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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Gospel according to John, Chapter 14

KATA ΙΩΑΝΝΗΝ ΙΔ'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 14:1–4

Peace in the face of departure: many rooms, a prepared place

Jesus opens with a double imperative of encouragement — 'Let not your heart be troubled; trust in God, trust also in me' (1) — grounding it in the spatial promise: in the Father's house are many dwelling-places, and Jesus goes precisely to prepare a place for the disciples (2–3a); the assurance closes with the promise that he will come again to receive them to himself, so that they may be where he is (3b), and asserts that they know the way to where he is going (4).

B · 14:5–11

The way, the truth, and the life; seeing the Father in the Son

Thomas's question — 'Lord, we do not know where you are going; how can we know the way?' (5) — draws the pivotal ἐγώ εἰμι saying: 'I am the way and the truth and the life; no one comes to the Father except through me' (6). Jesus develops this by arguing that to know him is to know the Father (7); Philip's request to be shown the Father (8) elicits the rebuke and claim that whoever has seen Jesus has seen the Father (9), grounded in the Father-Son mutual indwelling (10–11).

C · 14:12-17

Greater works, prayer in Jesus' name, and the first Paraclete promise

The double-amen saying opens a new unit: the believer will do the works Jesus does — and greater — because Jesus goes to the Father (12); whatever is asked in Jesus' name the Father will give, so that the Father is glorified in the Son (13-14). Obedience to Jesus' commandments flows from love for him (15), and the reward of love-obedience is that Jesus will ask the Father who will give another Paraclete — the Spirit of truth — to remain with the disciples forever, known to them though the world cannot receive him (16-17).

D · 14:18-24

Return, mutual indwelling, and the love-obedience nexus

Jesus promises not to leave the disciples as orphans but to come to them (18); in a little while the world will no longer see him but the disciples will see him alive (19). 'In that day' they will know the mutual indwelling of Father, Son, and believer (20). The love-obedience theme is tightened: the one who has and keeps his commandments is the one who loves him, and will be loved by the Father, and Jesus will love and reveal himself to that one (21). Judas (not Iscariot) asks why only the disciples see him (22); Jesus answers that the Father and Son will come and make their dwelling with the one who loves and obeys, while the loveless do not keep his word — and the word is the Father's, not Jesus' own (23-24).

E · 14:25-31

The second Paraclete promise, the peace bequest, and the departure command

Jesus has spoken while still present; the Paraclete — the Holy Spirit — whom the Father will send in Jesus' name will teach all things and remind the disciples of everything Jesus said (25-26). The peace-bequest follows: 'My peace I give you — not as the world gives'; the disciples should not let their hearts be troubled or afraid (27). Jesus bids them to rejoice in his going to the Father, since the Father is greater than he (28); he has spoken ahead of time so that they may believe when it happens (29). The chapter closes with the ruler of the world coming — finding nothing in Jesus — and Jesus rising to go, so that the world may know he loves the Father and does exactly as the Father commands (30-31).

1 Μὴ ταρασῆσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ πιστεύετε.

Let not your heart be troubled; believe in God, and believe also in me.

COMMAND / EXHORTATION (OPENING OF FAREWELL DISCOURSE) **ASYNDETON** Asyndeton. The verse opens the Upper Room Discourse (chs. 14-16) with a double prohibition-command pair. The present passive imperative ταρασῆσθω (3rd sg.) addresses the corporate heart of the disciples; πιστεύετε is ambiguous between indicative ('you do believe') and imperative ('believe!') — the parallel structure with the first clause favors the imperative reading.

Μὴ

not

negative particle (prohibitive with imperative)

ταρασσέσθω

let it be troubled

Pres Pass Impv 3 Sg · ταρασσω

main verb (prohibitive imperative)

→ present imperative (ongoing state to be resisted)

ταρασσω: 'to stir up, trouble, disturb'; used of water stirred by wind (5:7) and of inner agitation; recurs at v.27.

ὑμῶν

your

Genitive

possessive genitive

ἡ

the

Nominative

article

καρδία

heart

Nominative

subject of ταρασσεσθω

καρδία: the seat of the inner life, will, and emotion in Semitic anthropology; the singular despite the plural ὑμῶν gives a collective force.

πιστεύετε

believe

Pres Act Impv 2 Pl · πιστεύω

main verb (imperative; antithesis to ταρασσεσθω)

→ present imperative (continuing orientation of trust)

πιστεύω + εἰς: 'believe into/in'; Johannine formula of personal trust-commitment distinct from mere intellectual belief (πιστεύω + ὅτι).

εἰς

in

preposition + accusative (object of faith)

τὸν

the

Accusative

article

θεόν

God

Accusative

object of εἰς (faith directed toward God)

θεός: the Father; trust in the Father is placed in parallelism with trust in Jesus — an implicit christological equation.

καὶ

and

coordinating conjunction

εἰς

in

preposition + accusative (second object of faith)

ἐμέ

me

Accusative

object of εἰς (emphatic pronoun)

πιστεύετε

believe

Pres Act Impv 2 Pl · πιστεύω

repeated main verb (emphatic anaphora)

→ present imperative (continuing orientation of trust)

2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν ὅτι πορεύομαι ἐτοιμάσαι τόπον ὑμῖν·

In my Father's house there are many dwelling-places; if it were not so, I would have told you; for I am going to prepare a place for you.

GROUND / PROMISE **ASYNDETON** Asyndeton continues. The spatial promise (many rooms in the Father's house) grounds the command of v.1. The conditional εἰ δὲ μή — εἶπον ἂν ὑμῖν is a contrary-to-fact apodosis assuring them the promise is real; πορεύομαι is a futuristic present (= 'I am going!'), the departure being certain.

ἐν

in

preposition + dative (locative)

τῇ

the

Dative

article

οἰκία

house

Dative

dative of place (locative)

οἰκία: 'house, household'; the phrase οἰκία τοῦ πατρὸς echoes the Temple reference at 2:16 (οἶκος τοῦ πατρὸς); here it likely signifies the Father's heavenly abode.

τοῦ

of the

Genitive

article

πατρός

Father

Genitive

possessive genitive

πατήρ: 'father'; 'my Father's house' (μου with πατρός) is intimate Johannine language for the Father-Son relation.

μου

my

Genitive

possessive genitive (of πατρός)

μοναί

dwelling-places

Nominative

subject of εἶσιν

μονή: from μένω ('remain'); 'abiding place, dwelling'; occurs only here and v.23 in the NT. The plural suggests ample, not cramped, provision.

πολλάι

many

Nominative

predicate adjective

εἶσιν

there are

Pres Act Indic 3 Pl · εἶμί

existential main verb

→ gnomic present (timeless state)

εἰ

if

conditional particle (contrary-to-fact protasis)

δὲ

but

postpositive adversative particle

μή

not

negative particle (of conditional)

εἶπον

I would have told

Aor Act Indic 1 Sg · λέγω

main verb (apodosis of contrary-to-fact conditional)

→ constative aorist (with ἄν: contrary-to-fact apodosis)

ἄν

would

modal particle (marks contrary-to-fact apodosis)

ὑμῖν

you

Dative

dative of indirect object

ὅτι

that

conjunction (content of speech, recitative ὅτι)

πορεύομαι

I am going

Pres Mid Indic 1 Sg · πορεύομαι

main verb (content clause)

→ futuristic present (imminent certain action)

πορεύομαι: 'to go, travel, depart'; Johannine preferred verb for Jesus' departure to the Father (vv.3, 12, 28; 16:7).

ἐτοιμάσαι

to prepare

Aor Act Inf · ἐτοιμάζω

infinitive of purpose

→ constative aorist infinitive (action as a whole)

ἐτοιμάζω: 'to make ready, prepare'; the aorist infinitive captures the completion of the preparation.

τόπον

a place

Accusative

direct object of ἐτοιμάσαι

τόπος: 'place'; used concretely for the heavenly prepared abode.

ὑμῖν

for you

Dative

dative of advantage

3 καὶ ἔὰν πορευθῶ καὶ ἐτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήμψομαι ὑμᾶς πρὸς ἑμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἦτε.

And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am you may also be.

CONTINUATION / PROMISE OF RETURN **καὶ** The departure promise of v.2 is now paired with a return promise: the conditional protasis (if I go and prepare) is virtually certain (the 'if' is not genuine doubt but logical sequence), so the apodosis (I will come again) is a firm pledge. ἵνα introduces the purpose of the return — union with Jesus where he is.

καὶ
and
coordinating conjunction

ἔὰν
if
conditional particle (third-class, logically certain)

πορευθῶ
I go
Aor Pass Subj 1 Sg · πορεύομαι
protasis verb (conditional)
→ constative aorist subjunctive (action viewed as whole)

καὶ
and
coordinating conjunction (within protasis)

ἐτοιμάσω
prepare
Aor Act Subj 1 Sg · ἐτοιμάζω
second protasis verb (coordinated with πορευθῶ)
→ constative aorist subjunctive

τόπον
a place
Accusative
direct object of ἐτοιμάσω

ὑμῖν
for you
Dative
dative of advantage

πάλιν
again
adverb (modifies ἔρχομαι)
πάλιν: 'again'; marks the return as the counterpart to the departure — a solemn promise.

ἔρχομαι

I will come

Pres Mid Indic 1 Sg · ἔρχομαι

main verb (apodosis; futuristic present)

→ futuristic present (certain future action presented as already in motion)

ἔρχομαι: the coming again; debated whether this refers to the resurrection appearances, the Parousia, or the Spirit's coming — probably layered.

καὶ

and

coordinating conjunction

παραλήμψομαι

I will take

Fut Mid Indic 1 Sg · παραλαμβάνω

main verb (coordinated apodosis)

→ predictive future

παραλαμβάνω: 'to take alongside, receive to oneself'; a relational word for the intimate reception of the disciples into Jesus' own presence.

ὕμᾱς

you

Accusative

direct object of παραλήμψομαι

πρὸς

to

preposition + accusative (goal, motion toward)

ἐμαυτόν

myself

Accusative

reflexive pronoun (object of πρὸς)

ἐμαυτόν: 'myself'; πρὸς ἐμαυτόν — 'to be with me, into my own sphere' — the intimacy of divine communion.

ἵνα

so that

conjunction (purpose/result clause)

ὅπου

where

adverb of place (locative)

εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

main verb of ὅπου clause

→ gnomic present (Jesus' permanent location with the Father)

ἐγὼ

I

Nominative

emphatic subject pronoun

καὶ

also

adverbial conjunction (ascensive: 'also')

ὕμεῖς

you

Nominative

subject of ἦτε

ἦτε

may be

Pres Act Subj 2 Pl · εἰμί

subjunctive verb of purpose clause (ἵνα)

→ present subjunctive (ongoing state of being in Jesus' presence)

4 καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν.

And you know the way to where I am going.

ASSERTION (PROLEPTIC CONFIDENCE) **καὶ** The brief assertion closes the opening movement and deliberately provokes Thomas's question in v.5. Jesus assumes the disciples know the way — a claim Thomas immediately contests, showing that knowledge of 'the way' is not merely geographical but personal, and pointing to the ἐγὼ εἶμι saying of v.6.

καὶ
and

coordinating conjunction

ὅπου
where

adverb of place (relative, head of embedded clause)

ἐγὼ
I

*Nominative
emphatic subject of ὑπάγω*

ὑπάγω
am going

*Pres Act Indic 1 Sg · ὑπάγω
main verb of relative clause*

→ futuristic present (imminent departure)

ὑπάγω: Johannine word for Jesus' return to the Father (7:33; 8:14, 21, 22; 13:33, 36; 16:5, 10, 17).

