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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The Gospel according to John, Chapter 16

## KATA ΙΩΑΝΝΗΝ ΙΣ΄

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 · 16:1–4

#### **Warning of coming persecution: synagogue expulsion and lethal hatred**

Jesus explains that he has told the disciples these things (referring to the world's hatred in ch. 15) so that they will not be caused to stumble (1); they will be expelled from the synagogue (ἀποσυνάγωγος), and the hour is coming when the one who kills them will think he is offering service to God (2) — because they have not known the Father or Jesus (3). Jesus has told them so they may remember when the hour comes (4a); he had not said this before because he was with them (4b).

B · 16:5–15

#### **The departure and the Paraclete's threefold work**

Now Jesus goes to the one who sent him, yet none of the disciples ask where (5); sorrow has filled their hearts (6). Nevertheless it is to their advantage that he go — for if he does not go, the Paraclete will not come, but when Jesus goes he will send him (7). The Paraclete will convict the world regarding sin (unbelief in Jesus), righteousness (Jesus' vindicated return to the Father), and judgment (the ruler of this world already judged) — 16:8–11. The Spirit of truth will guide into all the truth, speaking only what he hears, glorifying Jesus by taking what is Jesus' and declaring it (12–15).

C · 16:16–22

### The 'little while': sorrow turned to joy

Jesus' cryptic 'a little while' (μικρόν) puzzles the disciples (16–18); he acknowledges their sorrow but promises that it will turn to joy — like a woman in labor whose anguish is forgotten in the joy of birth (19–21). So the disciples have sorrow now, but he will see them again and their joy no one will take from them (22).

D · 16:23–28

### Direct access to the Father in Jesus' name

In that day they will ask Jesus nothing; whatever they ask the Father in Jesus' name he will give (23); until now they have asked nothing in his name — ask, and they will receive, so that their joy may be full (24). Jesus has spoken in figures; the hour is coming when he will speak plainly about the Father (25); they will ask in his name, and he affirms the Father's own love for them because they have loved Jesus and believed he came from God (26–27). The departure-formula closes the unit: he came from the Father and came into the world; again he leaves the world and goes to the Father (28).

E · 16:29–33

### Confession, predicted desertion, and the victory-word

The disciples confess that Jesus now speaks plainly and they believe he came from God (29–30); Jesus ironically accepts their belief but predicts that the hour is coming — indeed has come — when they will scatter each to his own and leave him alone, yet he is not alone because the Father is with him (31–32). He has spoken so they may have peace in him: in the world they have tribulation, but he commands them to take heart — 'I have overcome the world' (νενίκηκα τὸν κόσμον, 33).

## 1 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε.

These things I have spoken to you so that you will not be caused to stumble.

PURPOSE STATEMENT (RESUMPTIVE OPENING) **ASYNDETON** Asyndeton resumes the Farewell Discourse after ch. 15. The perfect λελάληκα ('I have spoken') marks the discourse as a completed, impactful act; ἵνα μὴ σκανδαλισθῆτε names its protective purpose.

## Ταῦτα

these things

Accusative

*direct object (proleptic / resumptive)*

οὗτος; demonstrative; summarizes the content of ch. 15 (world-hatred) and prepares for what follows.

## λελάληκα

I have spoken

Perf Act Indic 1 Sg · λαλέω

*main verb*

→ *intensive perfect (word spoken and still standing)*

λαλέω: 'to speak'; the dominant Johannine verb for Jesus' discourse-speech, distinguished from λέγω by its emphasis on the act of speaking.

## ὕμῖν

to you

Dative

*dative of indirect object*

## ἵνα

so that

*purpose conjunction*

## μὴ

not

*negative particle (with subjunctive)*

## σκανδαλισθῆτε

you be caused to stumble

Aor Pass Subj 2 Pl · σκανδαλίζω

*purpose clause verb*

→ *constative aorist (a single event of falling)*

σκανδαλίζω: 'to cause to stumble, to offend, to fall away'; from σκάνδαλον ('trap-stick'); in context, to abandon faith under persecution.

2 ἀποσυναγωγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα πᾶς ὁ ἀποκτείνας ὑμᾶς δόξῃ λατρείαν προσφέρειν τῷ θεῷ.

They will put you out of the synagogues; indeed, an hour is coming when whoever kills you will think he is offering service to God.

CONTENT ELABORATION (SPECIFICATION OF STUMBLING-CAUSE) **ASYNDETON** Asyndeton. Two forms of persecution are specified: social exclusion (ἀποσυναγωγος, a term unique to John in the NT: 9:22; 12:42; 16:2) and lethal violence framed as religious duty. The paradox reaches its sharpest irony in δόξῃ λατρείαν προσφέρειν — 'think he is rendering sacred service.'

## ἄποσυναγώγους

expelled from the synagogue

Accusative

*predicate adjective (object complement)*

ἄποσυναγώγους: 'put out of the synagogue'; a Johannine hapax in the NT (9:22; 12:42; 16:2), reflecting formal communal exclusion.

## ποιήσουσιν

they will make

Fut Act Indic 3 Pl · ποιέω

*main verb (double-object construction)*

→ predictive future

ποιέω: 'to do, make'; with double accusative (ὁμας ... ἄποσυναγώγους) – 'make you expelled ones.'

## ὁμας

you

Accusative

*direct object*

## ἀλλ'

but

*adversative/additive conjunction*

## ἔρχεται

is coming

Pres Mid Indic 3 Sg · ἔρχομαι

*main verb (futuristic present)*

→ futuristic present (imminent eschatological hour)

ἔρχομαι: 'to come'; ὥρα ἔρχεται is a Johannine formula (4:21, 23; 5:25, 28; 16:2, 25, 32).

## ὥρα

hour

Nominative

*subject*

ὥρα: 'hour'; in John a technical term for the decisive eschatological moment, whether the cross or the final day.

## ἵνα

when

*exegetical conjunction (defining the hour)*

## πᾶς

everyone

Nominative

*subject (πᾶς ὁ + participle construction)*

## ὁ

the one

Nominative

*article (substantivizing the participle)*

## ἀποκτείνας

who kills

Aor Act Part Nom Sg Masc · ἀποκτείνω

*substantival participle (subject of δόξη)*

→ constative aorist participle

ἀποκτείνω: 'to kill'; aorist participle with generic/future force in the context of prediction.

## ὁμας

you

Accusative

*direct object of participle*

## δόξη

will think

Pres Act Subj 3 Sg · δοκέω

*main verb of ἵνα clause*

→ gnomic/futuristic subjunctive

δοκέω: 'to think, suppose, seem'; ironically, the killer's sincere but deluded religious conviction.

## λατρείαν

service

Accusative

*direct object of προσφέρειν*

λατρεία: 'religious service, worship'; in the LXX and NT consistently of divinely appointed cultic service; the killer believes he is performing legitimate worship.

## προσφέρειν

to offer

Pres Act Inf · προσφέρω

*complementary infinitive (object of δόξῃ)*

→ progressive present infinitive

προσφέρω: 'to bring, offer'; the sacrificial/cultic register is deliberate — the murder is framed in the persecutor's mind as an offering.

## τῷ

to

Dative

*article*

## θεῷ

God

Dative

*dative of recipient (indirect object)*

θεός: God; the tragic irony is that the very one in whose name they kill is the Father of the one they are persecuting for.

### 3 καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.

And they will do these things because they have not known the Father or me.

CAUSAL GROUND (EXPLAINING THE PERSECUTION) **καί** The καί is continuative; the ὅτι clause gives the theological root of persecution: ignorance of God — a Johannine theme (8:19; 15:21). The double negation (οὐκ ... οὐδέ) is emphatic.

## καὶ

and

*coordinating conjunction*

## ταῦτα

these things

Accusative

*direct object*

οὗτος: resumptive — summarizes the persecution just described.

## ποιήσουσιν

they will do

Fut Act Indic 3 Pl · ποιέω

*main verb*

→ predictive future

ποιέω: 'to do'; echoes v.2.

## ὅτι

because

*causal conjunction*

οὐκ

not

*negative particle*

ἔγνωσαν

they have known

Aor Act Indic 3 Pl · γινώσκω

*main verb of causal clause*

→ constative aorist (summarizing the entirety of their ignorance)

γινώσκω: 'to know' (experiential, relational knowledge); the aorist here has a resultant-state nuance: they stand in a condition of not-knowing.

τὸν

the

Accusative

*article*

πατέρα

Father

Accusative

*direct object*

πατήρ: God as Father; ignorance of the Father is the root of hostility to Jesus and his people (cf. 15:21).

οὐδὲ

nor

*negative conjunction (correlating double object)*

ἐμέ

me

Accusative

*second direct object (compound with τὸν πατέρα)*

4 ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν. Ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἦμην.

But I have spoken these things to you so that when their hour comes you may remember that I told you of them. I did not say these things to you from the beginning, because I was with you.

PURPOSE GROUND (RESUMING THE OPENING PURPOSE OF V.1) **ἀλλά** The ἀλλά is mildly adversative, picking up the thread from v.1. The purpose clause (ἵνα ... μνημονεύητε) echoes 13:19 and 14:29 — prospective memory as pastoral preparation. The second sentence (ταῦτα δέ) explains why Jesus had been silent: his physical presence had made the warning unnecessary.

ἀλλὰ

but

*adversative conjunction*

ταῦτα

these things

Accusative

*direct object*

λελάληκα

I have spoken

Perf Act Indic 1 Sg · λαλέω

*main verb*

→ intensive perfect (word standing on record)

λαλέω: echoes v.1; the perfect brackets this opening unit.

ὕμῖν

to you

Dative

*dative of indirect object*

ἵνα

so that

*purpose conjunction*

ὅταν

when

*temporal conjunction (indefinite)*

ἔλθῃ

comes

Aor Act Subj 3 Sg · ἔρχομαι

*temporal clause verb (with ὅταν + subj.)*

→ constative aorist subjunctive (punctiliar future arrival)

ἔρχομαι: 'to come'; the subjunctive with ὅταν marks indefinite future time.

ἡ

the

Nominative

*article*

ὥρα

hour

Nominative

*subject of temporal clause*

ὥρα: 'hour'; αὐτῶν ('their hour') — the persecutors' appointed time.

αὐτῶν

of them

Genitive

*possessive genitive*

μνημονεύετε

you may remember

Pres Act Subj 2 Pl · μνημονεύω

*purpose clause verb*

→ progressive present subjunctive (ongoing act of recollecting)

μνημονεύω: 'to remember, keep in mind'; the pastoral aim of Jesus' advance warning is memory under pressure.

