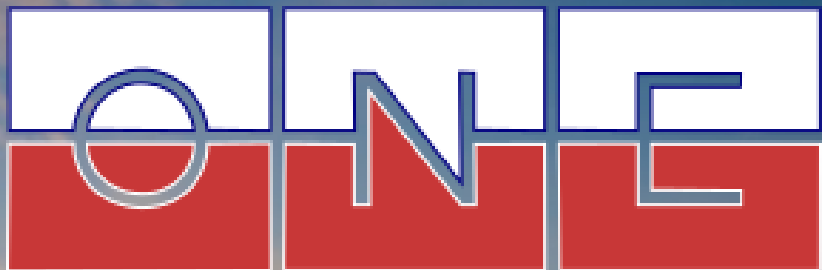


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A Publication of the Ellis County Ministerial Alliance
January 2020



News to Know

Ministerial Alliance Schedules January Meeting

The Ellis County Ministerial Alliance (ECMA) will meet at 10 a.m. Wednesday, Jan. 8, at First United Methodist Church, 305 W. Seventh. Presentations to the board must be scheduled in advance with the ECMA president at president@ourecma.com.

Grief support group starting up

A grief support group will be starting Thursday, Jan. 9, at North Oak Community Church, 3000 Oak St. The group will meet in room 119 from 6 to 8 p.m. on Thursdays for 13 weeks.

The group is part of Grief/Share, a worldwide nondenominational ministry. It is designed for individuals going through the grieving process because of the death of a spouse, family member, or friend.

Cost is \$20. Participants may begin attending the group at any point. Each session is self-contained, so individuals do not have to attend in sequence.

More information is available by calling or texting (785) 650-2946 or emailing richardmatzke48@gmail.com. Individuals may register at www.griefshare.org or at the first session.

Quilter to show her work at Hays After 5

One of Amanda Legleiter's passions is quilting. She will be sharing that passion with the members of the Hays After 5 Christian women's group at 7 p.m. Monday, Jan. 13, at the Rose Garden Banquet Hall, 2250 E. Eighth.

Legleiter, owner of Chroma Quilting, 218 W. Eighth St., will be discussing her work making memory quilts and how she uses T-shirts to create special gifts. She will display items she has made.

Also on the program will be inspirational speaker Dana Bowman of Lindsborg. Bowman is a writer, teacher, speaker, recovering alcoholic, and mother of two.

An English teacher for more than 20 years, Bowman decided to take up a writing career while mothering two babies. Her first book, "Bottled," was selected as a Kansas Notable Book in 2016. Her second book, "How to Be Perfect Like Me," was published in 2018.

Cost of the dinner program is \$12.50. Reservations are due by Thursday, Jan. 9, to daisymae0917@yahoo.com or to (785) 202-1036. Hays After 5 is affiliated with Stonecroft Ministry of Overland Park.

'Parenting with discipline' workshop scheduled

Early Childhood Connections will be holding a workshop titled "Parenting With Conscious Discipline" from 6:30 to 8 p.m. on Mondays, Jan. 27 and Feb. 3, 10, 17, and 24.

The workshop will take place at First Presbyterian Church, 2900 Hall St. Cost is \$10; scholarships are available. Free childcare will be provided.

According to a news release, the workshop will help parents "learn how to take everyday situations, including conflict, and turn them into valuable teaching moments to teach their child impulse control, conflict resolution, social skills, and character development."

Parents will gain a basic understanding of brain development and learn how to use that information in everyday situations with their child, the news release added.

Registration is available by calling the Early Childhood Connections Office at (785) 623-2430. Registration deadline is Monday, Jan. 20. The workshop is being funded by the United Way of Ellis County.

Bone marrow drive seeks volunteer workers

The Student Health Center at Fort Hays State University will be sponsoring a community-wide bone marrow donor drive on Feb. 6 at FHSU basketball games.

The center is seeking volunteers to help run the "Be the Match" event. Those interested in helping may call the center at (785) 628-4293 or email armccord@fhsu.edu.



ONE is the official publication of the Ellis County Ministerial Alliance (ECMA) which guides its mission, content, and theme. The ECMA encourage submissions from ECMA congregations. Photographs, stories, testimonies, and other submissions should be directed toward your church leaders or sent via email to one@ourecma.com.

The ECMA ONE Advisory Board will choose appropriate and timely submissions for publication. The columns in ONE represent the views of the author.

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The Full Spectrum of Jesus' Emotions

Becky Rogowski

Hays First Presbyterian Church

Comparing the emotions of Jesus to a mood ring seems far-fetched until one takes a few moments to truly think about what is reflected in scripture. The Gospel writers paint their portraits of Jesus using a kaleidoscope of brilliant "emotional" colors. Jesus felt *compassion; he was angry, indignant, and consumed with zeal; he was troubled, greatly distressed, very sorrowful, depressed; he was deeply moved, and he grieved. He sighed; he wept and sobbed; he groaned; he was in agony; he was surprised and amazed; he rejoiced very greatly and was full of joy; he greatly desired, and he loved.*

Scripture gives us many examples of Jesus experiencing what are typically considered "human" emotions. We learn by reading the Bible that Jesus was "fully human and made in the image of God," so it seems reasonable to expect he experienced the full gamut of human emotion.

