596 ST. JOHN. XV. 27.   
   
 oes me: 27and!ye also K shall bear witness, because \* ye have   
 |,   
 been with me from the beginning.   
 XVI. 1 These things have I spoken unto you, that ye   
 1 should not be offended. 2 They shall put you out of the   
 ap i.   
 k Luke, synagogues : yea,! the time cometh, °that whosoever killeth   
 1,2 you will think that he ™doeth God service. 3 And ¢ these   
 a Matt, ,4: things will they do [wxto you], because they have not   
 ‘tit: known the Father nor me.   
 ix, P told you, that when 4 the time 4e0 But come, ye things remem- I   
 9,10,   
   
 8. 1Tim,i.13. ch. xiii, xiv.   
 K spender, are witnesses. 1 spender, the hour, or, an hour.   
 M fetter, offereth a service to God.   
   
 1 omitted by most of the ancient authorities.   
 © render, Nevertheless. P render, spoken unto you.   
 @ read and render, their hour is come.   
   
 Son’s name, ch. xiv. 26), and bringing in But both the one and the other are given   
 the dispensation of the Spirit ;—the second, by the self-same Spixit ;—neither of them   
 in strictness of theological meaning, of the inconsistent with, or superseding the other.   
 essential nature of the Spirit Himself, that from the beginning, as in Luke i.   
 He proceedeth forth from the Father. 2, and in the sense of Acts i. 21 ;—‘ from   
 (And if from the Father, from the Son the beginning of the Lord’s ministry,”   
 also,—see ch. xvi. 15, and those passages The present tenses set forth the eonnexion   
 where the Spirit is said to be His Spirit, between the being (continuing to be) wit-   
 Rom. viii. Gal. iv. 6; Phil. i.19;1 Pet. nesses, and the being (having been through-   
 i. 11, also Rev. xxii. 1.) Perhaps however out) companions of the Lord in His minis-   
 it is better to take the whole as spoken try. Thus we have in 1 John iii. “the   
 with reference to the mediatorial dispensa- devil sinneth from the beginning.”   
 tion. Then the former description is Crap. XVI. 1—83.] The promise of the   
 parallel with the latter, the procession Comforter expanded in its fulness. And   
 from the Father is the sending by the Son. herein, vv. 1—15, the conditions of His   
 At all events, this passage, as Beza re- coming and His office. 1.] These   
 marks, cannot be alleged either one way things, viz. ch. xv. 18—27,—not only the   
 or the other in the controversy with the warning of the hatred of the world, but   
 Greek church, which maintains that the the promise of the testifying Spirit (Stier).   
 Holy Spirit proceeds from the Father 2.) On putting out of the Syna-   
 alone, not as we (see Nicene Creed) from gogue, see ch. ix. 22; xii. 42. The   
 the Father and the Son. 27.) The word yea introduces a yet more grievous   
 disciples are not, as some have supposed, and decisive proof of their nature.   
 here mentioned as witnesses separate from that he offereth a service to God] The   
 and working with the Holy Spirit. The verb in the original is the technical word   
 witness is one and the same; the Spirit for offering a sacrifice. The Rabbinical   
 will witness in and by them: the intro- books say that “he who sheds the blood   
 ductory clause, when the Comforter is of an infidel is one offering a sacrifice.”   
 come, belongs to the whole; see Luke See 1 Cor. iv. 13, and note. 3.] See   
 xxiv. 48, 49, where this is strongly ex- Luke xxiii. 34; ch, xv. 21; Acts iii.   
 pressed. This verse alludes to the his- and 1 Tim. i. 13. 4.] Nevertheless   
 torical witness which the Holy Ghost in here indicates no contrast, but only break-   
 the ministers and eye-witnesses of the ing off the mournful details, and passing   
 word, Luke i. 2, should enable them to back to the subject of ver. 1. HH we are   
 give,—which forms the human side of this to seek any contrast, it will be between   
 great testimony of the Spirit of truth, and the “non-knowledge” of the world, and   
 OF WHICH OUR INSPIRED GOSPELS ARE the “remembering” of the church. The   
 TUE SUMMARY: the Divine side being, one know not what they are doing: the   
 His own indwelling testimony in the lite other know well what they are suffering.   
 and heart of every believer in all time. their hour] i.e. the time of their