Wisdom
Ex 28:3

I have filled with the spirit of wisdom. This is the first time the word wisdom is used in Scripture. It is important to understand the context of wisdom and to remember it every time spiritual wisdom and power is referred to in God’s word. As we consider the source, purpose and some practical applications of the spirit of wisdom, we will see that it is not even remotely connected with mystical attitudes or feelings.

Without a good working knowledge of the power and work of the Holy Spirit in the OT, it is impossible to understand the NT teaching on the power and work of the Holy Spirit, for all NT doctrine must be understood in light of their OT illustrations (2 Ti 3:16). Regardless of what has been taught for the last 100 years within Christian circles (promoted chiefly by the Keswicks. See The Keswicks in this mailing), the power and wisdom of the Spirit is something that is very practical: it applies to everyday life and involves simply knowing and doing the will (law-word) of God in daily activity. Accordingly, the spirit of wisdom is active whether we are painting a car, working in a factory, farming, studying Scripture &c.

Keil says concerning Exodus 28:3:

In the Old Testament wisdom is constantly used for practical intelligence in the affairs of life; here, for example, it is equivalent to artistic skill surpassing man’s natural ability, which is therefore described as being filled with the divine spirit of wisdom.

Observe:

First, the source of the spirit of wisdom: it is the Lord, neither Moses nor the individual, Job 38:36; Pro 2:6. The Lord later identified to Moses the ones whom He had given the necessary skills to do the work. (Please note that we are discussing both, in corrupt modern vernacular, "secular" and "sacred" work. Even though it is impossible to separate life into "sacred" & "secular" areas, we will use the terms because their meaning is well understood. However biblically, either a Christian is in full time service for the Lord and everything "sacred," or he is in sin.)

Furthermore, one of the pastor/teacher’s responsibilities is to help identify who has what skill from God, train them to properly apply the word of God to their skill in every area of life, and encourage them to effectively utilize their skill in the kingdom work, Mat 6:33; Eph 4:12. (All work is kingdom work! We must keep in mind that the spirit of wisdom is at work in all the redeemed at all times because the spirit of God was received at salvation. The spirit of God is not put on and taken off as one would a garment.)

Moses did not (nor was he commanded to) use "wisdom of words" to persuade the people to volunteer for the work of the kingdom (cf. 1 Co 1:17; 2:4, 13). The Lord equipped and called the individuals to do His work; Moses was simply told to speak the command word of God to the people and tell them what to do. (Ex 25:2, Moses was responsible for giving the people the opportunity to give of their talent and finances to the work of God; the people were responsible for using their God-given abilities and wealth for the Lord, and the Lord made them willing.)

Not only does God give special gifts and abilities over and above natural abilities to certain individuals with which to serve Himself ("secular" gifts, eg. carpentry, mechanical, "artistic skill," &c; "spiritual" gifts, eg. developing and teaching the word of God, service in the Kingdom, &c.), but He, according to His good pleasure, gives to all their gifts and abilities for every day life, Rom 12:4-6; 1 Cor 12:1-7; Eph 4:7; 1 Cor 4:7. Therefore, everyone is responsible for using his God-given gifts as needed in His particular ("spiritual") work as well as in his daily ("secular") work, and each must honour Him with the firstfruits of his labour.

Second, the purpose of the spirit of wisdom: That they may make... The Lord told Moses that there were very practical purposes for giving His special spirit of wisdom to certain persons; it was so they could work according to God’s instructions.

Thus, the spirit of wisdom: 1) had to be supplied by the Lord; 2) was so the individuals could do hard skilled work for the glory of the Lord (in this case, making the priest’s glorious and beautiful garments and the Lord’s glorious and beautiful tabernacle); 3) involved tremendous skill, including skill to engrave precious stones, including diamonds (no mean skill in itself); 4) involved great understanding of the will, work and word of God.

Notice that God’s spirit of wisdom here had nothing to do with "education," as we think of education, or with the current idea of some mystical attitude or feeling as presented by twentieth century Christianity (see The Keswicks below). Godly, Biblical wisdom and power of the spirit is "practical intelligence," the ability to work hard at our occupational calling and apply the commandments of God to our...
every word, thought, and deed, Deut 4:6; it is the ability to apply the command word of God to every situation of life, even pounding a nail.

