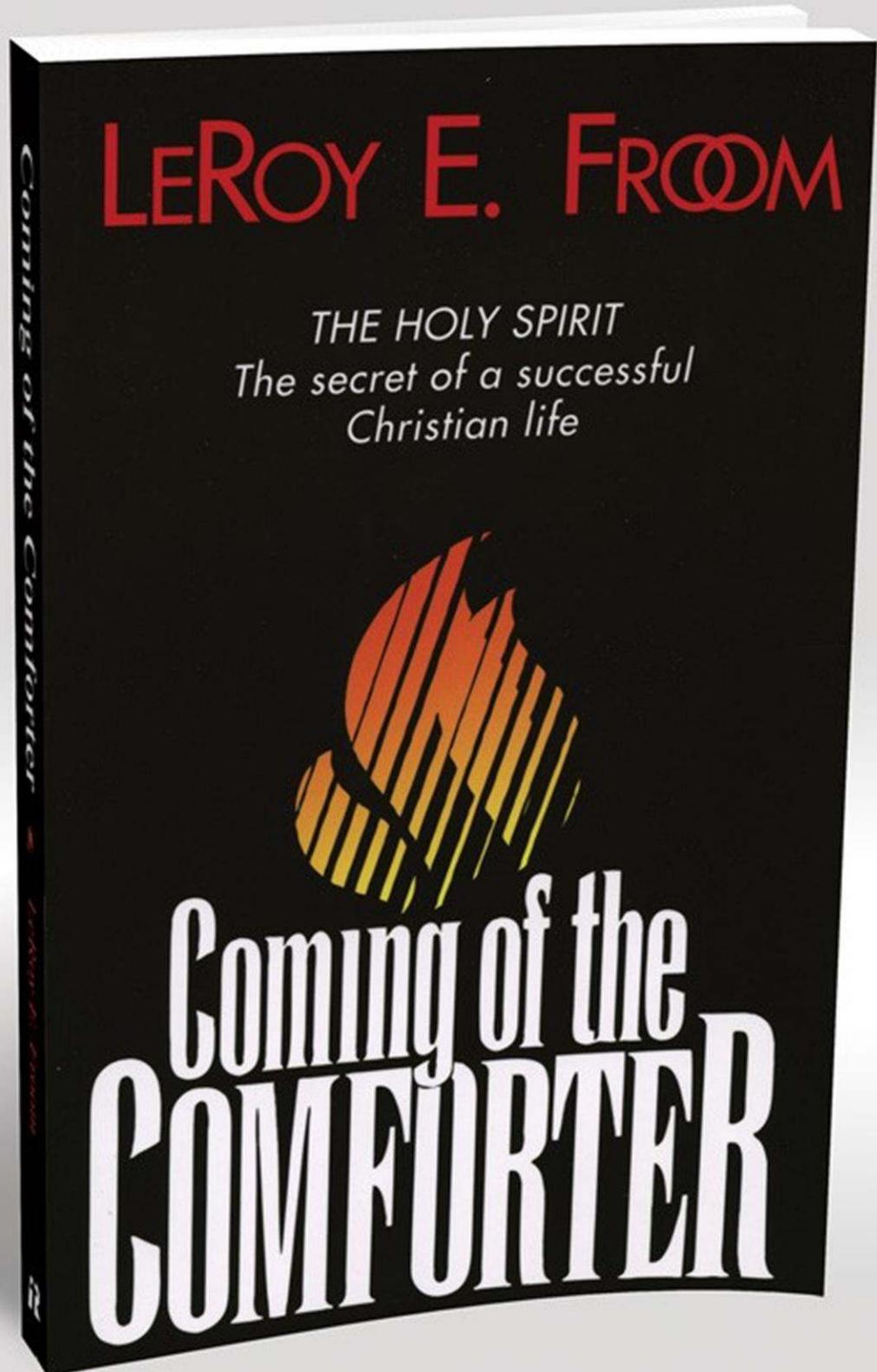


Book Review: Coming of the Comforter

Review and comments by Lester Atkins



The Coming of the Comforter by LeRoy E. Froom

Compiled by

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Subtitle: The Holy Spirit, The secret of a successful Christian life

Note: This paper is a compilation of quotations taken from the book *The Coming of the Comforter* by LeRoy E. Froom, 320 pages, published by Review and Herald Publishing Association, copyright 1928, 1956. The quotations were selected to show LeRoy Froom's views on the Holy Spirit in particular and the Doctrine of the Trinity in general. Unless otherwise noted, **all boldface and underlining are mine**. The page numbers refer to the page in the book where the following quote was taken from.

