

## Exodus: Doc. of Fear: The Sin-Emotion Vortex

### 1. The Sin-Emotion Vortex

Fear is a mental-attitude sin which is aroused by outside adversity. The outside adversity can be real or imagined. The adversity serves as a vector which stimulates recall of past painful or unpleasant experiences or the illusion of impending danger, disaster, or suffering if the situation persists. In either case, the adversity solicits the additional emotion of dread which is the intense reluctance to face the situation at hand.

From this comes panic, an unreasoning and overwhelming fear exemplified by hysteria. When an arrogant person is in a period of prosperity, he exhibits a false courage. When an arrogant person is placed under pressure from outside adversity his false courage is turned into cowardice.

All emotion in Homo sapiens emanate from the limbic system which is contained in the paleocortex of the brain.

These emotions may be brought under control through the development of thought in the soul. That thought is produced by the construction of constellations in the conscience. The constellations are made up of principles which distinguish right from wrong, good from evil, and fair from foul.

Thus, through proper development beginning in childhood, a person can reach physical maturity as well as spiritual maturity with a healthy emotional center in the paleocortex.

Emotions are designed strictly to respond to thought in the cerebral cortex. That response is monitored by the norms and standards of the conscience.

Without getting too technical, we can classify emotions in two categories—those which are neutral and can be either good or bad dependent upon what stimulates them, and those which are expressly mentioned in Scripture as sinful.

Let's take a look at the definitions of several neutral emotions, beginning first of all with a definition of emotion itself:

a. **Oxford English Dictionary, s.v. "emotion":**

*Psychology. A mental 'feeling' or 'affection' as distinguished from cognitive or volitional states of consciousness. 'Feeling' as distinguished from the other classes of mental phenomena. (Pleasure or pain, desire or aversion, surprise, hope, fear.)*

- b. Feeling denotes any response marked by pleasure, pain, attraction, or repulsion.
- c. Passion applies to an emotion that is deeply stirring or ungovernable.
- d. Ardor suggests warm and excited feeling likely to be fitful or short-lived.
- e. Enthusiasm applies to lively or eager interest in a proposal, cause, or activity.
- f. Zeal implies energetic and unflagging pursuit of an aim or devotion to a cause.
- g. sentiment is idealism resulting from feeling rather than thought.

The Bible identifies a number of emotions as sinful:

- a. Fear (*phobos*): fear, terror, dread; that which is caused by intimidation. Implies loss of courage.
- b. Anger (*orge*): antagonism brought about by displeasure.
- c. Hatred (*miseo*) malicious and unjustifiable feelings towards others; an intense hostility usually deriving from fear, anger, or sense of injury.

The neutral emotions can be expressed in both a right and wrong way. If they are a response to truth circulating in the stream of consciousness then they are good. If they react to truth and opt for human viewpoint, then they are bad.

For example, you can have a passion to learn doctrine, an enthusiasm for what you have learned, and a zeal in its application. Under the filling of the Holy Spirit this is a proper relationship of emotion to life.

On the other hand, you can have a passion to be recognized as a Bible scholar, an enthusiasm for imposing your beliefs on others, and a zeal to control your converts. This is motivation from emotion and therefore an improper relationship of emotion to life.

In the context of the Exodus, the Jews have the opportunity to respond to the Pharaoh's advance with faith but instead react in fear.

Faith is concentration on doctrine under pressure, fear is a complete absence of thought. The more things you surrender to fear, the more things you fear. Eventually you must sublimate in a desperate attempt to deal with more than you can bear. You withdraw from reality by relying on drugs. This is the beginning of a reversionistic decline into the various emotional categories of mental illness.