Third, some practical applications of God's spirit of wisdom: the spirit of wisdom deals with practical skill and ability applied to any job or responsibility at hand and, as in Ex 28, applied especially to the work of the Lord, Ex 31:1-4, 35:31, 35; 36:1, 2. In 1 Chron 28:21, wisdom is called skill.

Accordingly, we see that evidence of God's spirit of wisdom at work is not some mystical feeling or "supernatural action," but simply the ability to go about our daily responsibilities in a skillful manner for God's glory, 1 Cor 10:31; Col 3:17, 23; 1 Pet 4:11.

Moreover, the power of the spirit or the spirit of wisdom enables both men and women to do needed practical things for the advancement of the kingdom of God, Ex 35:26; Mat 6:33.

Some random applications of the spirit of wisdom:

The mark of a godly leader is the spirit of wisdom, Deu 34:9. Joshua, with God's spirit of wisdom, knew how to apply the command-word of God to the situations in which God's people found themselves and consequently lead them to victory, Jo 1:5-9.

At times, wisdom is knowing when to keep quiet, Job 13:5.

God's spirit of wisdom is not necessarily something which is developed immediately but over a period of time: we learn how to properly apply the word of God to situations through study of His word and trial and error, Job 32:7. Most of our lessons in wisdom are through failure (the school of hard knocks): we fail to properly apply the word of God, and the "evil" results come to pass which should cause increased desire for, and more work towards, God's wisdom, Psa 51:6.

The scorning fool is identified as he who will not listen to and apply God's commands to his life, thoughts and actions, Pro 1:7; Pr 14:6.

When wisdom (the commandments of God) is applied to life, sin departs, Job 28:28; Pro 15:33.

There is a great deal of false teaching concerning wisdom today, but There is no wisdom nor understanding nor counsel against the LORD, Pro 21:30.

When a child departs from the commands of the Lord and the rod is applied, he is "driven" back to wisdom, he is driven back to the proper application of the commands of God, Pro 23:13; 29:15. Note that the rod must not be used indiscriminately, but according to the word of God.

A poor man's practical application of good common sense will accomplish more good than all the "wisdom" of the world combined, which, of course, the wise of this world will never admit. The world's "wisdom" scorns all who have not obtained to its level, and the result is the destruction of society, Ecc 9:15-18.

The Lord expressed His wrath and moved in that wrath against the King of Assyria for thinking that he obtained his dominion by his own wisdom, Isa 10:12f. (V. 13, For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man...) Moreover, notice what the Lord promised to do to this proud king, v. 16, Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. (Cf. Isa 29:14; 47:10; Jer 9:23; Ez ch 28). Will the Lord do any less today against those who feel that they, by their own wisdom, have accomplished what they have?

There is a vast amount of "Christian Material" on the market and in the mail today professing to be "wisdom oriented," but how much of that material takes the word of God and applies it to situations at hand? If the material does not, it is not presenting the wisdom of God; rather, it presents man's wisdom and humanist, man-centered philosophy (even though it might contain immense amounts of Scripture references).

Biblically, the spirit of wisdom is the practical, intelligent use of the word of God in the affairs of life. At times being filled with the spirit of wisdom is equated with artistic skill surpassing man's natural ability, but at all times it is the ability to work skillfully and hard at whatever is before us, whether in ourselves, our home, church, society or occupation. When we work skillfully and hard in every area of life, God is honoured in all we do.

We need to pray that the Lord will raise up people and give them His wisdom and skill to do His work to advance His kingdom. All we can do is proclaim the command-word of the Lord and give the people of God the opportunity to work for the Lord. The Lord must do the rest.

The Keswicks

Having discussed practical applications and workings of God's spirit, our attention is directed to the fact that most modern teaching on the work and power of God's Spirit reduces His work to little more than a personal mystical and/or emotional work in the life of a believer. Modern theology has the work of God's spirit revolving around the individual for his personal benefit or exaltation; thus, the teaching is humanistic to the core.

The last century saw several extremely significant groups rise to great prominence; they removed the work, power and wisdom of the Spirit of God from practical everyday applications. These groups consisted of very
pious men who had tremendous success in reducing the work of the Spirit of God to little more than a inner mystical working in the life of the individual believer. One of the more successful groups along this line was the Keswicks.

As we discuss the Keswick movement, please note that we are not suggesting that the men involved were anything but sincere godly men who loved souls and had great insight into particular areas. But as we read their works, we need to keep in mind that the doctrine which they developed made "the power of the Spirit" little more than a mystical experience; their teaching militated against the historic stand of the church concerning the work of the Spirit and removed (whether intentional or not, they succeeded) practical applied Christianity from society.