The book from which I quote below was first published in **1928 (only 13 years after Ellen White died)** and was written by a very prominent Seventh-day Adventist leader and author, **LeRoy Edwin Froom (1890-1974)**, and published by Review and Herald Publishing Association. It was republished in 1956 and I purchased a copy of it on July 1, 2014 from the Spokane ABC.

NOTE: Before I proceed with this paper, I think it would be good to quote LeRoy Froom in his own words where he had to go to get these ideas about the Holy Spirit. **WHY NOT GO TO THE BIBLE? THIS SHOULD BE A RED FLAG!**

"May I here make a frank personal confession? When, back between 1926 and 1928, I was asked by our leaders to give a series of studies on the Holy Spirit, covering the North American union ministerial institutes of 1928, I found that, aside from priceless leads found in the Spirit of Prophecy, there was practically nothing in our literature setting forth a sound Biblical exposition in this tremendous field of study. There were no previous pathfinding books on the question in our literature.

"I was compelled to search out a score of valuable books written by men outside of our faith---those previously noted---for initial clues and suggestions, and to open up beckoning vistas to intensive personal study. Having these, I went on from there. But they were decided early helps. And scores, if not hundreds, could confirm the same sobering conviction that some of these other men frequently had a deeper insight into the spiritual things of God than many of our own men then had on the Holy Spirit and the triumphant life. It was still a largely obscure theme." *Movement of Destiny* by LeRoy Edwin Froom, p. 322.

By Way of Introduction

pp. 15 & 16

“The theme of the office and work of the Holy Spirit offers a field for exhaustless study, because it deals with a timeless and measureless Personality---**the third person of the Godhead.**”

My Comments: They all make the same mistake. Instead of coming to the Word of God to find out what God says about the Holy Spirit, then drawing conclusions from their study, they come with a preconceived idea of what the Holy Spirit is, treat their idea as a fact, then try to prove their preconceived idea from the Bible.

NOTE: Before dealing with the content of this book in closer detail, I will take you on a quick trip through the book so you can see where LeRoy Froom is going with this subject of the Holy Spirit.

p. 26

“And the same recognition of authority and deference paid by the disciples to their Lord, was to be given to **the Holy Spirit as Christ’s vicar on earth.**”

My Comments: Get God’s people to take their eyes off Jesus and focus on another person who supposedly is to take the place of Christ.

Vicar – “a person who acts in place of another” *Webster’s New Twentieth Century Dictionary of the English Language*

“Do not take your eyes off Jesus.” *The Review and Herald*
by Ellen G. White, January 31, 1893 par. 8.

p. 27

“We are under the direct, personal guidance of **the third person of the Godhead** as truly as the disciples were under the leadership of **the second person.**”

My Comments: Get the people to change their allegiance from Christ to a new leader.

“I would caution all believers to learn to maintain a godly jealousy over yourselves, lest Satan shall steal your heart away from God and you slip unconsciously into work in Satan's lines, **without perceiving that you have changed leaders**, and be found in the treacherous power of a tyrant.”
Selected Messages by Ellen G. White, Vol. 3, p. 19. par. 2.

p. 62

“While the historical Christ is absolutely necessary, **yet He does not save from the power of sin.**”

My Comments: Now, ever so subtly, but consistently, begin diminishing Christ as the Saviour of the people.

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” Acts 4:12.

“**Let nothing** be brought into the preaching to **supplement Jesus Christ**, the wisdom and power of God. Let his name, **the only name given under heaven whereby we may be saved**, be exalted in every discourse. From Sabbath to Sabbath let the trumpet of the watchmen give a certain sound. Let them hold forth the word of life, presenting hope to the penitent, and Christ as the stronghold to the believer. Let them reveal the way of peace to the troubled and despondent; let them show forth the grace and **completeness of Christ as their living Saviour.**” *The Review and Herald* by Ellen G. White, March 24, 1896 par. 3.

pp. 66 & 67

“**The distinctive feature of the Papacy**, without which there would be no Papacy, is the claim that **the pope is the vicar or successor of Christ**. The distinctive feature of Protestantism---without which there would be no Protestantism---is that **the Holy Spirit is the true vicar or successor of Christ on earth**. To depend on organization, or leaders, or wisdom of men, is to put the human in place of the divine, and in effect to adopt the Roman Catholic principle.”

My Comment: The fears of the people of God must be quieted down. After all, the word **vicar** does not appear in the Bible (KJV). The word “**vicar**” is found at least 20 times in the writings of Ellen G. White, but in all cases it refers to **the Pope of Rome as the**

vicar of Christ. Thus, Froom, Branson and others, need to distinguish the **unbiblical concept** of the Holy Spirit as the vicar of Christ from the **unbiblical concept** of the Pope as the vicar of Christ. This they do by calling attention to the fact that the Pope is only human, whereas, the Holy Spirit is the third person of the Godhead, even though there is no support from the Bible for such a concept as **the third person of the Godhead.** If an error is repeated, published and preached as truth often enough and long enough, eventually it is accepted as truth by the unstudied majority (**Sheeple**).

