Son’s name, ch. xiv. 26), and bringing in  
the dispensation of the Spirit ;—the second,  
in strictness of theological meaning, of the  
essential nature of the Spirit Himself, that  
He *proceedeth forth from the Father*.  
(And if from the Father, from the Son  
also,—see ch. xvi. 15, and those passages  
where the Spirit is said to be *His* Spirit,  
Rom. viii. 9; Gal. iv. 6; Phil. i. 19;1 Pet.  
i. 11, also Rev. xxii. 1.) Perhaps however  
it is better to take *the whole* as spoken  
with reference to the mediatorial

dispensation. Then the former description is  
*parallel with* the latter, and the procession  
from the Father *is* the sending by the Son.  
At all events, *this passage*, as Beza

remarks, cannot be alleged either one way  
or the other in the controversy with the  
Greek church, which maintains that the  
Holy Spirit proceeds from *the Father  
alone*, not as we (see Nicene Creed) *from  
the Father and the Son*.

**27.**] The  
disciples are not, as some have supposed,  
here mentioned as witnesses *separate from*  
and *working with* the Holy Spirit. The  
witness is *one and the same*; the Spirit  
will witness in and by them: the

introductory clause, **when the Comforter is  
come**, belongs to the whole; see Luke  
xxiv. 48, 49, where this is strongly

expressed. This verse alludes to the

historical witness which the Holy Ghost in  
the ministers and eye-witnesses of the  
word, Luke i. 2, should enable them to  
give,—which forms the *human side* of this  
great testimony of the Spirit of truth, and  
OF WHICH OUR INSPIRED GOSPELS ARE  
THE SUMMARY: the *Divine side* being,  
His own indwelling testimony in the life  
and heart of every believer in all time.

But both the one and the other are given  
*by the self-same* SPIRIT ;—neither of them  
inconsistent with, or superseding the other.

**from the beginning**, as in Luke i.  
2, and in the sense of Acts i. 21 ;—‘ from  
the beginning of the Lord’s ministry,’  
The present tenses set forth the connexion  
between the being (continuing to be)

witnesses, and the being (having been throughout) companions of the Lord in His ministry.

Thus we have in 1 John iii. 8, “*the  
devil sinneth from the beginning*.”

**CHAP. XVI. 1–33.**] *The promise of the  
Comforter expanded in its fulness*. And  
herein, vv. 1–15, *the conditions of His  
coming and His office*.

**1.**] **These  
things**, viz. ch. xv. 18–27,—not only the  
warning of the hatred of the world, but  
the promise of the testifying Spirit (Stier).

**2.**] **On putting out of the Synagogue**,

see ch. ix. 22; xii. 42.

The  
word **yea** introduces a yet more grievous  
and decisive proof of their nature.

**that he offereth a service to God**] The  
verb in the original is the technical word  
for *offering a sacrifice*. The Rabbinical  
books say that “he who sheds the blood  
of an infidel is as one offering a sacrifice.”  
See 1 Cor. iv. 13, and note.

**3.**] See  
Luke xxiii. 34; ch. xv. 21; Acts iii. 17;  
and 1 Tim. i. 13.

**4.**] **Nevertheless**  
here indicates no contrast, but only breaking

off the mournful details, and passing  
back to the subject of ver. 1. If we are  
to seek any contrast, it will be between  
the “*non-knowledge*” of the world, and  
the “*remembering*” of the church. The  
one know not what they are doing: the  
other know well what they are suffering.

**their hour**] i.e. the time of their