

**AI-generated.** These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Gospel according to John, Chapter 15

## KATA IQANNHN IE'

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 · 15:1–8

#### **The True Vine: abiding and fruit-bearing**

Jesus opens with the seventh and final ἐγώ εἶμι saying: 'I am the true vine and my Father is the vinedresser' (1). The Father's activity is twofold — removing the fruitless branch and pruning the fruitful one so it bears more fruit (2); the disciples are already clean through the word Jesus has spoken (3). The central imperative μένεται ἐν ἐμοί ('abide in me') is grounded by mutual indwelling: as the branch cannot bear fruit on its own apart from the vine, neither can the disciples apart from Jesus (4–5). The consequence of non-abiding is withering and fire (6); the consequence of abiding and having Jesus' words abide is answered prayer and much fruit — proof of discipleship (7–8).

B · 15:9–17

### **Abiding in love: commandment, friendship, and the call to bear fruit**

The vine metaphor shifts to a love-register: as the Father has loved Jesus, so Jesus has loved the disciples — remain in that love (9). Remaining in love is defined as keeping the commandments, just as Jesus keeps the Father's (10). The purpose of this disclosure is that his joy may be in them and their joy may be full (11). The commandment is specified: love one another as Jesus has loved them (12); its supreme measure is laying down one's life for one's friends (13). The disciples are Jesus' friends if they do what he commands (14); he calls them no longer slaves but friends, because he has disclosed everything the Father told him (15). He chose them and appointed them to go and bear lasting fruit, so that the Father gives what they ask in his name (16–17).

C · 15:18–25

### **The world's hatred: prior hatred of Jesus grounds expected hatred of disciples**

The discourse pivots from love to hatred: if the world hates the disciples, they are to know it hated Jesus first (18). The logic of election explains the rejection: the world loves its own, but they are not of the world — Jesus chose them out of it — therefore the world hates them (19). The servant-master principle (21:22 recalled) grounds the prediction: they will be persecuted as Jesus was, and some will keep the disciples' word as some kept his (20). The persecution is on account of the disciples' identification with Jesus' name, because the world does not know the one who sent him (21). Jesus' coming and speaking have removed the excuse for sin — they have no covering for their sin (22); hating Jesus is hating the Father (23). His works have similarly left the world without excuse (24); and their hatred, the fulfillment of the Psalter (Ps 35:19 / 69:4), is itself without cause — *δωρεάν* (25).

D · 15:26–27

### **The Paraclete as witness, and the disciples as witnesses**

The section closes with the third Paraclete promise: when the Paraclete comes — the Spirit of truth who proceeds from the Father and whom Jesus will send from the Father — he will bear witness about Jesus (26). And the disciples also will bear witness, because they have been with Jesus from the beginning (27). The two witnesses are thus paired: the Spirit's inner testimony and the disciples' public testimony, both concerning Jesus.

## 1 Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν.

I am the true vine, and my Father is the vinedresser.

IDENTIFICATION / ἘΓΩ ΕἶΜΙ DECLARATION **ASYNDETON** Asyndeton; a fresh discourse unit opening with the seventh and final predicate ἐγώ εἰμι saying of the Fourth Gospel. The two clauses introduce the two characters: Jesus as the vine, the Father as the vinedresser. The adjective ἀληθινή ('true') distinguishes this vine from Israel as the failed vine of Ps 80:8–16; Isa 5:1–7; Jer 2:21.

Ἐγώ

I

*emphatic subject pronoun*

εἰμι

am

Pres Act Indic 1 Sg · εἰμί

*equative main verb (ἐγώ εἰμι formula)*

→ *gnomic present (timeless identification)*

εἰμί: the copula in the absolute ἐγώ εἰμι formula; the seventh such predicate saying in John (cf. 6:35; 8:12; 10:7,11; 11:25; 14:6).

ἡ

the

Nominative

*article*

ἄμπελος

vine

Nominative

*predicate nominative*

ἄμπελος: 'grapevine'; OT background in Ps 80:8–16; Isa 5:1–7; Jer 2:21 where Israel is the vine — Jesus claims to be the true replacement/fulfillment.

ἡ

the

Nominative

*article (attributive position with adjective)*

ἀληθινή

true

Nominative

*attributive adjective (predicate chain)*

ἀληθινός: 'genuine, real, authentic' — a Johannine word (cf. 1:9; 4:23; 6:32; 17:3) distinguishing the real from the shadow or the false.

καὶ

and

*coordinating conjunction*

ὁ

the

Nominative

*article*

πατήρ

Father

Nominative

*subject*

πατήρ: 'Father'; the vinedresser is identified as Jesus' Father — the relationship governing the entire metaphor.

μου

my

Genitive

*genitive of relationship (possessive)*

ὁ

the

Nominative

*article*

γεωργός

vinedresser

Nominative

*predicate nominative*

γεωργός: 'farmer, cultivator' (γῆ + ἔργον); here specifically the one who tends a vineyard — pruning, lifting, and cultivating branches.

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

*equative main verb*

→ *gnomic present*

## 2 πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἶρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτό, ἵνα καρπὸν πλείονα φέρῃ.

Every branch in me that does not bear fruit he takes away, and every one that bears fruit he prunes, so that it may bear more fruit.

ELABORATION — DESCRIPTION OF THE VINEDRESSER'S ACTIVITY **ASYNDETON** Asyndeton. The verse describes the Father's two-fold work: removal (αἶρει) and pruning (καθαίρει). The wordplay between αἶρει and καθαίρει (v.3 καθαροί) is deliberate. The crux: αἶρει may mean 'lift up' (standard viticulture: lifting trailing branches off the ground) or 'take away, remove'; the pun on 'clean' (v.3) suggests both senses are in play.

**πᾶν**

every

Accusative

attributive adjective (universal quantifier, anticipatory accusative)

**κλῆμα**

branch

Accusative

direct object (fronted for emphasis)

κλῆμα: 'vine-branch, shoot'; occurs only here in the NT (vv.2, 4, 5, 6 in this chapter); the vine branch is the specific metaphor for the disciple's organic union with Christ.

**ἐν**

in

preposition + dative (sphere of location / union)

**ἐμοὶ**

me

Dative

dative of sphere (ἐν ἐμοί = abiding union)

**μὴ**

not

negative particle (with participle)

**φέρον**

bearing

Pres Act Ptc Acc Sg Neut · φέρω

attributive participle (modifying κλῆμα)

→ customary present (habitual non-bearing)

φέρω: 'bear, carry, bring'; the standard verb for bearing fruit in the vine metaphor (vv.2, 4, 5, 8, 16).

**καρπὸν**

fruit

Accusative

direct object of φέρον

καρπός: 'fruit'; in John broadly = the lasting results of the disciples' Spirit-empowered mission (cf. v.16 καρπὸν μένοντα).

**αἶρει**

he takes away

Pres Act Indic 3 Sg · αἶρω

main verb (gnomic)

→ gnomic present (habitual action of the vinedresser)

αἶρω: 'lift up, take away'; the crux — 'lift' (agricultural tending: raising a fallen branch) vs. 'remove' (excision). The pun with καθαίρει reinforces the cleaning imagery.

|  |  |  |  |
|--|--|--|--|
| <p><b>αὐτό</b><br/>it<br/>Accusative<br/>direct object (resumptive of κλήμα)</p>                             | <p><b>καὶ</b><br/>and<br/>coordinating conjunction</p>   | <p><b>πᾶν</b><br/>every<br/>Accusative<br/>attributive adjective (universal quantifier)</p>  | <p><b>τὸ</b><br/>the<br/>Accusative<br/>article (substantivizing the participle)</p>   |
| <p><b>καρπὸν</b><br/>fruit<br/>Accusative<br/>direct object of φέρον (anticipatory to article-ptc group)</p> | <p><b>φέρον</b><br/>bearing<br/>Pres Act Ptc Acc Sg Neut · φέρω<br/>attributive participle<br/>→ customary present</p> | <p><b>καθαίρει</b><br/>he prunes<br/>Pres Act Indic 3 Sg · καθαίρω<br/>main verb (gnomic)<br/>→ gnomic present<br/>καθαίρω: 'cleanse, purify, prune'; a rare verb (only here in NT); wordplay with αἶρει (v.2a) and καθαροί (v.3).</p> | <p><b>αὐτό</b><br/>it<br/>Accusative<br/>direct object</p>   |
| <p><b>ἵνα</b><br/>so that<br/>purpose conjunction</p>  | <p><b>καρπὸν</b><br/>fruit<br/>Accusative<br/>direct object of φέρη</p>  | <p><b>πλείονα</b><br/>more<br/>Accusative<br/>attributive adjective (comparative)<br/>πλείων: comparative of πολὺς; 'more, greater' — the goal of pruning is increased fruitfulness.</p>   | <p><b>φέρη</b><br/>it may bear<br/>Pres Act Subj 3 Sg · φέρω<br/>purpose clause (ἵνα + subj.)<br/>→ futuristic present subjunctive (purpose)</p> |

### 3 ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.

Already you are clean because of the word that I have spoken to you.

APPLICATION — PRESENT STATUS OF THE DISCIPLES **ASYNDETON** Asyndeton. The verse applies the vine metaphor directly to the disciples: they are already (ἤδη) in the pruned/clean state; the agent is not a knife but the word Jesus has spoken (λελάληκα, perfect: the word stands with ongoing effect). The wordplay: καθαροί ← καθαίρει (v.2). Cf. 13:10 ('you are clean, but not all of you') for context.

ἤδη

already

*temporal adverb*

ἤδη: 'already, even now'; marks the disciples' present clean status in contrast to the future pruning.