Unfortunately for the change agents, there will always be a vocal minority who are studied and intelligent as well as independent thinkers. Thus the importance of getting this new doctrine into the Denomination's Creed or "Fundamental Beliefs" which can be used as a means of silencing, either by stripping independent thinkers of their offices, or if need be, disfellowshipping them from the church. Besides silencing them at church, this also has a beneficial effect on the **Sheeple**, because, now, out of fear, they will remain silent lest they be cast out of the synagogue as well. In fact, to distance themselves from the independent thinkers, they may even become very loud and vocal supporters of the new doctrine to demonstrate in the eyes of those in control of the church, that they can be trusted to not rock the boat.

p. 92

"The Holy Spirit is the true and only vicar of Christ on earth. And the entire administration of the church is committed to Him until Christ returns in glory at the Second Advent."

My Comments: Take every opportunity to keep this idea in front of the people. Keep pointing it up more sharply. Speak of it as a long established fact, based on the Scriptures.

p. 96

"Jesus had redirected their thoughts into a new channel **moving from Himself as center, and with the new concept of the Holy Spirit as the administrator, or divine executive, of the Godhead in the new dispensation.**"

My Comments: Keep distancing yourself as the originator of this unbiblical idea and make it appear as though it was the idea of Christ Himself to replace Himself on this earth with the third person of the Godhead.

p. 117

“During our Lord’s three years of intercourse with the disciples, He spared no pains to teach and train them. He instructed, admonished, and pleaded. He rebuked and exhorted. But in most respects the disciples remained much as they were. **And why? Because they had only the outward teachings of an external Christ. And this was not sufficient to redeem them from the power of indwelling sin.**”

My Comments: Carefully and masterfully, keep the **Sheeple** deceived into thinking that their new leader is better for them than the old one. Let them sing songs, pray to and even tell stories to their children about the historical Jesus Christ of 2000 years ago. They can even look forward to the Second Coming when He will come back and once again be their leader. However, if you can keep the **Sheeple** in a state of lethargy spiritually, it will be too late for their salvation when He comes again and thus will not threaten your control of the lukewarm laodicean church.

Main Text

Part I

p. 25

“Before vacating His own earthly office as teacher, Jesus introduced His successor in His valedictory discourse.”

My Comments: Actually Jesus said:

“I am with you always, [even] unto the end of the world. Amen.” Matt. 28:20, last part.

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

Actually, as will be made more plain in my next comment below, **“The Holy Spirit is Himself divested of the personality of humanity and independent thereof.”** 14MR 23.3 (see the full reference below my next comment).

pp. 25 & 26

“Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth.” *The Desire of Ages*, p. 669.

My Comments: **Please note the part** of the paragraph from *The Desire of Ages* that **Froom did not quote**. I place the entire paragraph below and boldface and/or underline **the part that Froom left out**.

“The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof.
Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. **No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high.”**
The Desire of Ages, p. 669, par. 2.

Per the following definitions, in order to be **divested** of something, one has to have had it in the first place. Jesus Christ is the only divine person mentioned in the Bible that was both God and human. **The first sentence** in the paragraph of the quote above (DA p. 669), **that Froom does not quote**, eliminates the Holy Spirit as being the third person of the Godhead, because there is no record of the third person of the Godhead ever becoming human, as was Jesus after the incarnation. Therefore, the third person of the Godhead could not be **divested** of something that he never had (*i.e.* Humanity).

“**DIVEST**, v.t. 1. To strip of clothes, arms or equipage; opposed to *invest*. 2. To deprive; as, to *divest* one of his rights or privileges; to *divest* one of title or property. 3. To deprive or strip of any thing that covers, surrounds or attends; as, to *divest* one of his glory; to *divest* a subject of deceptive appearances, or false ornaments.

“**DIVESTED**, pp. Stripped; undressed; deprived.

“**Divest** – v.t. 1. to strip of clothing, ornament, etc.: *The wind divested the trees of their leaves.* 2. to strip or deprive of anything; dispossess. 3. to rid of or free from: *He divested himself of all responsibility for the decision.* 4. Law. To take away or alienate (property, rights, etc.). 5. Com. To sell off or rid of through sales: *to divest holdings; to divest oneself of*

shares.” Webster’s Encyclopedic Unabridged Dictionary of the English Language, 1989.