αὐτῶν

of them

Genitive

*genitive (object of μνημονεύω — genitive verb)*

ὅτι

that

*content conjunction (introducing indirect speech)*

ἐγὼ

I

Nominative

*subject (emphatic personal pronoun)*

εἶπον

told

Aor Act Indic 1 Sg · λέγω

*main verb of ὅτι clause*

→ constative aorist

λέγω: 'to say, tell!'

ὕμῖν

you

Dative

*dative of indirect object*

Ταῦτα

these things

Accusative

*direct object (fronted for contrast)*

δὲ

but

*mild adversative particle*

ὕμῖν

to you

Dative

*dative of indirect object*

ἐξ

from

*preposition + genitive (temporal)*

ἀρχῆς

the beginning

Genitive

*object of preposition (temporal genitive)*

ἀρχή: 'beginning'; ἐξ ἀρχῆς = 'from the beginning of his ministry!'

οὐκ

not

*negative particle*

εἶπον

I said

Aor Act Indic 1 Sg · λέγω

*main verb*

→ constative aorist

λέγω: 'to say!'

ὅτι

because

*causal conjunction*

μεθ'

with

*preposition + genitive (association)*

ὕμῶν

you

Genitive

*object of preposition*

ἦμην

I was

Impf Act Indic 1 Sg · εἰμί

*main verb of causal clause*

→ descriptive imperfect (continuous past state)

εἰμί: 'to be'; his physical presence had made these warnings unnecessary.

## 5 νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με· Ποῦ ὑπάγεις;

But now I am going to the one who sent me, and none of you asks me, 'Where are you going?'

CONTRAST / TRANSITION (DEPARTURE ANNOUNCED) **νῦν δέ** νῦν δέ marks a temporal shift: the time of physical presence (v.4b) is ending. The rhetorical complaint that no one asks 'Where are you going?' is striking given that Peter (13:36) and Thomas (14:5) did ask precisely this — suggesting those questions were self-interested, not genuinely seeking Jesus' destination.

<p><b>νῦν</b> now <i>temporal adverb</i></p>	<p><b>δὲ</b> but <i>mild adversative/transitional particle</i></p>	<p><b>ὑπάγω</b> I am going Pres Act Indic 1 Sg · ὑπάγω <i>main verb</i> → futuristic present (imminent departure) ὑπάγω: 'to go away, depart'; a key Johannine verb for Jesus' return to the Father (7:33; 8:14; 13:3; 14:28; 16:5, 10, 17).</p>	<p><b>πρὸς</b> to <i>preposition + accusative (direction)</i></p>
<p><b>τὸν</b> the one Accusative <i>article (substantivizing the participle)</i></p>	<p><b>πέμψαντά</b> who sent Aor Act Part Acc Sg Masc · πέμπω <i>substantival participle (object of πρὸς)</i> → constative aorist participle πέμπω: 'to send'; the Father as the one who sent Jesus is a leitmotif of the Fourth Gospel (cf. 4:34; 5:24; 6:38–40; 20:21).</p>	<p><b>με</b> me Accusative <i>direct object of participle</i></p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>

<p><b>οὐδείς</b> no one Nominative <i>subject (negative pronoun)</i></p>	<p><b>ἐξ</b> of <i>preposition + genitive (partitive)</i></p>	<p><b>ὑμῶν</b> you Genitive <i>partitive genitive</i></p>	<p><b>ἔρωτᾷ</b> asks Pres Act Indic 3 Sg · ἐρωτάω <i>main verb</i> → descriptive present (current condition) ἐρωτάω: 'to ask, inquire'; in John often distinguished from αἰτέω (ask for a gift) — this is asking a question, seeking understanding.</p>
<p><b>με</b> me Accusative <i>direct object</i></p>	<p><b>Ποῦ</b> where <i>interrogative adverb (direct question)</i></p>	<p><b>ὑπάγεις</b> are you going Pres Act Indic 2 Sg · ὑπάγω <i>verb of direct question</i> → futuristic present ὑπάγω: picks up the same verb — the question they should be asking but are not.</p>	

6 ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

But because I have spoken these things to you, sorrow has filled your heart.

CAUSAL-ADVERSATIVE (GIVING THE REASON FOR THE DISCIPLES' SILENCE) **ἀλλ' ὅτι** The ἀλλ' ὅτι is unusual; ὅτι here is likely causal ('but because'). The perfect πεπλήρωκεν ('has filled') emphasizes the present condition of grief resulting from Jesus' words. λύπη will be the pivot-word through vv.20–22.

ἀλλ'

but

*adversative conjunction*

ὅτι

because

*causal conjunction*

ταῦτα

these things

Accusative

*direct object*

λελάληκα

I have spoken

Perf Act Indic 1 Sg · λαλέω

*main verb of causal clause*

→ *intensive perfect*

λαλέω: 'to speak'; third use of this perfect in the chapter.

ὑμῖν

to you

Dative

*dative of indirect object*

ἡ

the

Nominative

*article*

λύπη

sorrow

Nominative

*subject*

λύπη: 'grief, sorrow, pain'; the keyword of the section (vv.6, 20, 21, 22); the disciples are overwhelmed by anticipatory grief at the departure.

πεπλήρωκεν

has filled

Perf Act Indic 3 Sg · πληρώω

*main verb*

→ *intensive perfect (the filling is complete and present)*

πληρώω: 'to fill, fulfill'; the irony: where Jesus' joy is meant to 'fill' them (v.24; 15:11), grief has done so instead.

ὑμῶν

your

Genitive

*possessive genitive (with τὴν καρδίαν)*

τὴν

the

Accusative

*article*

καρδίαν

heart

Accusative

*direct object*

καρδία: 'heart'; the locus of inner life; echoes the command not to let the heart be troubled (14:1, 27).

7 ἄλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς.

But I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you; but if I go, I will send him to you.

ADVERSATIVE / KEY THEOLOGICAL CLAIM **ἄλλ'** The central claim of the Paraclete section: Jesus' departure is not loss but gain. The ἄλλ' ἐγὼ τὴν ἀλήθειαν λέγω formula (cf. 8:45–46) introduces a solemn counterclaim. Two conditional clauses (ἐὰν ... ἐὰν δέ) set up the logic: no departure, no Paraclete; departure → Paraclete sent.

**ἄλλ'**

but

*strong adversative conjunction*

**ἐγὼ**

I

Nominative

*subject (emphatic)*

**τὴν**

the

Accusative

*article*

**ἀλήθειαν**

truth

Accusative

*direct object (fronted for emphasis)*

ἀλήθεια: 'truth'; the fronted accusative is emphatic — 'the truth I tell you.'

**λέγω**

I tell

Pres Act Indic 1 Sg · λέγω

*main verb*

→ aoristic present (single solemn pronouncement)

λέγω: 'to say, tell'; the solemn truth-formula.

**ὑμῖν**

you

Dative

*dative of indirect object*

**συμφέρει**

it is advantageous

Pres Act Indic 3 Sg · συμφέρω

*main verb (impersonal)*

→ gnomic present (timeless truth)

συμφέρω: 'to be profitable, advantageous'; an impersonal verb — 'it profits, it is expedient'; used also of Caiaphas's cynical calculus (11:50; 18:14).

**ὑμῖν**

for you

Dative

*dative of advantage*

ἵνα  
that

*subject clause conjunction (exegetical)*

ἐγὼ

I

Nominative

*subject (emphatic)*

ἀπέλθω

go away

Aor Act Subj 1 Sg · ἀπέρχομαι

*subject clause verb*

→ constative aorist subjunctive (single act of departing)

ἀπέρχομαι: 'to go away, depart';  
synonymous with ὑπάγω in this context.

ἐάν

if

*conditional conjunction (third-class condition)*

γάρ

for

*explanatory/causal particle*

μή

not

*negative particle (with subjunctive)*

ἀπέλθω

I go away

Aor Act Subj 1 Sg · ἀπέρχομαι

*protasis of first conditional*

→ constative aorist subjunctive

ἀπέρχομαι: repeated — the condition is  
Jesus' departure.

ὁ

the

Nominative

*article*

παράκλητος

Paraclete

Nominative

*subject*

παράκλητος: 'Advocate, Helper, Comforter';  
from παρακαλέω ('to call alongside'); a  
technical Johannine title for the Spirit  
(14:16, 26; 15:26; 16:7) and for Jesus himself  
(1 John 2:1).

οὐκ

not

*negative particle*

ἐλεύσεται

will come

Fut Mid Indic 3 Sg · ἔρχομαι

*apodosis verb*

→ predictive future

ἔρχομαι: 'to come'; the Paraclete's coming  
depends on Jesus' going — a condition  
grounded in the economy of salvation.

πρὸς

to

*preposition + accusative (direction)*

<p><b>ὕμᾱς</b> you Accusative <i>object of preposition</i></p>	<p><b>ἐάν</b> if <i>conditional conjunction (second condition)</i></p>	<p><b>δὲ</b> but <i>contrastive particle</i></p>	<p><b>πορευθῶ</b> I go Aor Pass Subj 1 Sg · πορεύομαι <i>protasis of second conditional</i> → <i>constative aorist subjunctive</i> πορεύομαι: 'to go, travel'; the deponent passive form has active meaning.</p>
<p><b>πέμψω</b> I will send Fut Act Indic 1 Sg · πέμπω <i>apodosis verb</i> → <i>predictive future</i> πέμπω: 'to send'; Jesus (not the Father alone) sends the Paraclete — cf. 14:26 where the Father sends in Jesus' name; both are true.</p>	<p><b>αὐτόν</b> him Accusative <i>direct object</i></p>	<p><b>πρὸς</b> to <i>preposition + accusative (direction)</i></p>	<p><b>ὕμᾱς</b> you Accusative <i>object of preposition</i></p>

## 8 καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως·

And when he comes, he will convict the world concerning sin, and concerning righteousness, and concerning judgment.

CONTINUATION (THE PARACLETE'S THREEFOLD WORK INTRODUCED) **καί** ἐκεῖνος ('that one') is John's emphatic pronoun for the Paraclete (14:26; 15:26; 16:13–14). ἐλέγξει governs three parallel περι-clauses (vv.8–11), each explained in vv.9, 10, 11. The forensic verb is the exegetical crux of the passage.

καὶ  
and

*coordinating conjunction*

ἔλθῶν  
having come

Aor Act Part Nom Sg Masc · ἔρχομαι

*temporal participle (attendant circumstance or temporal)*

→ *constative aorist participle*

ἔρχομαι: 'to come'; the participle sets the temporal frame — when the Paraclete arrives.