ὕμεις

you

*emphatic subject pronoun*

καθαροί

clean

Nominative

*predicate adjective*

καθαρός: 'clean, pure'; wordplay on καθαίρω (v.2); moral and spiritual cleansing through the word of Jesus (cf. 13:10).

ἐστε

you are

Pres Act Indic 2 Pl · εἰμί

*equative main verb*

→ gnomic present (present reality)

διὰ

because of

*preposition + accusative (cause)*

τὸν

the

Accusative

*article*

λόγον

word

Accusative

*object of διὰ (causal accusative)*

λόγος: Jesus' word as the instrument of cleansing; cf. Eph 5:26 (cleansing by the washing of water with the word) and Ps 119:9.

ὄν

which

Accusative

*relative pronoun (object of λελάληκα)*

λελάληκα

I have spoken

Perf Act Indic 1 Sg · λαλέω

*relative clause verb*

→ intensive perfect (word stands in ongoing effect)

λαλέω: 'speak'; the perfect emphasizes the abiding power of what Jesus has spoken — the word remains with them.

ὕμῖν

to you

Dative

*dative of indirect object*

4 μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ ἐὰν μὴ μένη ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε.

Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me.

COMMAND + GROUNDING ANALOGY ASYNDETON Asyndeton. The double imperative (μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν — the second clause a verbless imperative/promise) is followed by a καθὼς...οὕτως analogy grounding the command in agricultural necessity. The μένω-root is the chapter's governing word.

**μείνατε**

abide

Aor Act Impv 2 Pl · μένω

main verb (command)

→ constative aorist imperative (enter and remain in a state)

μένω: 'remain, abide, stay'; the theological key-word of John 15 (10 occurrences); the aorist imperative summons to the decisive act of remaining-in-Christ.

**ἐν**

in

preposition + dative (sphere of union)

**ἐμοί**

me

Dative

dative object of ἐν

**κἀγὼ**

and I

crasis (καί + ἐγώ); reciprocal subject

**ἐν**

in

preposition + dative (elliptical: 'I [will abide] in you')

**ὑμῖν**

you

Dative

dative object of ἐν

**καθὼς**

just as

comparative conjunction (analogy)

**τὸ**

the

Nominative article

## κλήμα

branch

Nominative

subject of δύναται

οὐ

not

negative particle

## δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

main verb (modal)

→ gnomic present (natural impossibility)

δύναμαι: 'be able, have power'; the gnomic present states what is always-and-everywhere true for a detached branch.

## καρπὸν

fruit

Accusative

direct object of φέρειν

## φέρειν

to bear

Pres Act Inf · φέρω

complementary infinitive

ἀφ'

from

preposition + genitive (source/origin)

## ἑαυτοῦ

itself

Genitive

genitive reflexive (source: 'on its own!')

ἑαυτοῦ: reflexive pronoun; ἀφ' ἑαυτοῦ = 'of/from itself, independently!'

ἐὰν

unless

conditional conjunction (ἐὰν μὴ = unless)

μὴ

not

negative particle (with ἐὰν = 'unless')

μένη

it abides

Pres Act Subj 3 Sg · μένω

conditional clause (3rd class condition)

→ futuristic present subjunctive

ἐν

in

preposition + dative

τῆ

the

Dative

article

## ἀμπέλω

vine

Dative

dative object of ἐν

οὕτως

so

correlative adverb (completing καθὼς...οὕτως)

οὐδὲ

neither

negative adverb (correlating with οὐ δύναται above)

ὕμεῖς

you

emphatic subject (elliptical: 'you [can bear fruit]')

ἐὰν

unless

conditional conjunction

μὴ

not

negative particle

ἐν

in

preposition + dative

ἐμοὶ

me

Dative

dative object of ἐν

**μένητε**

you abide

Pres Act Subj 2 Pl · μένω

*conditional clause verb*

→ futuristic present subjunctive

5 ἐγὼ εἶμι ἢ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ καὶ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing.

RESTATEMENT AND CHRISTOLOGICAL DECLARATION **ASYNDETON** Asyndeton. The first clause restates the identifications of v.1 in compressed form (no ἀληθινή here — the metaphor is now transparent). The second clause generalizes the abiding principle. The final clause — χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν — is one of the most absolute statements of human spiritual dependence in the NT.

**ἐγὼ**

I

*emphatic subject pronoun*

**εἶμι**

am

Pres Act Indic 1 Sg · εἶμί

*equative main verb*

→ gnomic present

**ἢ**

the

Nominative

*article*

**ἄμπελος**

vine

Nominative

*predicate nominative*

**ὑμεῖς**

you

*subject (nominal sentence)*

**τὰ**

the

Nominative

*article*

**κλήματα**

branches

Nominative

*predicate nominative (nominal sentence, no verb)*

**ὁ**

the one

Nominative

*article (substantivizing the participle)*

**μένων**

abiding

Pres Act Ptc Nom Sg Masc · μένω

*substantival participle (subject)*

→ customary present (ongoing abiding)

**ἐν**

in

*preposition + dative*

**ἐμοὶ**

me

Dative

*dative object of ἐν*

**καὶ γὰρ**

and I

*crasis (καί + ἐγώ); reciprocal subject*

**ἐν**

in

*preposition + dative*

**αὐτῷ**

him

Dative

*dative object of ἐν*

**οὗτος**

this one

Nominative

*resumptive demonstrative pronoun (subject)*

οὗτος; resumptive demonstrative picking up ὁ μένων — a Johannine construction (cf. 14:21).

**φέρει**

bears

Pres Act Indic 3 Sg · φέρω

*main verb*

→ gnomic present

**καρπὸν**

fruit

Accusative

*direct object*

**πολύν**

much

Accusative

*attributive adjective*

πολύς: 'much, many'; quantifies the fruit-bearing; cf. 'more fruit' (v.2) and 'much fruit' (v.8) — a progression in abundance.

**ὅτι**

for

*causal conjunction*

**χωρὶς**

apart from

*preposition + genitive (separation)*

χωρὶς: 'apart from, without, separately';  
χωρὶς ἐμοῦ = 'cut off from me, without me as source!'

**ἐμοῦ**

me

Genitive

*genitive object of χωρὶς*

**οὐ**

not

*negative particle*

**δύνασθε**

you are able

Pres Mid Indic 2 Pl · δύναμαι

*main verb (modal)*

→ gnomic present

**ποιεῖν**

to do

Pres Act Inf · ποιεῶ

*complementary infinitive*

ποιεῶ: 'do, make'; the absolute οὐδέν ('nothing at all') makes this a universal negative — total spiritual dependence.

**οὐδέν**

nothing

Accusative

*direct object (universal negative)*

οὐδέν: 'nothing, not one thing'; the most absolute formulation — not merely 'little' but 'nothing at all' apart from Christ.

6 ἔὰν μή τις μένη ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν, καὶ καίεται.

If anyone does not abide in me he is thrown away like a branch and withers; and the branches are gathered, thrown into the fire, and burned.

NEGATIVE CONDITION — CONSEQUENCE OF NON-ABIDING **ἔὰν μή** The aorists ἐβλήθη and ἐξηράνθη are gnomic/proverbial aorists expressing what regularly and inevitably happens (not a past event reported). The subject shifts from the singular branch to the plural αὐτά (branches), then ends with a present καίεται. The fire-imagery evokes Ezek 15:1–8 (the vine-branches useless except for fuel) and has eschatological resonance.

**ἔὰν**

if

*conditional conjunction (3rd class)*

**μή**

not

*negative particle*

**τις**

anyone

Nominative

*indefinite pronoun (subject)*

**μένη**

abides

Pres Act Subj 3 Sg · μένω

*protasis verb (conditional)*

→ futuristic present subjunctive

ἐν

in

*preposition + dative*

ἐμοί

me

Dative

*dative object of ἐν*

ἐβλήθη

he is thrown

Aor Pass Indic 3 Sg · βάλλω

*apodosis main verb*

→ gnomic aorist (proverbial inevitability)

βάλλω: 'throw, cast'; the passive implies a divine or human agent removing the fruitless branch; gnomic aorist states universal truth.

ἔξω

outside

*adverb of place*

ἔξω: 'outside, out'; the spatial metaphor of expulsion from the vine-space.

ὡς

like

*comparative conjunction*

τὸ

the

Nominative

*article*

κλήμα

branch

Nominative

*comparative object (simile)*

καὶ

and

*coordinating conjunction*

ἐξηράνθη

withers

Aor Pass Indic 3 Sg · ξηραίνω

*coordinate main verb*

→ gnomic aorist

ξηραίνω: 'dry up, wither'; a detached vine-branch dries out rapidly; the imagery evokes Ezek 15:4.

καὶ

and

*coordinating conjunction*

συνάγουσιν

they gather

Pres Act Indic 3 Pl · συνάγω

*main verb (indefinite plural subject)*

→ gnomic present

συνάγω: 'gather together'; the shift to plural subject (workers/harvesters) is natural in agricultural setting.

αὐτὰ

them

Accusative

*direct object (plural: branches)*

καὶ

and

*coordinating conjunction*

εἰς

into

*preposition + accusative (direction)*

τὸ

the

Accusative

*article*

πῦρ

fire

Accusative

*object of εἰς (direction)*

πῦρ: 'fire'; eschatological resonance (cf. Matt 13:40-42; Ezek 15:4-7); judgment on fruitless profession.

**βάλλουσιν**

they throw

Pres Act Indic 3 Pl · βάλλω

*main verb*

→ gnomic present

**καὶ**

and

*coordinating conjunction*

**καίεται**

it burns

Pres Mid/Pass Indic 3 Sg · καίω

*main verb*

→ gnomic present

καίω: 'burn, kindle'; the present tense at the end is vivid — the ongoing burning of cast-off branches.