Something of more than passing interest is the way this thought (first written in **1895**) was apparently modified when it was placed in *The Desire of Ages* (**1898**) so as to dilute the sense that Ellen White originally gave to it, making it easier to interpret that the Holy Spirit might be another person of the Godhead rather than the Spirit of Christ. (**NOTE:** Remember that the book *The Desire of Ages* was put together by Marian Davis, Ellen White’s “bookmaker”, and Marian was assisted by two Trinitarians, W. W. Prescott and H. C. Lacey.).

I place below the first occurrence I can find of a statement similar to the statement in *The Desire of Ages*, p. 669, from which the statement in *The Desire of Ages* likely originated.

“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]" *Manuscript Releases Volume Fourteen* [Nos. 1081-1135], pp. 23 & 24, (1990), MR No. 1084 - *Individual Responsibility to Accept Truth; Christ, the Great "I AM"; The Holy Spirit and His Work* (**Written February 18 and 19, 1895**, at "Norfolk Villa," Prospect Street, Granville, N.S.W. Part of the manuscript appears to be a letter, but we do not know to whom the letter was addressed. Part seems to be entries in Ellen White's diary.). {14MR 23.3}

Once again, I place the paragraph from *The Desire of Ages* below so the reader can compare them closely.

"The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof.

The Coming of the Comforter by LeRoy E. Froom

Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high.”
The Desire of Ages by Ellen G. White, p. 669, (1898). (This is the earliest occurrence of this quote I could find which apparently was a modification of the 1895 statement.)

Below is the 1895 statement:

“He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent.” (1895).

Now notice below how it was modified when placed in *The Desire of Ages* in 1898:

“The Holy Spirit is Christ's representative” (1898).

If you didn't detect the change, the reflexive pronoun **Himself** was removed and the sentence reworded in such a way as to create in the mind of the unsuspecting reader that the Holy Spirit could be some other divine person other than the Spirit of Jesus who is serving as the representative of Jesus.

If you still didn't see the significance of the change they made when placing the 1895 statement into *The Desire of Ages* (1898), I will point out the following:

In the 1895 clause **“He [Christ] would represent Himself”**, the word *represent* is a *transitive verb*. The direct object of the *transitive verb* is **Himself**, a reflexive pronoun. It is a rule of English grammar that the only case where the *direct object* of a *transitive verb* refers back to the subject is where the *direct object* is a *reflexive pronoun*. In all other cases, a transitive verb transfers the action to another noun or pronoun, other than the subject of the sentence.

The 1895 clause was apparently changed when it was placed into *The Desire of Ages* (1898) to **“The Holy Spirit is Christ's representative”**. Note that the *transitive verb*, represent, is replaced by the word representative, a *noun*, which gives the

impression to the unsuspecting reader that the Holy Spirit could be another Divine person other than the Spirit of Christ.

pp. 39 & 40

“Moreover, the fact that the name *Spirit* in the Greek, is neuter, and in following precise grammatical construction the impersonal pronoun *itself* is used in the Authorized Version in Romans 8:16, 26, has had a large bearing on the popular understanding---‘The Spirit itself beareth witness with our spirit, that we are the children of God’; ‘likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.’ These have been **corrected**, however, in the Revised Version to harmonize with His personality.” (italics his, boldface and underlining mine).

My Comments: When one translates God’s word, they should not change it to what agrees with their preconceived ideas. This is called **changing or altering** the word of God. Froom calls it “**correcting**” God’s word.

The whole chapter of Romans 8 is talking about Christ and the Spirit of Christ. If Romans 8:26 is talking about the third person of the Godhead and “maketh intercession for us”, then we have two intercessors and not just one, which makes the Bible contradict itself.

“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but **the Spirit itself** maketh **intercession** for us with groanings which cannot be uttered.” Romans 8:26.

“Who [is] he that condemneth? [It is] **Christ** that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh **intercession** for us.” Romans 8:34.

Note: The word “**also**”, in this context, does not mean that Christ makes intercession for us along with another person, the Holy Spirit, but that among the many things Christ has done and will do for us, He **also** maketh intercession for us. It has to be interpreted that way else the Bible contradicts itself as per the verse quoted below:

“For [there is] one God, and **one mediator** between God and men, **the man Christ Jesus**,” 1 Tim. 2:5.

p. 53

“The Trinity of the Godhead is several times implied in the Old Testament”

My Comments: We should not base our foundational beliefs on implications.

p. 62

“While the historical Christ is absolutely necessary, **yet He does not save from the power of sin.**”

My Comments: What does the Bible and Ellen White have to say about this?

“And she shall bring forth a son, and thou shalt call his name JESUS: for **he shall save his people from their sins.**”
Matt. 1:21.

