

# Spirit and Atonement in John

## Handout #1 – Scripture Selections

SBL/EGL 2012 Paper linked at <http://www.umass.edu/wsp/alpha/index.html#sbl>

Formatting: Spirit references are boxed, Atonement references are underlined  
Numbering is as shown in the full paper

### 1 John

<p><b>(1:7)</b> ἐάν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτὶ κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ <u>τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας</u></p> <p><b>(2:2)</b> καὶ αὐτός <u>ἰλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν</u> οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου ... <b>(4:10)</b> ἐν τούτῳ ἐστὶν ἡ ἀγάπη οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ <u>ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν</u></p> <p><b>(4:2)</b> ἐν τούτῳ γινώσκετε <u>τὸ πνεῦμα τοῦ θεοῦ</u> πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστὶν <b>(3a)</b> καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἐστὶν καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστο...</p> <p><b>(5:6)</b> οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ <u>αἵματος</u> Ἰησοῦς Χριστός οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ <u>αἵματι</u> καὶ <u>τὸ πνεῦμά</u> ἐστὶν τὸ μαρτυροῦν ὅτι <u>τὸ πνεῦμά</u> ἐστὶν ἡ ἀλήθεια <b>(5:7)</b> ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες <b>(5:8)</b> τὸ <u>πνεῦμα</u> καὶ τὸ ὕδωρ καὶ <u>τὸ αἷμα</u> καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσὶν</p>	<p><b>(1:7)</b> But if in the light we walk as he himself is in the light, fellowship we have with one another, and the <u>blood of Jesus his son cleanses us from all sin.</u></p> <p><b>(2:2)</b> And he himself is <u>atonement for our sins</u>, and not for ours only but also for (those of) the whole world ... <b>(4:10)</b> In this is the love, not that we have loved the God but that he, he loved us and sent his son (as) an <u>atonement for our sins.</u></p> <p><b>(4:2)</b> In this we know <u>the spirit of the God</u>, every spirit which confesses Jesus Christ having come in flesh is of the God. <b>(4:3a)</b> and every spirit not confessing the Jesus is not of the God, and this is the (spirit) of the antichrist...</p> <p><b>(5:6)</b> This-one is he who came through water and <u>blood</u>, Jesus Christ; not in the water alone but in the water and <u>in the blood</u>. And <u>the spirit</u> is that which witnesses, for <u>the spirit</u> is the truth. <b>(5:7)</b> For those who witness are three, <b>(5:8)</b> the <u>spirit</u> and the water and <u>the blood</u>; and the three are into the one.</p>
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The following selections from the Gospel of John are formatted as below to distinguish text from 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup> Editions as classified in U. C. Von Wahlde, The Gospel and Letters of John (2010):

- 1<sup>st</sup> Edition - Normal Font
- 2<sup>nd</sup> Edition - *Italic Font*
- 3<sup>rd</sup> Edition - **Bold Font**

### 1. John 1:29-36

<p><b>(29)</b> τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν καὶ λέγει <u>ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου</u> <b>(30)</b> οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν ὅτι πρῶτός μου ἦν <b>(31)</b> κἀγὼ οὐκ ᾔδειν αὐτόν ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων <b>(32)</b> καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθεάμαι <u>τὸ πνεῦμα</u> καταβαῖνον ὡς περιστερὰν ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν <b>(33)</b> κἀγὼ οὐκ ᾔδειν αὐτόν ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ <b>(34)</b> κἀγὼ ἐώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ <b>(35)</b> τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο <b>(36)</b> καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι λέγει <u>ἴδε ὁ ἀμνὸς τοῦ θεοῦ</u></p>	<p><b>(29)</b> On the morrow the John sees the Jesus coming toward him and he says, "<b>Look, the lamb of the God which takes away the sin of the world.</b> <b>(30)</b> This-one is he about whom I said, "After me comes a man who came to be ahead of me, because he was before me. <b>(31)</b> And I, I did not know him, but so that this-one be revealed to the Israel I came baptizing in water." <b>(32)</b> And John witnessed saying that, "I have seen <u>the spirit</u> descending as a dove out of heaven and it remained on him. <b>(33)</b> And I, I did not know him, but he who sent me to baptize in water, that-one said to me, 'On whomever you see the spirit descend and remain on him, this-one he who baptizes in the Holy Spirit.' <b>(34)</b> And I, I have seen and have witnessed that this-one is the son of the God." <b>(35)</b> On the morrow again stood the John and two of his disciples. <b>(36)</b> And seeing the Jesus walking he says, "<b>Look, the lamb of the God.</b>"</p>
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## 2. John 20:17-23