## 7 ἔὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνη, ὃ ἔὰν θέλητε αἰτήσασθε, καὶ γενήσεται ὑμῖν.

If you abide in me, and my words abide in you, ask whatever you wish, and it will be done for you.

POSITIVE CONDITION — THE PROMISE OF ANSWERED PRAYER **ἔὰν** The conditional now turns positive (contrasting with v.6). The two conditions — abiding in Christ and his words abiding in us — frame the promise of prayer. The 'whatever you wish' is therefore not unlimited but bounded by the transformation worked by the abiding word; the disciple's desires are conformed to Christ's.

**ἔὰν**

if

*conditional conjunction*

**μείνητε**

you abide

Aor Act Subj 2 Pl · μένω

*protasis verb*

→ constative aorist subjunctive

**ἐν**

in

*preposition + dative*

**ἐμοὶ**

me

Dative

*dative object of ἐν*

**καὶ**

and

*coordinating conjunction*

**τὰ**

the

Nominative

*article*

**ῥήματά**

words

Nominative

*subject of μείνη*

ῥῆμα: 'word, saying'; distinct from λόγος (v.3) — often individual utterances rather than the word as a whole; here parallel to λόγος in function.

**μου**

my

Genitive

*genitive of possession*

ἐν

in

*preposition + dative*

ὑμῖν

you

Dative

*dative object of ἐν*

μείνη

abides

Aor Act Subj 3 Sg · μένω

*protasis verb (second condition)*

→ constative aorist subjunctive

ὅ

whatever

Accusative

*relative pronoun (object of αἰτήσασθε; proleptic)*

ἐάν

if

*indefinite relative particle (ὅ ἐάν = 'whatever')*

θέλητε

you wish

Pres Act Subj 2 Pl · θέλω

*relative clause verb (indefinite)*

→ futuristic present subjunctive

θέλω: 'wish, desire, will'; the desires of the abiding disciple are being transformed to align with Christ's will.

αἰτήσασθε

ask

Aor Mid Impv 2 Pl · αἰτέω

*main verb (command, apodosis)*

→ constative aorist imperative

αἰτέω: 'ask, request'; the middle voice emphasizes asking for one's own benefit; the aorist imperative is decisive — 'go ahead and ask!'

καὶ

and

*coordinating conjunction*

γενήσεται

it will be done

Fut Mid Indic 3 Sg · γίνομαι

*main verb (promise)*

→ predictive future

γίνομαι: 'become, happen, be done'; the divine passive is implied — God will accomplish it.

ὑμῖν

for you

Dative

*dative of advantage*

## 8 ἐν τούτῳ ἔδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ γένησθε ἐμοὶ μαθηταί.

By this my Father is glorified, that you bear much fruit and so prove to be my disciples.

PURPOSE / RESULT — THE FATHER'S GLORIFICATION THROUGH FRUIT-BEARING **ἐν τούτῳ** ἐν τούτῳ ('in/by this') is anticipatory, explained by the ἵνα-clause. The aorist ἔδοξάσθη is either gnomic or proleptic (the glorification is as certain as if already accomplished). Bearing much fruit is both the proof of discipleship (γένησθε μαθηταί) and the occasion of the Father's glorification.

|   |  |  |  |
|---|--|--|--|
| <b>ἐν</b><br>by<br><i>preposition + dative (means/sphere)</i> | <b>τούτῳ</b><br>this<br>Dative<br><i>demonstrative pronoun (anticipatory, explained by ἵνα-clause)</i> | <b>ἔδοξάσθη</b><br>is glorified<br>Aor Pass Indic 3 Sg · δοξάζω<br><i>main verb</i><br>→ gnomic aorist (proverbial glorification)<br>δοξάζω: 'glorify, honor'; the passive points to the Father as the recipient of glory; this is a key Johannine concern (cf. 13:31; 14:13; 17:1). | <b>ὁ</b><br>the<br>Nominative<br><i>article</i>                        |
| <b>πατήρ</b><br>Father<br>Nominative<br><i>subject</i>        | <b>μου</b><br>my<br>Genitive<br><i>genitive of relationship</i>  | <b>ἵνα</b><br>that<br><i>epexegetic conjunction (explains τούτῳ)</i>   | <b>καρπὸν</b><br>fruit<br>Accusative<br><i>direct object of φέρητε</i> |

**πολὺν**

much

Accusative

*attributive adjective*

**φέρητε**

you bear

Pres Act Subj 2 Pl · φέρω

*ἵνα-clause verb*

→ futuristic present subjunctive

**καὶ**

and

*coordinating conjunction*

**γένησθε**

become / prove to be

Aor Mid Subj 2 Pl · γίνομαι

*ἵνα-clause verb*

→ constative aorist subjunctive

γίνομαι: 'become'; γένησθε μαθηταί = 'become my disciples' — some read as 'prove to be'; the becoming suggests that fruit-bearing is the ongoing evidence of genuine discipleship.

**ἐμοί**

my

Dative

*dative of possession (predicative)*

**μαθηταί**

disciples

Nominative

*predicate nominative*

μαθητής: 'learner, disciple'; the discipleship identity is proved and realized through the fruit-bearing that glorifies the Father.

## 9 καθὼς ἠγάπησέν με ὁ πατήρ, καὶ γὰρ ὑμᾶς ἠγάπησα· μέναιτε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

As the Father has loved me, so I have loved you. Abide in my love.

ANALOGY — THE LOVE-CHAIN GROUNDS THE ABIDING COMMAND **καθὼς** The discourse shifts from vine-metaphor to love-language. The καθὼς...καὶ γὰρ parallelism grounds the imperative: the measure and model of Jesus' love for the disciples is the Father's love for Jesus. The shift from μένω ἐν ἐμοί (v.4-7) to μένω ἐν τῇ ἀγάπῃ identifies the two — abiding in Christ is abiding in his love.

καθώς

just as

comparative conjunction

ἠγάπησέν

loved

Aor Act Indic 3 Sg · ἀγαπάω

main verb (comparative clause)

→ constative aorist (whole of the Father's eternal love summed up)

ἀγαπάω: the Johannine love-word par excellence; the constative aorist encompasses the whole redemptive love of the Father for the Son.

με

me

Accusative

direct object

ὁ

the

Nominative

article

πατήρ

Father

Nominative

subject

καὶ ἐγώ

so I

crasis (καί + ἐγώ); main clause subject

ὑμᾶς

you

Accusative

direct object

ἠγάπησα

have loved

Aor Act Indic 1 Sg · ἀγαπάω

main verb

→ constative aorist

μείνατε

abide

Aor Act Impv 2 Pl · μένω

main verb (imperative)

→ constative aorist imperative

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

ἀγάπη

love

Dative

dative object of ἐν (sphere of love)

ἀγάπη: 'love'; the noun form appearing here as the sphere of the imperative; vv.9-10 equate abiding in Jesus with abiding in his love.

τῇ

the

Dative

article (attributive position with pronoun)

ἐμῇ

my

Dative

possessive adjective (attributive)

10 ἔὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρὸς μου τετήρηκα καὶ μένω ἐν τῇ ἀγάπῃ αὐτοῦ.

If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love.

CONDITION — THE PATH OF ABIDING IN LOVE **ἔὰν** The condition is obedience to Jesus' commandments — the love-obedience nexus (cf. 14:15, 21, 23). The model is christological: Jesus kept the Father's commandments and abides in the Father's love (τετήρηκα is a perfect of completed-with-ongoing-result; μένω is gnomic present). The disciple is called to the same pattern.

ἔὰν

if

*conditional conjunction*

τὰς

the

Accusative

*article*

ἐντολάς

commandments

Accusative

*direct object of τηρήσητε (fronted)*

ἐντολή: 'commandment, injunction'; the Johannine singular commandment is love (v.12; 13:34), but the plural ἐντολαί encompasses all Jesus' directives.

μου

my

Genitive

*genitive of possession*

τηρήσητε

you keep

Aor Act Subj 2 Pl · τηρέω

*protasis verb*

→ constative aorist subjunctive

τηρέω: 'keep, guard, observe'; in John the love-obedience nexus uses τηρέω for keeping the commandments (14:15, 21; 15:10).

μενεῖτε

you will abide

Fut Act Indic 2 Pl · μένω

*apodosis main verb*

→ predictive future

ἐν

in

*preposition + dative*

τῇ

the

Dative

*article*

|   |   |  |   |
|---|---|--|---|
| <b>ἀγάπη</b><br>love<br>Dative<br><i>dative object of ἐν</i>    | <b>μου</b><br>my<br>Genitive<br><i>genitive of possession</i>   | <b>καθώς</b><br>just as<br><i>comparative conjunction (christological model)</i> | <b>ἐγὼ</b><br>I<br><i>emphatic subject pronoun</i>  |
| <b>τὰς</b><br>the<br>Accusative<br><i>article</i>               | <b>ἐντολάς</b><br>commandments<br>Accusative<br><i>direct object of τετήρηκα</i>  | <b>τοῦ</b><br>the<br>Genitive<br><i>article</i>                                  | <b>πατρός</b><br>Father<br>Genitive<br><i>genitive of source/relationship</i>   |
| <b>μου</b><br>my<br>Genitive<br><i>genitive of relationship</i> | <b>τετήρηκα</b><br>I have kept<br>Perf Act Indic 1 Sg · τηρέω<br><i>main verb</i><br>.....<br>→ intensive perfect (kept and the keeping stands) | <b>καὶ</b><br>and<br><i>coordinating conjunction</i>                             | <b>μένω</b><br>I abide<br>Pres Act Indic 1 Sg · μένω<br><i>main verb</i><br>.....<br>→ gnomic present (ongoing reality) |
| <b>ἐν</b><br>in<br><i>preposition + dative</i>                  | <b>τῆ</b><br>the<br>Dative<br><i>article</i>  | <b>ἀγάπη</b><br>love<br>Dative<br><i>dative object of ἐν</i>                     | <b>αὐτοῦ</b><br>his<br>Genitive<br><i>genitive of possession</i>  |

## 11 Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ἢ καὶ ἡ χαρὰ ὑμῶν πληρωθῆ.

These things I have spoken to you, so that my joy may be in you, and that your joy may be full.