οἴδατε
you know

*Perf Act Indic 2 Pl · οἴδα
main verb of the assertion*

→ intensive perfect (knowledge as present state)

οἴδα: 'to know' (perfect in form, present in force); Jesus claims the disciples already possess this knowledge — a claim they themselves dispute (v.5).

τὴν
the

*Accusative
article*

ὁδόν
way

*Accusative
direct object of οἴδατε*

ὁδός: 'way, road, path'; the article (τὴν ὁδόν) with the definite sense picks up what will become the 'I am the way' of v.6; early Christians called themselves 'the Way' (Acts 9:2; 19:9).

5 λέγει αὐτῷ Θωμᾶς· Κύριε, οὐκ οἶδαμεν ποῦ ὑπάγεις· πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;

Thomas said to him, 'Lord, we do not know where you are going; how can we know the way?'

OBJECTION (FOIL QUESTION) **ASYNDETON** Historic present λέγει introduces the dramatic objection. Thomas's double question (we don't know the destination; how can we know the way?) is a literary foil that draws out the great ἐγώ εἰμι saying of v.6. The 'we' (first person plural) speaks for the whole group of disciples.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (narrative; historic present)

→ historic present (vivid narration)

αὐτῷ

to him

Dative

dative of indirect object

Θωμᾶς

Thomas

Nominative

subject of λέγει

Θωμᾶς: Aramaic ܛܘܡܝܬܐ ('twin'); the disciple known for skepticism (11:16; 20:24–29); functions here as a foil character.

Κύριε

Lord

Vocative

address (vocative)

κύριος: 'lord, master'; used by the disciples as a title of respect and developing recognition of Jesus' divine identity.

οὐκ

not

negative particle

οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

main verb (first of Thomas's two questions)

→ intensive perfect (state of knowledge)

ποῦ

where

interrogative adverb of place (indirect question)

ὑπάγεις

you are going

Pres Act Indic 2 Sg · ὑπάγω

verb of indirect question (content of οἶδαμεν)

→ futuristic present

πῶς

how

interrogative adverb (direct question)

δυνάμεθα

are we able

Pres Mid Indic 1 Pl · δύναμαι

main verb (second question)

→ gnomic present (capability in principle)

δύναμαι: 'to be able, have power'; the question echoes Nicodemus's πῶς δύναται (3:4, 9) — a foil-question pattern in the Fourth Gospel.

τὴν

the

Accusative

article

ὁδὸν

way

Accusative

direct object of εἰδέναι

εἰδέναι

to know

Perf Act Inf · οἶδα

complementary infinitive (object of δυνάμεθα)

→ perfect infinitive (state of knowledge as goal)

6 λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ δι' ἐμοῦ.

Jesus said to him, 'I am the way and the truth and the life; no one comes to the Father except through me.'

ANSWER / REVELATION (ἘΓΩ ΕἶΜΙ SAYING) **ASYNDETON** Asyndeton. The seventh (and most comprehensive) of the Johannine ἐγώ εἰμι sayings with a predicate nominative. Jesus answers Thomas's double question not with a map or description, but by identifying himself as all three: way (the means), truth (the content), and life (the goal). The exclusive clause οὐδεὶς...εἰ μὴ δι' ἐμοῦ makes the claim absolute.

λέγει

says

Pres Act Indic 3 Sg · λέγω

main verb (narrative; historic present)

→ historic present (vivid narration)

αὐτῷ

to him

Dative

dative of indirect object

ὁ

the

Nominative

article (with proper name)

Ἰησοῦς

Jesus

Nominative

subject of λέγει

Ἰησοῦς: Hebrew יְהוֹשֻׁעַ , 'the LORD saves'; the name used throughout the Gospel alongside the honorifics κύριος and διδάσκαλος.

Ἐγώ

I

Nominative

emphatic subject pronoun (ἐγώ εἰμι formula)

ἐγώ: emphatic personal pronoun; with εἰμι it echoes the divine self-disclosure of Exod 3:14 LXX (ἐγώ εἰμι ὁ ὢν) and Isa 43:10–11; 45:18.

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

main verb (ἐγώ εἰμι formula; copula)

→ **gnomic present (permanent ontological identity)**

εἰμί: 'to be'; the ἐγώ εἰμι with predicate is one of seven such Johannine sayings; without predicate (8:58; 13:19) it is even more absolute.

ἦ

the

Nominative

article (three-fold with each predicate)

ὁδός

way

Nominative

predicate nominative (first of triad)

ὁδός: 'way, road'; answers Thomas's ὁδόν (v.5) directly; in the Wisdom tradition, Wisdom is the way (Prov 3:17; Sir 6:26); Christ as way = the mediatorial path to the Father.

καὶ

and

coordinating conjunction (triadic series)

ἦ

the

Nominative

article

ἀλήθεια

truth

Nominative

predicate nominative (second of triad)

ἀλήθεια: 'truth, reality'; Johannine sense goes beyond propositional truth — the real, revelatory disclosure of God; Jesus as truth = the definitive self-revelation of God (1:14, 17; 8:32).

καὶ

and

coordinating conjunction

ἦ

the

Nominative

article

ζωή

life

Nominative

predicate nominative (third of triad)

ζωή: 'life'; specifically αἰώνιος ζωή, the eschatological life of the age to come (3:15–16; 5:26; 11:25); Jesus is identified as life itself (1:4; 11:25).

οὐδεὶς

no one

Nominative

subject of ἔρχεται (universal negation)

οὐδεὶς: 'no one, nobody'; the absolute exclusive claim is stated by negating the universal: no exception exists.

ἔρχεται

comes

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (exclusive clause)

→ **gnomic present (universal truth)**

πρὸς

to

preposition + accusative (goal)

τὸν

the

Accusative

article

πατέρα

Father

Accusative

object of πρὸς (the goal of 'coming')

πατήρ: the destination to which Jesus is the way; access to the Father is the heart of Jesus' mediatorial role.

εἰ

except

particle (with μή forming exclusive 'except')

μή

not

particle (εἰ μή = 'except')

δι'

through

preposition + genitive (means/agency)

διά + genitive: 'through, by means of'; Jesus is the mediating way — not merely an example or guide, but the sole conduit.

ἐμοῦ

me

Genitive

object of διά (emphatic genitive)

7 εἰ ἐγνώκατέ με, καὶ τὸν πατέρα μου γνώσεσθε· καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἐώρακατε αὐτόν.

If you had known me, you would have known my Father also; and from now on you do know him and have seen him.

IMPLICATION (KNOWLEDGE OF SON = KNOWLEDGE OF FATHER) **ASYNDETON** Asyndeton. The conditional εἰ ἐγνώκατέ με is mixed: the protasis uses a perfect indicative (suggesting a failure up to now) but the apodosis pivots from rebuke to assurance: ἀπ' ἄρτι ('from now on') they know and have seen. The revelation of Jesus during his ministry constitutes the seeing of the Father.

εἰ

if

conditional particle

ἐγνώκατέ

you have known

Perf Act Indic 2 Pl · γινώσκω

protasis verb (real/mixed condition)

→ intensive perfect (present state of knowledge resulting from past knowing)

γινώσκω: experiential, relational knowledge as distinct from οἶδα (propositional); the perfect implies the disciples should have arrived at a settled knowledge of Jesus by now.

με

me

Accusative

direct object of ἐγνώκατέ

καὶ

also

adverbial conjunction (ascensive)

τὸν

the

Accusative

article

πατέρα

Father

Accusative

direct object of γινώσεσθε

μου

my

Genitive

possessive genitive

γινώσεσθε

you will know

Fut Mid Indic 2 Pl · γινώσκω

main verb (apodosis)

→ predictive future (assured consequence)

καὶ

and

coordinating conjunction

ἀπ'

from

preposition + genitive (temporal starting-point)

ἄρτι

now

adverb of time (ἀπ' ἄρτι = 'from now on')

ἄρτι: 'now, at this moment'; ἀπ' ἄρτι marks a turning point — the hour of Jesus' departure opens a new phase of knowing.

γινώσκετε

you know

Pres Act Indic 2 Pl · γινώσκω

main verb (assertion of present knowledge)

→ gnomic present (acquired state)

αὐτόν

him

Accusative

direct object of γινώσκετε

καὶ

and

coordinating conjunction

ἑώρακατε

you have seen

Perf Act Indic 2 Pl · ὁράω

main verb (second assertion)

→ *intensive perfect (abiding result of seeing)*

ὁράω: 'to see'; the perfect implies that what they have seen of Jesus constitutes a permanent seeing of the Father — their experience of the Son's ministry is experience of the Father.

αὐτόν

him

Accusative

direct object of ἑώρακατε

8 λέγει αὐτῷ Φίλιππος· Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.

Philip said to him, 'Lord, show us the Father, and that is sufficient for us.'

REQUEST (FOIL QUESTION) ASYNDETON Historic present λέγει. Philip's request for a theophany — 'show us the Father' — misunderstands Jesus' claim in vv.7, 9 and serves as the occasion for the deepest statement of the Father-Son relation in the chapter (vv.9–11). ἀρκεῖ ἡμῖν ('it suffices us') is an idiom of contentment.

λέγει

says

Pres Act Indic 3 Sg · λέγω

narrative main verb (historic present)

→ *historic present*

αὐτῷ

to him

Dative

dative of indirect object

Φίλιππος

Philip

Nominative

subject of λέγει

Φίλιππος: Philip the disciple (1:43–48; 6:5–7; 12:21–22); a recurring foil figure in John whose concrete, literal thinking provokes deeper revelation.

Κύριε

Lord

Vocative

address (vocative)

δειξον

show

Aor Act Impv 2 Sg · δείκνυμι

main verb (imperative request)

→ constative aorist imperative (single decisive action requested)

δείκνυμι: 'to show, point out, display'; Philip asks for a visible manifestation of the Father analogous to an OT theophany (Exod 33:18: 'show me your glory,' Moses).

ἡμῖν

us

Dative

dative of indirect object (beneficiary)

τὸν

the

Accusative

article

πατέρα

Father

Accusative

direct object of δειξον

καὶ

and

coordinating conjunction (consequential: 'and then')

ἀρκεῖ

it suffices

Pres Act Indic 3 Sg · ἀρκέω

main verb (apodosis of implicit condition)

→ gnomic present

ἀρκέω: 'to be sufficient, be enough'; an idiom of contentment; Philip implies that a vision of the Father would satisfy all their needs and longings.

ἡμῖν

for us

Dative

dative of reference/advantage

9 λέγει αὐτῷ ὁ Ἰησοῦς· Τοσοῦτον χρόνον μεθ' ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἔωρακῶς ἐμὲ ἔωρακεν τὸν πατέρα· πῶς σὺ λέγεις· Δειξον ἡμῖν τὸν πατέρα;

Jesus said to him, 'Have I been with you so long, and yet you do not know me, Philip? Whoever has seen me has seen the Father; how can you say, "Show us the Father"?''

REBUKE AND REVELATION ASYNDETON Historic present λέγει. The rebuke (addressed pointedly by name, Φίλιππε — the only named rebuke in this discourse) is followed by the central christological assertion of the chapter: ὁ ἔωρακῶς ἐμὲ ἔωρακεν τὸν πατέρα. The rhetorical question at the close returns Philip's own words to him.