“By dying on the cross, **Christ** gave His life as an offering for sin, that **through His power man might turn from his sins,** be converted, and become a laborer together with God.”
The Signs of the Times by Ellen G. White, April 14, 1898
par. 14.

“Christ laid aside His royal robe and kingly crown, and clothed His divinity with humanity, that He might know for Himself the sufferings and the temptations of human beings. He came to be their Surety, to overcome in their behalf, to live for them a sinless life, **that through His POWER they might obtain the victory over evil.**” *The Signs of the Times* by Ellen G. White, June 17, 1903 par. 8.

“It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. “Who can bring a clean thing out of an unclean? not one.” “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” Job 14:4; Romans 8:7. Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can

be changed from sin to holiness. **That power is Christ**. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness. *Steps to Christ* by Ellen G. White, p. 18, par. 1.

p. 67

“The evangelical revival was necessary because the church of the Reformation had lost its vision of sanctification, and Wesley was raised up to promote holiness. It was hidden because the church failed to heed the Holy Spirit. He is so called, not because holier than the other persons of the Godhead, but because one of His special functions is to cultivate holiness in man.”

My Comments: The Holy Spirit is called Holy because God is Holy and therefore His Spirit is Holy, as opposed to the spirit of Satan is called the evil spirit because Satan is evil.

p. 68

“This twentieth-century reformation, or Advent Movement was initiated in the purpose of God to complete these previous, arrested reformations of the past. **It calls for the full repudiation of all the perversions introduced by the Papacy and retained by apostate Protestantism** on the one hand, and complete restoration of the Holy Spirit to His rightful, sovereign place in belief, life, and service, on the other hand.”

My Comments: Allow me to quote from Catholic sources to see how they (the Papacy) view the Doctrine of the Trinity, which doctrine Froom is pushing with all his energy.

“The mystery of the Holy Trinity is the most fundamental of our faith. On it everything else depends and from it everything else derives. Hence the Church’s constant concern to safeguard the revealed truth that God is One in nature and Three in Persons.” (Boldface his) *Catholic Doctrine on the Holy Trinity* by Fr. John A. Hardon, S.J., (Document downloaded from http://www.therealpresence.org/archives/Trinity/Trinity_001.htm)

“The *Catechism of the Catholic Church* teaches that, by far, the most important mystery of our faith is the Most Holy Trinity:

The Mystery of the Most Holy Trinity is the central mystery of the Christian faith and life. It is the mystery of God in himself. It is therefore the source of all the other mysteries of faith, the light that enlightens them. It is the most fundamental and essential teaching in the 'hierarchy of the truths of faith.'¹¹” as quoted in *The One Thing is Three, How the Most Holy Trinity Explains Everything* by Michael E. Gaitley, MIC, p. 29. Marian Press 2012. IMPRIMATUR Timothy A. McDonnell, Bishop of Springfield, Massachusetts, November 4, 1012. NIHIL OBSTAT Rev. Mark S. Stelzer, STD, Censor Librorum, October 17, 2012. IMPRIMI POTEST Rev. Kazimierz Chwalek, MIC, Provincial Superior, October 19, 2012. The footnote 11 refers to the following Catechism: English translation of the *Catechism of the Catholic Church: Modifications from the Editio Typica* (Washington, D.C./Vatican: United States Catholic Conference, Inc./Libreria Editrice Vaticana, 1997), n. 125.”

My point is this: How can we reject as false most of the doctrines of the Catholic Church, which they claim are all derived from the Doctrine of the Trinity, and yet staunchly hold onto the Doctrine of the Trinity, from which all these false doctrines are derived?

p. 92

“Pentecost was the Installation Day of the Holy Spirit as the divine administrator of the church. **The Holy Spirit is the true and only vicar of Christ on earth.** **And the entire administration of the church is committed to Him until Christ returns in glory at the Second Advent.**”

My Comments: The Apostle Paul, who was inspired by the Holy Spirit, differs with Froom. One wonders if Froom was inspired by another spirit---minus the adjective “Holy”.

23 “For the husband is the head of the wife, even as **Christ is the head of the church**: and he is the saviour of the body.

24 “Therefore as **the church is subject unto Christ**, so [let] the wives [be] to their own husbands in every thing.” Eph. 5:23 & 24.

“But I would have you know, that **the head of every man is Christ**; and the head of the woman [is] the man; and the head of Christ [is] God.” 1 Cor. 11:3.

