Jn. 20:3-9.
- Event #6: Sunday, 4:40 a.m.: MM returns to the tomb & sees 2 angels, Jn. 20:10-13.
- Event #7: Sunday, 4:50 a.m.: MM sees the Risen Lord, Jn. 20:14-17.
- Event #8: Sunday, 5:00 a.m.: MM tells disciples who do not believe her, Jn. 20:18; Mk. 16:9-11.
- Event #9: Sunday, 6:00 a.m.: MM & other women go to the tomb of Jesus, Mk. 16:1-3; Lk. 24:1-2.
- Event #10: Sunday, 6:30 a.m.: Women enter tomb; 3 angels, Mt. 28:5-7; Mk 16:4-7; Lk. 24:3-8.
- Event #11: Sunday, 7:00 a.m.: Women run in fear; Jesus meets them, Mt. 28:8-10; Mk. 16:8.
- Event #12: Sunday, 8:00 a.m.: Women went to tell disciples; soldiers report, Mat 28:11-15.
- Event #13: Sunday, 8:10 a.m.: Once again, the disciples do not believe the women, Lk. 24:9-11
- Event #14: Sunday, 8:30 a.m.: However, Peter runs to the tomb a second time, Lk. 24:12.
- Event #15: Sunday, 8:45 a.m.: Private meeting between Jesus and Peter, 1 Cor. 15:5; Lk. 24:34.
- Event #16: Sunday, 10 a.m.-2:00 p.m. Jesus & 2 travelers to Emmaus, Mk. 16:12; Lk. 24:13-32.
- Event #17: Sunday, 5:00 p.m. The 2 travelers tell the 11 Disciples, Mk. 16:13; Lk. 24:33-35.
- Event #18: Sunday, 5:20 p.m. Thomas leaves; Jesus appears, Lk. 24:36-49; Jn. 20:19-25.
- Event #19: 8 days after the resurrection: Jesus appears to Thomas, Mk. 16:14-18; Jn 20:26-31.
- Event #20: 2 weeks after the resurrection: Jesus appears to disciples on shore of Galilee, Jn 21:1-25.
- Event #21: 3 weeks after the resurrection: Jesus appears to 11 disciples on mountain, Matt. 28:16-20.
- Event #22: 40 days after the resurrection: Jesus’s last group appearance, and His ascension into Heaven, Mk 16:19-20; Lk. 24:50-53; Acts 1:1-12.

The Beauty/Glory of God-40

1. The emotional life of God incarnate. The key point here is to understand that there is only one person in Christ and that whatever is predicated of one nature is predicated of the whole person.



The Beauty/Glory of God-40

2. Make no mistake: God, the Second Person, took on human emotions. Yes, Jesus feels your pain, Heb. 2:9-10; 4:15-16. He felt sorrow, disappointment, anger, grief, privation, hunger, and physical suffering. He felt them all in His intellectual and sense appetites and emotions.

Hebrews 4:15 For we do not have a high priest who cannot sympathize (συμπαθῆσαι) with our weaknesses (ἀσθενείαις), but One who has been tempted in all things as we are, yet without sin. 16 Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.

The Beauty/Glory of God-40

3. The dynamic behind and beneath all of Christ's emotions was pure divine unconditional love (=mutually governing desire for the good of the object of love and to be closer to that object of love).
 - ❖ Divine love was behind Christ's pity, compassion, indignation, frustration, name-calling, threats of Hell, anger, distress, et alibi.
 - ❖ Divine Love is the source and foundation of Christ's compassion. In the synoptics, His love is only mentioned once. In reference to whom?
 - ❖ However, in the Gospel of John compassion is never mentioned. Instead, Christ's love is explicitly and repeatedly mentioned.
 - ❖ Epistles and writers of the New Testament, like Paul, highlight His divine love as well.

The Beauty/Glory of God-40

4. Note the emotional life of the God-man: **anger**.
 - ❖ 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 καταφάγεταί με.)
 - Consider how this is related to His love and moral courage.

The Beauty/Glory of God-40

4. Note the emotional life of the God-man: **grief and anger.**

- ❖ 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.
 - Consider how this is related to His love.

The Beauty/Glory of God-40

4. Note the emotional life of the God-man: **distress**.

❖ 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."

- Consider how this distress is related to His love.

The Beauty/Glory of God-40

4. The emotional life of the God-man: **compassion on a personal level.**
 - ❖ 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."
 - Consider how this is related to His divine love.

The Beauty/Glory of God-40

4. The emotional life of the God-man: **compassion for the masses.**

- ❖ Matthew 9:36 And seeing the multitudes, He felt compassion (ἐσπλαγχνίσθη) for them, because they were distressed (ἐσκυλμένοι) and downcast (ἐρριμμένοι) 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.
 - Consider how this is related to His love.

The Beauty/Glory of God-40

4. The emotional life of the God-man: **exasperation at unbelief of disciples.**
 - ❖ John 11:33-44.

The Beauty/Glory of God-40

4. Note the emotional life of the God-man (Post-resurrection) towards lukewarm modern believers: **they nauseate Him but He continues to love them. You cannot effect the love of God.**
- ❖ Revelation 3:15 'I know your deeds, that you are neither cold nor hot; I would that you were cold or hot. 16 'So because you are lukewarm, and neither hot nor cold, I will spit you out of My mouth.
 - ❖ Revelation 3:17 'Because you say, "I am rich, and have become wealthy, and have need of nothing," and you do not know that you are wretched and miserable and poor and blind and naked,
 - ❖ Revelation 3:19 'Those whom I love, I reprove and discipline; be zealous therefore, and μετανόησον.

The Beauty/Glory of God-40

4. Note the emotional life of the God-man, Matt. 27:46: **total isolation and horror.**

- Christ was cursed for all of mankind. He died for every single person, Heb. 2:9.

Hebrews 2:9 But we do see Him who has been made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God He might taste death for everyone.

- 2 Cor. 5:18-21; Gal. 3:10-13; Rom. 3:21-25; 5:8; Heb. 4:15.
- 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 resurrection shows that God the Father accepted His Work.

The Beauty/Glory of God-40

5. Note the attitude of the resurrected Jesus Christ to His followers after the resurrection, which was God's demonstration of being propitiated.
 - Luke 24:13-35.

The Beauty/Glory of God-40

6. Doctrinal implications of the resurrection, 1 Cor 15:20-27, 40-58.

The Beauty/Glory of God-40

7. When Jesus' returns there will be massive apostasy. What lies ahead for us, what to expect in this world and in Christianity, and what we are to do about it.
- ❖ 1 Thess. 4:13-18.
 - ❖ 2 Thess. 2:3-12. Where we are and where we are headed.
 - Apostasy. Irrationalism—anti-Truth. This is when Christians adopt the pagan ways of the world.
 - Paganism. Irrationalism—anti-Truth.
 - Note how it all comes down to Truth!!!