

moment to suppose that, in either of these passages, our Saviour promises that the Spirit would communicate to the apostles, a knowledge of all things in general.—As well might we suppose that it is a promise, that he would communicate omniscience to them. It simply means that he would communicate all necessary religious knowledge to them,—all that was necessary for their own comfort, and enlightenment, in the way of salvation: and all that was necessary to fit them, whether by the living voice, or by their writings, to make wise unto salvation the men of their own, and all succeeding generations.

It was by the same Spirit, that all the Old Testament prophets were inspired, from Enoch to Malachi; for “Holy men of God spake, as they were moved by the Holy Ghost.” How often do Moses, and the other prophets communicate messages directly from God to the Church, with this solemn announcement,—“Thus saith the Lord!” And David says expressly.—“The Spirit of the Lord spake by me, and his word was in my tongue.” And so Paul, with reference, doubtless, not only to the Old Testament, but to that portion of the New also, which was written at the time, says,—“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” These words of Paul may be regarded, in the light of a commentary on our Saviour’s words in the text—“He will teach you all things,” that is—all things needful to direct you, in the way of salvation, and to comfort, and guide you, in your progress through life. And so Paul says, that the Scriptures are intended to make the man of God perfect, thoroughly furnished unto every good work; that is, perfectly instructed in the knowledge of all things needful to salvation, and furnished with inducements, and motives, sufficiently powerful to lead him to the performance of all good works, becoming him as a disciple of the Lord Jesus, and the expectant of a glorious immortality.

In the course of the Old Testament dispensation, there was much precious truth communicated, on the most important topics of religion; but still, when all the scattered rays from type, and cere-

mony, and prophecy, and direct revelation were collected into one focus, believers, in these days walked only as it were, in the light of the full moon. It was not till Christ ascended up on high, and sent forth the Spirit into the Church, that the Sun of divine truth arose, and shed a clear, and satisfactory light on all that it is most important for man, as a responsible, and immortal being, to know. Not only were new truths communicated, through the preaching and writings of the apostles, but old truths were illustrated, and seen with a distinctness unknown before. Not only was the field of spiritual vision extended, but it was irradiated by an intenser light, poured on it direct from the fountain-head of all light and truth.

The statement in John xvi. 13,—“When he, the Spirit of truth, is come, he will guide you into all the truth,”—corresponds exactly with the promise of our text, “He shall teach you all things,” &c. And both are meant to show us, that the Spirit operates upon us, through our own mental faculties, and employs them, in the communication of the truth, so far as they are available. He guides us, in the use of them, into all the truth, enlightening, and strengthening, and directing them. And this he does, to a certain extent, in the case of all true believers.—But in the case of the apostles he did much more. They were to be employed in communicating the truths of the gospel, with divine authority, for the guidance of the Church, in all time; and therefore they enjoyed his extraordinary influences. By his almighty power, he brought all things to their remembrance; whatsoever Jesus had said unto them;—he preserves them effectually from all error, and guided them by unerring evidence, as to all they should communicate; in the writings of the New Testament; and as to the manner also, in which the truth should be presented by them. In committing to writing, and preserving, for the use of the Church in all future ages, the great truths which Jesus had communicated to the apostles, it was necessary only that the Spirit should recall them to their memory, preserve them effectually from all error in the writing of them, guide them, as to the manner, in which they should present the truth, and direct them as to what portions of it they should