(17) λέγει αὐτῇ Ἰησοῦς μή μου ἅπτου οὕτω γὰρ ἀναβέθηκα πρὸς τὸν πατέρα. πορεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπέ αὐτοῖς ἀναβαῖναι πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν (18) ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς μαθηταῖς ὅτι ἑώρακα τὸν κύριον καὶ ταῦτα εἶπεν αὐτῇ (19) οὕσης οὖν ὁψίας τῆ ἡμέρα ἐκείνη τῇ μιᾷ σαββάτων καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς εἰρήνη ὑμῖν (20) καὶ τοῦτο εἰπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον (21) εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν εἰρήνη ὑμῖν καθὼς ἀπέσταλκέν με ὁ πατήρ κάγω πέμπω ὑμᾶς (22) καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς λάβετε πνεῦμα ἅγιον (23) ἂν τινων ἀφέητε τὰς ἀμαρτίας ἀφένονται αὐτοῖς ἂν τινων κρατῆτε κερράτηται

(17) Says to her Jesus, "Do not touch me, for I have not yet ascended to the father. **But go to my brothers and tell them I am ascending to my father and your father, and to my God and your God.** (18) Comes Mary the Magdalene proclaiming to the disciples, "I have seen the Lord", and that he said these things to her. (19) When it had become evening on that day, the first of the week, and the doors were locked where the disciples were because of the fear of the Jews, came the Jesus and stood in the midst and says to them, "Peace to you." (20) And having said this he showed his hands and his side to them. Rejoiced therefore the disciples upon seeing the Lord. (21) Said therefore to them the Jesus again, "Peace to you. Just as the father has sent me, I also send you." (22) And having said this he breathed on and said to them, "Receive (the) Holy Spirit. (23) **Of whomever you forgive the sins, they have been forgiven them; of whomever you retain, they have been retained."**

## 3a. John 2:23-3:8

(23) ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ ἑορτῇ πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει (24) αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας (25) καὶ ὅτι οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ (3:1) ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων Νικόδημος ὄνομα αὐτῷ ἄρχων τῶν Ἰουδαίων (2) οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ ῥαββί ἴδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς ἐὰν μὴ ἦ ὁ θεὸς μετ' αὐτοῦ (3) ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ ἀμὴν ἀμὴν λέγω σοι ἐὰν μὴ τις γεννηθῇ ἄνωθεν οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ (4) λέγει πρὸς αὐτὸν ὁ Νικόδημος πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντων μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεῦτερον εἰσελθεῖν καὶ γεννηθῆναι (5) ἀπεκρίθη Ἰησοῦς ἀμὴν ἀμὴν λέγω σοι ἐὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ πνεύματος οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ (6) τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἐστίν (7) μὴ θαυμάσης ὅτι εἶπόν σοι δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν (8) τὸ πνεῦμα ὅπου θέλει πνεῖ καὶ τὴν φωνὴν αὐτοῦ ἀκούεις ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει οὕτως ἐστὶν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος

(23) As he was in the Jerusalem in the Passover in the feast, many believed into his name, seeing his signs which he was doing. (24) But Jesus himself was not believing himself to them on account that he knew all things, (25) and because he did not have need that anyone witness about the man, for he himself was knowing what was in the man. (3:1) But there was a man of the Pharisees, Nicodemus name to him, a ruler of the Jews. (2) This-one came to him at night and said to him, "Rabbi, we know that from God you have come a teacher. For nobody is able to do these signs which you are doing unless the God be with him." (3) Answered Jesus and said to him, "Amen amen I say to you, unless someone is born from above he is not able to see the kingdom of the God." (4) Says to him the Nicodemus, "How is a man able to be born, being old? He is not able into the womb of his mother a second time to enter and be born is he?" (5) Jesus answered, "Amen amen I say to you, unless someone is born of water and spirit, he is not able to enter into the kingdom of the God. (6) What is born of the flesh is flesh and what is born of the spirit is spirit. (7) Do not marvel that I said to you, 'It is necessary that you-pl be born from above.' (8) The spirit blows where it wills, and its voice you hear but you do not know where it comes and where it goes. Thus is everyone who is born of the spirit."

## 3b. John 3:9-18

(9) ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ πῶς δύναται ταῦτα γενέσθαι (10) ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις (11) ἀμὴν ἀμὴν λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἐωράκαμεν μαρτυροῦμεν καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε (12) εἰ τὰ ἐπίγεια εἶπον ὑμῖν καὶ οὐ πιστεύετε πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύσετε (13) καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς ὁ υἱὸς τοῦ

(9) Nicodemus answered and said to him, "How can these things come to be?" (10) Jesus answered and said to him, "You are the teacher of the Israel and these things you do not know? (11) Amen amen I say to you that what we know we speak, and what we have seen we witness, and our witness you do not receive. (12) If I said to you the earthly things and you do not believe, how will you believe if I say to you the heavenly things? (13) And nobody has ascended into

<p>άνθρώπου (14) και καθώς Μωϋσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ <u>οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου</u> (15) ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχη ζωὴν αἰώνιον (16) οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον <u>ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν</u> ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον (17) οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον ἀλλ' ἵνα σωθῆ ὁ κόσμος δι' αὐτοῦ (18) ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται ὁ δὲ μὴ πιστεύων ἤδη κέκριται ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ</p>	<p>the heaven except he who descended from the heaven, the son of the man. (14) And just as Moses raised the snake in the desert, <u>so also must be raised the son of the man</u>, (15) that everyone who believes in him may have life eternal. (16) For, thus the God loved the world that <u>he gave the only begotten son</u>, so that everyone who believes into him may not perish but have life eternal. (17) For, the God did not send the son into the world in order to judge the world, but that the world be saved through him. (18) The one believing into him is not judged, but the one not believing has already been judged, because he has not believed into the name of the only-born son of the God."</p>
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**John 3:27-36**

<p>(27) ἀπεκρίθη Ἰωάννης καὶ εἶπεν οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἐν ἑάν μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ (28) αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον ὅτι οὐκ εἰμι ἐγὼ ὁ Χριστός ἀλλ' ὅτι ἀπεσταλμένος εἰμι ἔμπροσθεν ἐκείνου (29) ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν ὁ δὲ φίλος τοῦ νυμφίου ὁ ἐστηκώς καὶ ἀκούων αὐτοῦ χαρᾶ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου αὕτη οὖν ἡ χαρὰ ἡ ἐμὴ πεπλήρωται (30) ἐκεῖνον δεῖ αὐξάνειν ἐμὲ δὲ ἐλαττοῦσθαι (31) ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν καὶ ἐκ τῆς γῆς λαλεῖ ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστίν (32) ὃ ἐώρακεν καὶ ἤκουσεν τοῦτο μαρτυρεῖ καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει (33) ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθὴς ἐστίν (34) ὃν γὰρ ἀπέστειλεν ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ οὐ γὰρ ἐκ μέτρου δίδωσιν <u>τὸ πνεῦμα</u> (35) ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ (36) ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωὴν ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν</p>	<p>(27) John answered and said, "A man is not able to receive even one thing unless it is given to him from the heaven. (28) You yourselves witness of me that I said that, 'I, I am not the Christ', but that, 'I was sent ahead of that-one.' (29) He who has the bride is the bridegroom, but the lover of the bridegroom who stands and hears him rejoices with joy on account of the voice of the bridegroom. This therefore the joy of mine has been (ful)filled. (30) It is necessary for that-one to augment, but for me to diminish. (31) He who comes from above is over all. He who is being of the earth is of the earth, and of the earth he speaks. He who from the heaven comes is over all. (32) That which this-one has seen and heard, he witnesses, and his witness nobody receives. (33) He who receives his witness has sealed that the God is true. (34) For he whom the God sent, the words of the God he speaks, for not of measure does he give <u>the spirit</u>. (35) The father loves the son, and all things he has given in his hand. (36) He who believes into the son has life eternal, but he who rejects the son will not see life, but the anger of the God remains upon him."</p>
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**4a. John 6:59-66**

