

*"If ye love me, keep my commandments. And I will pray the Father, and he shall give you **another Comforter**, that he may abide with you for ever; 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."* (John 14:15-17)

What does Jesus mean when He says our heavenly Father will send us "another Comforter"? Is this speaking about a totally separate being who is part of some "Godhead" as many believe? Good thing for us is that Jesus Himself answers this question in the very next verse:

*"I will not leave you comfortless: **I will come to you.**"* (John 14:18)

Jesus clearly says here that He is the Comforter who will be sent by the Father. When He says, "I will not leave you comfortless: I will come to you", this means that, if Jesus Himself does not come to us, then we will be comfortless, or in other words, without the Comforter.

The Greek work used here for "Comforter" is παράκλητος (*paraklétos*) which is the exact same word found in 1 John 2:1 where it says:

*"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an **advocate** [paraklétos] with the Father, Jesus Christ the righteous."*

This could be easily translated as: "we have a Comforter with the Father, Jesus Christ the righteous." When Jesus said the Holy Spirit is "another" Comforter, He's talking about Himself coming to dwell in us in another form. Jesus told His disciples:

*"... the world cannot receive [the Comforter], because it seeth him not, neither knoweth him: but ye know him; for **he dwelleth with you**, and shall be in you."* (John 14:17)

Here Jesus is telling His disciples that the Comforter was already dwelling with them in the flesh but would also be in them in Spirit form. Clearly, He is talking about Himself. Let's see what Ellen White says about who the Comforter is:

"... the Holy Spirit is the comforter, as the personal presence of Christ to the soul." (Review & Herald, Nov 39, 1892, Vol. 2, p. 617)

Notice she says the Comforter is "the **personal** presence of Christ." Have you ever read her statement in *The Desire of Ages* which says:

*"In describing to His disciples the office work of **the Holy Spirit**, Jesus sought to inspire them with the joy and hope that inspired His own heart ... Sin could be resisted and overcome only through the mighty agency of **the Third Person of the Godhead**, who would come with no modified energy, but in the fullness of divine power."* (p. 671)

Many believe she is talking about a totally separate being here by calling the Holy Spirit "the Third Person of the Godhead." However, we saw above that the Holy Spirit (the Comforter) is "the **personal** presence of Christ." The Comforter is the person of Jesus Himself in another form. Ellen White explains what she means on the very same page in *The Desire of Ages*:

*"Christ has given **His Spirit** as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress **His own character** upon His church."*

Clearly, "the Third Person of the Godhead" is Christ's very own Spirit; His own "personal presence" given to us to "overcome all hereditary and cultivated tendencies to evil."

She explains this concept even further:

*"Remember the words of **Christ**, remember that **He is the unseen presence in the person of the Holy Spirit.**"* (Daughters of God, p. 185.2, Letter 124, March 7, 1897)

*"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.**"* (14 Manuscript Release, pp. 23, 24, February 1895)

In 14 Manuscript Release, June 1891, Ellen White responded to Brother Chapman from Petoskey, Michigan who related some new ideas he was beginning to believe. One idea was "in reference to the Holy Ghost's not being the Spirit of God, which is Christ, but the angel Gabriel." (p. 175).

So there is no confusion, Chapman began to disbelieve the Adventist position that the Holy Ghost was "**the Spirit of God, which is Christ**" but began to believe the Holy Ghost was "Gabriel" – another being.

Here is Ellen White's response:

"It is not essential for you to know and be able to define just what the Holy Spirit is. Christ tells us that the Holy Spirit is the Comforter, and the Comforter is

the Holy Ghost, "the Spirit of truth, which the Father shall send in My name." "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever" ... [John 14:16, 17 quoted] ...

This refers to the omnipresence of the Spirit of Christ, called the Comforter. Again Jesus says, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth" [John 16:12, 13]. (14 Manuscript Release, p. 179.2)

Ellen White reiterated the Adventist position that Christ Himself is the Comforter.

"The Saviour is our Comforter. This I have proved Him to be." (8 Manuscript Release, p. 49, July 16, 1892)

"When the twelve were elected to the apostleship ... He gave them the Holy Spirit, **His presence, as a Comforter**; to abide with them and teach them. 'Peace be unto you,' He said; 'as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost.' [John 20:21, 22]." (17LtMs, Lt65, 1902.13)

Ellen White did not believe Jesus breathed another being into His disciples! She said, "It is not safe to catch the spirit from another. **We want the Holy Spirit, which is Jesus Christ.**" (Letter 66, April 10, 1894, par. 18)

"The sanctifying power of **Christ** upon the heart will produce precious fruit, and **His Spirit** and power will make our works acceptable to God. If by **His Holy Spirit** Christ abides in the soul, our features, our attitude, our words will reveal Him to the world." (Signs of the Times, January 6, 1898, par. 10)

*"The tender sympathies of our **Saviour** were aroused for fallen and suffering humanity. If you would be His followers, you must cultivate compassion and sympathy. Indifference to human woes must give place to lively interest in the sufferings of others. The widow, the orphan, the sick and the dying, will always need help. Here is an opportunity to proclaim the gospel—to hold up **Jesus**, the hope and consolation of all men. When the suffering body has been relieved, and you have shown a lively interest in the afflicted, the heart is opened, and you can pour in the heavenly balm. If you are looking to **Jesus** and drawing from Him knowledge and strength and grace, you can impart His consolation to others, because **the Comforter** is with you."*
(Counsels on Health, p. 34)

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Who is the Comforter?



*As defined from the Bible and
the writings of Ellen G. White*

