

## GOSPEL OF JOHN 16 C (16:18-28)

<sup>18</sup>They were saying therefore, “What is this which He said, ‘A little while’? We know not what He speaks.” <sup>19</sup>Now Jesus knew that they were wishing to question Him, and *He* said to them, “Concerning this do you inquire among one another, because I said, ‘A little *while* and you behold Me not, and again, a little *while* and you shall see Me’?”

Bp. Gerasimos: He is indicating a very short time between His death and resurrection

<sup>20</sup>“Verily, verily, I say to you that you shall weep and lament, but the world shall rejoice; and you shall be grieved, but your grief shall become joy. <sup>21</sup>“The woman, whenever she is about to bring forth, has grief, because her hour is come; but whenever she should bear the child, she no longer remembers the affliction (tribulations), on account of the joy that a human being is born into the world. <sup>22</sup>“And therefore you now on the one hand have sorrow; but on the other hand I will see you again and your heart shall rejoice, and your joy no one takes away from you.

The “woman” (Fr. Behr)

“Appearing in Cana, when Jesus’ ‘hour’ was not yet (2:4), and, when the ‘hour’ had come, at the foot of the Cross, where she is addressed by Jesus as ‘woman’ (19:26) and described as ‘his mother’ by the Evangelist (‘Now there had stood by the Cross of Jesus *His Mother*, Jn. 19:25’) but as ‘the mother’ when seen from the perspective of Jesus Himself (<sup>26</sup>Then when Jesus saw the Mother and the disciple whom He loved standing by, said to the Mother, “Woman, behold thy son.” Jn. 19:26)...this ‘woman’ mediates a beginning that is also an ending/an ending that is also a beginning...The Church thus turns out to be the true ‘mother of the living (Eve, Gen 3:16),’ ‘our mother’ (“but the Jerusalem above is free, which is Mother of us all, Gal. 4:26”), as Christ is the true human, acquiring as living human beings those who, following Christ, are born through martyrdom (taking up ones’ cross) anticipated by baptism and partaking of the Eucharistic cup...God’s purpose, spoken of old and reiterated by Isaiah, ‘to make the human being forever (Isa 44:7) is thus completed when the creatures (we) give their own fiat (consent, determination) to God’s purpose, by following Christ...becoming witnesses, martyrs, no longer trying to secure one’s own life but rather taking up the cross and living by dying... pg. 215-16)”

Saint Chrysostom: “What He says is of this kind, “Travail pains shall lay hold on you, but the pangs of childbirth become the cause of joy,’ both confirming His words relative to the resurrection, and showing that the departing hence is like passing from the womb into the light of day. Even a mother to become a mother, passes in like manner through sorrow. Here also He implies something mystical, that He has loosed the travail pangs of death, and caused a new man to be produced of them. He said not only does the affliction pass away, but she does not even remember it, so great is the joy which succeeds; and so it shall be with the saints....Now He said not that a child has been born, but ‘a man.’ To me, He intimated herein to His own resurrection, and also that He should not be brought forth to that travail with death, but to the kingdom.”

<sup>23</sup>“And in that day you shall ask Me for nothing. Verily, verily, I say to you that whatsoever you shall ask the Father in My name, He will give *it* to you. <sup>24</sup>“Until now you asked

**nothing in My name. Keep on asking, and you shall receive, in order that your joy may be made full. <sup>25</sup>“These things I have spoken to you in proverbs; but an hour is coming when I will no longer talk to you in proverbs, but I shall announce plainly to you concerning the Father.**

Bp. Gerasimos: “On that day the faithful, with the illumination of the Holy Spirit, will know *all the truth* of the mystery of salvation. The saints of the church will not have curious questions: they will have the answers as devout and humble Christians...From the moment the Holy Spirit descended upon the Church, the disciples were united with Christ, and they prayed as if Christ Himself was praying...and the blessed result, the fruit of this prayer, will be the spiritual joy that will overflow from the heart of every person praying in faith pg. 269-70).”

**<sup>26</sup>“In that day you shall ask for yourselves in My name, and I say not to you that I will ask the Father for you; <sup>27</sup>“for the Father Himself loves you, because you have loved Me, and have believed that I came forth from God.**

We Pray to the Trinity (Orthodox Study Bible)

We know that prayer can be made in the name of God the Father, for Jesus himself prayer, ‘Our Father, who art in heaven...’ Through Christ we have direct access to the Father, our Lord teaches us we may also pray in the name of God the Son. After Pentecost, we learn the Holy Spirit Himself, makes intercession for us (Rom 8:26)

Praying ‘In Christ’ implies according to salvation

Saint Bede: “Not only do people like us not receive many things they seem to ask of the Father in Christ’s name, but even the Apostle Paul who asked the Lord three times [2 Cor. 12:8]. But the perplexity caused by this question has already been resolved by the old explanation of the fathers. They understood truthfully that those people alone ask in the name of the Savior who ask for those things which pertain to eternal salvation. They understood, therefore, that the apostle did not receive, as he himself said, ‘lest I should be lifted up [2 Cor. 12:7].’ Whenever we are not listened to when we ask, it happens either because we are asking for something contrary to what would aid our salvation, or we are asking for things that are indeed useful for and connected with true salvation, but we ourselves, by our evil lives, divert away from us the voice of the just Judge, or it happens when we pray pertaining to the salvation of certain sinners, and we deserve to be heard for our own merit, yet their obstinacy stands in the way of our obtaining what we ask. Sometimes we seek things entirely related to salvation and yet we do not immediately obtain what we ask. The result of our petition is postponed to some future time....”

**<sup>28</sup>“I came forth from the Father and have come into the world. Again I leave the world and go to the Father.”**

Saint John of Damascus: “Some of the things said concerning Christ make known the fact of His origin from the Father as cause.....For from Him He derives both His being and all that He has. His being was by generative and not by creative means (uncreated) as, ‘The Son is not able to do anything of Himself, unless He be seeing the Father doing anything [Jn. 5:19].’ For the Son is of the Father and in the Father and with the Father, and not after the Father. In like manner also what

He does is of Him and with Him. For there is one and the same—not similar but the same—will and energy and power in the Father, Son and Holy Spirit.”even be able to flee together.