λέγει

says

Pres Act Indic 3 Sg · λέγω

narrative main verb (historic present)

→ historic present

αὐτῷ

to him

Dative

dative of indirect object

ὁ

the

Nominative

article

Ἰησοῦς

Jesus

Nominative

subject of λέγει

Τοσοῦτον

so long

Accusative

accusative of extent of time

τοσοῦτος: 'so great, so much'; here as a temporal accusative ('so long a time').

χρόνον

time

Accusative

accusative of extent of time (with τοσοῦτον)

χρόνος: 'time, period'; the duration of Jesus' ministry with the disciples is the measure of Philip's failure to recognize him.

μεθ'

with

preposition + genitive (association)

ὕμῶν

you

Genitive

object of μετά

εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

main verb (the long duration of presence)

→ present of duration (action begun in past and continuing)

καί

and yet

adversative conjunction (concessive force)

οὐκ

not

negative particle

ἔγνωκās

you have known

Perf Act Indic 2 Sg · γινώσκω

main verb (the failure of recognition)

→ intensive perfect (state of not-knowing)

με

me

Accusative

direct object of ἔγνωκās

Φίλιππε

Philip

Vocative

vocative address (personal rebuke)

Φίλιππε: the vocative personalizes the rebuke; Philip is named, making this a pointed, direct confrontation with his failure to understand.

ὁ

the one

Nominative

article (substantizing the participle)

ἑώρακώς

having seen

Perf Act Part Nom Sg Masc · ὁράω

substantival participle (subject of ἑώρακεν)

→ intensive perfect participle (the state of having-seen)

ὁράω: 'to see'; the perfect participle stresses the abiding result of seeing Jesus — whoever has looked at Jesus retains that vision as sight of the Father.

<p>ἐμέ me Accusative <i>direct object of ἑωρακώς</i></p>	<p>ἑώρακεν has seen Perf Act Indic 3 Sg · ὁράω <i>main verb (the identification claim)</i> → intensive perfect (the result of seeing stands) ὁράω: the double perfect (ἑωρακώς... ἑώρακεν) stresses the permanence of this identification — seeing the Son IS seeing the Father.</p>	<p>τὸν the Accusative <i>article</i></p>	<p>πατέρα Father Accusative <i>direct object of ἑώρακεν</i></p>
<p>πῶς how <i>interrogative adverb (rhetorical question)</i></p>	<p>σύ you Nominative <i>emphatic subject pronoun</i></p>	<p>λέγεις say Pres Act Indic 2 Sg · λέγω <i>main verb (rhetorical question)</i> → gnomic present</p>	<p>Δεῖξον Show Aor Act Impv 2 Sg · δείκνυμι <i>imperative (quotation of Philip's request, v.8)</i> → constative aorist imperative</p>
<p>ἡμῖν us Dative <i>dative of indirect object</i></p>	<p>τὸν the Accusative <i>article</i></p>	<p>πατέρα Father Accusative <i>direct object (quotation)</i></p>	

10 οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἑμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοί μένων ποιεῖ τὰ ἔργα αὐτοῦ.

Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works.

ARGUMENT FROM MUTUAL INDWELLING **ASYNDETON** Asyndeton. The rhetorical question establishes the mutual indwelling formula (ἐγὼ ἐν τῷ πατρὶ / ὁ πατὴρ ἐν ἐμοί) which recurs at vv.11, 20 and 17:21–23. Two grounds for the mutual indwelling are then offered: the words (ῥήματα) of Jesus originate with the Father; and the works (ἔργα) are the Father's own doing through the Son.

οὐ

not

negative particle (with πιστεύεις — expecting 'yes' answer)

πιστεύεις

do you believe

Pres Act Indic 2 Sg · πιστεύω

main verb (rhetorical question; expecting affirmative response)

→ gnomic present

ὅτι

that

conjunction (content of belief)

ἐγώ

I

Nominative

emphatic subject

ἐν

in

preposition + dative (mutual indwelling formula)

τῷ

the

Dative

article

πατρί

Father

Dative

object of ἐν (mutual indwelling)

πατήρ: the mutual indwelling (περιχώρησις in later patristic language) is a uniquely Johannine way of expressing the ontological unity-in-distinction of Father and Son.

καί

and

coordinating conjunction

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject of ἐστίν (second half of mutual indwelling)

ἐν

in

preposition + dative (second indwelling)

ἐμοί

me

Dative

object of ἐν

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (existential predicate)

→ gnomic present

τὰ

the

Accusative

article

ρήματα

words

Accusative

direct object of λαλῶ (fronted for emphasis)

ῥῆμα: 'word, utterance'; distinct from λόγος in that ῥήματα often refers to individual spoken words rather than the Word as a whole; both terms appear in John.

ἃ

that

Accusative

relative pronoun (object of λέγω)

ἐγὼ

I

Nominative

emphatic subject of λέγω

λέγω

say

Pres Act Indic 1 Sg · λέγω

relative clause verb

→ gnomic present

ὑμῖν

to you

Dative

dative of indirect object

ἀπ'

from

preposition + genitive (source: origin)

ἐμαυτοῦ

myself

Genitive

reflexive genitive (source negated: 'not on my own')

ἐμαυτοῦ: 'myself'; ἀπ' ἐμαυτοῦ is a recurring Johannine denial of self-derived authority (5:30; 7:17, 28; 8:28, 42; 12:49).

οὐ

not

negative particle

λαλῶ

speak

Pres Act Indic 1 Sg · λαλέω

main verb (denial of autonomous speech)

→ gnomic present

λαλέω: 'to speak, utter'; in John often of the act of speaking as such, with λέγω for the content; the denial of autonomous speech is a key Johannine subordination motif.

ὁ

the

Nominative

article (substantizing following adjective/participle phrase)

δὲ

but

postpositive adversative/continuative particle

πατήρ

Father

Nominative

subject of ποιῆ

ὁ

the one

Nominative

article (with participle — attributive position)

ἐν

in

preposition + dative (indwelling)

ἐμοί

me

Dative

object of ἐν

μένων

dwelling

Pres Act Part Nom Sg Masc · μένω

attributive participle (describing the Father who dwells in the Son)

→ present participle (continuous state of indwelling)

μένω: 'to remain, abide, dwell'; a cornerstone Johannine verb (used 40 times in the Gospel); the Father's μένειν in the Son is the basis for the Son's works.

ποιεῖ

does

Pres Act Indic 3 Sg · ποιέω

main verb (the Father's agency)

→ gnomic present

ποιέω: 'to do, make'; the Father does the works — the Son is the instrument or locus; a profound statement of divine agency through the incarnate Son (cf. 5:17, 19).

τὰ

the

Accusative

article

ἔργα

works

Accusative

direct object of ποιεῖ

ἔργον: 'work, deed'; the miracles and saving acts of Jesus; in John ἔργα function as signs of the Father's presence and power (5:36; 10:25, 37–38).

αὐτοῦ

his

Genitive

possessive genitive (the Father's works)

11 πιστεύετε μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε.

Believe me that I am in the Father and the Father is in me; but if you do not, then believe on account of the works themselves.

APPEAL TO BELIEF (DUAL WARRANT: WORD AND WORKS) **ASYNDETON** Asyndeton. The appeal is graded: first, believe on Jesus' word (πιστεύετε μοι); if that is too much, the works themselves (αὐτὰ — emphatic) are a secondary and sufficient ground for belief. The mutual indwelling formula (ἐγὼ ἐν τῷ πατρὶ / ὁ πατὴρ ἐν ἐμοί) repeats v.10 verbatim, hammering the claim.

πιστεύετε

believe

Pres Act Imprv 2 Pl · πιστεύω

main verb (imperative appeal)

→ present imperative (ongoing posture of belief)

μοι

me

Dative

dative of indirect object (πιστεύω + dative = believe someone)

ὅτι

that

conjunction (content of belief)

ἐγὼ

I

Nominative

emphatic subject

ἐν

in

preposition + dative (mutual indwelling)

τῷ

the

Dative

article

πατρὶ

Father

Dative

object of ἐν

καὶ

and

coordinating conjunction

<p>ὁ the Nominative article</p>	<p>πατήρ Father Nominative subject of implied <i>ἔστιν</i></p>	<p>ἐν in preposition + dative</p>	<p>ἐμοί me Dative object of <i>ἐν</i></p>
<p>εἰ if conditional particle</p>	<p>δὲ but postpositive adversative particle</p>	<p>μή not negative (<i>εἰ δὲ μή</i> = 'but if not')</p>	<p>διὰ on account of preposition + accusative (grounds for belief)</p>
<p>τὰ the Accusative article</p>	<p>ἔργα works Accusative object of <i>διὰ</i> (the works as ground of faith)</p>	<p>αὐτὰ themselves Accusative intensive pronoun (emphatic: 'the works themselves') αὐτός in intensive use: 'the very works, the works themselves'; even if Jesus' word is doubted, the works stand as irrefutable evidence.</p>	<p>πιστεύετε believe Pres Act Impv 2 Pl · πιστεύω main verb (second imperative: secondary appeal to works) → present imperative</p>

12 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι.

Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father.

SOLEMN PROMISE (DOUBLE AMEN SAYING) **ἀμὴν ἀμὴν** The double ἀμὴν (unique to John; 25 occurrences) signals a new and weighty declaration. The promise of greater works (μείζονα) than Jesus' own is grounded in the departure to the Father, which makes the sending of the Spirit possible. The 'greater' is likely quantitative (extent, reach of mission) not qualitative.

ἀμήν

truly

solemn affirmation particle (first of double amen)

ἀμήν: Hebrew/Aramaic אָמֵן ('firm, sure, truly'); in John always doubled and placed before the saying it introduces — a Johannine distinctive replacing the synoptic single ἀμήν.

ἀμήν

truly

solemn affirmation particle (second of double amen)

λέγω

I say

Pres Act Indic 1 Sg · λέγω

main verb of the declaration formula

→ gnomic present

ὕμῖν

to you

Dative

dative of indirect object

ὁ

the one

Nominative

article (substantizing participle)

πιστεύων

believing

Pres Act Part Nom Sg Masc · πιστεύω

substantival participle (subject = 'the one who believes')

→ present participle (continuing state of faith)

πιστεύω + εἰς: 'believe into'; the participle is generalizing — anyone, any believer.

εἰς

in

preposition + accusative (object of faith)

ἐμέ

me

Accusative

object of εἰς

τά

the

Accusative

article

ἔργα

works

Accusative

direct object of ποιήσει (fronted)

ἃ

that

Accusative

relative pronoun (object of ποιῶ)

ἐγώ

I

Nominative

emphatic subject of ποιῶ

ποιῶ

do

Pres Act Indic 1 Sg · ποιέω

verb of relative clause

→ gnomic present

κάκεινος

that one also

Nominative

subject of ποιήσει (crasis: καὶ + ἐκεῖνος; emphatic resumptive)

κάκεινος: crasis of καὶ ἐκεῖνος; 'that one too'; ἐκεῖνος is Johannine for a person viewed from a slight distance — here the believer as the one who takes up Jesus' works.

ποιήσει

will do

Fut Act Indic 3 Sg · ποιέω

main verb (apodosis; predictive future)

→ predictive future

καὶ

and

coordinating conjunction

μείζονα

greater

Accusative

direct object of ποιήσει (comparative adjective)

μείζων: comparative of μέγας; 'greater'; the greater works are not individually more spectacular miracles but the broader scope of gospel mission, enabled by the Spirit.