ἐκεῖνος  
that one

Nominative

*subject (emphatic demonstrative pronoun)*

ἐκεῖνος: 'that one, he'; the emphatic pronoun used throughout the Farewell Discourse for the Paraclete (14:26; 15:26; 16:13, 14); stresses the Paraclete's distinct personal agency.

ἐλέγξει  
will convict

Fut Act Indic 3 Sg · ἐλέγω

*main verb (governing three περί clauses)*

→ *predictive future*

ἐλέγω: 'to convict, expose, rebuke'; the word has a forensic register (courtroom proof of guilt), a prophetic register (exposure of hidden things), and a persuasive register (convincing). All three nuances converge here; the dominant reading is the forensic one.

τὸν  
the

Accusative  
*article*

κόσμον  
world

Accusative  
*direct object*

κόσμος: 'world'; in John's technical use, the realm of humanity organized in opposition to God (1:10; 7:7; 15:18–19); the Paraclete's convicting work is directed at this world.

περὶ  
concerning

*preposition + genitive (reference/sphere)*

ἁμαρτίας  
sin

Genitive  
*object of preposition*

ἁμαρτία: 'sin'; defined in v.9 as unbelief in Jesus — the fundamental sin in Johannine theology.

καὶ  
and

*coordinating conjunction*

περὶ  
concerning

*preposition + genitive (second member of parallel series)*

δικαιοσύνης  
righteousness

Genitive

*object of preposition*

δικαιοσύνη: 'righteousness, justice'; defined in v.10 as Jesus going to the Father and being seen no more — his vindication by the Father constitutes righteousness.

καὶ  
and

*coordinating conjunction*

περὶ

concerning

*preposition + genitive (third member)*

κρίσεως

judgment

Genitive

*object of preposition*

κρίσις: 'judgment, decision'; defined in v.11 as the ruler of this world already judged — the cross is the courtroom verdict.

## 9 περὶ ἁμαρτίας μὲν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·

concerning sin, because they do not believe in me;

EXPLANATION OF FIRST CONVICTION (SIN = UNBELIEF) **περὶ ἁμαρτίας μὲν** The μὲν anticipates δέ in v.10 (and v.11 implicitly). The ὅτι is causal, defining what 'sin' means in this context: not moral failing generically but the specific sin of unbelief in Jesus. In Johannine theology, all other sins are symptomatic of this root.

περὶ

concerning

*preposition (resuming the structure of v.8)*

ἁμαρτίας

sin

Genitive

*object of preposition*

ἁμαρτία: 'sin'; anarthrous, qualitative — the nature of sin.

μὲν

on the one hand

*correlative particle (μὲν ... δέ series)*

ὅτι

because

*causal conjunction (defining the sin)*

οὐ

not

*negative particle*

πιστεύουσιν

they believe

Pres Act Indic 3 Pl · πιστεύω

*main verb of ὅτι clause*

→ descriptive present (ongoing state of unbelief)

πιστεύω: 'to believe, trust'; εἰς ἐμέ is the distinctly Johannine formula for faith-commitment directed to a person (not merely about a proposition).

εἰς

in

*preposition + accusative (direction of faith)*

ἐμέ

me

*Accusative*

*object of preposition*

## 10 περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι θεωρεῖτέ με·

concerning righteousness, because I go to the Father, and you will see me no longer;

EXPLANATION OF SECOND CONVICTION (RIGHTEOUSNESS = JESUS' VINDICATION)

περὶ δικαιοσύνης δέ The δέ picks up the μέν of v.9. The ὅτι clause links righteousness (δικαιοσύνη) to Jesus' return to the Father: his ascension is the Father's vindication of the crucified Son, declaring him righteous — the inverse of the world's verdict at the cross. The Paraclete exposes this truth.

περὶ

concerning

*preposition (second member of the series)*

δικαιοσύνης

righteousness

*Genitive*

*object of preposition*

δικαιοσύνη: 'righteousness'; the Paraclete convicts the world of its own failure to recognize Jesus' righteousness, which is demonstrated by the Father's reception of him.

δέ

and

*correlative particle (continuing μέν ... δέ)*

ὅτι

because

*causal conjunction*

<p>πρὸς to <i>preposition + accusative (direction)</i></p>	<p>τὸν the Accusative <i>article</i></p>	<p>πατέρα Father Accusative <i>object of preposition</i></p> <p>πατήρ: 'Father'; Jesus' return to the Father is the proof of his vindication — righteousness established by resurrection and ascension.</p>	<p>ὑπάγω I go Pres Act Indic 1 Sg · ὑπάγω <i>main verb of ὅτι clause</i></p> <p>→ futuristic present</p> <p>ὑπάγω: 'to go away'; the key Johannine departure-verb, repeated from vv.5, 7.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>οὐκέτι no longer <i>temporal negative adverb</i></p> <p>οὐκέτι: 'no more, no longer'; the disciples will not see Jesus physically any more (until the resurrection appearances, which are themselves transient).</p>	<p>θεωρεῖτέ you see Pres Act Indic 2 Pl · θεωρέω <i>second clause verb (descriptive of post-departure state)</i></p> <p>→ futuristic present</p> <p>θεωρέω: 'to behold, perceive, see' (with a note of extended observation); distinguished in John from ὁράω and βλέπω in that it emphasizes contemplative seeing.</p>	<p>με me Accusative <i>direct object</i></p>

## 11 περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

and concerning judgment, because the ruler of this world has been judged.

EXPLANATION OF THIRD CONVICTION (JUDGMENT = RULER CONDEMNED) **περὶ δὲ κρίσεως** The perfect κέκριται ('has been judged') is striking: the verdict on the ruler of this world has already been rendered, even though its execution awaits. The cross is simultaneously the moment of the Son's lifting up and the casting out of the ruler (12:31–32). The Paraclete reveals this accomplished judgment to the world.

περὶ

concerning

*preposition (third member of the series)*

δὲ

and

*continuative particle*

κρίσεως

judgment

Genitive

*object of preposition*

κρίσις: 'judgment'; the decisive verdict of God executed at the cross (3:19; 5:22, 27; 12:31).

ὅτι

because

*causal conjunction*

ὁ

the

Nominative

*article*

ἄρχων

ruler

Nominative

*subject*

ἄρχων: 'ruler, prince'; a title for Satan in John (12:31; 14:30; 16:11) — 'the ruler of this world.'

τοῦ

of the

Genitive

*article*

κόσμου

world

Genitive

*genitive of possession/sphere*

κόσμος: 'world'; the realm over which Satan claims sovereignty — but the cross exposes and ends his claim.

τούτου

this

Genitive

*attributive demonstrative (modifying κόσμου)*

κέκριται

has been judged

Perf Pass Indic 3 Sg · κρίνω

*main verb*

→ intensive perfect (verdict rendered and still standing)

κρίνω: 'to judge, decide'; the passive perfect is a divine passive — God has judged the ruler; the verdict is accomplished and permanent.

## 12 Ἔτι πολλά ἔχω ὑμῖν λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι·

I have many more things to say to you, but you cannot bear them now.

TRANSITION (LIMITATION OF PRESENT DISCLOSURE; SPIRIT'S FUTURE TEACHING INTRODUCED)

**ASYNDETON** Asyndeton. The verse bridges from the Paraclete's work toward the world (vv.8–11) to his work toward the disciples (vv.13–15). The restraint is pastoral: the disciples' present grief and incomprehension (v.6) limit their capacity. βαστάζειν ('to bear, carry') is used of carrying a burden — the image is of weight too heavy to lift.

Ἔτι

still

*temporal adverb*

ἔτι: 'still, yet'; contrasts with ἄρτι ('now') at the end of the verse.

πολλά

many things

*Accusative*

*direct object*

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

*main verb*

→ descriptive present

ἔχω: 'to have'; with infinitive — 'I have things to say.'

ὑμῖν

to you

*Dative*

*dative of indirect object*

λέγειν

to say

Pres Act Inf · λέγω

*complementary infinitive*

→ progressive present infinitive

λέγω: 'to say, tell!'

ἀλλ'

but

*adversative conjunction*

οὐ

not

*negative particle*

δύνασθε

you are able

Pres Mid Indic 2 Pl · δύναμαι

*main verb*

→ descriptive present (current incapacity)

δύναμαι: 'to be able'; the disciples' incapacity is temporary — the Spirit will supply what they currently lack.

## βαστάζειν

to bear

Pres Act Inf · βαστάζω

*complementary infinitive (object of δύνασθε)*

→ progressive present infinitive

βαστάζω: 'to carry, bear (a load)'; used of bearing a cross (19:17) and of carrying burdens; here metaphorical — the disciples cannot yet carry these truths.

## ἄρτι

now

*temporal adverb*

ἄρτι: 'just now, at this moment'; a key Johannine word marking the present moment in salvation-history (13:7, 19, 33, 36–38; 16:12, 31).

### 13 ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας, ὀδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάση· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούσει λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

But when he comes, the Spirit of truth, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.

TEMPORAL CONDITION (THE SPIRIT'S GUIDING MINISTRY) ὅταν δέ The Spirit's threefold work toward the disciples: guiding into all truth, speaking only what he hears (derivative authority), and announcing things to come. The parallel with Jesus, who also speaks only what he hears from the Father (8:26, 28; 12:49), is deliberate — the Spirit is the continuation of Jesus' revelatory ministry.

## ὅταν

when

*temporal conjunction (indefinite future)*

## δὲ

but

*transitional/adversative particle*

## ἔλθῃ

comes

Aor Act Subj 3 Sg · ἔρχομαι

*temporal clause verb*

→ constative aorist subjunctive

ἔρχομαι: 'to come'; temporal with ὅταν + subjunctive.

## ἐκεῖνος

that one

Nominative

*subject (emphatic pronoun for Paraclete)*

ἐκεῖνος: the Johannine emphatic pronoun for the Spirit (cf. vv.8, 14).

τὸ

the

Nominative

article

πνεῦμα

Spirit

Nominative

appositive to ἐκεῖνος

πνεῦμα: 'spirit, breath, wind'; τὸ πνεῦμα τῆς ἀληθείας is the Johannine title for the Paraclete (14:17; 15:26; 16:13).

τῆς

of

Genitive

article

ἀληθείας

truth

Genitive

genitive of quality / attribution

ἀλήθεια: 'truth'; the Spirit is both the agent of truth and himself defined by truth.