C.G. Trumbel (who became vice president of the American Tract Society and often used the slogan, "Let go and let God") was converted to Keswick sanctification in 1910, and became an active promoter of "The victorious life." Other leaders in the personal Keswick holiness movement were C.I. Scofield; Robert Speer; David Baron, George Needham; W.J. Erdman, A.J. Gordon, J. Kennedy MacLean and W.H. Grillith Thomas, who taught at Wycliffe College in Toronto. (Fundamentalism and American Culture, George M. Marsden, Oxford University Press, 1980, pp 99, 249.)

The name "Keswick" was adopted from the location of the first Keswick meeting. According to Hastings, the first "Convention for the Promotion of Practical Holiness" was held at Keswick, London, 1875, for the sole purpose of "helping men to be holy." But Keswick's definition of holiness advocated personal peace and purity through surrender in faith while withdrawing from society. Keswick emphasized the power of the Spirit to lead the believer away from evil and towards righteousness, and, as we will see, thus totally separated the power of the Spirit from any power to transform society. The Keswick movement primarily gained its following in America through D.L. Moody; his involvement proved most influential in forming "other similar associations for the deepening of the spiritual life."

Keswick holiness is defined in the personal spiritual realm rather than in practical everyday experience (see preceding article).

In more popular statement, a 'higher life' or 'second blessing' of full salvation may be experienced through a single act of perfect consecration to God, who in response completely neutralizes or eradicates the sinful nature so as to grant a present deliverance from the power of sin, on the sole condition of 'abiding' in an attitude of dependent life-union with the exalted Christ... Such a claim to perfect holiness, however, is to be interpreted in a religious rather than a moral sense...

Yet its actual forms, apart from the extravagance of human frailty and error, have frequently suffered from narrowness of theological outlook and a lack of both psychological and ethical insight into the deep implications of the gospel. It is plainly unspiritual to suggest that any 'second blessing' can confer on certain Christians a higher kind of sanctification than the holiness that flows essentially from justifying faith, or bestow a new grace of spiritual infilling and deliverance from sin 'distinct from and additional to' the gift of the Holy Ghost granted in conversion and regeneration. (Encyclopaedia, vol 6, p. 749.)

Thus Keswick redefined holiness away from development of the implications of the gospel into every area of life and thought (including society in general) and identified spiritual and holy with asceticism, other-worldliness and introspection. According to Keswick doctrine, personal holiness is determined by acts of faith, not by acts of morality. Keswick strictly confined the grace of God to conversion and personal holiness "in a religious" sense.

It is of interest that when D.L. Moody first introduced the Keswick doctrine of personal sanctification (associated with the Keswick conferences in England) into his Northfield conferences through British speakers whom he had met on his evangelistic tours in Europe ("The date was probably 1891..."), their doctrine was considered "heresy." But even though it was considered heresy, "Moody managed to pacify the disgruntled millenarian leaders, and [a British Baptist pastor, F.B.] Meyer and other spokesmen for Keswick holiness ultimately convinced them that this was no heresy but an essential part of the Christian gospel." (The Roots of Fundamentalism, Ernest R. Sandeen, Baker Book House, 1970, p 176.)

Hastings concludes his article on Personal Holiness (Keswick) with two contrasting quotes by two different men:

The idea of a holy working man is even grotesque. The virtues which the working classes at their best have recognized have been rather those of integrity, generosity, sincerity, good comradeship, than those of meekness, purity, piety, self-abnegation [self-denial, Ed], and the like. (E. Balfour Bax, The Ethics of Socialism, London, 1889, p. 17).

Note how well this Socialist defines modern holiness. Twentieth Century Christianity has incorporated this socialist platform plank into their "Christian Platform." Is it any wonder that socialism is taking over every former "Christian country?"

Conversely, Hastings quotes:

I do feel that holiness consists in hearing Christ and following Him
step by step in the minutest part of the minutest duty, and in acknowledging an ordinance of Christ in all the natural and social relations (F. Erskine of Kinlothen, Letters, London, 1878, p. 152).