<p>(59) ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ (60) πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν σκληρὸς ἐστίν ὁ λόγος οὗτος τίς δύναται αὐτοῦ ἀκοῦειν (61) εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς <u>τοῦτο ὑμᾶς σκανδαλίζει</u> (62) ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον (63) <u>τὸ πνεῦμα</u> ἐστίν τὸ ζωοποιῶν ἢ σὰρξ οὐκ ὠφελεῖ οὐδὲν τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν <u>πνεῦμα</u> ἐστίν καὶ ζωὴ ἐστίν (64) ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἱ οὐ πιστεύουσιν ἦδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ πιστεύοντες καὶ τίς ἐστίν ὁ παραδώσων αὐτόν (65) καὶ ἔλεγεν διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ἢ δεδομένον αὐτῷ ἐκ τοῦ πατρὸς (66) ἐκ τούτου πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ οὐκέτι μετ' αὐτοῦ περιεπάτουν</p>	<p>(59) These things he said in synagogue teaching in Capernaum. (60) Many therefore of those of his disciples hearing said, "Severe is this word. Who is able to hear it?" (61) But the Jesus seeing in himself that grumbling about this were his disciples, he said to them, "<b>Does this offend you</b>, (62) <b>if therefore you would see the son of the man ascending to where he was previously?</b> (63) <u>The spirit</u> is the one making alive, the flesh does not benefit anything. The words I have spoken to you, <u>spirit</u> they are and life they are. (64) But there are some of you who are not believing." For knew from beginning, the Jesus, who they are who are not believing and who is the one betraying him. (65) And he was saying, "For this I had said to you that 'Nobody is able to come to me except it has been given to him of the father.'" (66) Because of this many of his disciples went away backwards and were no longer walking with him.</p>
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#### 4b. John 6:51-58

<p>(51) ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν αἰῶνα καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς (52) ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα αὐτοῦ φαγεῖν (53) εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς ἀμὴν ἀμὴν λέγω ὑμῖν ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἶμα οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς (54) ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα ἔχει ζωὴν αἰώνιον κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ (55) ἡ γὰρ σὰρξ μου ἀληθὴς ἐστὶν βρώσις καὶ τὸ αἶμά μου ἀληθὴς ἐστὶν πόσις (56) ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἶμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ (57) καθὼς ἀπέστειλέν με ὁ ζῶν πατὴρ κἀγὼ ζῶ διὰ τὸν πατέρα καὶ ὁ τρώγων με κἀκεῖνος ζήσει δι' ἐμέ (58) οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ καταβάς οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον ὁ τρώγων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα</p>	<p>(51) "I, I am the bread the living which has descended from the heaven. If anyone eat of this the bread he will live to the eternity, but even the bread which I will give is my flesh for the life of the world." (52) They were quarreling to each other the Jews saying, "How is this-one able to us to give his flesh to eat?" (53) Said therefore to them the Jesus, "Amen amen I say to you, unless you eat the flesh of the son of the man and drink his blood, you do not have life in yourselves. (54) The one chewing my flesh and drinking my blood has life eternal, and I I will raise him up on the last day. (55) For my flesh is true food and my blood is true drink. (56) The one chewing my flesh and drinking my blood remains in me and I in him. (57) Just as the living father sent me and I live through the father, also the one chewing me that one will live through me. (58) This is the bread which descended from the heaven, not just as the fathers ate and died. The one chewing this bread will live to the eternity."</p>
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#### 4c. John 19:34-35