τούτων

than these

Genitive

genitive of comparison (after μείζονα)

ποιήσει

will do

Fut Act Indic 3 Sg · ποιέω

main verb (second predictive future; emphatic repetition)

→ predictive future

ὅτι

because

conjunction (causal; ground for the greater works)

ἐγώ

I

Nominative

emphatic subject

πρός

to

preposition + accusative (goal)

τὸν

the

Accusative

article

πατέρα

Father

Accusative

object of πρὸς (goal of departure)

πορεύομαι

am going

Pres Mid Indic 1 Sg · πορεύομαι

main verb (causal clause; futuristic present)

→ futuristic present (imminent departure certain)

13 καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ.

And whatever you ask in my name, this I will do, so that the Father may be glorified in the Son.

ELABORATION (PRAYER IN JESUS' NAME) **καὶ** The universal relative clause (ὅ τι ἂν + subjunctive) functions as an open-ended promise. The purpose clause (ἵνα δοξασθῇ ὁ πατήρ ἐν τῷ υἱῷ) reveals the goal of answered prayer: the Father's glorification through the Son. This aligns prayer with the glory-purpose of vv.1–11.

καὶ
and

coordinating conjunction

ὅ

whatever

Accusative

relative pronoun (indefinite: 'whatever')

τι

anything

Accusative

indefinite particle (with ὅ forming ὅ τι ἄν)

ἄν

ever

modal particle (indefinite generalization)

αἰτήσητε

you ask

Aor Act Subj 2 Pl · αἰτέω

verb of relative clause (subjunctive with ἄν = indefinite)

→ constative aorist subjunctive (any individual act of asking)

αἰτέω: 'to ask, request'; used of prayer to God/Jesus throughout the farewell discourse (vv.14; 15:7, 16; 16:23–26).

ἐν

in

preposition + dative (sphere/authority of the name)

τῷ

the

Dative

article

ὀνόματί

name

Dative

dative of sphere/agency (praying in the name = in Jesus' authority and identity)

ὄνομα: 'name'; 'in my name' (ἐν τῷ ὀνόματί μου) in Jewish idiom means 'in my authority, on my behalf, in identification with who I am' — not a magical formula.

μου

my

Genitive

possessive genitive

τούτο

this

Accusative

direct object of ποιήσω (resumptive: = 'this, namely what you asked')

ποιήσω

I will do

Fut Act Indic 1 Sg · ποιέω

main verb (apodosis; emphatic first-person promise)

→ predictive future (personal commitment)

ποιέω: the first-person emphasis (ἐγὼ implied in the verb) is significant — it is Jesus himself who answers prayer, not merely passing it to the Father.

ἵνα

so that

conjunction (purpose clause)

δοξασθῆ

may be glorified

Aor Pass Subj 3 Sg · δοξάζω

subjunctive verb of purpose clause

→ constative aorist subjunctive (the glorification as event)

δοξάζω: 'to glorify, honor'; the goal of answered prayer is not the petitioner's benefit alone but the Father's glorification in and through the Son — a corrective against petitionary self-centeredness.

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject of δοξασθῆ

ἐν

in

preposition + dative (sphere of glorification)

τῷ

the

Dative

article

υἱῷ

Son

Dative

dative of sphere (the Son as the locus of the Father's glory)

υἱός: the Son is the medium through whom the Father is glorified — consistent with John's theology that to honor/see/know the Son is to honor/see/know the Father.

14 ἔάν τι αἰτήσητέ με ἐν τῷ ὀνόματί μου ἐγὼ ποιήσω.

| If you ask me anything in my name, I will do it.

RESTATEMENT (REINFORCING V.13 WITH PERSONAL EMPHASIS) ASYNDETON Asyndeton. A compressed restatement of the prayer promise of v.13, now with με ('ask me') — if that reading is original — making explicit that prayer is addressed to Jesus. The textual question of με is noted: P66*, Sinaiticus*, and Vaticanus omit it; NA28 retains it.

<p>ἐάν if conditional particle (third-class condition)</p>	<p>τι anything Accusative indefinite pronoun (direct object of αἰτήσητέ)</p>	<p>αἰτήσητέ you ask Aor Act Subj 2 Pl · αἰτέω protasis verb (subjunctive with ἐάν) → constative aorist subjunctive</p>	<p>με me Accusative direct object of αἰτήσητέ (if original; text-critically disputed) με: contested; if original (NA28), prayer is explicitly directed to Jesus as well as the Father; if omitted (P66*, Sin*, Vat), the clause matches v.13 more closely.</p>
<p>ἐν in preposition + dative (sphere of the name)</p>	<p>τῷ the Dative article</p>	<p>ὀνόματί name Dative dative of sphere/authority</p>	<p>μου my Genitive possessive genitive</p>
<p>ἐγώ I Nominative emphatic subject pronoun (apodosis)</p>	<p>ποιήσω will do Fut Act Indic 1 Sg · ποιέω main verb (apodosis; emphatic personal commitment) → predictive future</p>		

15 Ἐὰν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε·

If you love me, you will keep my commandments.

CONDITION (LOVE-OBEDIENCE NEXUS) ASYNDETON Asyndeton. Opens the love-obedience section (vv.15–24) with the foundational premise: love for Jesus is authenticated by keeping his commandments. τηρήσετε is best read as a future indicative (not imperative), making the keeping of commandments the natural outcome (not additional condition) of genuine love.

<p>Ἴάν if</p> <p><i>conditional particle (third-class: assumed as possible)</i></p>	<p>ἀγαπᾷτέ you love</p> <p>Pres Act Subj 2 Pl · ἀγαπάω <i>protasis verb (subjunctive with ἴάν)</i></p> <p>→ present subjunctive (ongoing love as condition)</p> <p>ἀγαπάω: the characteristic Johannine word for love — chosen (not impulsive; cf. φιλέω); used of God's love for the world (3:16) and the disciples' love for Jesus (vv.21, 23, 28).</p>	<p>με me</p> <p>Accusative <i>direct object of ἀγαπᾷτέ</i></p>	<p>τάς the</p> <p>Accusative <i>article</i></p>
<p>ἐντολάς commandments</p> <p>Accusative <i>direct object of τηρήσετε (fronted for emphasis)</i></p> <p>ἐντολή: 'commandment'; in John this is primarily the 'new commandment' of 13:34 (mutual love) embodied in all of Jesus' words, not the Mosaic law as such.</p>	<p>τάς the</p> <p>Accusative <i>article (attributive with ἐμάς)</i></p>	<p>ἐμάς my</p> <p>Accusative <i>possessive adjective (emphatic: 'my commandments')</i></p> <p>ἐμός: possessive adjective, more emphatic than μου; 'my own commandments' — they belong to Jesus specifically, not the Mosaic law.</p>	<p>τηρήσετε you will keep</p> <p>Fut Act Indic 2 Pl · τηρέω <i>main verb (apodosis; future indicative expressing natural consequence)</i></p> <p>→ predictive future (consequence of genuine love)</p> <p>τηρέω: 'to keep, guard, observe'; stronger than ποιέω (do) — implies careful, attentive compliance with something entrusted; recurs in vv.21, 23, 24.</p>

16 κάγω ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾦ,

And I will ask the Father, and he will give you another Helper, so that he may be with you forever,

PROMISE (FIRST PARACLETE PROMISE) **κάγω** κάγω (crasis of καὶ ἐγώ) marks the consequence of the disciples' love-obedience: Jesus himself will intercede. The promise is the first Paraclete saying: ἄλλον παράκλητον — 'another Paraclete' — implies Jesus himself is the first Paraclete (cf. 1 John 2:1). The purpose clause (ἵνα...ᾦ) emphasizes permanence: εἰς τὸν αἰῶνα ('forever').

κάγω

And I

Nominative

emphatic crasis-subject (καὶ + ἐγώ; consequential: 'and for my part')

κάγω: crasis of καὶ ἐγώ; emphasizes Jesus' personal response to the disciples' obedience — he will intercede with the Father.

ἐρωτήσω

will ask

Fut Act Indic 1 Sg · ἐρωτάω

main verb (intercessory promise)

→ predictive future (deliberate intercession)

ἐρωτάω: 'to ask, request' (often of asking a superior or peer, contrasted with αἰτέω which can be more petitionary); Jesus asks the Father as a Son, not as a petitioner.

τὸν

the

Accusative

article

πατέρα

Father

Accusative

direct object of ἐρωτήσω

καὶ

and

coordinating conjunction

ἄλλον

another

Accusative

direct object of δώσει (adjective modifying παράκλητον)

ἄλλος: 'another of the same kind' (as opposed to ἕτερος, 'another of a different kind'); the use of ἄλλος implies Jesus himself is the first Paraclete (so 1 John 2:1).

παράκλητον

Helper

Accusative

direct object of δώσει (predicate to ἄλλον)

παράκλητος: from παρακαλέω ('call alongside'); its semantic range includes 'advocate, counselor, helper, comforter, intercessor'; the Latin Paraclete/Advocate; used 4 times in John (14:16, 26; 15:26; 16:7) and once in 1 John (2:1) of Jesus.

δώσει

will give

Fut Act Indic 3 Sg · δίδωμι

main verb (the Father's gift of the Spirit)

→ predictive future

δίδωμι: 'to give'; the Spirit is a gift of the Father in response to the Son's intercession — an intra-Trinitarian dynamic.

ὑμῖν

you

Dative

dative of indirect object (beneficiary: the disciples)

ἵνα

so that

conjunction (purpose clause)

μεθ'

with

preposition + genitive (association/accompaniment)

ὑμῶν

you

Genitive

object of μετά

εἰς

unto

preposition + accusative (temporal: 'into the age')

τὸν

the

Accusative

article

αἰῶνα

age

Accusative

object of εἰς (εἰς τὸν αἰῶνα = 'forever, for eternity')

αἰών: 'age, eternity'; εἰς τὸν αἰῶνα is a Johannine idiom for 'forever' (6:51, 58; 8:51–52; 10:28; 11:26); the Spirit's presence is permanent, unlike Jesus' physical presence.

ἦ

be

Pres Act Subj 3 Sg · εἰμί

subjunctive verb of purpose clause (ἵνα)

→ present subjunctive (ongoing state of being-with)

17 τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται.

the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, because he abides with you and will be in you.

IDENTIFICATION AND CONTRAST (PARACLETE VS. WORLD) ASYNDETON Continuation of v.16. The Paraclete is identified as τὸ πνεῦμα τῆς ἀληθείας ('the Spirit of truth') — John's unique designation (also 15:26; 16:13). The contrast between the disciples (ὑμεῖς) who know the Spirit and the world (ὁ κόσμος) which cannot receive it is emphatic. The shift παρ' ὑμῖν μένει (present) → ἐν ὑμῖν ἔσται (future) marks a transition from external accompaniment to internal indwelling.

τὸ

the

Accusative

article (in apposition to παράκλητον, v.16)

πνεῦμα

Spirit

Accusative

apposition to παράκλητον

πνεῦμα: 'spirit, wind, breath'; with the article and the genitive τῆς ἀληθείας, the Spirit is identified as the divine agent of truth — a person, not a force.

τῆς

of

Genitive

article

ἀληθείας

truth

Genitive

attributive genitive (Spirit characterized by truth)

ἀλήθεια: 'truth'; the genitive characterizes the Spirit as the one whose nature and mission is truth — consistent with 16:13 ('when he the Spirit of truth comes, he will guide you into all truth').