With these two quotes, Hastings presents two schools of thought concerning holiness: Socialist and Christian. He connects socialism directly to the Keswick doctrine of personal holiness, contrasting Keswick socialism with minutely hearing and following Christ (developing the implications of the gospel into every area of life and thought). Therefore, the current head-long mad rush into socialism of our day will continue until Christians give up their socialistic idea of Christianity which withdraws the gospel from society. Sadly, how can the people of God apply the words of Christ to "the minutest part of the minutest duty" when the vast majority of Christian teaching from all sources gives no instruction in this area?

Personal note: Is it any wonder that Socialist governments welcome and encourage modern "Christianity?" It is socialist at its root. I have been amazed at the number of people from our mailings who have told me by phone and mail that every local church within driving distance of their homes preaches a "Christian" version of Socialism. God help us!

Furthermore in Hasting's words, Keswick Perfectionism holds that:

the sincere man is the perfect man. As God, therefore, expects from every man, at any given moment, only the best that he can do with his impaired faculties, perfection is simply doing one's best. In other words, perfection is in full consecration, in an entirely surrendered will... The moral law has been superseded by the law of faith. Thus the life of faith is the perfect life, and, when perfectly maintained, excludes the presence and power of sin... (Encyclopedia, vol. 9, p. 736, emp added.)

Keswick does not identify holiness as living a lawful life according to 1 John 3:4; but as an act of faith. Does this not explain how "Christians" can believe that they are holy while living a very corrupt social life?

According to Marsden, Keswick teaches that:

There are two stages of Christian experience: that of the "carnal Christian," and that of the "spiritual." To move from the lower to the higher stage takes a definite act of faith or "consecration," the prerequisite of being filled with the Spirit. This consecration means an "absolute surrender," almost always described by the Biblical term "yielding." Self is dethroned, God is enthroned. This sanctification is a process, but one that begins with a distinct crisis experience... Meetings for "consecration" [were held by Moody at Northfield] in which Moody urged participants "to yield themselves wholly to God"... Reuben Torrey... reported that early in his career Moody had urged him, "Now, Torrey, be sure and preach on the baptism with the Holy Ghost..." In a more representative way, Baptist pastor Cortland Myers of Brooklyn summarized the prevailing opinion on the role of charity in the Keswick holiness movement. "The church of Christ," he said, "is not a benevolent institution nor a social institution, but an institution for one purpose—winning lost souls to Christ and being instrumental in redeeming the world." (Fundamentalism and American Culture, George M. Marsden, Oxford University Press, 1990. Pp. 75, 79, 81.)

Hence, Keswick teaches that social programs are necessary, but only in a secondary sense, i.e. bring people under the sound of the gospel. Thus Keswick's filling of the Spirit is totally personal and mystical and is only available in the "spiritual" (contrasted with "secular") realm. Unlike the word of God, Keswick offers no power of the Spirit of God, nor any practical application of the word of God for everyday activity in society.

Naturally, Keswick theology led to the Christian abandonment of culture to the devil. In Marsden's words:

Keswick's teaching played at least two important roles complementary to dispensational premillennialism in the Bible institute movement. First, it provided an important subjective confirmation of the faith to stand alongside more objective arguments from the Bible and common sense. Second, while premillennialism involved abandonment of the optimistic estimate of the conquering power of the Holy Spirit throughout society, Keswick promised personal "victory." Although one might not expect to see the millennium in this age, in one's own life there was hope for a spiritual outpouring which would result in an era of personal victory, peace, and practical service. The light of optimism, then, still prevailed in the American evangelical outlook—only it now shone on the individual rather than on the culture. (Fundamentalism, pp 100, 101. By the way, remember Keswick's teaching was considered heresy when first introduced by Moody, ED.)

Keswick theology did two things: it abandoned society to the wicked, and it redefined faith. Keswick faith no longer developed the implications of the gospel into society (hearing and doing every word which proceeds out of the mouth of God, applying that word to every area of society and leaving the results up to the Lord); rather, Keswick faith developed the implications of the gospel in the individual's life (a personal mystical experience and exercises in prayer and Bible reading). Of course, Keswick theology is very appealing because it relieves the individual Christian from hard work, social responsibility and confrontation with the wicked; it relieves the pastor from having to train his people in the practical social implications of the gospel.

- Conclusion

Unfortunately, we must conclude that the logical implication of Keswick theology is that if an individual desires to live outside of himself and tries to influence society in any way (the "secular" area of life), he must do it on his own, without the power of God, the Holy Spirit. Keswick says that the Spirit only works in the "sacred" area of life, the area of "preaching the gospel." Let us be quick to add that personal holiness, the personal implications of the gospel, is commendable, but when it is sought and social holiness, social implications of the gospel, ignored, we drop half the power and work of the Holy Spirit as well as an extremely large portion of the Word of God. (Mt.28:18, 19, is the command to disciple the nations, make all nations followers of Christ, hence, Christian nations.)

