

Peanut **Butter** and *Jelly* Theology

Plain **Bold** *Italics* **Mixed**
person **Being** *angelic*

Central to clarifying God’s self-revelation in the Bible are the distinctions between singular and plural and also between person and being. The logical structure of common language usage identifies a single person as a single being. Thus a personal pronoun will commonly refer to either a single (one) person/being or plural (multiple) persons/beings. However, if the one God is revealed as a supra-natural being consisting of multiple persons, then singular nouns and pronouns must also be capable of referring to a singular being, since his one being consists of multiple persons. Thus, for example, singular personal pronouns “I” or “He” could refer either to the one being of God, consisting of multiple persons, or to any one of the individual persons included in the one God’s supra-natural being.

Using different font styles (“styling”) to differentiate between various meanings of key words, the goal here is to determine if the scriptural language about God is structured so that context and linguistic self-consistency demonstrate an uncommon usage of nouns, verbs, adjectives, or pronouns that communicates the concept of one God who is a multi-personal, supra-natural, single being.

Using Font Styles (“Styling”) to Clarify the Use and Meaning of Words

All plain text in a word that begins with a capital letter indicates a single person who is also a single being. One person (self, will, mind, ego, individual) = one being (whether God, man or angelic being). To express the idea that the Spirit is not a separate person, “spirit” (first letter not capitalized) can be used with an explanation of how it is understood.

All **Bold** text indicates God, Creator of all, in one multi-personal **Being**. Thus, “**God**” = the Trinity. It could also represent a binitarian conception if the Holy Spirit is not considered a separate person.

Mixed text indicates any one of the persons in God’s multi-personal **Being** (Father, Son, or Spirit). The initial capitalized bold letter indicates they are God, but the following lowercase letters indicate they are just one person in God’s **Being**. For example, **God**, **Word**, **Lord**, **LORD**, **Yahweh**, **Jesus**, etc., (**mixed**) could refer to any one of the persons comprising his one **Being**, but “**God**,” “**LORD**,” “**Yahweh**,” (all **bold**) are only used to refer to the compound unity of God’s composite **Being**. **The same words are used, but the type style clarifies the meaning intended for that word.**

The idea that the Father alone is God (one person and one being) is expressed in plain text: “Father.” Not only is he the only God and Creator, but he is a single person and being. “Jesus” in plain text indicates Jesus as true man only (one person in one being). **Mixed** text is used to denote **Jesus as God**.

If more specificity is desired with the dual natures of Jesus, as God and man, use the following:

JJesus: J=human nature **J**=Deity Since the bold text is inside the plain text, it could indicate his humbling and voluntary setting aside of prerogatives of Deity.

JJesus: Since the bold is outside the plain text, it could indicate the manifestation of his glory in the transfiguration or in his exaltation to the right hand of the Father.

‡Jesus: The strikethrough of the ‡ for human nature could indicate the death of Jesus as human.

Other Markings for additional distinctions: To express a view of the Son or Spirit as *supra-human but created, derived, or subordinate in nature* (like Arian, or Jehovah’s Witnesses), use *italics* to indicate an “angelic” type of being, somewhere between God and man, but not eternally God and creator of all, i.e., *Word, Son, Jesus, or Spirit*. The modalist (oneness – one person and being, God, expressing himself in different modes, or roles) and social Trinitarian (multiple single person, single being Gods of the same nature in one “family” or “society”) views are not included in these text representations as they are easy to understand and follow without visual differentiation in text styles.

Remember: Most English translations of the Old Testament use “LORD” (for God’s personal name YHWH, Yahweh, or Jehovah, which is always grammatically masculine in gender and singular in person), “Lord” (for the Hebrew word “adonai,” “Lord,” which only refers to God), or “lord” (for the Hebrew word “adoni,” “lord” which only refers to lords who are not God). The *New King James Bible* maintains the distinction between LORD and Lord when it quotes Old Testament verses in the New Testament. Most English Bibles do not distinguish them in the New Testament, so it would be necessary to look back to the O.T. quotation to see if whether it was a reference to God’s personal name YHWH.