ὃ

whom

Accusative

relative pronoun (referring to τὸ πνεῦμα; neuter gender)

ὁ

the

Nominative

article

κόσμος

world

Nominative

subject of δύναται

κόσμος: 'world'; in John the sphere of humanity organized in opposition to God (7:7; 15:18-19); it cannot receive the Spirit because it has no eyes to see or mind to know him.

οὐ

not

negative particle

δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

main verb (inability of the world)

→ gnomic present

λαβεῖν

to receive

Aor Act Inf · λαμβάνω

complementary infinitive (completing δύναται)

→ constative aorist infinitive

λαμβάνω: 'to take, receive'; the world's incapacity to receive the Spirit corresponds to its incapacity to receive Jesus himself (1:11; 3:11).

ὅτι

because

conjunction (causal: reason for world's incapacity)

οὐ

not

negative particle

θεωρεῖ

sees

Pres Act Indic 3 Sg · θεωρέω

main verb (first ground: no perception)

→ gnomic present

θεωρέω: 'to observe, perceive, behold'; a more sustained or attentive seeing than ὁράω or βλέπω; the world lacks the spiritual capacity to perceive the Spirit at all.

αὐτό

him

Accusative

direct object of θεωρεῖ

οὐδὲ

nor

negative coordinating conjunction

γινώσκει

knows

Pres Act Indic 3 Sg · γινώσκω

main verb (second ground: no knowledge)

→ gnomic present

ὕμεις

you

Nominative

emphatic subject (contrast with ὁ κόσμος)

γινώσκετε

know

Pres Act Indic 2 Pl · γινώσκω

main verb (contrast: disciples do know)

→ gnomic present

αὐτό

him

Accusative

direct object of γινώσκετε

ὅτι

because

conjunction (causal: basis of the disciples' knowledge)

παρ'

with

preposition + dative (accompaniment: 'beside, with')

ὕμιν

you

Dative

object of παρά

μένει

abides

Pres Act Indic 3 Sg · μένω

main verb (present: Spirit's current accompaniment)

→ present of duration

μένω: 'to abide, remain'; present tense indicates the Spirit is already with the disciples (in the person of Jesus); the future ἔσται points to the indwelling after Pentecost.

καὶ

and

coordinating conjunction

ἐν

in

preposition + dative (indwelling: 'in' vs. 'with')

ὕμιν

you

Dative

object of ἐν

ἔσται

will be

Fut Mid Indic 3 Sg · εἶμι

main verb (future: the internal indwelling of the Spirit after departure)

→ predictive future (the Pentecost indwelling)

18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς.

I will not leave you as orphans; I will come to you.

PROMISE (CONSOLATION) **ASYNDETON** Asyndeton. Two brief, emphatic promises: the negative (οὐκ ἀφήσω ὑμᾶς ὀρφανούς — 'I will not abandon you as orphans') and the positive (ἔρχομαι — a futuristic present, 'I am coming to you'). The orphan image (ὀρφανός) captures the disciples' situation after Jesus' departure; his 'coming' is again polyvalent (resurrection, Spirit, Parousia).

Οὐκ

not

negative particle

ἀφήσω

will I leave

Fut Act Indic 1 Sg · ἀφήμι

main verb (negative promise)

→ **predictive future**

ἀφήμι: 'to leave, let go, forgive'; here 'to leave behind, abandon'; Jesus will not abandon the disciples as orphaned children.

ὑμᾶς

you

Accusative

direct object of ἀφήσω

ὀρφανούς

orphans

Accusative

predicate accusative (describing the state if abandoned)

ὀρφανός: 'orphaned, fatherless'; a child bereaved of parents; in Greek-Roman culture orphans were among the most vulnerable; in Jewish tradition God was the Father of the fatherless (Ps 68:5).

ἔρχομαι

I am coming

Pres Mid Indic 1 Sg · ἔρχομαι

main verb (positive promise; futuristic present)

→ **futuristic present (certain imminent coming)**

ἔρχομαι: the coming is almost certainly layered: the resurrection appearances (vv.19–20), the Spirit's coming as Jesus' alter ego, and the final Parousia — all three are in view in the farewell discourse.

πρὸς

to

preposition + accusative (motion toward)

ὑμᾶς

you

Accusative

object of πρὸς

19 ἔτι μικρόν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε.

Yet a little while and the world will see me no more, but you will see me; because I live, you also will live.

CONTRAST (WORLD VS. DISCIPLES; DEATH-TO-LIFE) **ASYNDETON** Asyndeton. The 'little while' (μικρόν) recalls 13:33 and anticipates 16:16–22 — the brief span before the resurrection. The contrast world/disciples in seeing is sharpened by ὅτι: the disciples' life depends on Jesus' own life. ζῶ is a gnomic present (Jesus' life is permanent); ζήσετε is a predictive future (the disciples will live because of him).

ἔτι

yet

adverb (temporal: 'still, yet')

μικρόν

a little while

Accusative

accusative of extent of time

μικρός: 'small, little'; as temporal accusative: 'a little while'; the idiom ἔτι μικρόν is characteristically Johannine for the brief remaining time before the cross.

καὶ

and

coordinating conjunction (temporal sequence: 'and then')

ὁ

the

Nominative

article

κόσμος

world

Nominative

subject of θεωρεῖ

με

me

Accusative

direct object of θεωρεῖ

οὐκέτι

no longer

negative adverb (temporal cessation)

οὐκέτι: 'no longer, no more!'; the world's sight of Jesus ends at the cross; the disciples' sight continues through resurrection.

θεωρεῖ

sees

Pres Act Indic 3 Sg · θεωρέω

main verb (present with future force in context)

→ futuristic present

ὑμεῖς

you

Nominative

emphatic subject (contrast with ὁ κόσμος)

δὲ

but

postpositive adversative particle (the contrast)

θεωρεῖτέ

see

Pres Act Indic 2 Pl · θεωρέω

main verb (disciples' future/ongoing sight)

→ futuristic present

με

me

Accusative

direct object of θεωρεῖτέ

ὅτι

because

conjunction (causal: basis for the disciples' continued life)

ἐγὼ

I

Nominative

emphatic subject of ζῶ

ζῶ

live

Pres Act Indic 1 Sg · ζάω

main verb (basis of disciples' life)

→ gnomic present (Jesus' life is permanent, non-contingent)

ζάω: 'to live'; Jesus' resurrection life is the ground of the disciples' life — the connection is participatory (cf. 6:57: 'as the Father sent me and I live because of the Father, so whoever eats me, he will live because of me').

καὶ

and

coordinating conjunction

ὕμεῖς

you

Nominative

subject of ζήσετε

ζήσετε

will live

Fut Act Indic 2 Pl · ζάω

main verb (future consequence of Jesus' life)

→ predictive future

20 ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ κάγω ἐν ὑμῖν.

In that day you will know that I am in my Father and you in me and I in you.

PROMISE (ESCHATOLOGICAL KNOWING) ASYNDETON Asyndeton. 'That day' (ἐν ἐκείνῃ τῇ ἡμέρᾳ) points to the post-resurrection / Spirit-indwelling moment of revelation. The knowledge promised is of the three-way mutual indwelling: Father-in-Son (already stated), plus now disciples-in-Son and Son-in-disciples. The Trinitarian and ecclesial dimensions of indwelling are placed side by side.

ἐν

in

preposition + dative (temporal: 'on that day')

ἐκείνη

that

Dative

demonstrative adjective (attributive with τῇ ἡμέρᾳ)

ἐκεῖνος: 'that (one)'; ἐν ἐκείνῃ τῇ ἡμέρᾳ is a Hebrew idiom (אִתְּךָ הַיּוֹם) for the eschatological day; here applied to the resurrection/Spirit-coming day.

τῇ

the

Dative

article

ἡμέρα

day

Dative

dative of time (ἐν ἐκείνῃ τῇ ἡμέρᾳ)

ἡμέρα: 'day'; 'in that day' is an eschatological marker throughout the OT prophets (Amos 9:11; Isa 11:10); John applies it to the breakthrough of resurrection.

γνώσεσθε

you will know

Fut Mid Indic 2 Pl · γνώσκω

main verb (promise of eschatological knowledge)

→ predictive future

ὁμεῖς

you

Nominative

emphatic subject of γνώσεσθε

ὅτι

that

conjunction (content of the knowing)

ἐγώ

I

Nominative

emphatic subject

ἐν

in

preposition + dative (mutual indwelling)

τῷ

the

Dative

article

πατρί

Father

Dative

object of ἐν (Son in Father)

μου

my

Genitive

possessive genitive

καὶ

and

coordinating conjunction

ὁμεῖς

you

Nominative

subject of implicit indwelling (disciples in Son)

ἐν

in

preposition + dative (disciples in Son)

ἐμοί

me

Dative

object of ἐν

καὶ ἐγώ

and I

Nominative

crasis subject (καὶ + ἐγώ; Son in disciples)

ἐν

in

preposition + dative (Son in disciples)

ὁμῖν

you

Dative

object of ἐν (the three-way indwelling complete)

21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ γὰρ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἑμαυτόν.

Whoever has my commandments and keeps them, he it is who loves me; and whoever loves me will be loved by my Father, and I will love him and reveal myself to him.

ELABORATION (LOVE-OBEDIENCE-REVELATION CHAIN) **ASYNDETON** Asyndeton. The verse is a carefully constructed chain: having-and-keeping commandments = loving Jesus → being loved by the Father → being loved by Jesus → Jesus' self-revelation. The dual use of ὁ ἔχων...καὶ τηρῶν (present participles: continuous possession and keeping) specifies the authentic lover of Jesus.

<p>ὁ the one Nominative <i>article (substantizing participle)</i></p>	<p>ἔχων having Pres Act Part Nom Sg Masc · ἔχω <i>substantival participle (subject of ἐστιν)</i> → present participle (continuing possession) ἔχω: 'to have, hold'; 'having my commandments' = having received and internalized them.</p>	<p>τὰς the Accusative <i>article</i></p>	<p>ἐντολάς commandments Accusative <i>direct object of ἔχων</i></p>
<p>μου my Genitive <i>possessive genitive</i></p>	<p>καὶ and <i>coordinating conjunction (joining two participles)</i></p>	<p>τηρῶν keeping Pres Act Part Nom Sg Masc · τηρέω <i>coordinated substantival participle</i> → present participle (continuous observance)</p>	<p>αὐτάς them Accusative <i>direct object of τηρῶν</i></p>

ἐκεῖνός

that one

Nominative

subject of ἔστιν (*emphatic resumptive pronoun*)

ἐκεῖνος; emphatic demonstrative used resumptively; 'that one — he, precisely he — is the one who loves me.' The pronoun distances and then identifies.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (*identification*)

→ gnomic present

ὁ

the one

Nominative

article (*substantizing participle*)

ἀγαπῶν

loving

Pres Act Part Nom Sg Masc · ἀγαπάω

substantival participle (*predicate = 'the one who loves me'*)

→ present participle (*ongoing love*)

με

me

Accusative

direct object of ἀγαπῶν

ὁ

the one

Nominative

article (*substantizing second participial clause*)

δὲ

and

postpositive continuative particle

ἀγαπῶν

loving

Pres Act Part Nom Sg Masc · ἀγαπάω

substantival participle (*new subject = 'the one who loves me'*)

→ present participle

με

me

Accusative

direct object of ἀγαπῶν

ἀγαπηθήσεται

will be loved

Fut Pass Indic 3 Sg · ἀγαπάω

main verb (*promise: Father's love for lover-of-Jesus*)

→ predictive future

ὑπὸ

by

preposition + genitive (*agent of passive*)

τοῦ

the

Genitive

article

πατρός

Father

Genitive

agent of passive ἀγαπηθήσεται

μου

my

Genitive

possessive genitive

κἀγὼ

and I

Nominative

crasis subject (καὶ + ἐγώ; *emphatic addition*)

ἀγαπήσω

will love

Fut Act Indic 1 Sg · ἀγαπάω

main verb (*Jesus' own love for the obedient disciple*)

→ predictive future

αὐτόν

him

Accusative

direct object of ἀγαπήσω

καὶ

and

coordinating conjunction

ἐμφανίσω

will reveal

Fut Act Indic 1 Sg · ἐμφανίζω

main verb (Jesus' self-disclosure as reward of love)

→ predictive future

ἐμφανίζω: 'to make manifest, reveal, appear'; occurs in the LXX of divine self-disclosure (Exod 33:13: 'show me yourself'); here Jesus promises an ongoing self-revelation that the world does not have.