ὀδηγήσει

will guide

Fut Act Indic 3 Sg · ὀδηγέω

main verb

→ predictive future

ὀδηγέω: 'to guide, lead the way'; from ὁδός ('way') + ἡγέομαι ('to lead'); the Spirit leads as a guide on a road.

ὑμᾶς

you

Accusative

direct object

ἐν

into

preposition + dative (sphere or direction)

τῇ

the

Dative

article

ἀληθεία

truth

Dative

object of preposition

ἀλήθεια: 'truth'; the articular phrase 'all the truth' (τῇ ἀληθείᾳ πάσῃ) is comprehensive – the full revelation of what Jesus has disclosed.

πάσῃ

all

Dative

attributive adjective

οὐ

not

negative particle

γὰρ

for

explanatory/causal particle

## λαλήσει

will speak

Fut Act Indic 3 Sg · λαλέω

*main verb of γάρ clause*

→ predictive future

λαλέω: 'to speak'; the Spirit speaks derivatively, as Jesus spoke derivatively from the Father.

## ἀφ'

from

*preposition + genitive (source)*

## ἑαυτοῦ

himself

Genitive

*reflexive pronoun (object of preposition)*

## ἀλλ'

but

*adversative conjunction*

## ὅσα

whatever

Accusative

*relative pronoun (object of λαλήσει, fronted)*

## ἀκούσει

he hears

Fut Act Indic 3 Sg · ἀκούω

*relative clause verb*

→ predictive future

ἀκούω: 'to hear'; the Spirit's speech is heard speech — he transmits what he receives.

## λαλήσει

will speak

Fut Act Indic 3 Sg · λαλέω

*main clause verb (resumed)*

→ predictive future

λαλέω: 'to speak'; the Spirit's speaking is derivative, revelatory, and faithful.

## καί

and

*coordinating conjunction*

## τὰ

the things

Accusative

*article (substantivizing participle)*

## ἐρχόμενα

that are coming

Pres Mid Part Acc Pl Neut · ἔρχομαι

*substantival participle (direct object)*

→ progressive present participle (ongoing future events)

ἔρχομαι: 'to come'; τὰ ἐρχόμενα = 'things to come' — eschatological events, including the cross, resurrection, and the church's future.

## ἀναγγελεῖ

will declare

Fut Act Indic 3 Sg · ἀναγγέλλω

*main verb*

→ predictive future

ἀναγγέλλω: 'to declare, report, announce'; the prefix ἀνα- may suggest 'up' (complete declaration) or is simply intensive; the Spirit announces what is to come.

## ὕμῖν

to you

Dative

*dative of indirect object*

## 14 ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν.

He will glorify me, because he will take from what is mine and declare it to you.

ELABORATION (THE SPIRIT'S WORK IS JESUS-CENTERED: GLORIFICATION) **ASYNDETON** Asyndeton. The Spirit's ministry is not self-referential but Christ-glorifying. ἐκ τοῦ ἐμοῦ ('from what is mine') – the neuter genitive is broad: from my truth, my teaching, my person. This verse is a key text for Trinitarian reflection: the Spirit declares what is Christ's, and what is Christ's is the Father's (v.15).

**ἐκεῖνος**

that one

Nominative

subject (emphatic pronoun for the Spirit)

ἐκεῖνος; the emphatic pronoun for the Paraclete, fourth use in this section.

**ἐμὲ**

me

Accusative

direct object (emphatic; fronted)

**δοξάσει**

will glorify

Fut Act Indic 3 Sg · δοξάζω

main verb

→ predictive future

δοξάζω: 'to glorify, honor'; the Spirit's purpose is to make Christ's glory manifest – not his own glory.

**ὅτι**

because

causal conjunction

**ἐκ**

from

preposition + genitive (source)

**τοῦ**

the

Genitive

article (with possessive adjective)

**ἐμοῦ**

mine

Genitive

possessive pronoun used as substantive

ἐμός: 'mine, my own'; τὸ ἐμόν = 'what belongs to me' – the full reality of Christ: his words, deeds, person, and relationship with the Father.

**λήμψεται**

will take

Fut Mid Indic 3 Sg · λαμβάνω

main verb of causal clause

→ predictive future

λαμβάνω: 'to take, receive'; the Spirit 'takes' from Christ's treasury and presents it to the disciples.

καὶ  
and

*coordinating conjunction*

ἀναγγελεῖ

will declare

Fut Act Indic 3 Sg · ἀναγγέλλω

*second main verb (coordinate with λήμψεται)*

→ *predictive future*

ἀναγγέλλω: 'to declare, proclaim'; repeated from v.13 — the Spirit is the consistent declarer of Christ's reality.

ὑμῖν

to you

Dative

*dative of indirect object*

## 15 πάντα ὅσα ἔχει ὁ πατήρ ἐμά ἐστιν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν.

All that the Father has is mine; therefore I said that he will take from what is mine and declare it to you.

INFERENCE / GROUNDING (TRINITARIAN BASIS FOR THE SPIRIT'S MISSION)

διὰ τοῦτο

The opening

claim — 'all that the Father has is mine' — grounds the Spirit's ability to take from Christ's and declare it: there is a complete sharing between Father and Son, so the Spirit drawing from Christ's is drawing from the Father's. The verse is a compressed Trinitarian statement and grounds the Spirit's ministry in the shared divine life.

πάντα

all things

Nominative

*subject*

ὅσα

that

Nominative

*relative pronoun (subject of ἔχει, in apposition to πάντα)*

ἔχει

has

Pres Act Indic 3 Sg · ἔχω

*relative clause verb*

→ *gnomic present (eternal possession)*

ἔχω: 'to have, possess'; the Father's possession includes all divine attributes, all truth, all authority.

ὁ

the

Nominative

*article*

## πατήρ

Father

Nominative

*subject of ἔχει*

πατήρ: 'Father'; the divine Father in the Johannine sense.

## ἐμά

mine

Nominative

*predicate nominative*

ἐμός: 'mine, belonging to me'; the claim of full divine sharing between Father and Son.

## ἐστιν

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ **gnomic present**

εἰμί: 'to be!'

## διὰ

because of

*preposition + accusative (cause)*

## τούτο

this

Accusative

*object of preposition (inferential: 'therefore')*

## εἶπον

I said

Aor Act Indic 1 Sg · λέγω

*main verb*

→ **constative aorist** (referring back to v.14)

λέγω: 'to say'; the aorist refers to what was just said — not a more distant saying.

## ὅτι

that

*recitative conjunction (introducing indirect speech)*

## ἐκ

from

*preposition + genitive (source)*

## τοῦ

the

Genitive

*article*

## ἐμοῦ

mine

Genitive

*possessive pronoun as substantive*

ἐμός; repeated from v.14.

## λαμβάνει

will take

Pres Act Indic 3 Sg · λαμβάνω

*main verb of ὅτι clause (gnomic present, or futuristic)*

→ **gnomic/futuristic present**

λαμβάνω: 'to take, receive'; present here vs. future in v.14 — both express the Spirit's ongoing reception from Christ.

## καί

and

*coordinating conjunction*

## ἀναγγελεῖ

will declare

Fut Act Indic 3 Sg · ἀναγγέλλω

*coordinate verb*

→ predictive future

ἀναγγέλλω: repeated from vv.13–14; the triple repetition drives home the Spirit's role as declarer.

## ὑμῖν

to you

Dative

*dative of indirect object*

## 16 Μικρόν καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρόν καὶ ὄψεσθέ με.

A little while, and you will see me no longer; and again a little while, and you will see me.

ENIGMATIC SAYING (THE 'LITTLE WHILE' DISCOURSE BEGINS) **ASYNDETON** Asyndeton opens the new movement. The double μικρόν ('a little while') with its temporal ambiguity is the riddle that puzzles the disciples in vv.17–18. The first μικρόν points to the death/burial; the second to the resurrection. The deliberate enigma models how Jesus speaks in 'figures' (παροιμίαίς, v.25).

## Μικρόν

a little while

Accusative

*accusative of time (duration)*

μικρός: 'small, little'; τὸ μικρόν = 'a little while, a short time'; the word becomes the keyword of vv.16–19 (four occurrences).

## καὶ

and

*coordinating conjunction (temporal: 'and then')*

## οὐκέτι

no longer

*temporal negative adverb*

οὐκέτι: 'no more'; picks up from v.10.

## θεωρεῖτέ

you see

Pres Act Indic 2 Pl · θεωρέω

*main verb*

→ futuristic present (the near-future state of not-seeing)

θεωρέω: 'to see, behold'; used of physical seeing that will cease at the arrest/death.

<p><b>με</b> me Accusative direct object</p>	<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>πάλιν</b> again adverb (resumptive/repetitive)   πάλιν: 'again, back'; signals the reversal — the disciples will see again.</p>	<p><b>μικρὸν</b> a little while Accusative accusative of time (second occurrence)   μικρός; repeated; the second interval ends at the resurrection.</p>
<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>ὄψεσθέ</b> you will see Fut Mid Indic 2 Pl · ὄράω main verb → predictive future   ὄράω: 'to see'; the shift from θεωρέω to ὄράω marks a different kind of seeing — the resurrection appearances involve a deeper perception than the former physical companionship.</p>	<p><b>με</b> me Accusative direct object</p>	

17 εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους· Τί ἐστὶν τοῦτο ὃ λέγει ἡμῖν· Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ ὅτι Ὑπάγω πρὸς τὸν πατέρα;

So some of his disciples said to one another, 'What is this that he is saying to us, "A little while, and you will not see me, and again a little while, and you will see me"; and "because I am going to the Father"?''

INFERENCE RESPONSE (DISCIPLES PUZZLED BY THE SAYING) **οὖν** The οὖν is inferential: given the cryptic saying, the disciples confer. They cite v.16 nearly verbatim, adding the Father-clause from v.10, which suggests they have been trying to integrate the 'little while' with the departure-statements. Their mutual consultation shows they did not dare ask Jesus directly — a pattern in the Farewell Discourse.

**εἶπαν**

said

Aor Act Indic 3 Pl · λέγω

*main verb*

→ constative aorist (a single reported speech-act)

λεῖγω: 'to say!'

**οὖν**

therefore

*inferential particle*

**ἐκ**

of

*preposition + genitive (partitive)*

**τῶν**

the

Genitive

*article*

**μαθητῶν**

disciples

Genitive

*partitive genitive (subject of εἶπαν)*

μαθητής: 'disciple, learner'; the partitive ἐκ τῶν μαθητῶν = 'some of his disciples.'