<p>(34) ἀλλ' εἷς τῶν στρατιωτῶν λόγῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν καὶ ἐξῆλθεν εὐθὺς αἶμα καὶ ὕδωρ (35) καὶ ὁ ἐωρακῶς μεμαρτύρηκεν καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει ἵνα καὶ ὑμεῖς πιστεύσητε</p>	<p>(34) But one of the soldiers pierced his side with a lance and at once out came blood and water. (35) And, the one who saw has witnessed, and true is his witness, and that one knows that he speaks truly, that you also may believe.</p>
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#### 5. John 7:37-39

<p>(37) ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἐορτῆς εἰστήκει ὁ Ἰησοῦς καὶ ἔκραξεν λέγων ἐάν τις διψᾷ ἐρχέσθω πρὸς με καὶ πινέτω (38) ὁ πιστεύων εἰς ἐμέ καθὼς εἶπεν ἡ γραφὴ ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥέουσιν ὕδατος ζῶντος (39) τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ὃ ἐμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτὸν οὕτω γὰρ ἦν πνεῦμα ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη</p>	<p>(37) In the last day the great one of the feast stood the Jesus and cried out saying, "If anyone thirsts let him come to me and let him drink. (38) The one believing into me just as the scripture said, 'Rivers from the belly of him will flow, of living water.'" (39) But this he said about the spirit, which they who believed into him were about to receive, for not yet was the spirit because Jesus not yet was glorified.</p>
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#### 6a. John 4:10-24 (selected)

<p>(10) ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ εἰ ἤδεις τὴν δωρεάν τοῦ θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι δός μοι πεῖν σὺ ἂν ἤτησας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν ... (13) ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν (14) ὃς δ' ἂν πίη ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ οὐ μὴ διψήσει εἰς τὸν αἰῶνα ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἀλλομένου εἰς ζωὴν αἰώνιον ... (21) λέγει αὐτῇ ὁ Ἰησοῦς πιστεύε μοι (1 γύναι ὅτι ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις προσκυνήσετε τῷ πατρὶ (22) ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν (23) ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ ἀληθινοὶ προσκυνῆται προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ καὶ γὰρ ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνοῦντας αὐτὸν (24) πνεῦμα ὁ θεὸς καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν</p>	<p>(10) Jesus answered and said to her, "If you knew the gift of the God and who it is saying to you 'give to me to drink', you would have asked him and he would have given to you living water." ... (13) Jesus answered and said to her, "Everyone who drinks of this water will thirst again. (14) But whoever drinks of the water which I will give him, he will not thirst to the eternity, but the water which I will give him will become in him a spring of water welling up to life eternal." ... (21) The Jesus says to her, "Believe me woman that an hour is coming when neither in this mountain nor in Jerusalem will you worship the father. (22) You worship what you do not know. We worship what we know, for the salvation is from the Jews. (23) But an hour is coming and now is when the true worshippers will worship the father in spirit and truth, for also the father seeks such as these worshipping him. (24) The God is spirit, and it is necessary for those worshipping him to worship in spirit and truth."</p>
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## 6b. John 4:39-43