Also: The Hebrew word “Elohim” (God, god, gods) always refers grammatically to a single person when it refers to YHWH (LORD). This can be seen even in the four “us” texts (Gen. 1:26, 3:22, 11:7, and Isaiah 6:8). In each case God is speaking, and the verb used for “said” is singular, indicating that God is a singular person.

Some Questions for Reflection

- Since God’s revelation will harmonize, consider *context* and *consistency* as keys
- Put Bible context and topic ahead of your theology when studying “difficult” and “clear” verses

Deut. 4:39 Who is the LORD and God? **God, God, God, LORD, LORD, LORD, Father, Father?**

Deut. 6:4-5 Is the LORD (Yahweh) one person or one **Being? God, God, or God?**

2 Kings 19:15 Does the personal pronoun “You” refer to person or being?

Isaiah 45:18 Is the “I” (YHWH) one person who alone is God, 1 of 3 persons, or one 3-person **Being?**

Joel 2:27 Style LORD and God. There is no other: person or being? If person, which one?

Mal 2:10 Is the Father the one God who created us? How would you style Father and God?

Mk 12:28-34 How do you think the scribe understand “there is one God, and there is no other but He”?

Luke 1:6, 16-17, 24-25, 43-45, 46-48, 2:11, 15

John 4:23 Who is the Father that seeks worshipers in spirit and truth? **Father, Father, or Father?**

John 17:3 Is “the only true God” the **Father, the Father, Father, or God?** Other?

Acts 17:22-32 Who is the Unknown God Paul proclaimed to the Greek Athenians (non-Jews)? Who is the Lord who created the world? Whom did God appoint to judge the world? Style Lord, God, the man

1 Cor. 8:4-6 Is the “one God” here the same as the God who is one in Deut. 6:4?

Eph. 4:4-6 If the “one God” here is the Father, is the Father the same as Yahweh in Deut. 6:4?

1 Tim. 1:17 Who is the immortal, invisible God who alone is wise? Style him

Salutations: Romans 1:7-8; 1 Cor. 1. 3; 2 Cor. 1. 2; Gal. 1. 3; Eph. 1. 2; Phil. 1. 2; Col. 1. 2; 1 Thess. 1. 1; Philem. 3; 2

Thess. 1. 2; 1 Tim. 1. 2; 2 Tim. 1. 2; Tit. 1. 4; 1 Pet. 1. 2; 2 Pet. 1. 2; 2 John 3; Jude 2. **The God and Father of our Lord**

Jesus Christ / our God and Father John 20:17; Romans 15:6; 2 Corinthians 1:3, 11:31; Ephesians 1:3; Colossians

1:3; 1 Thessalonians 1:3, 3:11-13; 2 Thessalonians 2:16; 1 Peter 1:3; Revelation 1:6

Deuteronomy 4:39 (NKJV)

³⁹Therefore know this day, and consider *it* in your heart, that the LORD Himself *is* God in heaven above and on the earth beneath; *there is* no other.

Deuteronomy 6:4–5 (NKJV)

⁴“Hear, O Israel: The LORD our God, the LORD *is* one! ⁵You shall love the LORD your God with all your heart, with all your soul, and with all your strength.

2 Kings 19:15 (NKJV)

¹⁵Then Hezekiah prayed before the LORD, and said: “O LORD God of Israel, *the One* who dwells *between* the cherubim, You are God, You alone, of all the kingdoms of the earth. You have made heaven and earth.

Isaiah 45:18 (NKJV)

¹⁸For thus says the LORD,
Who created the heavens,
Who is God,
Who formed the earth and made it,
Who has established it,
Who did not create it in vain,
Who formed it to be inhabited:
“I *am* the LORD, and *there is* no other

Joel 2:27 (NKJV)

²⁷ Then you shall know that I *am* in the midst of Israel:
I *am* the LORD your God
And there is no other.

Malachi 2:10 (NKJV)

¹⁰Have we not all one Father? Has not one God created us?

Mark 12:28–34 (NKJV)

²⁸Then one of the scribes came, and having heard them reasoning together, perceiving that He had answered them well, asked Him, “Which is the first commandment of all?”