αὐτῷ

to him

Dative

dative of indirect object

ἐμαυτόν

myself

Accusative

direct object of ἐμφανίσω (reflexive: Jesus reveals himself)

22 λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης· Κύριε, καὶ τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτόν καὶ οὐχὶ τῷ κόσμῳ;

Judas (not Iscariot) said to him, 'Lord, how is it that you will reveal yourself to us and not to the world?'

QUESTION (FOIL; SEEKING CLARIFICATION) ASYNDETON Historic present λέγει. The parenthetical οὐχ ὁ Ἰσκαριώτης distinguishes this Judas from the betrayer (cf. Luke 6:16: 'Judas son of James'). His question — how can the self-disclosure be private (to us) and not public (to the world)? — echoes a conventional Jewish expectation that Messianic disclosure would be universal and visible.

λέγει

says

Pres Act Indic 3 Sg · λέγω

narrative main verb (historic present)

→ historic present

αὐτῷ

to him

Dative

dative of indirect object

Ἰούδας

Judas

Nominative

subject of λέγει

Ἰούδας: Hebrew יהודה ('praise'); this Judas is probably the disciple listed as 'Judas son of James' (Luke 6:16; Acts 1:13), also called Thaddaeus (Matt 10:3; Mark 3:18).

οὐχ

not

negative particle (parenthetical identification)

ὁ

the

Nominative

article (parenthetical clause)

Ἰσκαριώτης

Iscariot

Nominative

predicate nominative (parenthetical)

Ἰσκαριώτης; probably 'man of Kerieth' (תִּירְיָהוּ); the betrayer; the parenthetical note is needed because the previous mention of Judas (13:29–30) left the room.

Κύριε

Lord

Vocative

address (vocative)

καὶ

how

adverbial καὶ (interrogative force: 'how is it that...?')

καὶ τί: a Semitic-flavored idiom of puzzled inquiry ('and what has happened that...').

τί

what

Nominative

interrogative pronoun (subject of γέγονεν)

γέγονεν

has happened

Perf Act Indic 3 Sg · γίνομαι

main verb of question

→ intensive perfect (what state of affairs has come about)

γίνομαι: 'to become, happen'; the perfect captures the present state: 'what has come about such that...' — the question is about the current situation.

ὅτι

that

conjunction (content of the puzzlement)

ἡμῖν

to us

Dative

dative of indirect object (beneficiary)

μέλλεις

you are about

Pres Act Indic 2 Sg · μέλλω

main verb (periphrastic future intention)

→ futuristic present (impending action)

μέλλω: 'to be about to, intend to'; with the infinitive it forms a near-future periphrasis.

ἐμφανίζειν

to reveal

Pres Act Inf · ἐμφανίζω

complementary infinitive (completing μέλλεις)

→ present infinitive (ongoing revelation)

σεαυτὸν

yourself

Accusative

direct object of ἐμφανίζειν (reflexive: picking up v.21)

καὶ

and

coordinating conjunction

οὐχί

not

emphatic negative (with τῷ κόσμῳ)

οὐχί: emphatic form of οὐ, often used in direct questions expecting a positive answer; here used as a strong negative denial.

τῷ

the

Dative

article

κόσμῳ

world

Dative

dative of indirect object (contrast: 'not to the world')

23 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἔλευσόμεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα.

Jesus answered and said to him, 'If anyone loves me, he will keep my word, and my Father will love him, and we will come to him and make our dwelling with him.'

ANSWER (THE INDWELLING OF FATHER AND SON AS THE MODE OF REVELATION) **ASYNDETON** The double verb ἀπεκρίθη...εἶπεν is a Semitizing idiom (cf. LXX). Jesus does not answer Judas's question directly but reframes it: the non-public disclosure is not a deficiency but the mode of divine indwelling for the obedient lover. μονὴν ποιησόμεθα ('we will make a dwelling') picks up μοναὶ from v.2 — the plural rooms of the Father's house become the singular dwelling the Father and Son make in the believer.

ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

main verb (narrative)

→ constative aorist

ἀποκρίνομαι: 'to answer, reply'; deponent (passive in form, active in meaning); used formulaically in John.

Ἰησοῦς

Jesus

Nominative

subject of ἀπεκρίθη

καὶ

and

coordinating conjunction (joining two verbs of saying)

εἶπεν

said

Aor Act Indic 3 Sg · λέγω

main verb (introducing direct speech)

→ constative aorist

αὐτῷ

to him

Dative

dative of indirect object

Ἐάν

if

conditional particle (third-class condition)

τις

anyone

Nominative

indefinite pronoun (generalizing subject)

τις: 'a certain one, anyone'; the indefinite generalizes — not just the disciples but any believer who loves Jesus.

ἀγαπᾷ

loves

Pres Act Subj 3 Sg · ἀγαπάω

protasis verb (subjunctive with ἐάν)

→ present subjunctive (ongoing love as condition)

με

me

Accusative

direct object of ἀγαπᾷ

τόν

the

Accusative

article

λόγον

word

Accusative

direct object of τηρήσει (fronted for emphasis)

λόγος: 'word, teaching'; singular here (vs. the plural ἐντολάς); the singular λόγος encompasses the totality of Jesus' revelation.

μου

my

Genitive

possessive genitive

τηρήσει

will keep

Fut Act Indic 3 Sg · τηρέω

main verb (apodosis: consequence of love)

→ predictive future (natural result)

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject of ἀγαπήσει

μου

my

Genitive

possessive genitive

ἀγαπήσει

will love

Fut Act Indic 3 Sg · ἀγαπάω

main verb (second apodosis)

→ predictive future

αὐτόν

him

Accusative

direct object of ἀγαπήσει

καὶ

and

coordinating conjunction

πρός

to

preposition + accusative (motion toward)

αὐτόν

him

Accusative

object of πρὸς

ἐλευσόμεθα

we will come

Fut Mid Indic 1 Pl · ἔρχομαι

main verb (third apodosis; plural: Father and Son)

→ predictive future

ἔρχομαι: the first person plural (ἐλευσόμεθα, 'we will come') is remarkable — Father and Son together come to the believer; this is the answer to Judas's question: the mode of self-disclosure is mutual indwelling.

καὶ

and

coordinating conjunction

μονήν

dwelling

Accusative

direct object of ποιησόμεθα

μονή: 'abiding-place, dwelling'; the only other NT occurrence besides v.2; the rooms Jesus goes to prepare are now the believers themselves — a profound inversion.

παρ'

with

preposition + dative (location: 'at the side of, with')

αὐτῷ

him

Dative

object of παρά (the believer as the dwelling-place)

ποιησόμεθα

we will make

Fut Mid Indic 1 Pl · ποιέω

main verb (fourth apodosis; Father and Son make dwelling in believer)

→ predictive future

24 ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός.

Whoever does not love me does not keep my words; and the word that you hear is not mine but the Father's who sent me.

CONTRAPOSITIVE AND SOURCE-CLAIM ASYNDETON Asyndeton. The contrapositive of v.23a: not-loving = not-keeping. The second half grounds the commandments in their ultimate origin: the word belongs to the Father who sent Jesus, not to Jesus as an autonomous teacher — the same Johannine delegation motif as vv.10, 31.

<p>ὁ the one Nominative <i>article (substantizing participle)</i></p>	<p>μὴ not <i>negative particle (with participle)</i></p>	<p>ἀγαπῶν loving Pres Act Part Nom Sg Masc · ἀγαπάω <i>substantival participle (subject)</i> → present participle (ongoing failure to love)</p>	<p>με me Accusative <i>direct object of ἀγαπῶν</i></p>
<p>τοὺς the Accusative <i>article</i></p>	<p>λόγους words Accusative <i>direct object of τηρεῖ (fronted)</i> λόγος: plural here (λόγους); the plural = the individual utterances of Jesus; the singular (λόγος) in the second half = the word as a unity.</p>	<p>μου my Genitive <i>possessive genitive</i></p>	<p>οὐ not <i>negative particle</i></p>
<p>τηρεῖ keeps Pres Act Indic 3 Sg · τηρέω <i>main verb (contrapositive: non-love = non-keeping)</i> → gnomic present</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>λόγος word Nominative <i>subject of ἔστιν</i></p>

<p>ὄν that</p> <p>Accusative <i>relative pronoun (object of ἀκούετε)</i></p>	<p>ἀκούετε you hear</p> <p>Pres Act Indic 2 Pl · ἀκούω <i>verb of relative clause</i></p> <hr/> <p>→ gnomic present</p>	<p>οὐκ not</p> <p><i>negative particle</i></p>	<p>ἔστιν is</p> <p>Pres Act Indic 3 Sg · εἰμί <i>main verb (identity claim)</i></p> <hr/> <p>→ gnomic present</p>
<p>ἐμός mine</p> <p>Nominative <i>predicate adjective (possessive: 'not mine')</i></p> <p>ἐμός: emphatic possessive adjective; 'it is not mine' — Jesus disclaims autonomous ownership of the word he teaches.</p>	<p>ἀλλά but</p> <p><i>adversative conjunction (strong contrast)</i></p>	<p>τοῦ of the</p> <p>Genitive <i>article (genitive: implied 'it is the word of')</i></p>	<p>πέμψαντός having sent</p> <p>Aor Act Part Gen Sg Masc · πέμπω <i>attributive participle (modifying the implied πατρός or as substantive: 'of the one who sent')</i></p> <hr/> <p>→ constative aorist participle (the sending as a completed act)</p> <p>πέμπω: 'to send'; John uses both πέμπω and ἀποστέλλω for the Father's sending of the Son; πέμπω often emphasizes the authority-commission aspect.</p>
<p>με me</p> <p>Accusative <i>direct object of πέμψαντός</i></p>	<p>πατρός Father's</p> <p>Genitive <i>possessive genitive (the word belongs to the Father)</i></p>		

25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων·

These things I have spoken to you while I am still with you.

TRANSITION (FROM SPOKEN WORD TO SPIRIT'S TEACHING) **ASYNDETON** Asyndeton. A brief transitional statement linking the present discourse (ταῦτα λελάληκα) to the upcoming promise about the Spirit. The participial phrase παρ' ὑμῖν μένων ('while dwelling with you') marks a contrast with the Spirit's future indwelling (ἐν ὑμῖν, v.17): Jesus has spoken these things while present; the Spirit will carry them forward when absent.