<p>(39) ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς μαρτυροῦσης ὅτι εἶπέν μοι πάντα ἃ ἐποίησα (40) ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαριῖται ἠρώτων αὐτὸν μένειν παρ' αὐτοῖς καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας (41) καὶ πολλῶ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ (42) τῇ τε γυναικὶ ἔλεγον ὅτι οὐκέτι διὰ τὴν σὴν λαλιὰν πιστεύομεν αὐτοὶ γὰρ ἀκηκόαμεν καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ <u>σωτὴρ τοῦ κόσμου</u> (43) μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλιλαίαν</p>	<p>(39) Out of that city many believed into him of the Samaritans on account of the word of the woman she was witnessing that "He said to me everything that I did." (40) <b>So therefore the Samaritans came to him asking him to remain with them, and he remained there two days.</b> (41) <b>And a great many believed on account of his word.</b> (42) <b>And to the woman they were saying that "No longer on account of your speech do we believe, for we ourselves have heard and know that this-one is truly the <u>savior of the world.</u>"</b> (43) <b>But after the two days he went out from there into the Galilee.</b></p>
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## 7. John 14:12-19

<p>(12) ἀμὴν ἀμὴν λέγω ὑμῖν ὁ πιστεύων εἰς ἐμέ τὰ ἔργα ἃ ἐγὼ ποιῶ ἀκεῖνος ποιήσει καὶ μείζονα τούτων ποιήσει ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι (13) καὶ ὃ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ (14) ἐάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω (15) ἐάν ἀγαπάτε με τὰς ἐντολάς τὰς ἐμὰς τηρήσετε (16) κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον <u>παράκλητον</u> δώσει ὑμῖν ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾗ (17) <u>τὸ πνεῦμα τῆς ἀληθείας</u> ὃ ὁ κόσμος οὐ δύναται λαβεῖν ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει ὑμεῖς γινώσκετε αὐτό ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται (18) οὐκ ἀφήσω ὑμᾶς ὀρφανούς ἔρχομαι πρὸς ὑμᾶς (19) ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ ὑμεῖς δὲ θεωρεῖτέ με ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε</p>	<p>(12) "Amen amen I say to you, the one believing into me, the works which I do that one even greater than these will do, because I am going to the father. (13) <b>And whatever you may request in my name this I will do, so that the father may be glorified in the son.</b> (14) <b>If you request anything of me in my name, I I will do (it).</b> (15) <b>If you would love me, keep the commandments of mine.</b> (16) <b>And I will ask the father and another <u>paraclete</u> he will give to you so that he may be with you to the eternity, (17) <u>the spirit of the truth</u> which the world cannot receive because it does not see not know it. You you know it, because it remains beside you and will be in you. (18) <b>I will not leave you orphans, I am coming to you.</b> (19) <b>Yet a little and the world will no longer see me. But you will see me, for I live and you will live."</b></b></p>
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## 8. John 14:22-26

<p>(22) λέγει αὐτῷ Ἰούδας οὐχ ὁ Ἰσκαριώτης κύριε καὶ τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ (23) ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιήσομεθα (24) ὃ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός (25) ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων (26) <u>ὃ δὲ παράκλητος</u> <u>τὸ πνεῦμα τὸ ἅγιον</u> ὃ πέμψει ὁ πατήρ ἐν τῷ ὀνόματί μου ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν ἐγὼ</p>	<p>(22) <b>Says to him Judas, not the Iscariot, "Lord, and what has happened that you are about to disclose yourself to us and not to the world?" (23) <b>Jesus answered and said to him, "If anyone would love me, he will keep my word, and my father will love him and we will come to him and make our room with him. (24) The one not loving me will not keep my words and the word which you-pl hear is not of mine but of the sent me father. (25) These things I have spoken to you while remaining with you. (26) But <u>the paraclete</u>, <u>the holy spirit</u> which the father will send in my name, that one will teach you all things and will remind you of all things that I I said to you."</b></b></p>
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## 9. John 15:22-16:1

