

Use of the Third Person in the Bible

TRF Ministries

therockfortress@gmail.com

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Introduction

The good thing is that God has opened up knowledge. The Bible is easily available in electronic form.

One can easily search the entire Bible for words, passages, etc. One can easily see patterns of word use.

The SOP was once like a Bible chained to the monastery. But now we can search it in seconds, looking for the words we need.

Before the Bible was made freely available, the clergy used to interpret it for people and they told many lies.

When the Bible was made freely available, men searched for themselves and reached different understanding to that of the clergy.

So it was with the SOP. Before the SOP was freely available, theologians made many theories about Ellen White and the pioneers. Today we read for ourselves and we see something different.

The Greek and Hebrew lexicon were also used to create many theories (including the trinity).

But now the lexicon is freely available. We read for ourselves. For example, the Strong's Concordance, lets us learn to use it.

Let us make full use of the resources God has made available to study for ourselves. The Bible was not written for universities, but for the home, for simple people, the individual. God has made all the resources available for each one of us to study these things for ourselves. **By God's grace, technology has fully unchained the Bible and the SOP from the monastery, freeing them from the tyranny of academics.**

If we all study honestly and prayerfully, by the same Spirit of God, we will reach the same understanding and be united in faith and in truth.

The problem today is that, like Rome, many churches stifle discussion on the revealed matters of God.

Do Bible writers use the third person regularly?

The answer is YES. Consider the many examples in the Bible.

Genesis 44:18 Then Judah came near unto him, and said, Oh my lord, let **thy servant**, I pray thee, speak a word in my lord's ears, and let not thine anger burn against **thy servant**: for thou art even as Pharaoh.

1 Samuel 3:10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for **thy servant** heareth.

1 Samuel 17:32 And David said to Saul, Let no man's heart fail because of him; **thy servant** will go and fight with this Philistine.

1 Samuel 17:34 And David said unto Saul, **Thy servant kept his father's sheep**, and there came a lion, and a bear, and took a lamb out of the flock:

2 Samuel 7:25 And now, O LORD God, the word that thou hast spoken concerning **thy servant**, and concerning **his house**, establish it for ever, and do as thou hast said.

2 Samuel 9:2 And there was of the house of Saul a servant whose name was Ziba. And when they had called him unto David, the king said unto him, Art thou Ziba? And he said, **Thy servant is he**.

2 Chronicles 6:19 Have respect therefore to the prayer of **thy servant**, and to **his supplication**, O LORD my God, to hearken unto the cry and the prayer which **thy servant** prayeth before thee:

Luke 2:29 Lord, now lettest thou **thy servant** depart in peace, according to thy word:

Notice that the Bible writers mix the third person and the first person even in the same sentence.

Judges 15:18 And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of **thy servant**: and now shall **I** die for thirst, and fall into the hand of the uncircumcised?

3rd person

1st person

The same happens in John 14:16-18. Jesus says:

John 14:16 And I will pray the Father, and he shall give you **another Comforter**, that **he** may abide with you for ever; 17 Even the Spirit of truth; whom the world cannot receive, because it seeth **him** not, neither knoweth **him**: but ye know **him**; for **he** dwelleth with you, and shall be in you. 18 **I** will not leave you comfortless: **I** will come to you.

3rd person

3rd person

1st person

1st person

All the way to the end of John 16, Christ switches back and forth between the first person and third person, all the while referring to Himself by His Spirit.

So, we see that the third person used in John 14:16 does not in anyway prove that the Comforter is another being existentially. The use of the third person mixed with the first person, yet referring to the same person, is a characteristics Biblical style of speaking and writing. It is not surprising that Judas, not Iscariot, understood that Christ was speaking of Christ's own manifestation, by Christ's own Spirit, not of another being existentially. Christ explained his two relational, person or personality stages of the plan of salvation, yet of one existential being, the ONLY mediator, Christ Himself.

Conclusion - the premise does not hold

Therefore, the insistence by trinitarians that another (allos) always means, same nature, equal to, separate from does not hold under all circumstances. This premise:

'that since allos means another of the same kind, and Christ referred to the Holy Spirit as His "allos" (his another of the same kind), then the two (Christ and the Spirit) must be of the same nature, and if same nature, then the two must be equal, and if equal they must also be separate'

cannot be used to prove that the Spirit is another being of the same nature, equal to and separate from Christ. The premise and the reasoning associated with it are both fatally flawed and will lead to an error. Trinitarians need to find some other texts, which has no speculative lexical assumptions, to build their doctrine.