**αὐτοῦ**

his

Genitive

*possessive genitive*

**πρὸς**

to

*preposition + accusative (direction of speech)*

**ἀλλήλους**

one another

Accusative

*object of preposition (reciprocal pronoun)*

ἀλλήλων: reciprocal pronoun — 'to one another.'

**τί**

what

Nominative

*predicate nominative / interrogative pronoun*

**ἐστίν**

is

Pres Act Indic 3 Sg · εἶμι

*copula*

→ descriptive present

εἶμι: 'to be.'

**τοῦτο**

this

Nominative

*subject*

**ὃ**

that

Accusative

*relative pronoun (object of λέγει)*

**λέγει**

he says

Pres Act Indic 3 Sg · λέγω

*relative clause verb*

→ descriptive present

λεῖγω: 'to say!'

**ἡμῖν**

to us

Dative

*dative of indirect object*

**Μικρὸν**

a little while

Accusative

*accusative of time (citation of v.16)*

μικρός: cited verbatim from v.16.

**καὶ**

and

*coordinating conjunction*

οὐ

not

*negative particle*

θεωρεῖτέ

you see

Pres Act Indic 2 Pl · θεωρέω

*citation verb*

→ futuristic present

θεωρέω: repeated from v.16.

με

me

Accusative

*direct object*

καὶ

and

*coordinating conjunction*

πάλιν

again

*adverb*

μικρὸν

a little while

Accusative

*accusative of time*

καὶ

and

*coordinating conjunction*

ὄψεσθέ

you will see

Fut Mid Indic 2 Pl · ὄραω

*citation verb*

→ predictive future

ὄραω: 'to see!'

με

me

Accusative

*direct object*

καὶ

and

*coordinating conjunction*

ὅτι

because

*causal/recitative conjunction*

Ἰπάγω

I am going

Pres Act Indic 1 Sg · ὑπάγω

*cited verb (from v.10 / v.5)*

→ futuristic present

ὑπάγω: the departure-verb, here added to the citation.

πρὸς

to

*preposition + accusative (direction)*

τὸν

the

Accusative

*article*

πατέρα

Father

Accusative

*object of preposition*

πατήρ: 'Father!'

## 18 ἔλεγον οὖν· τί ἐστὶν τοῦτο ὃ λέγει τὸ μικρόν; οὐκ οἶδαμεν τί λαλεῖ.

So they were saying, 'What is this that he says, "a little while"? We do not know what he is talking about!'

CONTINUATION OF DISCIPLES' PUZZLEMENT (REPETITION FOR EMPHASIS) οὖν The imperfect ἔλεγον ('they were saying/kept saying') marks the ongoing, unresolved character of their perplexity. The question is focused more narrowly now on the single word τὸ μικρόν. The confession οὐκ οἶδαμεν τί λαλεῖ is the disciples' admitted incomprehension — characteristic of Johannine irony.

### ἔλεγον

they were saying

Impf Act Indic 3 Pl · λέγω

*main verb*

→ descriptive imperfect (ongoing/repeated speech)

λέγω: 'to say'; the imperfect indicates continued, repeated questioning.

### οὖν

therefore

*inferential particle*

### τί

what

Nominative

*interrogative pronoun (predicate nominative)*

### ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ descriptive present

εἰμί: 'to be.'

### τοῦτο

this

Nominative

*subject*

### ὃ

that

Accusative

*relative pronoun (object of λέγει)*

### λέγει

he says

Pres Act Indic 3 Sg · λέγω

*relative clause verb*

→ descriptive present

λέγω: 'to say!'

### τὸ

the

Nominative

*article (substantivizing μικρόν)*

## μικρόν

little while

Nominative

*substantivized adjective / direct object of λέγει*

μικρός: now substantivized with the article  
– 'this "little while."'

## οὐκ

not

*negative particle*

## οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

*main verb*

→ perfect with present sense (stative)

οἶδα: 'to know' (intuitive/complete knowledge); the perfect form with present sense — they are in a state of not-knowing.

## τί

what

Accusative

*interrogative pronoun (object of indirect question)*

## λαλεῖ

he is saying

Pres Act Indic 3 Sg · λαλέω

*main verb of indirect question*

→ descriptive present

λαλέω: 'to speak'; the disciples confess total incomprehension of Jesus' discourse.

## 19 ἔγνω ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς· Περὶ τούτου ζητεῖτε μετ' ἀλλήλων ὅτι εἶπον· Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με;

Jesus knew that they wanted to ask him, and he said to them, 'Is this what you are asking one another about, that I said, "A little while, and you will not see me, and again a little while, and you will see me"?''

JESUS' PERCEPTIVE RESPONSE (INITIATING THE ANSWER) **ASYNDETON** Asyndeton. ἔγνω ('he knew') reflects Johannine Jesus' supernatural perception (2:24–25; 6:15; 13:1). He initiates the answer without being asked, restating their question. The question form (Περὶ τούτου ζητεῖτε ... ὅτι εἶπον;) is rhetorical, preparing for the explanation in vv.20–22.

**ἔγνω**

knew

Aor Act Indic 3 Sg · γινώσκω

*main verb*

→ constative aorist (single act of knowing)

γινώσκω: 'to know'; Jesus' supernatural perception of unspoken thoughts is a Johannine motif.

**ὁ**

the

Nominative

*article*

**Ἰησοῦς**

Jesus

Nominative

*subject*

Ἰησοῦς: the proper name as subject.

**ὅτι**

that

*content conjunction (introducing indirect statement)*

**ἤθελον**

they wanted

Impf Act Indic 3 Pl · θέλω

*main verb of ὅτι clause*

→ conative imperfect (wanting but not yet doing)

θέλω: 'to want, desire, will'; the conative imperfect suggests they were on the verge of asking but held back.

**αὐτὸν**

him

Accusative

*subject accusative of infinitive*

**ἔρωτᾶν**

to ask

Pres Act Inf · ἐρωτάω

*infinitive as object of ἤθελον*

→ progressive present infinitive

ἐρωτάω: 'to ask'; the same verb as v.5 — what none of them asked (v.5) they now want to ask.

**καὶ**

and

*coordinating conjunction*

**εἶπεν**

said

Aor Act Indic 3 Sg · λέγω

*main verb*

→ constative aorist

λέγω: 'to say!'

**αὐτοῖς**

to them

Dative

*dative of indirect object*

**Περὶ**

about

*preposition + genitive (reference)*

**τούτου**

this

Genitive

*object of preposition*

## ζητεῖτε

are you seeking

Pres Act Indic 2 Pl · ζητέω

*main verb (rhetorical question)*

→ descriptive present

ζητέω: 'to seek, inquire'; used of their internal questioning — 'are you asking one another about this?'

## μετ'

with

*preposition + genitive (reciprocity)*

## ἀλλήλων

one another

Genitive

*object of preposition (reciprocal pronoun)*

ἀλλήλων: echoes v.17 — the same mutual consultation.

## ὅτι

because

*causal/recitative conjunction*

## εἶπον

I said

Aor Act Indic 1 Sg · λέγω

*main verb of ὅτι clause (Jesus citing himself)*

→ constative aorist

λέγω: Jesus cites his own words from v.16.

## Μικρόν

a little while

Accusative

*accusative of time (third citation of v.16 in the passage)*

μικρός: the fourth occurrence in this section.

## καὶ

and

*coordinating conjunction*

## οὐ

not

*negative particle*

## θεωρεῖτέ

you see

Pres Act Indic 2 Pl · θεωρέω

*cited verb*

→ futuristic present

θεωρέω: 'to see'; cited again.

## με

me

Accusative

*direct object*

## καὶ

and

*coordinating conjunction*

## πάλιν

again

*adverb*

## μικρόν

a little while

Accusative

*accusative of time*

## καὶ

and

*coordinating conjunction*

## ὄψεσθέ

you will see

Fut Mid Indic 2 Pl · ὄραω

*cited verb*

→ predictive future

ὄραω: 'to see'; the promise of renewed sight.

## με

me

Accusative

*direct object*

20 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

Truly, truly, I say to you that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned into joy.

SOLEMN PRONOUNCEMENT (RESOLVING THE 'LITTLE WHILE' ENIGMA) **ἀμὴν ἀμὴν** The double-amen formula signals a solemn declaration. The antithesis κλαύσετε/θρηνήσετε (weep/lament) vs. χαρήσεται (will rejoice) captures the paschal reversal: the disciples' grief at the cross becomes joy at the resurrection, while the world's triumph is illusory. The pivot word λύπη ('sorrow') carries through from v.6.

ἀμὴν

truly

*solemn affirmation particle*

ἀμὴν: Hebrew 'truly, so be it'; the double formula (ἀμὴν ἀμὴν) is distinctive to the Fourth Gospel.

ἀμὴν

truly

*solemn affirmation particle (second)*

λέγω

I say

Pres Act Indic 1 Sg · λέγω

*main verb (disclosure formula)*

→ aoristic present (single solemn pronouncement)

λέγω: 'to say!'

ὑμῖν

to you

Dative

*dative of indirect object*

ὅτι

that

*content conjunction*

κλαύσετε

you will weep

Fut Act Indic 2 Pl · κλαίω

*main verb*

→ predictive future

κλαίω: 'to weep, mourn'; used of mourning the dead; cf. Mary and the mourners at Lazarus' tomb (11:31, 33).

καὶ

and

*coordinating conjunction*

θρηνήσετε

will lament

Fut Act Indic 2 Pl · θρηνέω

*coordinate verb*

→ predictive future

θρηνέω: 'to lament, wail'; stronger than κλαίω — the formal expression of grief; the pair intensifies the prediction of mourning.

ὕμεῖς

you

Nominative

subject (emphatic pronoun in contrast with ὁ κόσμος)

ὁ

the

Nominative

article

δὲ

but

contrastive particle

κόσμος

world

Nominative

subject (contrastive with ὕμεῖς)

κόσμος: the world-system hostile to Jesus; its joy at the crucifixion is the dark background to the disciples' sorrow.

χαρήσεται

will rejoice

Fut Pass Indic 3 Sg · χαίρω

main verb

→ predictive future

χαίρω: 'to rejoice'; the world's joy is the antithesis to the disciples' grief — but it too is temporary and illusory.

ὕμεῖς

you

Nominative

subject (emphatic, repeated)

δὲ

but

contrastive particle

λυπηθήσεσθε

will be grieved

Fut Pass Indic 2 Pl · λυπέω

main verb

→ predictive future

λυπέω: 'to grieve, pain'; the cognate of λύπη (vv.6, 20, 21, 22) — 'you will be filled with sorrow!'

