emphatical, as in ver. 8: see note, ch. vii.  
29.

**all the truth**] viz. on those  
points alluded to in ver. 12. The Lord had  
ever told them *the truth*, and *nothing but  
the truth*, in spiritual things,—but not yet  
*the whole truth*, because they could not  
bear it. This the Spirit should lead them  
into, open the way to it, and unfold it by  
degrees.

No promise of universal  
knowledge, nor of infallibility, is hereby  
conveyed; but a promise to them and us,  
that the Holy Spirit shall teach and lead  
us, not as children, under the tutors and  
governors of legal and imperfect

knowledge, but as sons (Gal. iv. 6) making  
known to us the whole truth of God.  
This was in an especial manner fulfilled to  
*them*, as set to be the founders and teachers  
of the Churches.

**for he shall not  
speak of himself**] The Spirit does not, any  
more than the Son, work or speak of *Himself*:

both are sent, the one from the  
Father, the other from the Father and  
Son: the one to testify “*whatsoever He  
shall hear*” of the Father, the other of  
the Father and the Son.

**whatsoever  
he shall hear**] from God, the Father  
and the Son.

**he shall tell you  
the things to come**] As the *direct*

fulfilment *to the Apostles* of the leading  
into the whole truth was the unfolding  
before them those truths which they have  
delivered down to us in their Epistles, —  
so, though scattered traces of the

fulfilment of *this part* of the promise are found  
in the Acts and those Epistles, its

complete fulfilment was the giving of the  
Apocalypse, in which “*the things to come*”  
are distinctly the subject of the Spirit’s  
revelation, and with which His *direct*

testimony closes: see Rev. i. 1; xxii, 6, 20.  
On the whole of this verse, see Eph. iv.  
7–16.

**14.**] This is in connexion  
with ver. 12—and sets forth that the  
*Spirit guiding into* truth is in fact *the*  
  
*Son declaring* the truth, for He shall shew  
forth the glory of Christ, by revealing the  
matters of Christ,—the riches of the  
Father’s love in him (ver. 15).

This  
verse is decisive against all additions and  
pretended revelations subsequent to and  
besides Christ; it being the work of the  
Spirit to testify to and declare THE  
THINGS OF CHRIST; not any thing new  
and beyond Him. And this declaration is  
coincident with inward advance in the  
likeness and image of Christ (2 Cor. iii.  
17, 18), not with a mere external

development.

**15.**] Here we have given us  
a glimpse into the essential relations of  
the Blessed Trinity. The Father hath  
given the Son to have life and all things  
in Himself (Col. i. 19; ii. 2, 3), the

relation being, that the Son glorifies not  
Himself but the Father, by revealing the  
Father, whom He alone knows (Matt. xi.  
27). And this Revelation, the Revelation  
of the Father by Christ—is carried on by  
the blessed Spirit in the hearts of the

disciples of Christ ; Who receives (i. e. whose  
Office it is to receive) of the things of  
Christ, and declares, proclaims, to them.

**for this cause I** (rightly) **said** ….  
i.e. ‘this was the ground of My asserting:’

not the reason *why it was said*, but  
the justification of it when said.

This  
verse contains the plainest proof by

inference of the orthodox doctrine of the  
Holy Trinity.

**16–24.**] *The Lord speaks of His*

*withdrawal, and its immediate mournful, but  
ultimate* (and those soon to begin) *joyful  
consequences for His disciples*.

The  
connexion is: ‘ Very soon will the Spirit,  
the Comforter, come to you: for I go to  
the Father, without any real cessation of  
the communion between you and Me.’  
Lücke.

**16.**] The mode of expression  
is (purposely) enigmatical ;—the **beholding**:  
and **seeing** not being co-ordinate ;—the