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Charles Hodge gives another perspective of the Pantheistic view when he says: "Water is water, whether in the puddle or in the ocean; and God is God in Nero or St John." (Vol.1, p.305) Dr. Hodge goes on to cite the teachings of Spinoza- a Jewish, heretical, philosopher who was expelled from the Synagogue in 1656 and a promoter of Pantheism. This quote shows how a Pantheist tampers with sin:

".. .sin is nothing positive. It exists for us but not for God. The same things which appear in men are regarded with admiration in animals, ...It follows then that sin, which expresses an imperfection, cannot consist in anything which expresses a reality. We speak improperly applying human language to what is above human language, when we say that we sin against God, or that men offend God." (Vol.1, p.305)

Obviously such reasoning destroys the concept of holiness. To this system, there is nothing that God, for God is part of everything, including sinful things. Pantheism promotes an "anything goes", "anything is okay" lifestyle. It eliminates any need for holiness for it makes sin part of holiness.

Pantheism is nothing more than a philosophical false theory which cannot be proved by reason or by revelation. Every human being logically knows everything cannot be God. Every human being logically knows there is a major difference between good and evil. As Hodge said: "Had we no divine revelation on the subject, Theism merely as a theory could not fail to secure the assent of every devout mind in preference to Pantheism." (Ibid., p.332)

It is clear that the **only** faith system that can be supported from the Bible, from facts and from sound reason is that of Theism, the belief in the existence of a personal God. All other faith systems could be classified as Antithetic, they contradict both God and His word. Theism is the **only** faith system that will satisfy the needs of the mind, heart and soul. All other systems will fall short and leave one empty.

To the person looking to believe the facts, to the one looking to believe what is most logical, we remind them of a key scientific rule: "Do not deny something you have not put to the test." Any person who is willing to put "Theism" to the test, will discover the evidence overwhelming and consistently proves it is absolutely true.

QUESTION #7- How does God reveal Himself in the Bible?

Having examined the introductory material concerning Theology Proper, including the philosophical proofs for the existence of God and an overview of faith systems, we now come to a consideration of the factual, Biblical record of the Person and Work of God, as clearly seen in both the Old Testament and the New Testament.

As we will observe, it is impossible to completely define God, but it is possible to accurately understand all that God wants us to know about Him, God has given a written revelation that

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teaches us much about who He is and what He does and the remainder of this doctrinal study will be devoted to this very important theological issue.

This particular section is one that observes how it is that God chooses to reveal Himself in the Bible. There are a variety of ways which may be accurately observed:

(Revelatory Way #1)- God reveals Himself through Anthropomorphic language.

What this basically means is that God describes Himself in language, terms and imagery to which man can **physically** relate. In other words, God, at times, describes Himself in physical terms so that man can understand accurate and practical concepts about Him.

1. Deut.33:27- God describes Himself as having everlasting arms.
2. II Sam.22:9- God describes Himself as having nostrils and a mouth.
3. II Chron.16:9- God describes Himself as having eyes.
4. Is.58:14- God describes Himself as having a mouth.
5. Is.59:1- God describes Himself as having a hand and ear.
6. John 10:29- God describes Himself as having a hand.

Clearly these are anthropomorphic terms, designed to communicate clear, understandable concepts about God and man.

(Revelatory Way #2)- God reveals Himself through Anthropopathic language.

What this basically means is that God describes Himself in language, terms and imagery to which man can **emotionally** relate. In other words, God, at times, describes Himself by using emotional terms that humans can understand. There are many passages in Scripture where God clearly uses anthropopathic language concerning Himself:

1. Ps.116:5- God describes Himself as being gracious and compassionate.
2. Ps.145:8- God describes Himself as being gracious and merciful, capable of demonstrating anger and loving kindness.
3. Hos.5:10- God describes Himself as being a God of wrath.
4. Hos.8:5- God describes Himself as being a God who gets angry.
5. Hos. 14:4- God describes Himself as being a God of love and anger.
6. I John 4:8- God describes Himself as being a God of love.

Clearly, these are anthropopathic terms, designed to communicate understandable concepts about God to man.

(Revelatory Way #3)- God reveals Himself through Divine Names.

God has given several names to Himself, each one specifically designed to give man additional

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insight into His Character and Person. Dr. Chafer observes: "Bible names of persons have meaning, which meaning usually conveys some impression as to the intrinsic character of the one who bore the name. ... This disclosure of character through a name is true of Deity to an absolute degree. God has not only inspired the pages whereon His names appear, but He has announced or revealed His names specifically to men and with special reference to the meaning of these names." (Vol.1, p.261)

In the Old Testament, there are **three** primary names used for Deity:

O.T. Primary Name #1 - Elohim in English "**God**", which clearly emphasizes there is some type of plurality, yet singularity to God (i.e. Gen.1:1).

O.T. Primary Name #2 - Jehovah spelled in English "**LORD**", which is a very sacred name which emphasizes that God is the continually self-existing One. This name is used for example in Genesis 2:4. A very helpful text in understanding the root meaning of the word and the name is found in Exodus 3:14. Another critical text concerning this name as it relates to God is Deut.6:4, which features both "Jehovah" and "Elohim", which clearly teaches singularity and plurality concerning God.

O.T. Primary Name #3 - Adonai spelled in English "**Lord**". It is a name that emphasizes the fact that God is the master and ruler. He is the owner and Lord of all things. The meaning of this name is especially seen when used in reference to men (i.e.Num.11:28; Deut.23: 15; Kings 16:24) When it is used as a name for God (i.e. Ex. 4:10) clearly the concept of master, ruler and owner is seen.

When it comes to the name Elohim (literally pronounced Elo heem), the emphasis seems to be on God's sovereign power, might and strength. When it comes to the name Jehovah, the emphasis seems to be on God's' sovereign, self-existing majesty. When it comes to the name Adonai, the emphasis seems to be on God's sovereign rule and control of all things.

When we carefully search through the O.T., we discover that there are several compound uses of these names, which give us a great deal of data concerning God. We may analyze this information by breaking O.T. names down into a couple of compound categories:

(Compound Category #1)- Compound names and titles used with Jehovah:

- 1) Jehovah Elohim- this emphasizes the self-existent, powerful God (Gen.2:4)
- 2) Adonai Jehovah- this emphasizes the ruling, self-existing Lord and master of all things (Gen. 15:2).
- 3) Jehovah Sabaoth- this emphasizes the self-existent God of Hosts, which includes the idea that