

to reveal Him. As the Son had taken of the things of the Father and showed them unto men, so the Holy Spirit was to take of the things of the Son and show them to them, only by a different mode of manifestation. The former of these Divine Persons had revealed the Father in His own person, through the medium of His humanity; the latter was to reveal by the Son, by direct contact and purely spiritual communication with the souls of men. And thus was the way to be prepared in what is described by our Lord as the coming of the *Paraclete*, for a purer and more perfect, because a more spiritual, revelation of God to man, than any that had preceded it.

That the inauguration of the Dispensation of the Spirit was to mark a distinct and advanced stage in the progress of revelation is evident from the fact that our Lord distinctly intimates that He had communications to make for which even His carefully instructed disciples, including the apostles, were not yet prepared. "I have many things to say unto you, but ye cannot bear them now." He had still to speak unto them as babes, feeding them with milk, because they were not yet capable of digesting and assimilating the strong meat with which He was prepared to feed them. He had to adapt His teaching to their low state of spiritual development. He had, therefore, to leave the completion of this part of His work to the Holy Ghost, who by a divine process of interior illumination, would put His redeemed people in possession of truths which were too spiritual to be conveyed in any form of human speech which even the great Teacher, who spake as never man spake, could command.

It is remarkable that in this very discourse in which our Lord utters these wonderful things concerning the Holy Spirit, into whose hands He was about to commit His Church, for which He was in a few hours to lay down His life, He utters some of the most wonderful things that He ever uttered concerning Himself. One of these was a saying which it has required all the intervening ages, between the time of its utterance and the present, to enable the Church to acquire even a tolerable comprehension of its import. The profound truth which He uttered when He said, "I am the Truth," is better understood now than it ever was before; but how few even now appear to have grasped it fully. In Him, indeed, are "all the treasures of wisdom and knowledge," but without the supernatural divine illumination of the Spirit they are, as the apostle says (Col. ii. 3), "hidden" in Him. He was unknown, and knew that He was unknown, except in the crudest and shallowest manner, even by those who had been brought into the closest and most intimate fellowship with Him during His earthly ministry, and that it was by the ministry of the Divine *Paraclete*, who should testify of Him, and take the things that belong to Him and show them unto men, that He should be made known.

It is in view of this fact, that the Comforter whom the Father, in answer to the mediatorial prayer of His Son, was about to give to His disconsolate and bereaved Church, which was so soon to be reduced to a state of utter desolation by the withdrawal of His personal presence, is called "the Spirit of Truth." Our Lord invests Him with His own attribute, and yet with a difference corresponding with the different character of His ministry and mode of His operation. The Lord Jesus Christ was the Truth embodied, manifested to the senses, the understanding, the reason of men, in their own