

Theism

*“The foundation of all true knowledge of God must be a clear mental apprehension of His perfections as revealed in Holy Scripture. An unknown God can neither be trusted, served, nor worshipped.” (Pink)**

The world, which is predominantly pluralistic and pagan, defines *theism* in a broad and general way. It is also vastly incorrect and false on many levels. When their definition becomes specific, it is more than likely trinitarian theism that is promoted, which is based on false philosophical premises and a wrong definition of the term *Elohim*.

The words theism and trinitarian do not go together, but unfortunately, that is the majority view. What complicates matters is that there are other forms of theism which are based on human speculation. The following is an example of a definition of theism:

Theism: “Belief in the existence of a god or gods, especially belief in one god as creator of the universe, intervening in it and sustaining a personal relation to his creatures. The word is recorded from the late 17th century, and comes from Greek *theos* ‘god’” (Oxford Reference).

I would counter that definition by stating that theism, based upon the knowledge of the Scriptures, is *not* the belief in a god or gods but the belief in the existence of the God (Elohim) of the Bible. And yes, He (Elohim) is the *creator* of heaven and earth, and as His people, we welcome His interventions and enjoy His divine fellowship and presence.

Why should we promote the study of theism? Because theism will help us focus on His Being, His nature, His essence, His attributes, and how He operates. Theism will help you:

1. To know our God intellectually and intimately better.
2. To magnify the knowledge of our God to our hearts and lives.
3. To build a stronger foundation of the knowledge of God
4. To build a more thorough theology of God before moving into the directly connected and compelling subject of monotheism.

We lose so much by not focusing on theism, but we gain so much by taking the time to become better acquainted with the subject of God. It makes a huge difference as to what we are as theologians. Is God a personal or impersonal God? Is God a part of His creation, or is He distinct and separate from His creation?

Is God distant from His creation, or is He intimately involved with His creation? We must have an Apostolic grasp of theism which starts with a correct definition of Biblical and theological terms. Actually, it starts with the fear of God. Anyone that has pluralistic tendencies will be a dangerous theologian, because they will accept just about any definition of God or any definition of theism. They do not fear God. We cannot change the fact that the *world* defines God and theism a certain way, but we can reject those definitions in our hearts to develop an Apostolic lexicon that pleases God.

d.s.g.

* *Arthur W. Pink, The Attributes of God, n.d. [1930], Kindle, 3; from Preface.*