

Jesus referred to the Holy Spirit as “another [Gk., allos] Helper.” (John 14:16) Greek scholar Joseph Thayer states, “Allos generally denotes simply a distinction of individuals.” / “Heteros involves the secondary idea of difference of kind.” Hence, since Jesus is a Person, the Holy Spirit must be One also or Jesus would have used heteros instead of allos at John 14:16.

Response: In John 14:16, 18 notice what Jesus said, “*And I will pray the Father, and He will give you another [allos] helper, to be with you forever / I will not leave you desolate; I will come to you.*” At Matthew 28:20 Jesus said, “*Lo, I am with you always, to the close of the ages.*” It is through the coming of this promised helper, the holy spirit, that Jesus comes to them and remains with them (although he is physically absent), hence the use of *allos*. As said before, the holy spirit is reflective of Personality, in this case, that of Jesus Christ.²⁴

²⁴ Under the Law Covenant the nation of Israel was portrayed as the wife of God, and He, her Husband. (Jeremiah 31:32; Isaiah 54:5, 6) Consider what Paul wrote in Romans 7:1-4, “*Do you not know, brethren -- for I am speaking to those who know the law-- that the law is binding on a person only during his life? ... Likewise, my brethren, you have died to the law through the body of Christ, so that you may belong to another [heteros], to him who has been raised from the dead in order that we may bear fruit for God.*” Those spoken of here “*died to the law*” --hence, were no longer married to God-- so that they might “*belong to another [heteros],*” namely, Jesus “*who has been raised from the dead.*” According to the above definitions used by trinitarians, these “*brethren*” could not “*belong to another*” person of the Godhead since *heteros* “*involves the secondary idea of difference of kind.*” Paul would have had to use *allos* in this passage if Jesus were the second person in a triune God. [Prop # 25]