(As an example of Keswick doctrine at work, let me mention Bro. Sileven. Bro Sileven told of a guard at "Camp Marian" who told him how much he loved the Lord. When Bro Sileven asked him how he could work in
a place such as "Camp Marion" in the position which he was in, the man told him he had learned to operate the sacred from the secular. The guard then went to a misbehaving prisoner, cussing and swearing."

As Keswick theology united with its twin, Darbyism, Keswick's doctrine of personal holiness gained tremendous strength, and the gospel of the Kingdom of God was reduced to mere personal salvation, personal consecration and the personal return of Christ, with no emphasis outside of self.

"C.I. Scofield more or less canonized Keswick teachings in his Reference Bible..." (Fundamentalism, p 79.) Scofield successfully combined Keswick and Darbyite teaching that perfection involves withdrawing from society in order to become more personally holy (cf. Old Scofield Bible, pp. 1244, 5). The Scriptures are clear, "Christian perfection, therefore, is not individual or social alone, but the full self-realization of the individual in society..." (Encyclopedia, vol. 9, p 737.)

In Erskine's words, "I do feel that holiness consists in hearing Christ and following Him step by step in the minutest part of the minutest duty, and in acknowledging an ordinance of Christ in all the natural and social relations."

The leaders and teachers of God's people must develop the gospel in its minutest detail for application into society as well as into the lives of the believers. Every believer must be confronted with the minutest detail of his duty before God.

**Will Clinton be enough?**

Because the American Christian has become exceedingly self-centered and satisfied with mysticism and socialism, it will require a very strong and centralized oppressive civil government to persuade professed Christians to move. Will Clinton be enough to cause American Christians to move against their anti-God, socialist, state churches and schools and take the law of God into all branches of society, schools and civil government included?

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**Protect the Neighbor**

The ninth commandment is the only one that has to do primarily with the use of words. Thus all the New Testament commands having to do with speech would fit under this. When our Lord said let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil (Mt 5:37), He told us to keep our conversation short, to the point, within the bounds of love one for another and conformed to the Word of Truth (cf. Ph 4:8). We are to love one another as we love ourselves, and no one that I know of lacks "self-love" (and they haven't even been to seminars to learn to love themselves). The word of God goes further than loving our neighbour as ourselves; 1 John 4:20 tells us that our love for the Lord is shown in our attitude one toward another. Our words toward others and concerning others reveal our love toward them and toward the Lord. Love for our neighbour will fulfill God's law toward him which includes confronting him with his sin.

This commandment primarily forbids false testimony against our neighbour, particularly in a court of law and also in our speech. "But further his good name, and speak truth." Geneva Bible, marg. Obviously, when the witness in a court of law is permitted to perjure himself (this happens when the church fails to enforce laws against perjury, 1 Cor 5:11), the complete legal system breaks down; there can be no justice for anyone because justice is based upon a true witness.

Concerning the witness: God requires more than one witness concerning charges of a capital offence, Num 35:30 (there could be no "plea bargaining." Failure to enforce this law polluted the land, vs. 31-34). The hand of the witnesses had to be the first to be raised against the one executed. This would remind the witness of the seriousness of his testimony, and if the accused was innocent, it would place the guilt-blood of the innocent accused upon the witnesses. Notice today how the witnesses are removed from what actually takes place when and if the guilty is put to death; the witnesses are detached from what is taking place.

Furthermore, the law required the false witness to suffer what he sought to do to the accused, Deut 19:16-21. This penalty would tend to keep the witnesses honest. So actually the witness was on trial as much, if not more, than was the accused.

These requirements concerning the witness are clearly carried over into the New Testament when the Lord required two or three witnesses for any matter to be established in the church (note that the word church is used before Pentecost), Mat 18:16; 2 Cor 13:1; 1 Tim 5:19 (against an elder). John 8:17 confirmed the need for the testimony of two witnesses for a matter to be true; Christ had two, His Father and Himself.

Moreover, when one witnessed a lawless act, he was required to take the proper action, Lev. 5:1. When we bring this over into the New Testament, we see that we are not permitted to ignore lawless acts and words in the church in the hope that they will go away.