Ταῦτα

these things

Accusative

direct object of λελάληκα (summary reference to the discourse so far)

ταῦτα: 'these things'; a Johannine discourse-marker that summarizes what precedes and points forward (cf. 15:11; 16:1, 4, 6, 25, 33); here it embraces all of ch.14 to this point.

λελάληκα

I have spoken

Perf Act Indic 1 Sg · λαλέω

main verb (intensive perfect: the speaking stands on record)

→ intensive perfect (the discourse stands as a completed, standing deposit)

λαλέω: 'to speak'; the perfect emphasizes that these words are now a permanent part of what Jesus has entrusted to the disciples.

ὑμῖν

to you

Dative

dative of indirect object

παρ'

with

preposition + dative (accompaniment: 'at your side')

ὑμῖν

you

Dative

object of παρά

μένων

remaining

Pres Act Part Nom Sg Masc · μένω

adverbial participle (temporal: 'while remaining with you')

→ present participle (contemporaneous: the speaking happens during the remaining)

μένω: 'to remain, abide'; the participle marks the temporal limitation of the present mode of Jesus' teaching — he speaks these things while still with them, because soon he will be gone.

26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν ἐγώ.

But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you.

CONTRAST / SECOND PARACLETE PROMISE (TEACHING AND MEMORY) **δέ** The second and most explicit Paraclete promise. The Paraclete is now identified as τὸ πνεῦμα τὸ ἅγιον ('the Holy Spirit') — the only occurrence of this title in John (elsewhere simply 'the Spirit'). Two functions are given: διδάξει πάντα (teach all things) and ὑπομνήσει...πάντα (remind/bring to remembrance all). The second function is particularly important for the composition of the Gospel itself.

<p>ὁ the Nominative <i>article (with Paraclete)</i></p>	<p>δὲ but <i>postpositive adversative/transitional particle</i></p>	<p>παράκλητος Helper Nominative <i>subject of διδάξει and ὑπομνήσει</i> παράκλητος: 'one called alongside to help'; the second Paraclete promise of the chapter (the first at v.16); here identified explicitly as the Holy Spirit.</p>	<p>τὸ the Nominative <i>article (with πνεῦμα; in apposition to παράκλητος)</i></p>
<p>πνεῦμα Spirit Nominative <i>apposition to παράκλητος</i></p>	<p>τὸ the Nominative <i>article (attributive with ἅγιον)</i></p>	<p>ἅγιον Holy Nominative <i>attributive adjective (τὸ πνεῦμα τὸ ἅγιον = 'the Holy Spirit')</i> ἅγιος: 'holy, set apart'; τὸ πνεῦμα τὸ ἅγιον is John's only use of this full title for the Spirit; the rest of the Gospel uses simply τὸ πνεῦμα or πνεῦμα without the article.</p>	<p>ὃ whom Accusative <i>relative pronoun (object of πέμψει)</i></p>

πέμψει

will send

Fut Act Indic 3 Sg · πέμπω

verb of relative clause (Father's sending of the Spirit)

→ predictive future

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject of πέμψει

ἐν

in

preposition + dative (sphere of the name)

τῷ

the

Dative

article

ὀνόματί

name

Dative

dative of sphere (in Jesus' name = in Jesus' authority)

μου

my

Genitive

possessive genitive

ἐκεῖνος

he

Nominative

emphatic resumptive pronoun (subject of διδάξει; references the Paraclete)

ἐκεῖνος: used in all five Paraclete sayings (14:26; 15:26; 16:8, 13, 14) to resume the subject with emphasis, implying personhood.

ὑμᾶς

you

Accusative

direct object of διδάξει

διδάξει

will teach

Fut Act Indic 3 Sg · διδάσκω

main verb (first function of the Paraclete)

→ predictive future

διδάσκω: 'to teach'; the Spirit's teaching goes beyond what Jesus has said — 'all things' (πάντα) — anticipating new revelation and guidance; cf. 16:12–13.

πάντα

all things

Accusative

direct object of διδάξει (comprehensive scope)

πάντα: 'all things'; the scope of the Spirit's teaching encompasses everything Jesus could not say while present (16:12) as well as all he did say.

καὶ

and

coordinating conjunction

ὑπομνήσει

will remind

Fut Act Indic 3 Sg · ὑπομνήσκω

main verb (second function of the Paraclete)

→ predictive future

ὑπομνήσκω: 'to remind, bring to remembrance'; the Spirit's anamnesis function — causing the disciples to remember and understand what Jesus said — is the theological basis for the reliability of the Gospel tradition itself.

ὑμᾶς

you

Accusative

direct object of ὑπομνήσει

πάντα

all things

Accusative

direct object of ὑπομνήσει

ὃ

that

Accusative

relative pronoun (object of εἶπον)

εἶπον

I said

Aor Act Indic 1 Sg · λέγω

verb of relative clause (Jesus' past speech as the content of anamnesis)

→ constative aorist (the sum of Jesus' teaching)

ὑμῖν

to you

Dative

dative of indirect object

ἐγώ

I

Nominative

emphatic subject pronoun (post-verbal for emphasis)

27 Εἰρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω.

Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.

GIFT-DECLARATION AND CLOSING EXHORTATION **ASYNDETON** Asyndeton. The peace-bequest is a formal act, like a last will and testament: εἰρήνην ἀφήμι (leave, bequeath) + εἰρήνην...δίδωμι (give). The anaphora (εἰρήνην...εἰρήνην) and contrast with the world's giving is characteristic of Johannine rhetoric. The verse closes with the same prohibition that opened the chapter (ταρασέσθω, v.1), now with a second prohibition (δειλιάτω) — forming an inclusion.

Εἰρήνην

Peace

Accusative

direct object of ἀφίημι (fronted for emphasis)

εἰρήνη: Hebrew שָׁלוֹם; 'peace, well-being, wholeness'; in Jewish farewell discourse the Shalom-bequest was the parting gift of a departing teacher or patriarch; Jesus' peace is qualified as distinctively his own (τὴν ἑμὴν).

ἀφίημι

I leave

Pres Act Indic 1 Sg · ἀφίημι

main verb (bequest; testamentary language)

→ futuristic present (the leaving behind at departure)

ἀφίημι: 'to let go, leave, forgive'; here in the sense of 'to bequeath, leave behind' — a solemn act of legacy.

ὑμῖν

with you

Dative

dative of indirect object (beneficiary)

εἰρήνην

peace

Accusative

direct object of δίδωμι (anaphoric repetition for emphasis)

τὴν

the

Accusative

article (attributive with ἐμὴν)

ἐμὴν

my

Accusative

possessive adjective (emphatic: 'my own peace')

ἐμός: emphatic possessive; 'my peace' — the peace Jesus himself possesses and gives, derived from his union with the Father, not the precarious peace the world can offer.

δίδωμι

I give

Pres Act Indic 1 Sg · δίδωμι

main verb (the active gift-giving alongside the bequest)

→ gnomic present (the definitive act stated as fact)

ὑμῖν

to you

Dative

dative of indirect object

οὐ

not

negative particle (qualifying the manner of giving)

καθὼς

as

comparative conjunction (negative comparison)

ὁ

the

Nominative

article

κόσμος

world

Nominative

subject of δίδωσιν

κόσμος: the world's peace is conditional, transient, and dependent on external circumstances; Jesus' peace transcends these.

δίδωσιν

gives

Pres Act Indic 3 Sg · δίδωμι

verb of comparative clause

→ gnomic present

ἐγὼ

I

Nominative

emphatic subject pronoun (contrast with ὁ κόσμος)

δίδωμι

give

Pres Act Indic 1 Sg · δίδωμι

main verb (emphatic repetition: Jesus gives differently)

→ gnomic present

ὕμῖν

to you

Dative

dative of indirect object

μή

not

negative particle (prohibitive with imperative)

ταρασέσθω

let it be troubled

Pres Pass Impv 3 Sg · ταρασσω

main verb (prohibition; closing inclusion with v.1)

→ present imperative (ongoing state to be resisted)

ταράσσω: the repetition of the prohibition from v.1 forms a literary inclusion enclosing the central section of the chapter.

ὕμῶν

your

Genitive

possessive genitive

ἡ

the

Nominative

article

καρδία

heart

Nominative

subject of ταρασέσθω

μηδὲ

nor

negative coordinating conjunction (adding second prohibition)

δειλιάτω

let it be afraid

Pres Act Impv 3 Sg · δειλιάω

main verb (second prohibition: no fear)

→ present imperative

δειλιάω: 'to be cowardly, be afraid'; only NT occurrence; δειλός (cowardly) appears in Rev 21:8; paired with ταρασσω it covers both anxious agitation and craven fear.

28 ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτέ με ἐχάρητε ἂν, ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μείζων μου ἐστίν.

You heard me say to you, 'I am going away, and I will come to you.' If you loved me, you would have rejoiced, because I am going to the Father, for the Father is greater than I.

REBUKE-AND-GROUND (LOVE SHOULD PRODUCE JOY IN JESUS' DEPARTURE) **ASYNDETON** Asyndeton. Jesus recalls the promise of vv.3, 18 and uses it to rebuke the disciples' grief: if they truly loved him they would rejoice that he goes to the Father. The famous subordinationist-sounding clause ὁ πατὴρ μείζων μου ἐστίν ('the Father is greater than I') grounds the rejoicing: the return to the Father is a return to the one who is greater — a statement of the Son's subordination in the economy of salvation (not ontological subordination, as the Nicene tradition correctly distinguished).

ἠκούσατε

you heard

Aor Act Indic 2 Pl · ἀκούω

main verb (appeal to previous saying)

→ constative aorist (a single past hearing)

ὅτι

that

conjunction (content of what was heard; recitative)

ἐγὼ

I

Nominative

emphatic subject of εἶπον

εἶπον

said

Aor Act Indic 1 Sg · λέγω

main verb of content clause

→ constative aorist

ὑμῖν

to you

Dative

dative of indirect object

Ὑπάγω

I am going away

Pres Act Indic 1 Sg · ὑπάγω

main verb (quotation of previous saying)

→ futuristic present

καὶ

and

coordinating conjunction

ἔρχομαι

I will come

Pres Mid Indic 1 Sg · ἔρχομαι

main verb (return-promise in quotation)

→ futuristic present

πρὸς

to

preposition + accusative (motion toward)

ὑμᾶς

you

Accusative

object of πρὸς

εἰ

if

conditional particle (second-class: contrary-to-fact)

ἠγαπᾶτέ

you were loving

Impf Act Indic 2 Pl · ἀγαπάω

protasis verb (imperfect: contrary-to-fact condition 'if you loved')

→ imperfect (past ongoing state: the disciples' love is found wanting)

με

me

Accusative

direct object of ἠγαπᾶτέ

ἐχάρητε

you would have rejoiced

Aor Pass Indic 2 Pl · χάρω

main verb (apodosis of contrary-to-fact conditional)

→ constative aorist (with ἄν: contrary-to-fact apodosis)

χάρω: 'to rejoice, be glad'; the departure to the Father should occasion joy (not grief) if the disciples truly love Jesus — because his going to the Father fulfills his mission and establishes the Paraclete's coming.