²⁹Jesus answered him, “The first of all the commandments *is*: ‘Hear, O Israel, *the LORD* our God, the LORD *is* one. ³⁰*And you shall* love the LORD your God with all your heart, with all your soul, with all your mind, and with all your strength.’ This *is* the first commandment. ³¹And the second, like *it*, *is* this: ‘*You shall love your neighbor as yourself.*’ There is no other commandment greater than these.”

³²So the scribe said to Him, “Well *said*, Teacher. You have spoken the truth, for there is one God, and there is no other but He. ³³And to love Him with all the heart, with all the understanding, with all the soul, and with all the strength, and to love one’s neighbor as oneself, is more than all the whole burnt offerings and sacrifices.”

³⁴Now when Jesus saw that he answered wisely, He said to him, “You are not far from the kingdom of God.”
But after that no one dared question Him.

Luke 1:6 (NKJV)

⁶And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

Luke 1:16–17 (NKJV)

¹⁶And he will turn many of the children of Israel to the Lord their God. ¹⁷He will also go before Him in the spirit and power of Elijah, ‘*to turn the hearts of the fathers to the children,*’ and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.”

Luke 1:24–25 (NKJV)

²⁴Now after those days his wife Elizabeth conceived; and she hid herself five months, saying, ²⁵“Thus the Lord has dealt with me, in the days when He looked on *me*, to take away my reproach among people.”

Luke 1:43–45 (NKJV)

⁴³But why *is this granted* to me, that the mother of my Lord should come to me? ⁴⁴For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy. ⁴⁵Blessed is she who believed, for there will be a fulfillment of those things which were told her from the Lord.”

Luke 1:46–48 (NKJV)

⁴⁶And Mary said:

“My soul magnifies the Lord,

⁴⁷And my spirit has rejoiced in God my Savior.

⁴⁸For He has regarded the lowly state of His maidservant;
For behold, henceforth all generations will call me blessed.

Luke 2:11 (NKJV)

¹¹For there is born to you this day in the city of David a Savior, who is Christ the Lord.

Luke 2:15 (NKJV)

¹⁵So it was, when the angels had gone away from them into heaven, that the shepherds said to one another, “Let us now go to Bethlehem and see this thing that has come to pass, which the Lord has made known to us.”

John 4:23 (NKJV)

²³But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him.

John 17:3 (NKJV)

And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.

Acts 17:22–31 (NKJV)

²²Then Paul stood in the midst of the Areopagus and said, “Men of Athens, I perceive that in all things you are very religious; ²³for as I was passing through and considering the objects of your worship, I even found an altar with this inscription: TO THE UNKNOWN GOD

Therefore, the One whom you worship without knowing, Him I proclaim to you: ²⁴God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. ²⁵Nor is He worshiped with men’s hands, as though He needed anything, since He gives to all life, breath, and all things. ²⁶And He has made from one blood every nation of men to dwell on all the face of the earth, and has determined their preappointed times and the boundaries of their dwellings, ²⁷so that they should seek the Lord, in the hope that they might grope for Him and find Him, though He is not far from each one of us; ²⁸for in Him we live and move and have our being, as also some of your own poets have said, ‘For we are also His offspring.’ ²⁹Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man’s devising. ³⁰Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, ³¹because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.”

1 Corinthians 8:4–6 (NKJV)

⁴Therefore concerning the eating of things offered to idols, we know that an idol *is* nothing in the world, and that *there is* no other God but one. ⁵For even if there are so-called gods, whether in heaven or on earth (as there are many gods and many lords), ⁶yet for us *there is* one God, the Father, of whom *are* all things, and we for Him; and one Lord Jesus Christ, through whom *are* all things, and through whom we *live*.

Ephesians 4:4–6 (NKJV)

⁴*There is* one body and one Spirit, just as you were called in one hope of your calling; ⁵one Lord, one faith, one baptism; ⁶one God and Father of all, who *is* above all, and through all, and in you all.

1 Timothy 1:17 (NKJV)

¹⁷Now to the King eternal, immortal, invisible, to God who alone is wise, *be* honor and glory forever and ever. Amen.