Could Christ be referring to himself as "another Comforter"?

So, could it be possible that Christ was referring to himself? Is there any evidence for that understanding?

Answer is YES, very possible and with abundant proof text evidence which does not rely on the Greek lexicon, evidence that anyone can read simply in any language the Bible has been translated into.

John 14:17 Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; **for he dwelleth with you, and shall be in you.**

Christ could have been speaking about himself because he was the one who was dwelling with them, and would be in them in future (Galatians 4:6).

John 14:18 I will not leave you comfortless: I will come to you.

Christ could have been speaking about himself because he is the one who did not leave them comfortless by coming back to them.

John 14:22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Christ could have been talking about himself because Judas understood that Christ was talking about his own manifestation at a different period.

John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Christ could have been talking about himself because he clarified the manifestation to Judas, not Iscariot, not by saying he was talking of another being called the Comforter, but that he was talking about himself and his Father at the same time, coming to give comfort themselves.

1 Timothy 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus.

Christ may have been talking about himself because there is ONLY ONE intercessor, not TWO. Christ is the same intercessor both personally before the Father, and by His Spirit in us. That there is ONLY ONE intercessor is clearly laid out in the sanctuary message. Everything points to one mediator, Christ ONLY.

Matthew 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Christ may have been talking about himself because he had promised to be with them, himself, all the way to the end of the world.

And many more. They all agree, Christ himself being in his people as their Comforter, and that was Himself by His Spirit (Galatians 4:6).

How about EGW?

“Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. **The Holy Spirit is Himself divested of the personality of humanity and independent thereof.** He would represent Himself **as present in all places** by His Holy Spirit, as the Omnipresent. “But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall (although unseen by you), [This phrase was added by Ellen White.] teach you all things, and bring all things to your remembrance, whatsoever I have said unto you” [John 14:26]. “Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will come not unto you; but if I depart, I will send Him unto you” [John 16:7].” { 14MR 23.3 }

In case you missed it, notice that the promise of the Comforter (John 14:26; 16:7), they refer to Christ. The Holy Spirit is Christ Himself, independent of the limitations of humanity.

Where to place emphasis?

Clearly, trinitarians place a lot of emphasis on the word “allos”. That is so, despite that there is no second witness for this use of the word allos referring to the Spirit. I wonder how trinitarians chose where to place emphasis on certain words, more-so considering that there are words the Bible emphasises with multiple repetitions.

Imagine if we placed emphasis on the phrases below, which appear tens of times in the Bible? Is there hypocrisy in emphasising by assumption rare occurrences of certain words, while ignoring those that are clearly abundant? Why not emphasise on these simple words which have utmost abundance?

The Bible uses possessive statements about the Holy Spirit.

Spirit of God – 26 times/witnesses in the Bible

His Spirit – 9 times/witnesses in the Bible

My Spirit – 12 times/witnesses in the Bible

Spirit of Christ – 2 witnesses/times in the Bible

That's a total 49 witnesses in the Bible all emphasising that God the Father possesses and gives the His Spirit. That's excluding that the Spirit of God is always sent by God the Father, the Great Source of All, and he uses it as He pleases.

So, we see that the Spirit is abundantly referred to as belonging to God the Father, primarily, and to Christ, at least 49 witnesses in the Bible, beginning with the first time the Spirit OF God is introduced in the Bible (Gen 1:2).

Recommendation – the weight of evidence

So, would it not be a better practice to consider the weight of evidence?

There are only two ways we can be **most certain** of any interpretation of the Bible.

1. If we find a message which cannot be interpreted any other without making arbitrary and unsupported assumptions way except that one way of interpretation only.

OR

2. We use the weight of evidence (in other words, an idea, thought, message or statement that is most repeated by Bible writers).

The trinity doctrine does not have both on the question. The trinity doctrine uses an interpretation method that is full of assumptions and arbitrary selective use of information.

The weight of evidence tells us clearly that the Spirit **OF** God, **HIS** Spirit, which God the Father calls **MY** Spirit, which was given to Christ (John 3:34), which Christ gave to us, is simply God's own Spirit. It is his personal presence (Psalms 51:1; 139:7) (i.e. himself in the THIRD PERSON/PERSONALITY), his power, his mind, his thought, his personality/character. That's why by being sealed by that Spirit, which is not another being separate from God the Father, but HIS own Spirit, we become like him in mind, thought, even partake of God's nature, the godhead or godhood or divinity.

This presentation is no new light, that's what the SDA pioneers and EGW herself believed. This is simply the OLD PATH.

Let me know your thoughts.

God's blessings to you,