PURPOSE — THE AIM OF THE WHOLE VINE DISCOURSE **Ταῦτα** The summary formula ταῦτα λελάληκα ὑμῖν (also at 14:25; 16:1, 4, 25, 33) closes a discourse unit and states its purpose. The double ἵνα clause points to joy: first Jesus' own joy dwelling in the disciples, then the disciples' joy being complete. The perfect λελάληκα indicates the discourse just given stands as a completed whole.

## Ταῦτα

these things

Accusative

*direct object (fronted, summary reference)*

## λελάληκα

I have spoken

Perf Act Indic 1 Sg · λαλέω

*main verb*

→ *intensive perfect*

λαλέω: 'speak'; the discourse-closing formula (cf. 16:1, 4, 33); the perfect emphasizes the enduring availability of the spoken word.

## ὕμῖν

to you

Dative

*dative of indirect object*

## ἵνα

so that

*purpose conjunction*

## ἡ

the

Nominative

*article*

## χαρά

joy

Nominative

*subject of ἡ*

χαρά: 'joy'; the joy of Jesus is the same joy he has in the Father's love and his own obedience; it overflows into the disciples.

## ἡ

the

Nominative

*article (attributive with pronoun)*

## ἐμή

my

Nominative

*possessive adjective (attributive)*

## ἐν

in

*preposition + dative*

## ὕμῖν

you

Dative

*dative object of ἐν*

## ἦ

may be

Pres Act Subj 3 Sg · εἶμι

*ἵνα-clause verb*

→ *futuristic present subjunctive*

## καὶ

and

*coordinating conjunction*

ἡ

the

Nominative

*article*

χαρά

joy

Nominative

*subject of πληρωθῆ*

ὑμῶν

your

Genitive

*genitive of possession*

πληρωθῆ

may be full

Aor Pass Subj 3 Sg · πληρώω

*ἵνα-clause verb*

→ *constative aorist subjunctive*

πληρώω: 'fill, fulfill, complete';  
πεπληρωμένη/πληρωθῆ ἡ χαρά = 'joy  
brought to its full measure' (cf. 16:24; 17:13;  
1 John 1:4).

## 12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς.

This is my commandment, that you love one another as I have loved you.

COMMAND — THE SINGULAR COMMANDMENT SPECIFIED **ASYNDETON** Asyndeton. The definite article + ἐμὴ marks this as the commandment par excellence (cf. 13:34 'a new commandment'). The content (ἵνα-clause) and the measure (καθὼς ἠγάπησα ὑμᾶς) together make this the fullest formulation of the love-commandment in John's Gospel.

αὕτη

this

Nominative

*demonstrative pronoun (subject; cataphoric — explained by ἵνα)*

ἐστὶν

is

Pres Act Indic 3 Sg · εἶμι

*equative main verb*

→ *gnomic present*

ἡ

the

Nominative

*article*

ἐντολὴ

commandment

Nominative

*predicate nominative*

ἐντολή: 'commandment'; with the article + possessive ἐμὴ = 'the commandment that is distinctively mine'; cf. 13:34.

|  |   |   |   |
|--|---|---|---|
| <p><b>ἡ</b><br/>the</p> <p>Nominative<br/><i>article (attributive position)</i></p>  | <p><b>ἐμή</b><br/>my</p> <p>Nominative<br/><i>possessive adjective</i></p>          | <p><b>ἵνα</b><br/>that</p> <p><i>epexegetic conjunction (content of the commandment)</i></p>  | <p><b>ἀγαπᾶτε</b><br/>you love</p> <p>Pres Act Subj 2 Pl · ἀγαπάω<br/><i>ἵνα-clause verb (content of commandment)</i></p> <p>→ customary present subjunctive (ongoing love)</p> <p>ἀγαπάω: the present tense emphasizes ongoing, habitual love — not a single act but a persistent disposition.</p> |
| <p><b>ἀλλήλους</b><br/>one another</p> <p>Accusative<br/><i>direct object (reciprocal pronoun)</i></p> <p>ἀλλήλων: 'one another, each other'; the mutuality defines the community of love.</p> | <p><b>καθώς</b><br/>as</p> <p><i>comparative conjunction (standard of love)</i></p> | <p><b>ἠγάπησα</b><br/>I have loved</p> <p>Aor Act Indic 1 Sg · ἀγαπάω<br/><i>comparative clause verb</i></p> <p>→ constative aorist (the whole of Jesus' redemptive love)</p> | <p><b>ὑμᾶς</b><br/>you</p> <p>Accusative<br/><i>direct object</i></p>   |

### 13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ.

Greater love than this no one has, that someone lays down his life for his friends.

GROUNDS (MAXIM) — THE SUPREME MEASURE OF LOVE **ASYNDETON** A maxim grounding the love-commandment by pointing to the ultimate instantiation. The comparative μείζονα + genitive of comparison ταύτης; the ἵνα-clause is epexegetic of ταύτης (explaining 'this'). Jesus speaks proleptically of his own death. The friends-language anticipates v.14–15.

## μείζονα

greater

Accusative

*predicate adjective (comparative, fronted)*

μείζων: comparative of μέγας; 'greater, larger'; fronted for emphasis — the superlative love comes first syntactically.

## ταύτης

than this

Genitive

*genitive of comparison*

## ἀγάπην

love

Accusative

*direct object of ἔχει (also subject of comparison)*

## οὐδείς

no one

Nominative

*subject (universal negative)*

οὐδείς: 'no one, none'; absolute negation — not even the greatest human love exceeds this.

## ἔχει

has

Pres Act Indic 3 Sg · ἔχω

*main verb*

→ gnomic present

ἔχω: 'have, hold'; the gnomic present states an eternal truth about the supreme form of love.

## ἵνα

that

*epexegetic conjunction (explains ταύτης)*

## τις

someone

Nominative

*indefinite pronoun (subject of ἵνα-clause)*

## τὴν

the

Accusative

*article*

## ψυχὴν

life

Accusative

*direct object of θῆ*

ψυχή: 'soul, life'; τὴν ψυχὴν τίθεναι = 'to lay down one's life' — a Johannine idiom (cf. 10:11, 15, 17, 18; 13:37–38).

## αὐτοῦ

his

Genitive

*genitive of possession*

## θῆ

lays down

Aor Act Subj 3 Sg · τίθημι

*ἵνα-clause verb*

→ constative aorist subjunctive

τίθημι: 'place, put, lay'; τίθημι τὴν ψυχὴν = 'lay down the life' — the shepherd imagery of John 10 transferred here to the friend.

## ὑπὲρ

for

*preposition + genitive (substitution / benefit)*

ὑπὲρ: 'on behalf of, for the sake of'; the substitutionary/representative preposition in atonement contexts (cf. 6:51; 10:11; 11:50–52).

τῶν

the

Genitive

article

φίλων

friends

Genitive

genitive object of *ὑπέρ*

φίλος: 'friend'; anticipates vv.14–15 where the disciples are named φίλοι; the shift from ἀδελφοί (brothers) to φίλοι elevates the intimacy.

αὐτοῦ

his

Genitive

genitive of possession (objective relationship)

## 14 ὑμεῖς φίλοι μου ἔστε ἂν ποιῆτε ὃ ἐγὼ ἐντέλλομαι ὑμῖν.

You are my friends if you do what I command you.

APPLICATION — THE CONDITION OF FRIENDSHIP **ASYNDETON** Asyndeton. The status 'friend' (φίλος) is conferred conditionally — the condition is not emotional attachment but obedience (ποιῆτε ὃ ἐντέλλομαι). This is not earning friendship but defining the structure of the relationship: the friend of Jesus is the one who lives in conformity to his will.

ὑμεῖς

you

emphatic subject pronoun

φίλοι

friends

Nominative

predicate nominative

φίλος: 'friend'; a significant elevation from δοῦλος (v.15); classical φιλία implies mutual disclosure and affection — Jesus redefines friendship as grounded in his initiative and their obedience.

μού

my

Genitive

genitive of relationship (possessive)

ἔστε

you are

Pres Act Indic 2 Pl · εἰμί

equative main verb

→ gnomic present

|   |   |   |                                       |
|---|---|---|---------------------------------------|
| <p>ἐάν<br/>if<br/>conditional conjunction</p>   | <p>ποιῆτε<br/>you do<br/>Pres Act Subj 2 Pl · ποιέω<br/>protasis verb<br/>→ customary present subjunctive (ongoing obedience)</p> | <p>ὃ<br/>what<br/>Accusative<br/>relative pronoun (direct object of ποιῆτε)</p> | <p>ἐγὼ<br/>I<br/>emphatic subject</p> |
| <p>ἐντέλλομαι<br/>command<br/>Pres Mid Indic 1 Sg · ἐντέλλομαι<br/>relative clause verb<br/>→ customary present (ongoing command)<br/>ἐντέλλομαι: 'command, charge, give instruction'; middle voice is standard for this verb; the same root as ἐντολή.</p> | <p>ὑμῖν<br/>you<br/>Dative<br/>dative of indirect object</p>  |   |                                       |

15 οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρὸς μου ἐγνώρισα ὑμῖν.