ἀλλ'

but

strong adversative conjunction

ἡ

the

Nominative

article

λύπη

sorrow

Nominative

subject

λύπη: 'sorrow'; the keyword of the section, now being resolved.

ὕμων

your

Genitive

possessive genitive

εἰς

into

preposition + accusative (direction of transformation)

χαρὰν

joy

Accusative

object of preposition (terminus of transformation)

χαρά: 'joy'; the Johannine fullness-of-joy theme (15:11; 16:24; 17:13); sorrow does not merely cease — it is transformed into joy.

γενήσεται

will be turned

Fut Mid Indic 3 Sg · γίνομαι

main verb

→ predictive future (transformation)

γίνομαι: 'to become'; the transformation metaphor — the sorrow itself is metamorphosed into joy, not just replaced.

21 ἡ γυνὴ ὅταν τίκτη λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.

When a woman is giving birth, she has sorrow because her hour has come; but when she has delivered the baby, she no longer remembers the anguish because of the joy that a human being has been born into the world.

PARABOLIC ILLUSTRATION (CHILDBIRTH AS IMAGE OF SORROW-TO-JOY) ASYNDETON Asyndeton introduces the extended metaphor. The woman-in-labor image echoes OT images of eschatological travail (Isa 26:17; 66:7-8; Mic 4:9-10). In John's context, ἡ ὥρα αὐτῆς ('her hour') mirrors Jesus' 'hour' (2:4; 7:30; 8:20; 12:23, 27; 13:1; 17:1). The point is transformation: the same event that causes anguish (θλίψις) produces indestructible joy.

<p><b>ἡ</b> the</p> <p>Nominative article</p>	<p><b>γυνή</b> woman</p> <p>Nominative subject (generic / illustrative)</p> <p>γυνή: 'woman, wife'; the anarthrous quality in Greek is quasi-generic — 'a woman when she gives birth.'</p>	<p><b>ὅταν</b> when</p> <p>temporal conjunction (with subjunctive)</p>	<p><b>τίκτη</b> gives birth</p> <p>Pres Act Subj 3 Sg · τίκτω temporal clause verb</p> <p>→ gnomic present subjunctive (iterative/generic)</p> <p>τίκτω: 'to give birth, bear (a child)'; the generic present reflects the recurring universal experience.</p>
<p><b>λύπην</b> sorrow</p> <p>Accusative direct object</p> <p>λύπη: 'sorrow'; deliberately echoing the keyword from vv.6, 20, 22.</p>	<p><b>ἔχει</b> she has</p> <p>Pres Act Indic 3 Sg · ἔχω main verb</p> <p>→ gnomic present</p> <p>ἔχω: 'to have'; the gnomic present reflects universal experience.</p>	<p><b>ὅτι</b> because</p> <p>causal conjunction</p>	<p><b>ἦλθεν</b> has come</p> <p>Aor Act Indic 3 Sg · ἔρχομαι main verb of causal clause</p> <p>→ constative aorist (the hour has arrived)</p> <p>ἔρχομαι: 'to come'; ἡ ὥρα αὐτῆς — her appointed hour of labor.</p>

ἡ

the

Nominative

article

ῥα

hour

Nominative

subject

ῥα: 'hour'; the resonance with Jesus' hour (v.2; 17:1) is intentional — the hour of pain that issues in new life.

αὐτῆς

her

Genitive

possessive genitive

ὅταν

but when

temporal conjunction (contrast)

δὲ

but

contrastive particle

γεννήσῃ

she delivers

Aor Act Subj 3 Sg · γεννάω

temporal clause verb

→ constative aorist subjunctive (punctiliar birth)

γεννάω: 'to give birth, beget'; note the tense shift — the aorist marks the completed moment of birth, contrasting with the imperfective present of labor.

τὸ

the

Accusative

article

παιδίον

child

Accusative

direct object

παιδίον: 'little child, infant'; the diminutive form emphasizes the newborn.

οὐκέτι

no longer

temporal negative adverb

μνημονεύει

she remembers

Pres Act Indic 3 Sg · μνημονεύω

main verb

→ gnomic present

μνημονεύω: 'to remember'; the governs the genitive τῆς θλίψεως ('the anguish').

τῆς

the

Genitive

article

θλίψεως

anguish

Genitive

genitive object (of μνημονεύω)

θλίψις: 'tribulation, distress, anguish'; from θλίβω ('to press, squeeze'); used in the NT for eschatological and present suffering.

διὰ

because of

preposition + accusative (cause)

τὴν

the

Accusative

article

χαρὰν

joy

Accusative

object of preposition

χαρά: 'joy'; the overmastering joy displaces the memory of anguish.

ὅτι

that

content conjunction (explaining the joy)

## ἐγεννήθη

has been born

Aor Pass Indic 3 Sg · γεννάω

*main verb of ὅτι clause*

→ *constative aorist (accomplished fact of birth)*

γεννάω: 'to be born'; the passive is a divine passive — birth as gift of life.

## ἄνθρωπος

a human being

Nominative

*subject*

ἄνθρωπος: 'human being, person'; some read a christological overtone: the birth of 'a man into the world' echoes the incarnation.

## εἰς

into

*preposition + accusative (direction)*

## τὸν

the

Accusative

*article*

## κόσμον

world

Accusative

*object of preposition*

κόσμος: 'world'; birth 'into the world' is the human sphere of created life.

22 καὶ ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν.

So also you have sorrow now, but I will see you again, and your heart will rejoice, and no one will take your joy from you.

**APPLICATION OF THE METAPHOR** καὶ ὑμεῖς οὖν The οὖν draws the application from the childbirth metaphor. The μέν/δέ pair (νῦν μὲν ... πάλιν δέ) structures the contrast: present sorrow vs. future joy. Notably, the future promise shifts from 'you will see me' to 'I will see you' (ὄψομαι ὑμᾶς) — the personal, relational seeing is mutual. The final clause (τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει) uses a present tense for future permanence — a gnomic certainty.

καὶ  
and

*coordinating conjunction (application marker)*

**ὕμεις**

you

Nominative  
*subject (emphatic)*

οὖν

therefore

*inferential particle*

νῦν

now

*temporal adverb*

μὲν

on the one hand

*correlative particle (μὲν ... δέ)*

**λύπην**

sorrow

Accusative  
*direct object*

λύπη: the keyword, for the last time in its cluster.

**ἔχετε**

you have

Pres Act Indic 2 Pl · ἔχω

*main verb*

→ descriptive present (current state)

ἔχω: 'to have'; the present tense describes their current condition.

πάλιν

again

*adverb (contrast / resumption)*

δὲ

but

*contrastive particle (picking up μὲν)*

**ὄψομαι**

I will see

Fut Mid Indic 1 Sg · ὄραω

*main verb*

→ predictive future

ὄραω: 'to see'; significant shift — previously 'you will see me,' now 'I will see you'; the reunion is mutual.

**ὕμᾱς**

you

Accusative

*direct object*

καὶ

and

*coordinating conjunction*

**χαρήσεται**

will rejoice

Fut Pass Indic 3 Sg · χαίρω

*main verb*

→ predictive future

χαίρω: 'to rejoice'; the reversal of v.20b.

**ὕμῶν**

your

Genitive  
*possessive genitive*

ἡ

the

Nominative

*article*

**καρδία**

heart

Nominative

*subject*

καρδία: 'heart!'; echoes 14:1 — the troubled heart becomes the rejoicing heart.

καὶ and <i>coordinating conjunction</i>	τήν the Accusative <i>article</i>	χαρὰν joy Accusative <i>direct object (fronted for emphasis)</i>   χαρά: 'joy'; the promised resurrection-joy.	ὑμῶν your Genitive <i>possessive genitive</i>
οὐδεὶς no one Nominative <i>subject</i>	αἴρει takes away Pres Act Indic 3 Sg · αἴρω <i>main verb</i> → gnomic present (permanent, universal truth)   αἴρω: 'to take, take away, lift'; the gnomic present expresses permanent impossibility — no one will ever be able to take away this joy.	ἀφ' from <i>preposition + genitive (separation)</i>	ὑμῶν you Genitive <i>object of preposition</i>

23 Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. ἀμὴν ἀμὴν λέγω ὑμῖν, ἅν τι αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δώσει ὑμῖν.

And in that day you will ask me nothing. Truly, truly, I say to you, whatever you ask the Father in my name, he will give it to you.

TRANSITION TO NEW MOVEMENT (DIRECT PRAYER IN JESUS' NAME) **Καί** ἐν ἐκείνῃ τῇ ἡμέρᾳ ('in that day') is the Johannine eschatological formula marking the new era of the Spirit; cf. 14:20. The promise of prayer in Jesus' name is now given its most comprehensive statement. ἐρωτήσετε shifts from 'asking questions' (the disciples' confusion-questions) to asking in prayer — two different uses of ἐρωτάω/αἰτέω are at work here.

Καὶ  
and

*coordinating conjunction*

ἐν  
in

*preposition + dative (temporal)*

ἐκείνη  
that

Dative

*attributive demonstrative*

ἐκεῖνος: 'that'; ἐν ἐκείνῃ τῇ ἡμέρᾳ = 'in that day' — the post-resurrection, Spirit-age era.

τῇ  
the

Dative

*article*

ἡμέρα  
day

Dative

*object of preposition*

ἡμέρα: 'day'; the eschatological 'day' of fulfilled promise.

ἐμέ  
me

Accusative

*direct object (emphatic, fronted)*

οὐκ  
not

*negative particle*

ἐρωτήσετε  
you will ask

Fut Act Indic 2 Pl · ἐρωτάω

*main verb*

→ predictive future

ἐρωτάω: 'to ask (a question)'; in the post-resurrection era the disciples will not need to ask Jesus clarifying questions — they will have the Spirit's guidance.

οὐδέν  
nothing

Accusative

*direct object (negative pronoun)*

ἀμήν  
truly

*solemn affirmation particle*

ἀμήν  
truly

*solemn affirmation particle (second)*

λέγω  
I say

Pres Act Indic 1 Sg · λέγω

*main verb (disclosure formula)*

→ aoristic present

λέγω: 'to say!'