“But speaking the truth in love, may grow up into him in all things, **which is the head, [even] Christ**.” Eph. 4:15.

p. 96

“Jesus had redirected their thoughts into a new channel **moving from Himself as center, and with the new concept of the Holy Spirit as the administrator, or divine executive, of the Godhead in the new dispensation.**”

My Comments:

“Since His ascension Christ has carried forward His work on the earth by chosen ambassadors, through whom He speaks to the children of men and ministers to their needs. The great Head of the church superintends His work through the instrumentality of men ordained by God to act as His representatives.” *The Acts of the Apostles* by Ellen G. White, p. 360, par.1.

“As the Head of the church, Christ is authoritatively calling upon everyone who claims to believe on Him to follow His example of self-denial and self-sacrifice in working for the conversion of those whom Satan and his vast army are exerting every power to destroy. God's people are called upon to rally without delay under the bloodstained banner of Christ Jesus.” *Testimonies for the Church*, Vol. 7, p. 30, par. 1.

“Christ is the head of the church. The members of his body follow the directions of the Head, just as the members of the human body obey the impulses of the mind.” *The Review and Herald* by Ellen G. White, July 18, 1882, par. 21.

“The great Head of the church has chosen his people out of the world, and requires them to be separate. He designs that the spirit of his commandments shall draw them to himself, and separate them from the elements of the world. To love God and keep his commandments is far from loving the world's pleasures and friendship. There is no concord between Christ and Belial. **The people of God may**

safely trust in him alone, and without fear press on in the way of obedience.” *The Review and Herald* by Ellen G. White, July 15, 1884, par. 12.

“He who is the divine Head of the church, the mightiest of conquerors, would point his followers to his life, his toils, his self-denials, his struggles, and sufferings, through contempt, through rejection, ridicule, scorn, insult, mockery, falsehood, up the path of Calvary to the scene of the crucifixion, that they might be encouraged to press on toward the mark for the prize and reward of the overcomer.” *The Review and Herald* by Ellen G. White, July 24, 1888, par. 14.

“As the members of our natural body are directed by the head, so as members of the spiritual body, **we should submit ourselves to the direction of Christ, the living head of the church**. We are as branches of a common vine. Christ speaks of us as branches that have been grafted into himself, the True Vine. If we are true believers, living in daily, hourly connection with Christ, we shall be sanctified through the truth, and shall act our part in blessed union with the other branches of the True Vine.” *The Review and Herald* by Ellen G. White, July 9, 1895, par. 1.

“Christian fellowship is one means by which character is formed. Thus selfishness is purged from the life, and men and women are drawn to **Christ, the great center**. Thus is answered his prayer that his followers may be one, as he is one with the Father.” *The Review and Herald* by Ellen G. White, January 14, 1904, par. 2.

“Christ is the head of the church on earth, and he requires that every one who believes in him as the Redeemer, shall surrender himself to obey his word, to love God supremely, and to love as Christ loved those who are perishing in sin.” *The Youth’s Instructor* by Ellen G. White, November 7, 1895, par. 1.

“Christ is the only Head of the church. He only has the right to demand of man unlimited obedience to His requirements.” Manuscript Releases Volume twenty-one [Nos. 1501-1598] (1993), p. 274, par..1.

p. 113

“Since Pentecost His [the Holy Spirit] **residence** has been on earth, just as Jesus’ residence was here during the thirty-three years. Thus was marked the inauguration of a special work to continue until Jesus returns in glory at His Second Advent. **So we do not wait for His coming.**”

My Comments: How does this harmonize with the **omnipresence** of the Holy Spirit? Give them enough rope and they will hang themselves.

Definitions:

Resident – “dwelling or having an abode in a place for a continuance of time”

Omnipresent – “present in all places at the same time”
Webster’s New Twentieth Century Dictionary of the English Language

p. 114 & 115

“As the Bethlehem manger was the cradle of Christ, so the Jerusalem upper room was the place of the advent of the Holy Spirit. Pentecost was His installation day in the same way that we speak of that hour in Bethlehem as the birthday of Christ, though both existed before.”

My Comments: I can accept Bethlehem as the advent of Christ, due to the incarnation. However, what transformation did the Holy Spirit undergo?

p. 115

“There was a difference thenceforth in His [the Holy Spirit] mission. He came now as the Spirit of Christ, to bring His personal presence to the soul. He is touched with the feeling of our infirmities. He prays for us with groanings that cannot be uttered in words.”

My Comments: I can hardly believe what I am reading, but if I understand correctly what I think Froom is trying to say, he is saying that the third person of the Godhead “is touched with the feeling of our infirmities.” The Bible is quite clear that these words apply to only one person, and that is the Lord Jesus Christ.

9 “But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

10 “For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.” Heb. 2:9 & 10.

14 “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 “And deliver them who through fear of death were all their lifetime subject to bondage.

16 “For verily he took not on [him the nature of] angels; but he took on [him] the seed of Abraham.