No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you.

CONTRAST — ELEVATION FROM SLAVE TO FRIEND THROUGH DISCLOSURE οὐκέτι The slave/friend contrast rests on the criterion of knowledge: the slave is kept ignorant of the master's plans; the friend is given full disclosure. Jesus has given the disciples everything the Father told him — total transparency. The perfect εἶρηκα ('I have called') and ἐγνώρισα ('I have made known') record definitive past actions with present standing.

οὐκέτι

no longer

*temporal negative adverb*

οὐκέτι: 'no longer, not anymore'; marks a transition in the relationship — the old category is now superseded.

λέγω

I call

Pres Act Indic 1 Sg · λέγω

*main verb*

→ gnomic present (declaration of current stance)

λέγω: 'say, call, name'; here in a predicative use — 'I designate/call you.'

ὑμᾶς

you

Accusative

*direct object (accusative + predicate accusative)*

δούλους

servants

Accusative

*predicate accusative (object complement)*

δοῦλος: 'slave, servant'; the former designation now formally set aside; in v.20 the servant-master relation is still used for explaining persecution — a different point.

ὅτι

for

*causal conjunction*

ὁ

the

Nominative

*article*

δοῦλος

servant

Nominative

*subject*

οὐκ

not

*negative particle*

οἶδεν

knows

Perf Act Indic 3 Sg · οἶδα

*main verb*

→ intensive perfect used as present (stative knowledge)

οἶδα: 'know' (perfect used as present); the slave's ignorance is structural, not incidental — masters do not explain themselves to slaves.

τί

what

Accusative

*interrogative pronoun (object of indirect question)*

ποιεῖ

is doing

Pres Act Indic 3 Sg · ποιέω

*verb of indirect question*

→ progressive present

αὐτοῦ

his

Genitive

*genitive of possession*

ὁ

the

Nominative

*article*

κύριος

master

Nominative

*subject of ποιεῖ*

κύριος: 'lord, master'; here in the social sense of slave-owner; not a christological title in this immediate context.

ὑμᾶς

you

Accusative

*direct object (object + predicate accusative)*

δὲ

but

*adversative conjunction*

## εἶρηκα

I have called

Perf Act Indic 1 Sg · λέγω/εἶπον

*main verb*

→ intensive perfect (the designation stands)

εἶρηκα: perfect of λέγω; the definitive, standing declaration of Jesus — 'I have called you friends and it stands!'

## φίλους

friends

Accusative

*predicate accusative*

## ὅτι

for

*causal conjunction*

## πάντα

all things

Accusative

*direct object (fronted for emphasis)*

## ἃ

which

Accusative

*relative pronoun (object of ἤκουσα)*

## ἤκουσα

I heard

Aor Act Indic 1 Sg · ἀκούω

*relative clause verb*

→ constative aorist (the complete body of the Father's disclosure)

ἀκούω: 'hear'; cf. 8:26, 40; 12:49–50 — Jesus speaks only what the Father has given him to say.

## παρά

from

*preposition + genitive (source)*

## τοῦ

the

Genitive

*article*

## πατρός

Father

Genitive

*genitive object of παρά (source)*

## μου

my

Genitive

*genitive of relationship*

## ἐγνώρισα

I have made known

Aor Act Indic 1 Sg · γνωρίζω

*main verb*

→ constative aorist

γνωρίζω: 'make known, disclose'; cf. 17:26 (the climax of the prayer: 'I made known your name'). Total disclosure to the disciples is the ground of friendship.

## ὑμῖν

to you

Dative

*dative of indirect object*

16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὃ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν.

You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide, so that whatever you ask the Father in my name, he may give it to you.

CONTRAST — THE PRIORITY AND INITIATIVE OF ELECTION οὐχ...ἀλλ' The election emphasis (ἐγὼ ἐξελεξάμην ὑμᾶς) is emphatic — Jesus took the initiative, not the disciples. The double ἵνα-clause specifies the purpose of election: bearing lasting fruit and answered prayer. The fruit that μένη (abides) echoes the whole μένω-theme; 'abiding fruit' probably refers to enduring converts/mission results.

οὐχ

not

*negative particle (emphatic; with ὑμεῖς)*

ὑμεῖς

you

*emphatic subject (contrast with ἐγὼ)*

με

me

*Accusative*

*direct object*

ἐξελέξασθε

chose

*Aor Mid Indic 2 Pl · ἐκλέγομαι*

*main verb*

→ *constative aorist*

ἐκλέγομαι: 'choose, select, elect'; the middle voice is standard — 'choose for oneself.'

ἀλλ'

but

*adversative conjunction (strong contrast)*

ἐγὼ

I

*emphatic subject pronoun*

ἐξελεξάμην

chose

*Aor Mid Indic 1 Sg · ἐκλέγομαι*

*main verb*

→ *constative aorist*

ὑμᾶς

you

*Accusative*

*direct object*

καὶ  
and

*coordinating conjunction*

**ἔθηκα**

appointed

Aor Act Indic 1 Sg · τίθημι

*main verb*

→ *constative aorist*

τίθημι: 'place, appoint'; ἔθηκα ὑμᾶς = 'I appointed you' — a commissioning sense (cf. Acts 13:47 LXX; 1 Tim 2:7).

**ὕμᾱς**

you

Accusative

*direct object of ἔθηκα*

**ἵνα**

so that

*purpose conjunction*

**ὕμεῖς**

you

*emphatic subject (within ἵνα-clause)*

**ὑπάγῃτε**

go

Pres Act Subj 2 Pl · ὑπάγω

*ἵνα-clause verb*

→ *futuristic present subjunctive (mission-going)*

ὑπάγω: 'go away, depart'; here the going of missionary commission (cf. Matt 28:19 πορευθέντες).

καὶ

and

*coordinating conjunction*

**καρπὸν**

fruit

Accusative

*direct object*

**φέρῃτε**

you bear

Pres Act Subj 2 Pl · φέρω

*ἵνα-clause verb*

→ *futuristic present subjunctive*

καὶ

and

*coordinating conjunction*

**ὁ**

the

Nominative

*article*

**καρπὸς**

fruit

Nominative

*subject of μένη*

## ὕμῶν

your

Genitive

genitive of possession

## μένῃ

may abide

Pres Act Subj 3 Sg · μένω

ἵνα-clause verb

→ futuristic present subjunctive

μένω: 'abide, remain'; καρπὸς μένων = 'lasting fruit' — the fruit endures, perhaps alluding to converts who remain in the faith.

## ἵνα

so that

purpose conjunction (second ἵνα, result of fruit-bearing)

## ὅ

whatever

Accusative

relative pronoun (object of αἰτήσητε)

## τι

any

Accusative

indefinite particle (ὅ τι ἅν = 'whatever')

## ἅν

ever

modal particle (generalizing the relative)

## αἰτήσητε

you ask

Aor Act Subj 2 Pl · αἰτέω

relative clause verb

→ constative aorist subjunctive

## τὸν

the

Accusative

article

## πατέρα

Father

Accusative

direct object of αἰτήσητε

## ἐν

in

preposition + dative (sphere / mediating name)

## τῷ

the

Dative

article

## ὀνόματί

name

Dative

dative object of ἐν (prayer in Jesus' name)

ὄνομα: 'name'; ἐν τῷ ὀνόματί μου = prayer authorized by and through Jesus (cf. 14:13–14; 16:23–24).

## μου

my

Genitive

genitive of possession

## δῶ

he may give

Aor Act Subj 3 Sg · δίδωμι

ἵνα-clause verb (apodosis of prayer promise)

→ constative aorist subjunctive

δίδωμι: 'give'; it is the Father who gives in response to prayer in Jesus' name — a Trinitarian dynamic.

## ὕμῖν

you

Dative

dative of advantage

## 17 ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

These things I command you, so that you will love one another.

SUMMARY — THE WHOLE SECTION SEALED WITH THE LOVE-COMMANDMENT **ταῦτα** A brief summarizing closure of the love-section (vv.9–17) before the abrupt pivot to the world-hatred unit (v.18). The command is identical in content to v.12; the framing here with ταῦτα ἐντέλλομαι echoes the discourse-closing formulas. Love one another is the center to which election, friendship, and fruitful mission all point.

### ταῦτα

these things

Accusative

*direct object (fronted summary)*

### ἐντέλλομαι

I command

Pres Mid Indic 1 Sg · ἐντέλλομαι

*main verb*

→ *gnomic present*

ἐντέλλομαι: 'command, charge'; the present tense gives the command an ongoing, living quality.

### ὑμῖν

you

Dative

*dative of indirect object*

### ἵνα

so that

*purpose conjunction*

### ἀγαπᾶτε

you love

Pres Act Subj 2 Pl · ἀγαπάω

*ἵνα-clause verb*

→ *customary present subjunctive*

### ἀλλήλους

one another

Accusative

*direct object (reciprocal pronoun)*

## 18 Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

If the world hates you, know that it has hated me before it hated you.

CONDITION (1ST CLASS) — GROUNDING THE WORLD-HATRED BY PRIORITY **Εἰ** The abrupt transition: from love-one-another (v.17) to the world's hatred (v.18). The 1st-class conditional (εἰ + indicative) presents the hatred as a given reality. The perfect μεμίσηκεν ('has hated') stresses the prior and standing hatred of the world toward Jesus — a present reality grounded in past action.

