

## THE GOSPEL OF JOHN 15 C (15:22-27)

**If I had not come and spoken to them, they would not have sin, but now they have no pretext for their sin.** <sup>23</sup>“The *one* who hates Me hates My Father also. <sup>24</sup>“If I did not do the works among them which no other one has done, they would not have sin; but now they have both seen and hated both Me and My Father. <sup>25</sup>“But *this cometh to pass* that the word might be fulfilled which has been written in their law: ‘They hated Me without a cause.’

Origen: “...people are said to have sinned, that is, from the time they are capable of understanding, from the time that the reason implanted within them suggests to them the difference between good and evil. After they have begun to know what evil is, they are liable for any sin they commit. This is the meaning of the expression that ‘*people have no excuse for their sin,*’ ...*Therefore, to him who knows to do good, and does it not, to him it is sin.* [Jas. 4:17]

Gregory the Great: “There are some in the church who not do not do what is good but even persecute it and hate in others what they neglect to do themselves. The sin of these people is not that of infirmity (weakness) or ignorance but deliberate, willful sin.”

Chrysostom: “And of this they themselves are witnesses, speaking in this way; *It was never so seen in Israel* (Matthew 9:33); and, *Since the world began was it not heard that any man opened the eyes of one that was born blind* (John 9:32); and the matter of Lazarus was of the same kind, and all the other acts the same, and the mode of wonder-working new, and all beyond thought... Then since the thing would be astounding to us, He tells the cause; that is, their wickedness. And He stays not here either, but introduces the Prophet, *Let them not rejoice over me who are wrongfully my enemies; Nor let them wink with the eye who hate me without a cause.* (Psalm 35:19); *Those who hate me without a cause Are more than the hairs of my head; They are mighty who would destroy me, Being my enemies wrongfully; Though I have stolen nothing, I still must restore it.* (Palm 69:4), showing him proclaiming before of old time, and saying, *that they hated me without cause.*”

<sup>26</sup>“**But whenever the Paraclete should come, Whom I shall send to you from the Father, the Spirit of the truth Who proceeds from the Father, that One shall bear witness concerning Me.** <sup>27</sup>“**And you also are bearing witness, because you have been with Me from the beginning.**”

### Spirit of truth

“God the Father is the true God; the Son is the Truth, the Logos, the Word incarnate; and the Holy Spirit is the Spirit of Truth, who guides us into all truth (Jn 16:13) (Hopko, The Names of Jesus).”

### Desiring Truth

“If we hunger and thirst for the divine truth of the gospel, what do we have to do? ... We have to want it, to seek it, and to be ready to pay the price to have it. We will know the truth if we love one another as Jesus has loved us, if we take up our cross and follow Him, if we try to be meek and merciful, patient and peaceful, peace-making, pure in heart, and poor in spirit. When we strive to do these things, we can come to know the Truth. (Hopko, The Names of Jesus).”

## **Truth is finding that which is hidden**

“Truth in Hebrew is *emet* it connotes ‘that which is dependable, not shifting, faithful.’ That is why the metaphor of God as a rock is connected with the teaching of God as the true God....*emet* is translated onto Greek as *aletheia* or etymologically, ‘uncovered’...When you know the truth, it means you see reality directly, because it is revealed and connected with knowledge. (Hopko, The Names of Jesus).”

## **Knowing Truth makes us witnesses & evangelists**

“...the Spirit of Truth, the Spirit of Wisdom, the Spirit of Peace (the Truth, Wisdom and Peace of God also being Christ) is the Holy Spirit. Christ is the Truth of the true God, and the Holy Spirit is the Spirit of Truth...Knowing is connected with truth, because when you know something, you are intimately acquainted with its truth and reality...*Jesus answered, “You say it, for I am King. For this cause have I been born, and for this cause have I come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice.”* [Jn. 18:37]” (Hoko, The Names of Jesus).”

*<sup>6</sup>We are of God: the one knowing God hears us; he who is not of God hears us not. From this we know the spirit of truth and the spirit of error. <sup>7</sup>Beloved, let us be loving one another, for love is of God, and everyone who loves has been born of God and knows God. [1 Jn. 4:6,7]*

### Christ and the Holy Spirit

Saint Ambrose: “Therefore the Son and the Spirit are one, the name of the Trinity is one, and the presence one and indivisible. But as we show that the Son is called the Paraclete, so, too, do we show that the Spirit is called the truth. Christ is the truth, the Spirit is the truth, for you find in John’s Epistle, ‘The Spirit is the truth [1 Jn. 5:6].’ Not only, then, is the Spirit called the Spirit of the truth, but also the truth, as the Son is also declared to be the truth, Who says, ‘I am the way, and the truth, and the life [Jn. 14:6].’” [*Three Books on the Holy Spirit*, Bk. I, Ch. XIII(157-159), in *Nicene*, 2<sup>nd</sup> Ser., X:111.]

## **The Father of Truth**

Saint Gregory Palamas: “The supreme and revered Father is Father of Truth itself, namely, the only-begotten Son; and the Holy Spirit has a Spirit of Truth, just as the Logos of Truth. Therefore, those who reverence the Father in spirit and truth and hold to this manner of belief also receive the energies through these. For the apostle says that the Spirit is the One through Whom we offer reverence and through Whom we pray. And the Only-begotten of God says, ‘No one cometh to the Father, except by Me [Jn. 14:6].’ Therefore, those who thus do reverence the supreme Father in spirit and truth are the true worshippers, by conceiving the incorporeal incorporeally. For thus will they truly see Him everywhere in His Spirit and Truth. Since God is spirit, He is incorporeal, but the incorporeal is not situated in place, nor circumscribed by spatial boundaries. Therefore, if someone says that God must be revered in some definite place among those in all the earth and heaven, he does not speak truly nor does he worship truly. As incorporeal, God is nowhere; as God, He is everywhere....He is boundless....Because He sustains and encompasses the universe, He is in Himself both everywhere and also beyond the universe.” [One Hundred and Fifty Chapters, Chaps. 59, 60, p. 153, 154.]