

《約翰福音》十六章8-11節中的  
聖靈角色與作為

The Role of the Holy Spirit  
in John 16:8-11

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## 摘要

《約翰福音》十六章 8-11 節座落於福音書中耶穌的臨別之言（十三章至十七章），也是當中五個論及保惠師言論其中之一。由於這幾節語法上的困難，使得讀者對這幾節的意思不易理解，特別是對於聖靈的角色／作為，以及第 10 節的「義」。大多學者理解其為一個法庭式的語境，而顯示了保惠師對於這個世界法庭式的角色，而向世界指出其錯。關於第 10 節「義」的含意，大多釋經家認為這是約翰的「反語（ironic）」用法，因為這裡指的是世界的「假義」。

筆者審視此段落的文學結構、體裁、福音書中關於聖靈的情節描述，以及第 8-11 節的語法，認為聖靈於此的角色，是一個門徒與耶穌／天父的「中間人」及門徒在世上的「支持者」，向門徒於三方面（世界的罪、耶穌的義、世界的審判）說明是世界的錯誤，好堅固並激勵門徒完成耶穌的使命。

**關鍵詞：**約翰福音、臨別之言、聖靈、保惠師、社會文化的

## Abstract

The passage, John 16:8-11, falls within John's farewell discourse (John 13-17) and is counted among the five paraclete sayings. Due to the syntactical arduousness of these verses, one is often left to puzzle over their meanings, particularly, the role of the Holy Spirit and the nature of the "righteousness" in 16:10. Most scholars interpret this passage as in a judicial context to demonstrate the forensic role of the Paraclete to the world. Some others suggest that the Paraclete will prove the world's wrong. For regarding the debatable meaning of the "righteousness" in 16:10, most interpreters consider it as the *false*-righteousness of the world (ironic use).

Although many have done significant works on this pericope and provided their insights, those interpretations also seem to narrow the meaning by only viewing the issues from one angle. I survey the literary structure and genre of the text, the plot related to the Holy Spirit, and the syntax of 16:8-11 in order to learn the possible purpose of those Paraclete-sayings in the farewell discourse and the role of the Holy Spirit in it with respect to a socio-cultural point of view. I argue that the role of the Spirit in John 16:8-11 is not as a forensic figure to prosecute or convict the world, but rather as a broker and a sustainer to point out the world's wrong to Jesus' disciples on account of the world's sin and judgment and Jesus' righteousness, in order to strengthen and encourage the disciples.

**Keywords:** Gospel of John, Farewell Discourse, Holy Spirit, Paraclete, Socio-Cultural