**ὕμῃν**

to you

Dative

*dative of indirect object*

**ἄν**

whatever

*conditional particle (with subjunctive)*

**τι**

anything

Accusative

*indefinite pronoun (direct object of αἰτήσητε)*

**αἰτήσητε**

you ask

Aor Act Subj 2 Pl · αἰτέω

*protasis verb (conditional)*

→ constative aorist subjunctive (each individual act of asking)

αἰτέω: 'to ask, request (for something)'; distinct from ἐρωτάω — αἰτέω is asking for a gift/grant, which is the prayer-register.

**τὸν**

the

Accusative

*article*

**πατέρα**

Father

Accusative

*direct object of αἰτήσητε*

πατήρ: 'Father'; the disciples now address the Father directly — a new access granted in Jesus' name.

**ἐν**

in

*preposition + dative (sphere/instrument)*

**τῷ**

the

Dative

*article*

**ὀνόματί**

name

Dative

*object of preposition (instrument of prayer)*

ὄνομα: 'name'; ἐν τῷ ὀνόματί μου = 'in my name' — praying on the basis of and in identification with Jesus; this is the fullest form of the name-prayer promise (14:13–14; 15:16; 16:23–24, 26).

**μου**

my

Genitive

*possessive genitive*

**δώσει**

will give

Fut Act Indic 3 Sg · δίδωμι

*apodosis verb*

→ predictive future

δίδωμι: 'to give'; the Father gives in response to prayer in Jesus' name — a comprehensive promise.

**ὕμῃν**

to you

Dative

*dative of indirect object*

## 24 ἕως ἄρτι οὐκ ἠτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήμψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη.

Until now you have asked nothing in my name. Ask, and you will receive, so that your joy may be complete.

EXHORTATION (APPLICATION OF THE PRAYER PROMISE) **ASYNDETON** Asyndeton. The contrast ἕως ἄρτι ('until now') vs. αἰτεῖτε (imperative) marks a watershed: the era of asking in Jesus' name is beginning. ἵνα ἡ χαρὰ ὑμῶν ᾗ πεπληρωμένη ('that your joy may be complete') echoes 15:11 — the fullness of joy is the telos of the prayer-promise.

ἕως

until

*temporal preposition*

ἄρτι

now

*temporal adverb*

ἄρτι: 'now, just now'; ἕως ἄρτι = 'up until now' — the end-point of the pre-resurrection era.

οὐκ

not

*negative particle*

ἠτήσατε

you have asked

Aor Act Indic 2 Pl · αἰτέω

*main verb*

→ constative aorist (summarizing the entire previous period)

αἰτέω: 'to ask, request'; they had not yet prayed in Jesus' name — a new mode of access is being opened.

οὐδὲν

nothing

Accusative

*direct object (negative pronoun)*

ἐν

in

*preposition + dative*

τῷ

the

Dative

*article*

ὀνόματί

name

Dative

*object of preposition*

ὄνομα: 'name'; the repeated phrase ἐν τῷ ὀνόματί μου from v.23.

**μου**

my

Genitive

*possessive genitive*

**αίτεῖτε**

ask

Pres Act Impv 2 Pl · αἰτέω

*main verb (imperative)*

→ present imperative (ongoing practice of asking)

αἰτέω: 'to ask'; the present imperative calls for habitual, repeated asking in prayer.

**καὶ**

and

*coordinating conjunction*

**λήμψεσθε**

you will receive

Fut Mid Indic 2 Pl · λαμβάνω

*main verb (promise)*

→ predictive future

λαμβάνω: 'to receive'; the promise is certain — asking in Jesus' name results in receiving.

**ἵνα**

so that

*purpose conjunction*

**ἡ**

the

Nominative

*article*

**χαρά**

joy

Nominative

*subject*

χαρά: 'joy'; the eschatological fullness of joy is the telos.

**ὑμῶν**

your

Genitive

*possessive genitive*

**ἦ**

may be

Pres Act Subj 3 Sg · εἰμί

*purpose clause verb (copula)*

→ present subjunctive

εἰμί: 'to be'; with the perfect participle *πεπληρωμένη* — periphrastic perfect.

**πεπληρωμένη**

complete

Perf Pass Part Nom Sg Fem · πληρόω

*predicate participle (periphrastic with ἦ)*

→ intensive perfect (state of fullness achieved and maintained)

πληρόω: 'to fill, fulfill, make complete'; the periphrastic perfect *ἦ πεπληρωμένη* = 'may be in a completed state of fullness!'

25 Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ ὑμῖν.

I have spoken these things to you in figures; an hour is coming when I will no longer speak to you in figures, but will tell you plainly about the Father.

TRANSITION / DISCLOSURE PROMISE (END OF FIGURATIVE SPEECH) **ASYNDETON** Asyndeton. παροιμία ('figure of speech, proverb, dark saying') is the Johannine equivalent of Mark's παραβολή — indirect, veiled discourse. The contrast is ἐν παροιμίαις vs. παρρησίᾳ ('plainly, openly, boldly'). This verse promises a qualitative shift in Jesus' communication — fulfilled in part in vv.29–30, fully after the resurrection and in the Spirit's work.

### Ταῦτα

these things

Accusative

direct object

### ἐν

in

preposition + dative (manner)

### παροιμίαις

figures

Dative

object of preposition (manner dative)

παροιμία: 'figure of speech, riddle, proverb, dark saying'; the Johannine discourse-vehicle — indirect, allusive speech requiring interpretation (cf. 10:6).

### λελάληκα

I have spoken

Perf Act Indic 1 Sg · λαλέω

main verb

→ intensive perfect

λαλέω: 'to speak'; the perfect acknowledges the nature of the entire discourse to this point.

### ὑμῖν

to you

Dative

dative of indirect object

### ἔρχεται

is coming

Pres Mid Indic 3 Sg · ἔρχομαι

main verb (futuristic present)

→ futuristic present

ἔρχομαι: the Johannine 'hour is coming' formula.

### ὥρα

hour

Nominative

subject

ὥρα: 'hour'; the eschatological moment, now post-resurrection.

### ὅτε

when

relative temporal conjunction

οὐκέτι

no longer

*temporal negative adverb*

ἐν

in

*preposition + dative (manner)*

παροιμίας

figures

Dative

*object of preposition*

παροιμία: repeated for emphasis — the era of figurative speech is ending.

λαλήσω

I will speak

Fut Act Indic 1 Sg · λαλέω

*main verb of ὅτε clause*

→ **predictive future**

λαλέω: 'to speak!'

ὑμῖν

to you

Dative

*dative of indirect object*

ἀλλὰ

but

*adversative conjunction*

παρρησία

plainly

Dative

*dative of manner*

παρρησία: 'openness, plainness of speech, boldness'; the opposite of παροιμία — direct, undisguised declaration.

περὶ

about

*preposition + genitive (reference)*

τοῦ

the

Genitive

*article*

πατρός

Father

Genitive

*object of preposition*

πατήρ: 'Father'; the content of the plain discourse is the Father — at last fully disclosed.

ἀπαγγελῶ

I will tell

Fut Act Indic 1 Sg · ἀπαγγέλλω

*main verb*

→ **predictive future**

ἀπαγγέλλω: 'to announce, report, declare'; a more formal public-declaration verb than λαλέω.

ὑμῖν

to you

Dative

*dative of indirect object*

26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·

In that day you will ask in my name, and I do not say to you that I will ask the Father on your behalf;

CONTINUATION (DIRECT ACCESS WITHOUT JESUS AS INTERMEDIARY) **ASYNDETON** Asyndeton. The verse clarifies that prayer in Jesus' name is direct access to the Father — not a relay through Jesus. The Father's love for the disciples is the ground (v.27), so no intermediary petition by Jesus is necessary (though cf. 17:9; 1 John 2:1).

<p>ἐν in <i>preposition + dative (temporal)</i></p>	<p>ἐκείνη that Dative <i>attributive demonstrative</i></p>	<p>τῇ the Dative <i>article</i></p>	<p>ἡμέρα day Dative <i>object of preposition</i> ἡμέρα: 'day'; the post-resurrection era, repeated from v.23.</p>
<p>ἐν in <i>preposition + dative (sphere/instrument)</i></p>	<p>τῷ the Dative <i>article</i></p>	<p>ὀνόματί name Dative <i>object of preposition</i> ὄνομα: 'name'; the prayer-formula repeated for the third time in the chapter.</p>	<p>μου my Genitive <i>possessive genitive</i></p>
<p>αἰτήσεσθε you will ask Fut Mid Indic 2 Pl · αἰτέω <i>main verb</i> → predictive future αἰτέω: 'to ask, request'; the disciples will directly petition the Father in Jesus' name.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>οὐ not <i>negative particle</i></p>	<p>λέγω I say Pres Act Indic 1 Sg · λέγω <i>main verb</i> → aoristic present λέγω: 'to say!'</p>

<p><b>ὑμῖν</b> to you Dative <i>dative of indirect object</i></p>	<p><b>ὅτι</b> that <i>content conjunction</i></p>	<p><b>ἐγὼ</b> I Nominative <i>subject (emphatic)</i></p>	<p><b>ἐρωτήσω</b> will ask Fut Act Indic 1 Sg · ἐρωτάω <i>main verb of ὅτι clause</i> → predictive future ἐρωτάω: 'to ask, request' (here in the intercessory sense); the disciples need no intermediary.</p>
<p><b>τὸν</b> the Accusative <i>article</i></p>	<p><b>πατέρα</b> Father Accusative <i>direct object</i> πατήρ: 'Father.'</p>	<p><b>περὶ</b> on behalf of <i>preposition + genitive (benefit/reference)</i></p>	<p><b>ὑμῶν</b> you Genitive <i>object of preposition</i></p>

27 αὐτὸς γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ θεοῦ ἐξῆλθον.

For the Father himself loves you, because you have loved me and have believed that I came from God.

CAUSAL GROUND (THE FATHER'S OWN LOVE MAKES RELAY UNNECESSARY) **γὰρ** αὐτὸς ὁ πατήρ ('the Father himself') — the αὐτός is emphatic: direct, personal love. The double perfect (πεφιλήκατε ... πεπιστεύκατε) grounds the Father's love in the disciples' completed and continuing love and faith.

<p><b>αὐτός</b> himself Nominative <i>emphatic intensive pronoun</i> αὐτός: emphatic — 'the Father himself'; stresses the directness of the Father's love.</p>	<p><b>γὰρ</b> for <i>explanatory particle</i></p>	<p><b>ὁ</b> the Nominative <i>article</i></p>	<p><b>πατήρ</b> Father Nominative <i>subject</i> πατήρ: 'Father.'</p>
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**φιλεῖ**

loves

Pres Act Indic 3 Sg · φιλέω

*main verb*

→ gnomic present (permanent, characteristic love)

φιλέω: 'to love, have affection for'; used interchangeably with ἀγαπάω in John for divine love.