A second thing prohibited by the ninth commandment is lying about another; thus, it protects his/her good name. It protects the innocent from false, worthless and unfounded charges which might endanger the person or name of the individual in any way.

Note here that something as simple in our eyes as giving a false impression about another has one tenth of the law of God against it. We do not really hold such
activity as being equated with adultery, idolatry, theft and murder, but God places it between theft (v. 15) and covetousness (v. 17). In fact, at times we work at giving a false impression concerning others; we can do this by giving the truth about a matter. We know that a particular truth will cast a bad light on another, so we present the truth so the false assumption will be gathered by the hearer. Thus, this commandment would prohibit even the truth about a person if that truth is meant to undermine the person's good name or work. (Remember, truth is ALWAYS according to the total revelation of God in His word.)

All of the NT admonitions against being a busybody in affairs which do not involve us and talking against one another would fit under this commandment. Paul gives special attention to the railer in 1 Cor 5:11. [from loidos (mischief); TDNT: 4:293,538; n.m. AV - railer, reviler, a railer, reviler (Webster, 1689-to swagger, to hector, to huff, to scold... To utter reproaches; to scoff; to use insolent and reproachful language; to reproach or censure in opprobrious {contempt, hatred, despised} terms...]]

People are particularly bad about subtly undermining the good name of a pastor; they know they cannot openly speak out against him, so they speak the truth about certain matters (either in or out of context) for the specific purpose of undermining him. The matters may be true enough, but the purpose behind the truth is to undermine or outright destroy the individual.

The word of God is sharper than any two-edged sword dividing asunder between the thoughts and intent of the heart. When the intent of the heart is to damage another's good reputation and/or name, then the ninth commandment is broken.

All of the negative commandments (thou shalt not kill, &c.) carry a positive command with them (i.e. thou shalt protect life, &c.). Thus, this commandment not only says Thou shalt not bear false witness against thy neighbour, but it also says Thou shalt prevent false witness against thy neighbour. It requires that we do what we can (within Scriptural bounds) to protect the good name and reputation of others. First, we must not listen to evil reports. As someone has said, "If you are not part of the problem or part of the solution, keep away from the situation." If some one tries to fill our ears with something which undermines the good name of another, we should ask them if they have approached the other individual. Second, we should defend the "accused," maybe by offering to go with the "accuser" to the "accused" to deal with the matter.

As an added note: the pastor is required to protect his people from false teachers; thus, he must compare the false teacher's doctrine with the Truth. This is quite different than a personal attack upon the false teacher himself. But if the pastor's motive is to tear down the person of the false teacher in order to exalt himself, then even the truth about the false teacher is a violation of this commandment.

Endnote

Let me mention that one of the best publications available which develops the implications of the gospel for interested laymen is the "Chalcedon Report:" Chalcedon, P.O. Box 158, Vallecito, CA 95251. It is sent without charge to all who request it, but it is worthy of a good offering. □

Pastor Need

Theophobia

Most people have an impression of what homophobia is. There is no doubt that some in our nation fear homosexuals. Theophobia, however, is a term coined by combining two Greek words: Theos, God, and Phobia, fear. Hence, a Theophobic is one that fears God.

Generally, phobias are unhealthy, unfounded, and unreal. The average man, reportedly, has 2.21 phobias, while the average woman has 3.55 phobias. These fears range from a morbid dread of enclosed places (claustrophobia) to a terror of open spaces (agoraphobia). Conceivably, some reading this article may have a horror of heights (acrophobia), or a dread of water (aquaphobia).

Theophobia (a fear of God) is a healthy, holy respect for God; there is reverence, awe, and veneration for God's Will and wishes as revealed in His Word - the Bible.

I am not homophobic (fearful of homos) because homosexuals are not to be feared, notwithstanding the hype and panic of some. The Bible plainly teaches: The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe, Proverbs 29:25. Although I am not afraid of them, my reverence for God and respect for His Holy Word causes me to denounce the practice of sodomy, which is strictly forbidden in the Scripture. Leviticus 18:22, Thou shalt not lie with mankind, as with womankind: it is abomination. Leviticus 20:13, If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them. Since I am Theophobic and not homophobic, it is never right to condone what God distinctly condemns. The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate, Proverbs 8:13. □

Pastor John Brown

(Pastor of Eternal Grace Baptist Church, Bainbridge, Indiana.)