Εἰ

if

*conditional conjunction (1st class: assumed true)*

ὁ

the

Nominative  
*article*

κόσμος

world

Nominative  
*subject*

κόσμος: 'world'; in John's distinctive usage, the organized system of human existence in rebellion against God (not the created order). The world-hatred unit (vv.18–25) has 6 occurrences of κόσμος.

ὑμᾶς

you

Accusative  
*direct object*

μισεῖ

hates

Pres Act Indic 3 Sg · μισέω  
*protasis verb*

→ progressive present (ongoing hatred)

μισέω: 'hate'; the world's hatred of the disciples is the mirror of its hatred of Jesus — a structural enmity, not a personal quarrel.

γινώσκετε

know

Pres Act Indic/Impv 2 Pl · γινώσκω  
*main verb (apodosis; ambiguous indicative/imperative)*

→ gnomic present or present imperative

γινώσκω: 'know, come to know'; the indicative ('you know') and imperative ('know!') readings are both grammatically possible here.

ὅτι

that

*conjunction (introducing indirect object of knowledge)*

ἐμὲ

me

Accusative  
*direct object (fronted for emphasis)*

πρῶτον

first

adverb (temporal priority)

πρῶτον: 'first'; the priority of Jesus' being hated establishes the pattern and explanation for the disciples' rejection.

ὑμῶν

before you

Genitive

genitive of comparison (with πρῶτον: 'first in relation to you')

μεμίσηκεν

has hated

Perf Act Indic 3 Sg · μισέω

object clause verb

→ intensive perfect (hatred stands as a current reality with past basis)

19 εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.

If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.

CONTRARY-TO-FACT CONDITION + CAUSAL INFERENCE EXPLAINING THE HATRED

εἰ...ὅτι δέ...διὰ τοῦτο

A 2nd-class (contrary-to-fact) condition (εἰ + imperfect indicative + ἂν): 'if you were of the world [but you are not]'. The explanation is election: Jesus chose them out of the world. The world loves τὸ ἴδιον ('its own') — those who belong to it — and hates what has been removed from its domain.

εἰ

if

conditional conjunction (2nd class: contrary-to-fact)

ἐκ

of

preposition + genitive (source/origin)

τοῦ

the

Genitive

article

κόσμου

world

Genitive

genitive object of ἐκ

ἦτε

you were

Impf Act Indic 2 Pl · εἰμί

protasis verb (2nd-class condition: imperfect)

→ progressive imperfect (continuous hypothetical state)

ὁ

the

Nominative

article

κόσμος

world

Nominative

subject of ἐφίλει

ἂν

would

modal particle (apodosis of 2nd-class condition)

**τὸ**

the

Accusative

article (substantivizing adjective)

**ἴδιον**

its own

Accusative

direct object (substantival adjective: 'what belongs to it')

ἴδιος: 'one's own, belonging to oneself'; τὸ ἴδιον = 'what is its own, its own kind'; the world has an instinct to embrace those who share its nature.

**ἐφίλει**

would love

Impf Act Indic 3 Sg · φιλέω

apodosis verb (2nd-class condition)

→ progressive imperfect in contrary-to-fact apodosis

φιλέω: 'love (with affection)'; the world's love is conditional on membership — it loves those who are its own.

**ὅτι**

but because

causal conjunction (with δέ: 'but because')

**δὲ**

but

adversative particle

**ἐκ**

of

preposition + genitive

**τοῦ**

the

Genitive

article

**κόσμου**

world

Genitive

genitive object of ἐκ

**οὐκ**

not

negative particle

**ἐστέ**

you are

Pres Act Indic 2 Pl · εἰμί

main verb

→ gnomic present

**ἀλλ'**

but

adversative conjunction

**ἐγὼ**

I

emphatic subject pronoun

**ἐξελεξάμην**

chose

Aor Mid Indic 1 Sg · ἐκλέγομαι

main verb

→ constative aorist (the decisive election)

**ὑμᾶς**

you

Accusative

direct object

**ἐκ**

out of

preposition + genitive (source: election from)

**τοῦ**

the

Genitive

article

**κόσμου**

world

Genitive

genitive object of ἐκ

**διὰ**

because of

preposition + accusative (cause)

**τοῦτο**

this

Accusative

demonstrative pronoun (retrospective: the election-from-world)

**μισεῖ**

hates

Pres Act Indic 3 Sg · μισέω

main verb

→ progressive present

**ὕμᾱς**

you

Accusative

*direct object*

**ὁ**

the

Nominative

*article*

**κόσμος**

world

Nominative

*subject (post-verbal for emphasis)*

20 μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν· οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

Remember the word that I said to you: 'A servant is not greater than his master!' If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours.

REMINDER — THE SERVANT-MASTER PRINCIPLE APPLIED TO PERSECUTION **μνημονεύετε** The maxim (δοῦλος μείζων...) was spoken at the footwashing (13:16); here it is applied to persecution, not service. The two εἰ-clauses are both 1st-class conditions (assumed true). The second clause — 'if they kept my word, they will keep yours' — is a note of hope within the prediction of persecution: some will receive the disciples' message.

**μνημονεύετε**

remember

Pres Act Impv 2 Pl · μνημονεύω

*main verb (command)*

→ progressive present imperative (keep remembering)

μνημονεύω: 'remember, keep in mind'; the disciples are to carry the maxim as an interpretive key for their experience.

**τοῦ**

the

Genitive

*article*

**λόγου**

word

Genitive

*genitive object of μνημονεύετε*

λόγος: 'word'; μνημονεύω + genitive is standard.

**οὗ**

that

Genitive

*relative pronoun (genitive of attraction with λόγου)*

ἐγὼ

I

*emphatic subject*

εἶπον

said

Aor Act Indic 1 Sg · λέγω

*relative clause verb*

→ constative aorist

ὑμῖν

to you

Dative

*dative of indirect object*

οὐκ

not

*negative particle*

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

*equative main verb (maxim)*

→ gnomic present

δοῦλος

servant

Nominative

*subject*

μείζων

greater

Nominative

*predicate adjective (comparative)*

τοῦ

the

Genitive

*article*

κυρίου

master

Genitive

*genitive of comparison (with μείζων)*

αὐτοῦ

his

Genitive

*genitive of possession*

εἰ

if

*conditional conjunction (1st class)*

ἐμέ

me

Accusative

*direct object (fronted for emphasis)*

ἐδίωξαν

they persecuted

Aor Act Indic 3 Pl · διώκω

*protasis verb*

→ constative aorist (the whole of Jesus' persecution)

διώκω: 'pursue, persecute'; in the context of the 'world's' opposition to Jesus and his messengers.

καί

also

*adverb (also, even — not merely conjunction)*

ὑμᾶς

you

Accusative

*direct object*

διώξουσιν

they will persecute

Fut Act Indic 3 Pl · διώκω

*apodosis verb*

→ predictive future

εἰ

if

*conditional conjunction (1st class)*

τὸν

the

Accusative

*article*

λόγον

word

Accusative

*direct object*

μου

my

Genitive

*genitive of possession*

**ἐτήρησαν**

they kept

Aor Act Indic 3 Pl · τηρέω

*protasis verb*

→ constative aorist

**καὶ**

also

*adverb (also)*

**τὸν**

the

Accusative

*article*

**ὑμέτερον**

yours

Accusative

*possessive adjective (substantival: 'your word')*

ὑμέτερος: 'your (plural)'; the possessive adjective used substantivally — 'your [word]'

**τηρήσουσιν**

they will keep

Fut Act Indic 3 Pl · τηρέω

*apodosis verb*

→ predictive future

## 21 ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με.

But all these things they will do to you on account of my name, because they do not know him who sent me.

ADVERSATIVE — THE GROUND OF THE WORLD'S PERSECUTION **ἀλλὰ** The adversative ἀλλά pivots from the (hopeful) second condition of v.20 to the dominant reality: persecution on account of the name. The root cause is theological ignorance — οὐκ οἶδασιν τὸν πέμψαντά με — a failure to know the Father, which is the fundamental Johannine definition of lostness (cf. 17:25).

**ἀλλὰ**

but

*adversative conjunction*

**ταῦτα**

these things

Accusative

*direct object (fronted summary: the persecution)*

**πάντα**

all

Accusative

*attributive adjective (universal quantifier)*

**ποιήσουσιν**

they will do

Fut Act Indic 3 Pl · ποιέω

*main verb*

→ predictive future

**ὑμῖν**

to you

Dative

*dative of disadvantage*

**διὰ**

on account of

*preposition + accusative (cause)*

**τὸ**

the

Accusative

*article*

**ὄνομά**

name

Accusative

*object of διὰ (cause)*

ὄνομα: 'name'; bearing the name of Jesus is itself the cause of the world's hostility — a persecution rooted in identity, not in individual conduct.

**μου**

my

Genitive

*genitive of possession*

**ὅτι**

because

*causal conjunction*

**οὐκ**

not

*negative particle*

**οἶδασιν**

they know

Perf Act Indic 3 Pl · οἶδα

*main verb*

→ *stative perfect (present state of ignorance)*

οἶδα: 'know'; the perfect of οἶδα functions as a present stative — 'they are in a state of not-knowing.'

**τὸν**

the one

Accusative

*article (substantivizing participle)*

**πέμψαντά**

who sent

Aor Act Ptc Acc Sg Masc · πέμπω

*substantival participle (object of οἶδασιν)*

→ *constative aorist (the single act of sending)*

πέμπω: 'send'; τὸν πέμψαντά με = 'the one who sent me' — a Johannine formula for the Father (cf. 5:23, 37; 6:44; 8:16, 18).