<p>(22) εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς ἀμαρτίαν οὐκ εἶχσαν νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἀμαρτίας αὐτῶν (23) ὃ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ (24) εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν ἀμαρτίαν οὐκ εἶχσαν νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου (25) ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὃ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι ἐμίσησάν με δωρεάν (26) <u>ὅταν ἔλθῃ ὁ παράκλητος</u> ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρός <u>τὸ πνεῦμα τῆς ἀληθείας</u> ὃ παρὰ τοῦ πατρός ἐκπορεύεται</p>	<p>(22) "Unless I came and have spoken to them they would not have sin; but now they do not have an excuse for their sin. (23) <b>The one hating me also hates my father. (24) If my works I did not do among them which nobody else did, they would not have sin. But now they have both seen and hated both me and my father. (25) But so that the word may be fulfilled that is in their law written that they hated me without cause. (26) Whenever <u>the paraclete</u> comes, whom I I will send to you from the father, <u>the spirit of the truth</u>, which comes out</b></p>
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<p>ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ (27) καὶ ὑμεῖς δὲ μαρτυρεῖτε ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε (16:1) ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε</p>	<p>from the father, that-one will witness about me. (27) But you also witness because from (the) beginning you are with me. (16:1) These things I have spoken to you so that you may not be made to stumble."</p>
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**10. John 16:4-17**

<p>(4) ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον ὅτι μεθ' ὑμῶν ἦμην (5) νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με ποῦ ὑπάγεις (6) ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν (7) ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω ἐὰν γὰρ μὴ ἀπέλθω ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς ἐὰν δὲ πορευθῶ πέμψω αὐτὸν πρὸς ὑμᾶς (8) καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἀμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως (9) περὶ ἀμαρτίας μὲν ὅτι οὐ πιστεύουσιν εἰς ἐμέ (10) περὶ δικαιοσύνης δὲ ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με (11) περὶ δὲ κρίσεως ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται</p> <p>(12) ἔτι πολλὰ ἔχω ὑμῖν λέγειν ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι</p> <p>(13) ὅταν δὲ ἔλθῃ ἐκεῖνος τὸ πνεῦμα τῆς ἀληθείας ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάση οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ ἀλλ' ὅσα ἀκούσει λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν (14) ἐκεῖνος ἐμὲ δοξάσει ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν (15) πάντα ὅσα ἔχει ὁ πατὴρ ἐμὰ ἐστὶν διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν (16) μικρὸν καὶ οὐκέτι θεωρεῖτέ με καὶ πάλιν μικρὸν καὶ ὄψεσθέ με (17) εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν μικρὸν καὶ οὐ θεωρεῖτέ με καὶ πάλιν μικρὸν καὶ ὄψεσθέ με καὶ ὅτι ὑπάγω πρὸς τὸν πατέρα</p>	<p>(4) "But these things I have spoken to you so that whenever the hour comes you may remember them for I said them to you; but these things from the beginning I did not say because I was with you. (5) but, now I go to the one who sent me, and nobody of you asks me Where are you going? (6) But because these things I have spoken to you, the grief has filled your hearts. (7) But I am saying the truth to you, it benefits you that I go away, for if I do not go away, the paraclete will not come to you. But if I go, I will send him to you. (8) And when that-one has come he will convict the world about sin and about righteousness and about judgment. (9) About sin because they do not believe into me; (10) about righteousness because I go to the father and you will no longer see me; (11) about judgment because the ruler of this world has been judged.</p> <p>(12) Yet many things I have to say to you, but you cannot bear them now.</p> <p>(13) But whenever that-one comes, the spirit of the truth, he will guide you in all the truth, for he will not speak from himself but whatever he hears he will speak, and the coming things he will proclaim to you. (14) That-one will glorify me because of my things he will take and proclaim to you. (15) Everything whatever the father has is mine; on this account I said that of my things he takes and proclaims to you. (16) A little and you will no longer see me, and again a little and you will see me. (17) Therefore some of his disciples said to one another "What is this that he is saying to us, 'A little and you will not see me, and a little and you will see me', and 'Because I am going to the father.'"</p>
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