

## GOSPEL OF JOHN 16B (16:8 –16)

**8“And having come, that One will reprove the world in regard to sin, and in regard to righteousness, and in regard to judgment: 9“In regard to sin, indeed, because they believe not in Me; 10“and in regard to righteousness, because I go away to *My Father* and you behold Me no longer; 11“and in regard to judgment, because the ruler of this world has been judged.**

Fr. John Behr: “...during his farewell discourse to his disciples...Jesus says four times that he is going ‘to the Father’ (14:12,28,16:10,28) ... This haunting refrain characterizes Jesus on the way to the cross and to the Father, but the disciples sorrow at their apparent loss will turn to joy, when a ‘human being is born into this world (Jn 16:21). (The Pascha Gospel, pg. 257)

Bp. Gerasimos: The Holy Spirit through the Apostles and Church will reveal the truth regarding three fundamental principles of the kerygma (preaching), sin righteousness and judgement.

### SIN

- ❖ Sin – The Holy Spirit enlightens the conscience and reveals the greatest sin is unbelief. People sin because they do not believe in Christ, Who came as light in the world. They do not believe because they love the darkness more than the light. Unbelief, as a rejection of the revelation of God in Christ, is the root of evil.
- ❖ The Holy Spirit will be reproaching the world in two ways: some will be convinced that Christ is indeed the truth; others, will be found guilty of rejecting this truth and remaining obstinately in their unbelief.

### RIGHTEOUSNESS

- ❖ The Holy Spirit bears witness that Jesus Christ is the righteous man, the suffering servant (Isaiah 53:11)
- ❖ That, Jesus is the Savior of the world, through the Cross, through obedience and love. The work of Christ reconciled the world with God and prepared the groundwork for the Holy Spirit to come and to work out the regeneration of the faithful.

### JUDGEMENT

- ❖ With the death and self-sacrifice of Christ upon the Cross, He was raised in glory to the Father while the ruler of this world (Satan) was condemned and his power over the world was abolished – the new Age of Christ and the coming of the Holy Spirit inaugurate His Kingdom having come.

### PENTECOST

- ❖ The Holy Spirit will illumine the event of the Cross and will correct the false ideas about Christ. With this Victory, the ruler of this world is judged and condemned.

Saint Chrysostom: "...but when they see the bonds of death loosed, wickedness cast out, natural lameness straightened, devils expelled, abundant supply of the Spirit, and all this effect by My being called upon, what will they say?"...What is 'He will reprove'? This means, 'He will cut off every defense, and show that they have inexcusably transgressed.'"

Saint Kyril of Alexandria: "See how the reproach of sin is placed first....The reproaches are not for the Jews alone, but rather for every man who shall be stubborn and resistant to the Paraclete (Holy Spirit). The third reproach of the Holy Spirit shall be that most merited condemnation of the prince of this world. The Paraclete will testify to the glory of Christ, and will show the world its error in having abandoned Him and worshipped one who is not by nature God, that is, Satan....Now he is not the prince of this world in truth, as though he possessed the dignity of a ruler inherent in him, but because he holds the glory of this world by fraud and violence, and because he still rules those in error, and because of their own evil wills he exercises authority over them." ["The Mission of the Holy Spirit," in Toal, II:369-371; cf. P.G. 74:922BC (col. 437).]

**12"Yet I have many things to say to you, but ye are not able to bear them just now. 13"But when the Spirit of the truth, comes, He will guide you into all the truth; for He shall not speak on His own authority, but whatsoever He shall hear He shall speak; and He will explain (interpret, expound) the things that are to come. 14"That One shall glorify Me, for He shall receive of Mine and shall explain it to you. 15"All things whatsoever the Father has are Mine; on this account I said that He shall receive of Mine and shall explain it to you.**

As Angels in the Scriptures interpreted visions, after Pentecost the Holy Spirit is Himself the true interpreter, the One by whom the evangelist speaks.

Fr. Behr: "...in the Gospel of John it is precisely the role of the Spirit to 'reveal' or 'interpret' the person of Christ Himself and that which is to come..."

Bp. Gerasimos: "Christ and His work cannot be understood with the simple human reasoning. One needs the illumination of the Holy Spirit, which we receive only with faith in God and Christ and with an open heart...The Holy Spirit is the Spirit of truth; he guides to the truth and reveals all the divine truth...What is all the truth? It is nothing other than the eternal divine plan for the salvation of the world in Christ (Romans 8:26-30). For Christian faith, Christ is the truth, and the Spirit of truth sheds light upon this truth. If we know all the truth of Christ, then we know all the truth of the world and life. (pg 263)."

Saint Ambrose: "The Son of God says concerning the Holy Spirit that 'He shall not speak from Himself,' that is, not without the participation of the Father and Myself...Therefore what the Spirit says is the Son's, what the Son has given is the Father's. So neither the Son nor the Spirit speaks anything of Himself. For the Trinity speaks nothing external to Itself. ...Now this does not signify any actual hearing of words, but the unity of will and of power, which exists in the Father and the Son and the Holy Spirit. What the Son says here [Jn. 16:13] is so that we may learn that whatever the Spirit says, the Son also says; and whatsoever the Son says, the Father says also; for there is one mind and one mode of working in the Trinity." [Of the Christian Faith, Bk. V, Ch. XI(133), in Nicene, 2nd Ser., X:301.]

**<sup>16</sup>“A little *while*, and ye behold Me not; and again, a little *while*, and ye shall see Me, because I go away to the Father.”**

Saint Chrysostom: “‘I go away to the Father.’ For this is the declaration of One Who shall not be destroyed, but that His end is a translation....He only shows that He will come to them again, and that their separation shall be for a little while, but also His company with them continual.”