**με**

me

Accusative

*direct object of πέμψαντά*

22 εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἶχσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν.

If I had not come and spoken to them, they would not have sin; but now they have no excuse for their sin.

CONTRARY-TO-FACT CONDITION — THE REMOVAL OF EXCUSE BY JESUS' WORD εἰ μὴ 2nd-class condition (εἰ μὴ + aorist indicative; imperfect εἶχσαν in apodosis): the coming and speaking of Jesus have removed the world's possible excuse. The νῦν δέ is temporal and logical: 'as it is now, they have no excuse.' The pair word/work (vv.22, 24) forms a chiasm removing all excuse.

εἰ

if

conditional conjunction (2nd class: contrary-to-fact)

μὴ

not

negative particle (with εἰ = 'if not / unless')

ἦλθον

I had come

Aor Act Indic 1 Sg · ἔρχομαι

protasis verb (2nd-class: aorist indic.)

→ constative aorist (the whole Incarnation / mission)

ἔρχομαι: 'come'; the Incarnation as the revelatory coming of the Son into the world.

καὶ

and

coordinating conjunction

ἐλάλησα

spoken

Aor Act Indic 1 Sg · λαλέω

protasis verb (coordinate with ἦλθον)

→ constative aorist

αὐτοῖς

to them

Dative

dative of indirect object

ἁμαρτίαν

sin

Accusative

direct object (fronted)

ἁμαρτία: 'sin'; the sin in view is the culpable rejection of the light — willful unbelief in the face of revelation.

οὐκ

not

negative particle

**εἶχσαν**

they would have

Impf Act Indic 3 Pl · ἔχω

*apodosis verb (2nd-class: imperfect)*

→ progressive imperfect in contrary-to-fact apodosis

ἔχω: 'have'; εἶχσαν (archaic 3rd pl. imperfect) — 'they would have [sin], if...'

**νῦν**

now

*temporal adverb (contrastive: 'but as it is now')*

νῦν: 'now'; with δέ marks the actual situation as contrasted with the hypothetical: revelation has come, so culpability is real.

**δέ**

but

*adversative particle*

**πρόφασιν**

excuse

Accusative

*direct object (fronted)*

πρόφασιν: 'excuse, pretext, cover'; the only NT occurrence of the word in this sense — 'they have no covering/pretext for their sin!'

**οὐκ**

not

*negative particle*

**ἔχουσιν**

they have

Pres Act Indic 3 Pl · ἔχω

*main verb*

→ progressive present (current state)

**περὶ**

for

*preposition + genitive (reference/concerning)*

**τῆς**

the

Genitive

*article*

**ἁμαρτίας**

sin

Genitive

*genitive object of περί*

**αὐτῶν**

their

Genitive

*genitive of possession*

23 ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.

Whoever hates me hates my Father also.

INFERENCE — THE UNITY OF FATHER AND SON IMPLIES SHARED HATRED **ASYNDETON** Asyndeton. A brief but weighty christological maxim: because the Son perfectly represents the Father, rejection of the Son is rejection of the Father. The gnomic-present participle (ὁ μισῶν) generalizes across all instances. This verse bridges the word-cruX (v.22) and the works-cruX (v.24).

|  |  |  |   |
|--|--|--|---|
| <p><b>ὁ</b><br/>the one<br/>Nominative<br/><i>article (substantivizing participle)</i></p> | <p><b>ἐμέ</b><br/>me<br/>Accusative<br/><i>direct object of μισῶν</i></p>        | <p><b>μισῶν</b><br/>hating<br/>Pres Act Ptc Nom Sg Masc · μισέω<br/><i>substantival participle (subject)</i><br/>→ customary present</p> | <p><b>καὶ</b><br/>also<br/><i>adjunctive adverb</i></p>   |
| <p><b>τὸν</b><br/>the<br/>Accusative<br/><i>article</i></p>                                | <p><b>πατέρα</b><br/>Father<br/>Accusative<br/><i>direct object of μισεῖ</i></p> | <p><b>μου</b><br/>my<br/>Genitive<br/><i>genitive of relationship</i></p>  | <p><b>μισεῖ</b><br/>hates<br/>Pres Act Indic 3 Sg · μισέω<br/><i>main verb</i><br/>→ gnomic present</p> |

24 εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἶχσαν· νῦν δὲ καὶ ἐωράκασιν καὶ μεμισήκασιν καὶ ἐμέ καὶ τὸν πατέρα μου.

If I had not done among them the works that no one else did, they would not have sin; but now they have seen and hated both me and my Father.

CONTRARY-TO-FACT CONDITION (WORKS) — THE CHIASTIC PARALLEL TO V.22 **εἰ μὴ** The parallel to v.22 (word) is now completed with works. The works are uniquely unparalleled (ἃ οὐδεὶς ἄλλος ἐποίησεν). The νῦν δέ brings the stark conclusion: seeing (the works) and hating (despite the seeing) — both expressed in perfects (ἐωράκασιν, μεμισήκασιν) — are now the definitive status of the world.

|  |  |   |  |
|--|--|---|--|
| <p><b>εἰ</b><br/>if<br/><i>conditional conjunction (2nd class)</i></p> | <p><b>τὰ</b><br/>the<br/>Accusative<br/><i>article</i></p> | <p><b>ἔργα</b><br/>works<br/>Accusative<br/><i>direct object (fronted)</i><br/>ἔργον: 'work, deed'; the σημεῖα of Jesus — his unique miracles — are the 'works' that remove excuse.</p> | <p><b>μὴ</b><br/>not<br/><i>negative particle (with conditional)</i></p> |
|--|--|---|--|

## ἐποίησα

I had done

Aor Act Indic 1 Sg · ποιέω

*protasis verb*

→ constative aorist

## ἐν

among

*preposition + dative (sphere/presence)*

## αὐτοῖς

them

Dative

*dative object of ἐν*

## ἃ

which

Accusative

*relative pronoun*

## οὐδεις

no one

Nominative

*subject*

## ἄλλος

other

Nominative

*attributive adjective (restrictive: 'no one else')*

ἄλλος: 'other, another'; οὐδεις ἄλλος ἐποίησεν emphasizes the uniqueness — these signs are incomparable.

## ἐποίησεν

has done

Aor Act Indic 3 Sg · ποιέω

*relative clause verb*

→ constative aorist

## ἁμαρτίαν

sin

Accusative

*direct object (fronted)*

## οὐκ

not

*negative particle*

## εἶχσαν

they would have

Impf Act Indic 3 Pl · ἔχω

*apodosis verb*

→ progressive imperfect in contrary-to-fact apodosis

## νῦν

now

*temporal adverb (contrastive)*

## δὲ

but

*adversative particle*

## καὶ

both

*correlating adverb (καὶ...καὶ = 'both...and')*

## ἑώρακασιν

they have seen

Perf Act Indic 3 Pl · ὁράω

*main verb*

→ intensive perfect (they stand in a state of having-seen)

ὁράω: 'see'; the perfect stresses the persistent result — their seeing of the works is a completed act with ongoing accountability.

## καὶ

and

*coordinating conjunction*

## μεμισήκασιν

hated

Perf Act Indic 3 Pl · μισέω

*main verb*

→ intensive perfect (their hatred stands as a reality)

καὶ

both

correlating adverb (καὶ...καὶ = 'both...and')

ἐμέ

me

Accusative

direct object

καὶ

and

correlating conjunction

τὸν

the

Accusative

article

πατέρα

Father

Accusative

direct object

μου

my

Genitive

genitive of relationship

## 25 ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι Ἐμίσησάν με δωρεάν.

But this is to fulfill the word that is written in their Law: 'They hated me without cause.'

PURPOSE / FULFILLMENT — THE PSALM-CITATION AS PROPHETIC NECESSITY

ἀλλ' ἵνα

The ἀλλ' ἵνα is elliptical: 'but [this happened] so that [the word] might be fulfilled!' The Law (νόμος) is used broadly to include the Psalms (cf. 10:34; 12:34). The citation conflates Ps 35:19 and Ps 69:4 — both psalms of the innocent sufferer. The word δωρεάν ('without cause, gratis') is the crucial word: unmerited, groundless hatred.

ἀλλ'

but

adversative conjunction (elliptical: 'but [this happened]')

ἵνα

so that

purpose/result conjunction (fulfillment formula)

πληρωθῇ

might be fulfilled

Aor Pass Subj 3 Sg · πληρόω

ἵνα-clause verb

→ constative aorist subjunctive (fulfillment)

πληρόω: 'fill, fulfill'; the fulfillment of Scripture as the divine necessity undergirding even the hatred of Jesus.

ὁ

the

Nominative

article

## λόγος

word

Nominative

*subject of πληρωθῆ*

λόγος: 'word'; the Scriptural word is what is fulfilled — not merely a prophecy but the word of God that must be accomplished.

## ὁ

the

Nominative

*article (attributive participle following)*

## ἐν

in

*preposition + dative (location: written in the Law)*

## τῷ

the

Dative

*article*

## νόμῳ

Law

Dative

*dative object of ἐν (location)*

νόμος: 'law'; here inclusive of the Psalms — a broad use (cf. 10:34; 12:34; 1 Cor 14:21), acknowledging the whole Torah/Writings as Scripture.

## αὐτῶν

their

Genitive

*genitive of possession (distancing: 'their own Law')*

αὐτῶν: 'their'; the possessive is slightly distancing — 'the very Law they appeal to condemns them.'

## γεγραμμένος

written

Perf Pass Ptc Nom Sg Masc · γράφω

*attributive participle (modifying λόγος)*

→ *intensive perfect (it stands written)*

γράφω: 'write'; the perfect participle emphasizes the standing authority of the written word.