17 “Wherefore in all things it behoved him to be made like unto [his] brethren, that he might be a merciful and faithful high priest in things [pertaining] to God, to make reconciliation for the sins of the people.

18 “For in that he himself hath suffered being tempted, he is able to succour them that are tempted.” Heb. 2:14-18.

“For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin.” Heb. 4:15.

p. 117

“During our Lord’s three years of intercourse with the disciples, He spared no pains to teach and train them. He instructed, admonished, and pleaded. He rebuked and exhorted. But in most respects the disciples remained much as they were. **And why? Because they had only the outward teachings of an external Christ. And this was not sufficient to redeem them from the power of indwelling sin.**”

My Comments: We shall have Ellen G. White weigh in on this:

“By dying on the cross, **Christ** gave His life as an offering for sin, that **through His power man might turn from his sins,** be converted, and become a laborer together with God.”
The Signs of the Times by Ellen G. White, April 14, 1898
par. 14.

“Christ laid aside His royal robe and kingly crown, and clothed His divinity with humanity, that He might know for Himself the sufferings and the temptations of human beings. He came to be their Surety, to overcome in their behalf, to live for them a sinless life, **that through His POWER they might obtain the victory over evil.**” *The Signs of the Times* by Ellen G. White, June 17, 1903 par. 8.

“It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. “Who can bring a clean thing out of an unclean? not one.” “The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.” Job 14:4; Romans 8:7. Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. **That power is Christ.** His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness. *Steps to Christ* by Ellen G. White, p. 18, par. 1.

p. 119

“So many have their eyes fixed on the external, historic Christ of nineteen hundred years ago, and whom we must know, that they fail to realize that Pentecost provided for His dwelling in us and working in us.”

My Comments: While it is true that Froom establishes that the solution to the sin problem is the indwelling Christ, he nevertheless claims that this is accomplished through the third person of the Godhead dwelling in us. This to me is NOT the same as the personal presence of Christ through His own spirit, the Spirit of Christ. Who among us would accept spending our honeymoon with someone masquerading as our new spouse, rather than spending our honeymoon with our spouse. **Talk to Jacob and Leah about that scenario and how that worked out.**

p. 127

“By the fourth century the Christian church had transferred her dependence from divine power to the smiles of royalty and the patronage of an earthly throne. She placed henceforth her dependence upon men,

The Coming of the Comforter by LeRoy E. Froom

methods, and money. The rule and authority of the Holy Spirit was ignored, and the church plunged into the midnight of the Dark Ages. In the great apostasy a hierarchy developed, and at last the usurping head set himself up instead of the Holy Spirit as the vicar of the Son of God, and became the one 'who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.' 2 Thess. 2:4."

"The church passing under this dismal eclipse of the Dark Ages was aroused by the trumpet voice of Martin Luther. Little by little the return has been made through the past three centuries, the Holy Spirit being again given His rightful place, until today we stand in the time of the complete and final reformation and the latter rain."

"But the apostasy of the Middle Ages and the loss of the Spirit need not have been."

My Comments: What Froom completely ignores is that the most important theological development that happened in the 4th century was the establishment of the Doctrine of the Trinity. **The Council of Nicæa in 325**, which focused on the Son of God, and **the Council of Constantinople in 381**, which focused on the Deity of the Holy Ghost.

"At this council no new symbol was framed, but the Nicene Creed, with some unessential changes and an important addition respecting the deity of the Holy Ghost against Macedonianism or Pneumatism, was adopted. In this improved form the Nicene Creed has been received, though in the Greek church without the later Latin addition: *filioque*.

"The emperor ratified the decrees of the council, and as early as July, 381, enacted the law that all churches should be given up to bishops who believed in the equal divinity of the Father, the Son, and the Holy Ghost, and who stood in church fellowship with certain designated orthodox bishops. The public worship of heretics was forbidden." *History of the Christian Church* by Philip Schaff, Vol. III, pp. 639 & 640.

My point is that the Doctrine of the Trinity was the single most important doctrine that established the orthodoxy of the Catholic Church in the 4th century, so shouldn't that be a red flag to those of us today. The beginning of the Dark Ages began about that time along with the persecution of heretics who would not subscribe to the Doctrines of the Catholic Church, so why would we want to follow suit and reestablish the Doctrine of the Trinity after the founding fathers of the SDA Church rejected it?

p. 129

“What we need is a clear apprehension of the person and work of the Holy Spirit, and a complete surrender to His control.”

My Comments: What we need to do is to surrender to the control of Jesus---the Spirit of Jesus---not to some other person---the third person of the Godhead.

The Spirit of truth, grieved and driven away by apostasy, perversion, and **rejection**, will return in full power to the remnant church that is seeking to know and obey the full truth.”