A biblical search for the emotions shown by Jesus yielded 32 emotions. To highlight just a few:

Compassion

The Gospels tell us that Jesus "felt compassion." The Greek word for "compassion" speaks literally of a sensation in the gut; but was used to speak metaphorically of an emotional sensation—just as we speak of "heart-breaking," "head-

spinning," or "gut-wrenching" feelings today.

For whom did Jesus feel compassion? For people in need: a leper (Mark 1:40-41), a widow by the coffin of her only son (Luke 7:13), and two blind men (Matt. 20:34). He also felt compassion when he saw crowds starving for bread (Mark 8:2). His compassion was stirred by physical and spiritual needs. His heart broke when he saw people who were distressed and downcast, like sheep without a shepherd (Matt. 9:36).

In times when he was alone with God, Jesus was able to learn how to be emotionally receptive and to feed off that particular energy. Out of these times, his vision was clear, his words were empowered, and he used his touch to cure. He created bread, restored sight to the blind, cleansed a leper, and raised a widow's dead son. His compassion was translated from feelings to actions. His empathy was the effective power behind them.

Anger

Compassion moved Jesus not only to heal, but also to anger. In a dramatic scene, Mark portrays Jesus "looking around with anger" at religious leaders (3:5). They were concerned only to see if Jesus would break their rules by healing a man on the Sabbath. When Jesus did, they immediately plotted to kill him. But though Jesus was angry with these religious rulers, he was also "grieved by their hardness of heart." While the cruelty of their callousness deserved his anger, the

condition of their stony hearts caused him grief.

Jesus felt "indignant" (Mark 10:14) when his disciples did not allow mothers to bring their children to him for his blessing. The disciples' self-importance irritated Jesus. Jesus slapped them with stinging rebukes: "Let the children come to me; stop preventing them." Jesus then hugged the children, blessed them, and laid his hands on them (10:16). Jesus' feeling of annoyance with the disciples quickly gave way to an outpouring of warm affection for the children.

Our anger is often sparked by a threat to our own self-interests and usually results in bitter hostility. We need to heed Paul's warning: "Be angry, but do not sin; do not let the sun go down on your anger. Give no opportunity to the devil" (Eph. 4:26-27). Anger is fire. When it burns destructively, it harms and destroys life. But the anger of Jesus kindles a flame within us that warms and restores life.

Grief

Jesus wept at the tomb of Lazarus. Witnesses said, "See how he loved him" (John 11:36). When Jesus saw Mary weeping, "he was greatly disturbed in spirit and deeply moved" (11:33). When he stepped near to the tomb of his friend, "again he was greatly disturbed" (11:38). When the word "disturbed" was used for animal sounds, it denoted the loud, angry snorting of horses. When used for human emotions, it emphasized the mixture of anguish and rage. Jesus wept.

The Full Spectrum of Jesus' Emotions, Continued

His groans welled up from the depths of his spirit, racked his body, shook the tombs, and echoed back from them. He raged against death, that terrible enemy that had attacked this, and every family.

Likewise, Jesus was "troubled in spirit" when he told his disciples that one of them would betray him (John 13:21). He grieved over this betrayal by his friend Judas. Jesus had lavishly given his love to Judas. He called Judas to be one of the insiders with the Twelve, to be close to him, and to participate in his work. He gave Judas the moneybag. He washed his feet. He gave Judas the place of honor next to him at the table. He gave him the dipped bread, a sign of love. All the time he knew that Judas would betray him. But still Jesus did not withdraw to protect himself. He gave himself to Judas without measure, and so he set himself up to suffer the pain of betrayal. When Judas led the temple troops to arrest Jesus in the garden, Jesus called him "friend."

Joy

While Jesus was a "Man of Sorrows," Luke also tells us that Jesus "rejoiced very greatly in the Spirit" (Luke 10:21) - which implies more than making a smirk. The cause of his outburst was the return of the 70 from their successful mission. They had been given

spiritual authority over all the powers of the enemy and, like a swift SWAT team, had liberated hostages. There was good reason to celebrate.

But Jesus cautions them, "Do not rejoice at this, that the spirits submit to you, but rejoice that your names are written in heaven" (10:20). No matter how much power they exercised in their ministry, the ultimate source of their joy was to be rooted in their heavenly community: their names were written in heaven. Ministry is temporary. Life in the divine community is permanent. Then Jesus joyfully thanked the Father for opening the hearts of the disciples to see this and to enter into the fellowship of the Father and the Son (10:21-24).

