

Word Study: allos (Greek)

From Strong's Greek Dictionary G243: ἄλλος **állos**, al'-los; "else," i.e. **different** (in many applications)

KJV Translation(s):--more, **one** (**another**), (an-, some an-)**other**(-s, -wise). The KJV NT Used G243 **153** Times

Much confusion and misunderstanding has come from the use of **állos** in:

[John 14:16](#) And I will pray the Father, and he shall give you **another[állos]** **Comforter[parákletos]**, that he may abide with you for ever; -Jesus

The argument is made that the Comforter could not be Jesus, since He said it was "another Comforter". That is a logical objection. However, there are several factors that make that argument difficult to sustain:

1. A study of the word parakletos => <http://sidnash.org/docs/parakletos.html>
 2. A study of [John 16:7](#) => <http://sidnash.org/docs/ComforterSent.html>
 3. **Compare** "another Comforter" with "another form" in [Mark 16:12](#).
 4. **Consider how Jesus** often speaks of Himself in third-person language.
 5. **Consider how John**(author of [Jn14:16](#)) several times referred to himself using the word **állos** disciple.
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3) Compare "another Comforter" with "another form" in:

[Mark 16:12](#) ... **he[Christ]** **appeared in another form** unto two of them, as they walked, and went into the country.

Because of this, **Could it be** that Jesus now appears to us in "another form" as the Comforter? Jesus said:

... **I am** the way, **the truth**, and the life: **no man cometh unto the Father, but by me... I will pray the Father, and he shall give you another Comforter[parákletos],... 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... I will not leave you comfortless: I will come to you.** ([John 14:6,16-18](#))

1. In vs.6, Jesus identified Himself as "**truth**", so does it follow that the "**Spirit of truth**"(**Comforter**) would be the spirit of Jesus?
 2. In vs.17, Jesus told His disciples that they know the Comforter because, "**he dwelleth with you**".
 - Could it be that another person called the Comforter was with them at this time? No. Why?
=> "if I go not away, the **Comforter[parákletos]**, will not come unto you; but **if I depart, I will send him** unto you."[\(John 16:7\)](#)
 3. In vs.18, Jesus said, "**I will not leave you comfortless: I will come to you.**"
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4) Consider how Jesus often speaks of Himself in third-person language - 70-80 times! Here are some examples:

[John 3:16](#) For God so loved the world, that he gave **his only begotten Son**...

[John 5:19,25-27](#)... **The Son** can do nothing of **himself**... Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of **the Son of God**... For as the Father hath life in himself; so hath he given to **the Son** to have life in **himself**; And hath given **him** authority to execute judgment also, because **he is the Son of man**.

[John 17:1-3](#)... Father, the hour is come; glorify **thy Son**, that **thy Son** also may glorify thee: As thou hast given **him** power over all flesh, that **he** should give eternal life to as many as thou hast given **him**. And this is life eternal, that they might know thee the only true God, and **Jesus Christ**, whom thou hast sent.

In just these 8 verses, I count 15 times(**bolded above**) in which Jesus spoke of Himself in 3rd-person language, as if He were a different person. Likewise, He must have been doing the same thing when He spoke of the Comforter, of which He spoke these things to His disciples: **ye know him; for he dwelleth with you... I will not leave you comfortless: I will come to you**.

5) Consider how John(author of [Jn14:16](#)) several times referred to himself using the word **állos** disciple.

As we know, it was the disciple John who recorded the words of Jesus where He spoke of "another[állos] Comforter". It is interesting to see how John used the Greek word állos in other places in his gospel. Here are **6 bolded examples**:

John 18:15 And Simon Peter followed Jesus, and so did **another[állos] disciple**: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. 16 But Peter stood at the door without. Then went out **that other[állos] disciple**, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

John 20:2 Then she runneth, and cometh to Simon Peter, and to **the other[állos] disciple, whom Jesus loved**, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. 3 Peter therefore went forth, and **that other[állos] disciple**, and came to the sepulchre. 4 So they ran both together: and **the other[állos] disciple** did outrun Peter, and came first to the sepulchre. ... 8 Then went in also **that other[állos] disciple**, which came first to the sepulchre, and he saw, and believed.

What we see here is that, while using **állos**, John spoke of himself, "**whom Jesus loved**", in **3rd-person language as if he(John) were another person**. This is also known as an **illeism**. Why did he do that? I don't know, but it is obvious that he did. Lest there be any doubt, John positively identified himself as "**the disciple whom Jesus loved**" in:

John 21:20-24 Then Peter, turning about, seeth **the disciple whom Jesus loved** following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? 21 Peter seeing him saith to Jesus, Lord, and what shall this man do? 22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. 23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? 24 ¶ **This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.**

Since the author of the book of John, referred to himself at least 6 times as "állos disciple", it seems not strange to me that Jesus would refer to himself 4 times as "állos Comforter" in the same book of John.