My Comments: History repeats itself. The Children of Israel wanted a visible leader and in so doing **rejected** the Son of God.

6 “But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.

7 “And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for **they have not rejected thee, but they have rejected me, that I should not reign over them.**

8 “According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.” 1 Sam. 8:6-8.

So today, we are rejecting the leadership of the Lord Jesus Christ---in the Spirit of Christ---and accepting the leadership of another person---the Holy Spirit, defined as the third person of the Godhead.

p. 131

“Our great lack is not more earnestness, more importunity, more strength, more activity; it is our indifferent attitude toward the Holy Spirit.”

My Comments: Indifference always follows when we take our eyes off of Jesus Christ our Saviour.

“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.**” *Manuscript Releases Volume Fourteen* [Nos. 1081-1135], pp. 23 & 24, (1990), MR No. 1084 - *Individual Responsibility to Accept Truth; Christ, the Great "I AM"; The Holy Spirit and His Work (Written February 18 and 19, 1895, at "Norfolk Villa," Prospect Street, Granville, N.S.W.*

“The Holy Spirit is the Spirit of Christ; it is His representative.” {13MR 313.3}.

“The Saviour is our Comforter. This I have proved Him to be.” {8MR 49.3}.

p. 132

“Why so little fruit from so great an army? Ah, our relation to the Holy Spirit is too largely unrecognized---and this is His own dispensation. Where are the men filled with the Holy Spirit as were men in apostolic days?”

My Comments: Could our problem be that we are looking for a Holy Spirit that has not been promised?

“They were looking for a Messiah who had not been promised.” *The Desire of Ages* by Ellen G. White, p. 218, par. 1.

“But the Pharisees could not believe it; for they looked for a Saviour who was never promised.” *The Signs of the Times* by Ellen G. White, May 3, 1899, par. 17.

p. 159

“The Holy Spirit, who is to fill us, is not some vague influence or mystic force. He is a divine Person, to be received with deep humility, **reverence**, and obedience.....So we are seeking not some impersonal power but a fuller knowledge of a Person, greater allegiance to a Person, stronger love for a person, and the absolute sway in the life, of a Person---the Holy Spirit of God.”

My Comments: Contrast Froom’s words above with Ellen G. White’s words below:

“The Father and the Son alone are to be **exalted**.” *The Youth’s Instructor* by Ellen G. White, July 7, 1898, par. 2.

“The soul that is yielded to **Christ** becomes His own fortress, which He holds in a revolted world, **and He intends that no authority shall be known in it but His own.**” *The Desire of Ages* by Ellen G. White, p 324, par. 1.

“There is a personal God, the Father; there is a personal Christ, the Son.” *The Review and Herald* by Ellen G. White, November 8, 1898, par. 9.

p. 177

“Though it is the ‘blood of Jesus Christ that *cleanseth* us from all sin,’ it is the Holy Spirit of God that *empowers* us against sin and for service.” (italics his).

p. 216

“Indeed, Jesus was the same one who breathed life into Adam’s nostrils, as we know. In both instances He inbreathed His own spirit, which was thus imparted to them. ‘Spirit of God’ (Gen. 1:2), ‘Spirit of Christ’ (Rom. 8:9), and ‘Spirit of Jesus’ (Acts 16:7, A.R.V.), are but alternative names for the Holy Spirit. They are synonymous, and are used interchangeably in Scripture. Thus Christ connects the Holy Spirit inseparably with Himself.”

“Even so are we taught never to try to obtain the Holy Spirit apart from Jesus, but through fellowship with Him.”

My Comments: If Froom would just accept what the Bible so plainly teaches that the Holy Spirit is the Spirit of Christ, rather than some other person than Christ---the third person of the Godhead--- he would have it right.

For more resources and information visit:

www.Revelation1412.org

The image shows a screenshot of the website's homepage. At the top right, there is a "Contact us" link. The main header features the text "REVELATION 14:12" in a stylized font, with a glowing blue light effect and an open book on the right. Below the header is a navigation menu with the following items: Home, Media, Literature, Health, Inspirational, Events, and Resources. The main content area begins with a welcome message: "Welcome to Revelation1412.org ... a place to refresh your thirsting soul." Below this message is a grid of eight icons representing different content categories: "Video Messages" (silhouette of a person at a podium), "Library" (bookshelves), "Listen to Sermons" (headphones), "WE are the EVIDENCE My Testimony" (silhouettes of people), "Focus on Outreach" (a globe with a cross), "Scripture Songs" (a tree and sky), "Feast Days To keep or not?" (a person in prayer), and "PROVE ALL THINGS" (a hand made of text).