Love

Love permeated, guided, and empowered the spectrum of Jesus' emotions. He felt compassion, was angry, grieved, and rejoiced because he loved. Love is an unshakable commitment of the will. Love transcends feelings and keeps on going when feelings falter or vanish. But love also involves and expresses emotions. Jesus loved with strong desire. He told his friends, "I have desired with great desire to eat this Passover with you before I suffer" (Luke 22:15). The combination of the verb "desire" and the noun "desire" doubles the intensity in Jesus' expression of his deep longing to be with his friends.

His love led him to suffer and die. Jesus pointed to his sacrificial death as the ultimate measure of his love. "Greater love has no one than this, that one lay down his life

for his friends" (John 15:13). He asks his friends to live up to that standard of love. "This is my commandment, that you love one another, just as I have loved you. ... You are my friends if you do what I command you" (John 15:12, 14). To live by that standard of love requires much more than emotions. It calls for total commitment to give up your life for someone else and to trust in the power of God to keep that commitment. But loving as Jesus loves also includes emotions—intense, diverse, deep emotions. His kind of love will arouse emotions of compassion, anger, grief, and joy.

I am amazed by the intensity of Jesus' emotions: not a twinge of pity, but heartbroken compassion; not a passing irritation, but terrifying anger; not a silent tear, but groans of anguish; not a weak smile, but ecstatic celebration. Jesus' emotions are like a mountain river, cascading with clear water. My emotions are more like a muddy foam or feeble trickle. Jesus invites us to come to him and drink. Whoever is thirsty and believes in him will have the river of his life flowing out from the innermost being (John 7:37-38). We are not to be merely impressed or amazed by what we see in the emotional Jesus; we are to be touched and led by his essence so that his life becomes our life, his emotions our emotions. We are to live lives that imitate him, "fully human, fully God."

Where Our Minds Go, So Also Our Hearts

Brandon Nimz

Unite Ministries

Numerous verses in the Old and New Testament speak about our emotions. We see it when the author of Proverbs tells us to guard our heart for it affects everything we do. We see it with Jesus telling us to not worry about anything but to pray in everything. It even shows up in the letters when Paul exhorts the Philippians to focus on whatever is true, noble, right, pure, lovely, and honorable. All of these and many other verses guide us in some of the basics of working with our hearts and minds, which tend to influence one another.

In my own life, I marvel that despite how often I have been aware of the status of my mind or the status of my heart, I have only lately begun to truly pay attention to the way that they are linked—even though it is alluded to throughout Scripture. Whatever we frequently think about tends to influence our hearts over time, and that in turn influences everything we do. In most exhortations in the Bible regarding thoughts, we are told to focus on the good; in the verses in Philippians paraphrased above, Paul exhorts believers to run from evil things and focus

their minds on good.

Likewise, Christ is urging believers away from worry and fear and into turning things over to God—trusting Him and developing that relationship. I personally feel this is the perspective that caused Mother Teresa to say, “I will never attend an anti-war rally; if you have a peace rally, invite me.” It may seem like a small thing, but if I focus on not sinning, stopping some behavior, or something negative in the world, I'm actually still always thinking about the negative thing—even if it is 'not doing the negative thing.' In doing so, I give the negative more room in my thoughts and more power, even though I'm seeking to take power away from it.

On the flip side, if I focus on a good aspect of God in the world or on a good characteristic, emotion, or mindset (focusing on peace instead of focusing on stopping war in Mother Teresa's case), I am giving the good side more room in my mind, more focus, more power, and eventually even more influence on my heart. Figuring out what good aspect to focus on or how to turn energy to good, constructive thoughts or purposes instead of destructive

ones can be quite challenging; that is where God and surrendering to Him comes in.

In Romans, we see that if we want to be “transformed by the renewing of our mind” and if we want to eventually “know God's will” that we must first offer ourselves as living sacrifices. Such surrender allows us to get out of our own way so that God can work in us, with us, and through us. That's where the real journey of working with our hearts and emotions begins—within the transforming power of the Holy Spirit and God as we live and engage our thoughts and emotions day to day with Him.

As we sit in the midst of a holiday season, it's easy for our lives or situations in the world to loom large in our minds and become our focus; it's easy for the worries and cares of this world to strangle out the fruit that Christ hopes to bear in us. I hope that, instead of focusing on ourselves, our worries, and our fears, that we can let go of those things (or ask Christ to help us let go) and offer ourselves as living sacrifices—focusing on Him and His ongoing works in this world and in our own lives. May He shine into our lives and through us as believers to help the whole world have a merrier Christmas!



“Love, in the Christian sense, does not mean an emotion. It is a state not of the feelings but of the will; that state of the will which we have naturally about ourselves, and must learn to have about other people. - C.S. Lewis