ἄν

would

modal particle (marks contrary-to-fact apodosis)

ὅτι

because

conjunction (causal: ground for rejoicing)

πορεύομαι

I am going

Pres Mid Indic 1 Sg · πορεύομαι

main verb (causal ground for joy)

→ futuristic present

πρὸς

to

preposition + accusative (goal)

τὸν

the

Accusative

article

πατέρα

Father

Accusative

object of πρὸς

ὅτι

because

conjunction (second causal clause: the subordination claim)

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject of ἔστιν

μείζων

greater

Nominative

predicate nominative (comparative adjective)

μείζων: comparative of μέγας; 'greater'; the patristic debates over this verse: Arians read it as ontological inferiority; Nicene orthodoxy reads it as economic subordination (the Son in his incarnate mission, not in his eternal essence — cf. 10:30: 'I and the Father are one').

μού

than I

Genitive

genitive of comparison (after μείζων)

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

main verb (the subordination claim)

→ *gnomic present*

29 καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε.

And now I have told you before it happens, so that when it happens you may believe.

PURPOSE (PRE-ANNOUNCEMENT FOR FAITH) καὶ The purpose of the prediction (εἶρηκα ὑμῖν πρὶν γενέσθαι) is stated explicitly: ἵνα...πιστεύσητε ('so that you may believe'). The pre-announcement of the departure serves faith — the disciples will look back on Jesus' words and recognize that he had foreknowledge, and that faith will be confirmed.

καὶ

and

coordinating conjunction

νῦν

now

adverb of time (temporal marker)

εἶρηκα

I have told

Perf Act Indic 1 Sg · λέγω

main verb (intensive perfect: the telling stands on record)

→ *intensive perfect (abiding result of the pre-announcement)*

λέγω: perfect εἶρηκα; the perfect stresses that the prophecy is now a standing deposit — already spoken before the events.

ὑμῖν

to you

Dative

dative of indirect object

πρὶν

before

conjunction (temporal: before the event)

πρὶν: 'before'; with γενέσθαι (aorist infinitive) = 'before it happens'; the Johannine habit of pre-announcement to generate faith later (cf. 13:19).

γενέσθαι

it happens

Aor Mid Inf · γίνομαι

infinitive (after πρὶν: temporal clause)

→ constative aorist infinitive (the event as a whole)

ἵνα

so that

conjunction (purpose clause)

ὅταν

when

temporal conjunction (indefinite: 'whenever')

γένηται

it happens

Aor Mid Subj 3 Sg · γίνομαι

verb of temporal clause (subjunctive with ὅταν)

→ constative aorist subjunctive

πιστεύσητε

you may believe

Aor Act Subj 2 Pl · πιστεύω

subjunctive verb of purpose clause (ἵνα)

→ constative aorist subjunctive (the act of believing as a whole)

πιστεύω: the goal is faith — specifically the kind of retrospective faith that arises when prophecy is fulfilled; cf. 13:19 ('I tell you before it happens, so that when it happens you may believe that I am he').

30 οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν·

I will no longer talk much with you, for the ruler of this world is coming; he has no claim on me;

TRANSITION (URGENCY OF DEPARTURE; SATAN'S APPROACH) **ASYNDETON** Asyndeton. The imminent arrival of 'the ruler of this world' (ὁ τοῦ κόσμου ἄρχων — Satan; cf. 12:31; 16:11) signals the crisis: the passion is at hand. The claim ἐν ἐμοὶ οὐκ ἔχει οὐδέν ('in me he has nothing!') asserts Jesus' complete freedom from sin and from Satan's power — he goes to the cross voluntarily, not because Satan compels him.

οὐκέτι

no longer

negative adverb (temporal: cessation)

πολλά

much

Accusative

adverbial accusative (modifying λαλήσω: 'speak much')

λαλήσω

I will speak

Fut Act Indic 1 Sg · λαλέω

main verb (anticipation of the discourse's end)

→ predictive future

μεθ'

with

preposition + genitive (association)

ὑμῶν

you

Genitive

object of μετά

ἔρχεται

is coming

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (reason: futuristic present signaling imminence)

→ futuristic present (imminent arrival of the passion)

ἔρχεται: the historic/futuristic present captures the urgency — the ruler of the world is already on his way.

γὰρ

for

postpositive explanatory particle (causal: reason for brevity)

ὁ

the

Nominative

article (substantizing genitive phrase)

τοῦ

of the

Genitive

article

κόσμου

world

Genitive

genitive (of sphere: 'ruler of the world')

ἄρχων

ruler

Nominative

subject of ἔρχεται

ἄρχων: 'ruler, prince'; ὁ τοῦ κόσμου ἄρχων is a Johannine designation for Satan (12:31; 16:11); in Paul: ὁ ἄρχων τῆς ἐξουσίας τοῦ ἀέρος (Eph 2:2). Satan exercises dominion over the fallen world-order.

καὶ

and

coordinating conjunction

ἐν

in

preposition + dative (sphere)

ἐμοὶ

me

Dative

object of ἐν (emphatic position: 'in me — nothing')

οὐκ

not

negative particle

ἔχει

he has

Pres Act Indic 3 Sg · ἔχω

main verb (claim of sinlessness and freedom from Satan's power)

→ gnomic present

ἔχω: 'to have, hold'; ἐν ἐμοὶ οὐκ ἔχει οὐδέν = 'in me he has nothing, no claim, no foothold'; the phrase asserts Jesus' absolute sinlessness and freedom from Satanic control — he goes to the cross as an act of will, not compulsion.

οὐδέν

nothing

Accusative

direct object of ἔχει (double negative with οὐκ = emphatic)

οὐδεὶς: 'nothing, no one'; the double negative (οὐκ...οὐδέν) in Greek is emphatic, not a positive: 'absolutely nothing.'

31 ἀλλ' ἵνα γνῶ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτως ποιῶ.
ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

But so that the world may know that I love the Father and do as the Father has commanded me — rise, let us go from here.

PURPOSE-DECLARATION AND CLOSING COMMAND ἀλλ' The sentence is anacoluthic (the ἀλλ' ἵνα clause lacks an explicit main verb — the implied verb might be 'I go' or 'I submit to this'); the cross is not Satan's victory but a public demonstration before the world (ἵνα γνῶ ὁ κόσμος) of Jesus' love for the Father and his perfect obedience to the Father's command. The discourse closes with the double imperative ἐγείρεσθε, ἄγωμεν — 'rise, let us go' — though Jesus and the disciples do not in fact leave until 18:1, indicating that chs. 15–17 were spoken here or that v.31 is a literary seam.

ἀλλ'

but

adversative conjunction (strong contrast)

ἵνα

so that

conjunction (purpose: the goal of the cross)

γνῶ

may know

Aor Act Subj 3 Sg · γινώσκω

subjunctive verb of purpose clause

→ constative aorist subjunctive (the knowing as event)

γινώσκω: 'to know'; the aorist subjunctive captures the decisive moment of recognition; even the world (κόσμος) — which normally cannot know — will come to know through the cross.

ὁ

the

Nominative

article

κόσμος

world

Nominative

subject of γινῶ

κόσμος: remarkably, the world itself is the audience of this final act — the cross is a proclamation to the cosmos of the Son's love for the Father.

ὅτι

that

conjunction (content of the knowing)

ἀγαπῶ

I love

Pres Act Indic 1 Sg · ἀγαπάω

main verb of content clause (the love that motivates the cross)

→ gnomic present (permanent disposition of love)

ἀγαπάω: Jesus' cross is an act of love for the Father — this is the culminating Johannine love-motif of ch.14: the disciples love Jesus (vv.15, 21, 23, 28), the Father loves the disciples (v.21, 23), and now Jesus' going-to-the-cross reveals his own love for the Father.

τὸν

the

Accusative

article

πατέρα

Father

Accusative

direct object of ἀγαπῶ

καὶ

and

coordinating conjunction

καθώς

just as

comparative conjunction

ἐνετείλατό

commanded

Aor Mid Indic 3 Sg · ἐντέλλομαι

verb of comparative clause (Father's commissioning command)

→ constative aorist (a definitive past command)

ἐντέλλομαι: 'to command, give orders'; the Father's command to the Son encompasses the entire mission including the cross; cf. 10:18 ('I have authority to lay it down and I have authority to take it up again; this command I received from my Father').

μοι

me

Dative

dative of indirect object (the command addressed to the Son)

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject of ἐνετείλατό

οὕτως

so

adverb (correlative with καθώς: 'just as...so')

ποιῶ

I do

Pres Act Indic 1 Sg · ποιέω

main verb (the obedience that the cross demonstrates)

→ gnomonic present (habitual perfect obedience)

ποιέω: 'to do'; the cross is the supreme instance of Jesus' perfect obedience to the Father's command; the present tense captures the settled disposition of obedience.

ἐγείρεσθε

rise

Pres Mid Impv 2 Pl · ἐγείρω

main verb (command: rise/get up)

→ present imperative (immediate action required)

ἐγείρω: 'to rouse, raise up'; used of rising from sleep or a sitting posture; the command to physically rise marks the transition from discourse to action.

ἄγωμεν

let us go

Pres Act Subj 1 Pl · ἄγω

hortatory subjunctive (exhortation to depart together)

→ present hortatory subjunctive (invitation to action)

ἄγω: 'to lead, go'; the hortatory subjunctive (ἄγωμεν) is a 1st pl. invitation: 'let us go'; yet Jesus does not leave until 18:1, a famous literary puzzle suggesting chs. 15–17 were inserted or the command is dramatic rather than immediately executed.

ἐντεῦθεν

from here

adverb of place (departure from the upper room)

ἐντεῦθεν: 'from here, hence'; marks the end of the upper room setting and the beginning of the passion narrative.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Several points of variation deserve notice. At v.2 the clause εἰ δὲ μὴ, εἶπον ἄν ὑμῖν presents a well-known interpretive crux: the apodosis εἶπον ἄν ὑμῖν can be read either as an implied conditional ('if it were not so, I would have told you') or, less commonly, as a declaration introducing the following clause ('I go to prepare a place for you'). The conditional reading is adopted here with the modern critical editions and most commentators (Bultmann, Barrett, Carson). At v.7 the variants εἰ ἐγνώκατέ με ('if you had known me,' Alexandrian) versus εἰ ἐγνώκειτέ με (perfect form, Byzantine) are text-critically minor; the indicative reading of P66* and Vaticanus — γινώσκετε αὐτόν ('you know him') in the apodosis — is notable: it pivots the rebuke ('if you had known me') into an assurance ('and from now on you know him'). At v.14 the textual question whether ἔάν τι αἰτήσητέ με is read with με ('ask me') or without it is significant: P66*, Sinaiticus*, and Vaticanus omit με; Alexandrinus, Bezae, and the Byzantine tradition include it. The longer reading (with με) is adopted here with NA28, though the omission has strong support. At v.17 πνεῦμα τῆς ἀληθείας ('Spirit of truth') is John's unique designation for the Paraclete, occurring also at 15:26 and 16:13; the dative ὑμῖν (with you) versus ἐν ὑμῖν (in you) reflects a future promise of the Spirit's indwelling. At v.28 the notorious subordinationist-sounding clause ὁ πατήρ μείζων μου ἐστίν ('the Father is greater than I') has generated enormous patristic controversy; the verse is annotated in full. Orthographic variants (movable-ν, itacistic spellings, accentuation of ἐγώ) are not noted. Johannine style is characteristic throughout: the solemn double-ἄμήν sayings

(vv.12, 13), the farewell-discourse genre (chs. 14–17) with its interlocking cycles of departure-promise-return, the 'I am' form (ἐγώ εἰμι) at v.6, and the dense love-commandment language (ἀγαπάω, ἐντολή) unifying vv.15–24.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.