## ὅτι

that

*conjunction (introducing the citation)*

## Ἐμίσησάν

They hated

Aor Act Indic 3 Pl · μισέω

*citation verb*

→ *constative aorist (prophetic past)*

μισέω: the Psalm-citation (Ps 35:19 / 69:4 LXX); both Psalms speak of the righteous sufferer hated without cause.

## με

me

Accusative

*direct object*

## δωρεάν

without cause

*adverb (manner: 'gratis, without reason')*

δωρεάν: 'gratis, freely, without cause/reason' (from δῶρον, 'gift'); the hatred is causeless — it cannot be rationalized — because the Son did nothing to deserve it. Paul uses δωρεάν for grace (Rom 3:24).

## 26 Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ πατρὸς, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·

But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, he will bear witness about me.

TEMPORAL / PROMISE — THE THIRD PARACLETE SAYING **Ὅταν** The third of four Paraclete sayings in the Farewell Discourse (14:16–17; 14:26; 15:26–27; 16:7–15). The verse specifies three things about the Paraclete: (1) Jesus sends him (πέμψω — from Jesus), (2) he comes from the Father (παρὰ τοῦ πατρὸς — the Father as ultimate source), (3) he proceeds from the Father (ἐκπορεύεται — the procession verb that became the locus of the filioque controversy). The function: witnessing about Jesus.

**Ὅταν**

when

*temporal conjunction (indefinite: ὅτε + ἄν)*

ὅταν: 'whenever, when' (ὅτε + ἄν); with subjunctive, it denotes a contingent future event.

**ἔλθῃ**

comes

Aor Act Subj 3 Sg · ἔρχομαι

*temporal clause verb*

→ constative aorist subjunctive (arrival as a single event)

ἔρχομαι: the Paraclete's coming is modeled on Jesus' coming — a purposeful, personal arrival.

**ὃ**

the

Nominative

*article*

**παράκλητος**

Helper

Nominative

*subject*

παράκλητος: 'one called alongside to help'; in John 14–16 the Spirit as Jesus' successor and alter ego; in 1 John 2:1 applied to Jesus himself (advocate). The Latin Vulgate translates Paracletus (transliteration); English translations vary: Comforter (KJV), Counselor (RSV), Helper, Advocate.

**ὃν**

whom

Accusative

*relative pronoun (object of πέμψω)*

**ἐγὼ**

I

*emphatic subject*

**πέμψω**

will send

Fut Act Indic 1 Sg · πέμπω

*relative clause verb*

→ predictive future

πέμπω: 'send!'; the Son sends the Spirit — distinguishing this verse from 14:26 where the Father sends the Spirit in Jesus' name; here both sender roles are distinguished (Jesus sends; from/of the Father).

**ὑμῖν**

to you

Dative

*dative of indirect object*

παρά

from

*preposition + genitive (source/origin)*

παρά: 'from beside'; παρά τοῦ πατρός = 'from the Father [as ultimate source]'; the Paraclete comes from the Father as his home/origin.

τοῦ

the

Genitive

*article*

πατρός

Father

Genitive

*genitive object of παρά*

τὸ

the

Nominative

*article*

πνεῦμα

Spirit

Nominative

*apposition to παράκλητος*

πνεῦμα: 'spirit, breath, wind'; the appositional phrase τὸ πνεῦμα τῆς ἀληθείας identifies the Paraclete as the Spirit of truth — a Johannine title (14:17; 15:26; 16:13; cf. 1 John 4:6).

τῆς

of

Genitive

*article*

ἀληθείας

truth

Genitive

*genitive of quality/description*

ἀλήθεια: 'truth'; the Spirit's character and function is defined by truth — guiding into all truth (16:13), bearing witness to the truth about Jesus.

ὃ

who

Nominative

*relative pronoun (subject of ἐκπορεύεται)*

παρά

from

*preposition + genitive (source / eternal procession)*

τοῦ

the

Genitive

*article*

πατρὸς

Father

Genitive

*genitive object of παρά*

ἐκπορεύεται

proceeds

Pres Mid Indic 3 Sg · ἐκπορεύομαι

*relative clause verb*

→ *gnomic present (eternal, ongoing procession)*

ἐκπορεύομαι: 'go out from, proceed!'; the pneumatological crux of the filioque controversy — does the Spirit proceed from the Father alone (Eastern Orthodox, reading this verse) or from both Father and Son (Western tradition, adding *qui ex Patre Filioque procedit* to the Creed in 589)? The verse itself says the Spirit proceeds from the Father; Jesus sends the Spirit. Most Western theologians read the two as compatible.

ἐκεῖνος

he

Nominative

*demonstrative pronoun (emphatic subject: 'that one, he himself')*

ἐκεῖνος: 'that one, he'; the demonstrative is Johannine and emphatic — used regularly to refer to the Paraclete (14:26; 16:8, 13, 14), stressing the Spirit's personal identity.

μαρτυρήσει

will bear witness

Fut Act Indic 3 Sg · μαρτυρέω

*main verb (apodosis)*

→ predictive future

μαρτυρέω: 'testify, bear witness'; the Spirit's primary function here is witness to Jesus — an inner testimony enabling the disciples' public testimony (v.27).

περὶ

about

*preposition + genitive (reference/about)*

ἐμοῦ

me

Genitive

*genitive object of περὶ*

## 27 καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστε.

And you also will bear witness, because you have been with me from the beginning.

COORDINATION — THE DISCIPLES' WITNESS PAIRED WITH THE SPIRIT'S **καὶ...δέ** The chapter closes by pairing the Spirit's witness (v.26) with the disciples'. The μαρτυρεῖτε is ambiguous: present indicative ('you are bearing witness') or present imperative ('bear witness'). The causal ὅτι grounds the disciples' authority to witness in their being-with-Jesus from the beginning — eyewitness status (cf. Luke 1:2; Acts 1:21–22). The phrase ἀπ' ἀρχῆς is a Johannine formula (cf. 1 John 1:1; 2:7, 13).

καὶ

and

*coordinating conjunction*

ὑμεῖς

you

*emphatic subject pronoun*

δὲ

also

*additive/connective particle (καὶ...δέ = 'and also, moreover')*

μαρτυρεῖτε

bear witness

Pres Act Indic/Impv 2 Pl · μαρτυρέω

*main verb (indicative or imperative — ambiguous)*

→ gnomic present or present imperative

μαρτυρέω: 'testify, witness'; the disciples' testimony is public, historical, and personal — grounded in their eyewitness status with Jesus from the beginning of the ministry.

ὅτι

because

*causal conjunction*

ἀπ'

from

*preposition + genitive (time: from the beginning)*

ἀρχῆς

the beginning

Genitive

*genitive object of ἀπό (temporal)*

ἀρχή: 'beginning'; ἀπ' ἀρχῆς ('from the beginning') is a Johannine formula (cf. 1 John 1:1; 2:7, 13, 14, 24; 3:11) — the beginning of Jesus' public ministry (at the Jordan or the calling of the disciples).

μετ'

with

*preposition + genitive (accompaniment)*

ἐμοῦ

me

Genitive

*genitive object of μετά*

ἐστε

you have been

Pres Act Indic 2 Pl · εἰμί

*main verb*

→ progressive present (ongoing state from the beginning)

εἰμί: 'be'; the present ἐστε with ἀπ' ἀρχῆς has a perfective sense: 'you are [and have been from the beginning] with me' — qualifying them as eyewitnesses (cf. Acts 1:21–22 for the same criterion).

**On the text.** Verse punctuation, paragraphing, and capitalization are editorial and conventional. Several points deserve notice. At v.2 the verb αἴρει presents an interpretive crux: the word means both 'lift up' (as a vinedresser lifts a trailing branch to expose it to sun and air) and 'take away / remove'; most English versions render it 'takes away' (removal of fruitless branches), but the agricultural practice of 'lifting' is well attested in ancient viticulture, and some commentators (Köstenberger, Hoskyns) read it as a preliminary tending before pruning — the same person receives both treatments at different stages. At v.7b the apodosis ὃ ἐὰν θέλητε αἰτήσασθε ('ask whatever you wish') is syntactically subordinated to the conditional abiding, not a blanket promise: the 'whatever' is bounded by conformity to the abiding relationship. At v.13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει ('greater love than this no one has') stands as one of the most compressed theological statements in the NT; the subordinate ἵνα-clause is exegetical of ταύτης. At v.15 the shift from δούλους to

φίλους (slaves to friends) is a deliberate status elevation; the classical background of φιλία (Aristotle's friend as 'another self') enriches the claim. At v.22 the double-conditional structure (εἰ μὴ ἦλθον / εἰ μὴ ἐποίησα, vv.22–24) creates a chiasm of word and work, each withholding the excuse for sin. At v.25 the citation ἐμίσησάν με δωρεάν ('they hated me without cause') conflates Ps 35:19 and Ps 69:4 — both psalms of the righteous sufferer. At v.26 the third Paraclete saying specifies his mode of origin: ὁ παρὰ τοῦ πατρὸς ἐκπορεύεται, the verb of procession (ἐκπορεύεται) that became the center of the filioque controversy in later theology. Orthographic variants (movable-v, accentuation of ἐγώ, itacistic spellings) are not noted. Johannine style pervades: the vine-metaphor as extended discourse (vv.1–17), the fourfold μένω-chain, the love-commandment (ἀγαπᾶτε ἀλλήλους, vv.12, 17), the world-hatred unit (vv.18–25) and the Paraclete promise (vv.26–27).

**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.