**ὑμᾶς**

you

Accusative

*direct object*

**ὅτι**

because

*causal conjunction*

**ὑμεῖς**

you

Nominative

*subject (emphatic)*

**ἐμέ**

me

Accusative

*direct object (emphatic, fronted)*

**πεφιλήκατε**

have loved

Perf Act Indic 2 Pl · φιλέω

*main verb*

→ intensive perfect (love established and ongoing)

φιλέω: 'to love'; the perfect marks the disciples' consistent, established love for Jesus.

**καὶ**

and

*coordinating conjunction*

**πεπιστεύκατε**

have believed

Perf Act Indic 2 Pl · πιστεύω

*coordinate verb*

→ intensive perfect (faith established and ongoing)

πιστεύω: 'to believe, trust'; the perfect — faith as a settled, ongoing commitment.

**ὅτι**

that

*content conjunction*

**ἐγώ**

I

Nominative

*subject (emphatic)*

**παρά**

from

*preposition + genitive (origin/source)*

**τοῦ**

the

Genitive

*article*

## θεοῦ

God

Genitive

*object of preposition (origin)*

θεός: God; παρὰ τοῦ θεοῦ = 'from God' —  
Jesus' divine origin.

## ἐξῆλθον

I came out

Aor Act Indic 1 Sg · ἐξέρχομαι

*main verb of ὅτι clause*

→ constative aorist (the historical event of  
the incarnation)

ἐξέρχομαι: 'to come out, go forth'; the  
incarnation as an exodus from the divine  
presence.

## 28 ἐξῆλθον παρὰ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφήμι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.

I came forth from the Father and have come into the world; again I am leaving the world and going to the Father.

SUMMARY STATEMENT (THE JOHANNINE DEPARTURE FORMULA IN FOUR MOVEMENTS)

ASYNDETON

Asyndeton. The verse is the most compressed statement of the Johannine christological journey: pre-existence → incarnation → departure. The tense sequence is significant: ἐξῆλθον (aorist, historical) + ἐλήλυθα (perfect, still here) + ἀφήμι/πορεύομαι (present, imminent).

## ἐξῆλθον

I came forth

Aor Act Indic 1 Sg · ἐξέρχομαι

*main verb*

→ constative aorist (the definitive event of  
the incarnation)

ἐξέρχομαι: 'to come out, go forth'; echoes  
v.27.

## παρὰ

from

*preposition + genitive (origin)*

## τοῦ

the

Genitive

*article*

## πατρὸς

Father

Genitive

*object of preposition (origin)*

πατήρ: 'Father'; the divine source.

καὶ  
and

*coordinating conjunction*

ἔληλυθα

I have come

Perf Act Indic 1 Sg · ἔρχομαι

*main verb*

→ intensive perfect (the coming stands in present force — Jesus is still present)

ἔρχομαι: 'to come'; the perfect implies he is still present in the world.

εἰς  
into

*preposition + accusative (direction)*

τὸν  
the

Accusative

*article*

κόσμον

world

Accusative

*object of preposition*

κόσμος: 'world'; the sphere of humanity.

πάλιν

again

*adverb (resumptive, marking return movement)*

ἀφίημι

I am leaving

Pres Act Indic 1 Sg · ἀφίημι

*main verb*

→ futuristic present (imminent departure)

ἀφίημι: 'to leave, release'; used here of leaving a place.

τὸν  
the

the

Accusative

*article*

κόσμον

world

Accusative

*direct object*

κόσμος: 'world'; Jesus is departing the sphere he entered.

καὶ  
and

*coordinating conjunction*

πορεύομαι

am going

Pres Mid Indic 1 Sg · πορεύομαι

*main verb*

→ futuristic present

πορεύομαι: 'to go, travel, journey'; the return to the Father.

πρὸς  
to

*preposition + accusative (direction)*

τὸν  
the

the

Accusative

*article*

πατέρα

Father

Accusative

*object of preposition (destination)*

πατήρ: 'Father'; the point of origin is also the point of return.

## 29 Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ· ἴδε νῦν ἐν παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.

His disciples said to him, 'Ah, now you are speaking plainly, and saying nothing in a figure!'

DISCIPLES' RESPONSE (PREMATURE CONFIDENCE IN UNDERSTANDING) **ASYNDETON** Asyndeton. The disciples react to v.28 with apparent relief — they think the promised plain speech (v.25) has arrived. ἴδε marks exclamatory emphasis. The irony: their overconfident confession (v.30) will be undercut by Jesus' prediction of their scattering (v.32).

### Λέγουσιν

say

Pres Act Indic 3 Pl · λέγω

main verb (historic present)

→ historic present (vivid narration)

λέγω: 'to say'; the historic present is characteristic of Johannine narrative.

### αὐτῷ

to him

Dative

dative of indirect object

### οἱ

the

Nominative

article

### μαθηταὶ

disciples

Nominative

subject

μαθητής: 'disciple, learner'

### αὐτοῦ

his

Genitive

possessive genitive

### ἴδε

look

attention-marker / interjection

ἴδε: imperative of ὁράω used as an exclamatory particle.

### νῦν

now

temporal adverb

### ἐν

in

preposition + dative (manner)

### παρρησίᾳ

plainly

Dative

dative of manner

παρρησία: 'openness, boldness'; echoes v.25.

### λαλεῖς

you speak

Pres Act Indic 2 Sg · λαλέω

main verb

→ descriptive present

λαλέω: 'to speak!'

### καὶ

and

coordinating conjunction

### παροιμίαν

figure

Accusative

direct object (fronted for emphasis)

παροιμία: 'figure of speech'; the disciples contrast current speech with figurative discourse.

## οὐδεμίαν

no

Accusative

*negative adjective (modifying παροιμίαν)*

## λέγεις

you say

Pres Act Indic 2 Sg · λέγω

*main verb*

→ descriptive present

λέγω: 'to say.'

### 30 νῦν οἶδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.

Now we know that you know all things and do not need anyone to question you; by this we believe that you came from God.

DISCIPLES' CONFESSION (PREMATURE CONFIDENCE) **νῦν** The disciples' νῦν ('now') confession echoes their earlier incomprehension (v.18). The basis of their confidence — οἶδας πάντα — reflects Jesus' supernatural perception (v.19). But their πιστεύομεν will be tested in v.31 and fail in v.32.

## νῦν

now

*temporal adverb*

## οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

*main verb*

→ perfect with present sense (stative knowledge)

οἶδα: 'to know'; contrasts with v.18 where they did not know.

## ὅτι

that

*content conjunction*

## οἶδας

you know

Perf Act Indic 2 Sg · οἶδα

*main verb of ὅτι clause*

→ perfect with present sense

οἶδα: 'to know'; the disciples recognize Jesus' omniscience.

**πάντα**

all things

Accusative

direct object

**καὶ**

and

coordinating conjunction

**οὐ**

not

negative particle

**χρείαν**

need

Accusative

direct object (*χρείαν ἔχεις* = idiomatic for 'you need')

χρεία: 'need, necessity'; *χρείαν ἔχειν ἵνα* = 'to need that!'

**ἔχεις**

you have

Pres Act Indic 2 Sg · ἔχω

main verb

→ descriptive present

ἔχω: 'to have.'

**ἵνα**

that

epexegetical conjunction (defining the need)

**τίς**

anyone

Nominative

indefinite pronoun (subject)

**σε**

you

Accusative

direct object

**ἔρωτᾷ**

should ask

Pres Act Subj 3 Sg · ἐρωτάω

purpose/epexegetical clause verb

→ present subjunctive

ἐρωτάω: 'to ask (questions)'; Jesus knows without being asked.

**ἐν**

by

preposition + dative (basis/ground)

**τούτῳ**

this

Dative

object of preposition (basis of belief)

**πιστεύομεν**

we believe

Pres Act Indic 1 Pl · πιστεύω

main verb

→ descriptive present (their claim of present faith)

πιστεύω: 'to believe'; the disciples' claim — to be tested by the desertion of v.32.

**ὅτι**

that

content conjunction

**ἀπὸ**

from

preposition + genitive (origin)

**θεοῦ**

God

Genitive

object of preposition

θεός: God; ἀπὸ θεοῦ echoes vv.27–28.

**ἐξήλθες**

you came forth

Aor Act Indic 2 Sg · ἐξέρχομαι

main verb of ὅτι clause

→ constative aorist

ἐξέρχομαι: 'to come out, go forth'; the incarnation.

## 31 ἀπεκρίθη αὐτοῖς Ἰησοῦς· Ἄρτι πιστεύετε;

Jesus answered them, 'Do you now believe?'

JESUS' RESPONSE (IRONIC QUESTION UNDERCUTTING DISCIPLES' CONFIDENCE) ASYNDETON

Asyndeton. The single-word question Ἄρτι πιστεύετε; can be read as genuine inquiry or as ironic challenge — most commentators read it as the latter, given that v.32 immediately predicts the disciples' failure. The ἄρτι ('now') echoes the disciples' νῦν (v.30) — 'is this really the moment when you believe?'

### ἀπεκρίθη

answered

Aor Pass Indic 3 Sg · ἀποκρίνομαι

*main verb*

→ constative aorist

ἀποκρίνομαι: 'to answer, respond'; a common Johannine dialogue verb, always followed by the content.

### αὐτοῖς

them

Dative

*dative of indirect object*

### Ἰησοῦς

Jesus

Nominative

*subject*

Ἰησοῦς; the proper name.

### Ἄρτι

now

*temporal adverb*

ἄρτι: 'just now, at this moment'; echoes the disciples' νῦν (v.30), testing the temporal claim.

### πιστεύετε

do you believe

Pres Act Indic 2 Pl · πιστεύω

*main verb (rhetorical question)*

→ descriptive present

πιστεύω: 'to believe'; the irony — the disciples' claimed faith is about to be tested and found wanting.

32 ἰδοὺ ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια καὶ ἐμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμι μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστίν.

Behold, an hour is coming — indeed it has come — when you will be scattered, each to his own, and you will leave me alone; yet I am not alone, because the Father is with me.

PREDICTION OF DESERTION (COUNTERED BY FATHER'S PRESENCE) **ἰδοὺ** The solemn ἰδοὺ introduces the darkest prediction: the disciples' scattering at the arrest (18:8–9; Zech 13:7). The formula ἔρχεται ὥρα καὶ ἐλήλυθεν ('the hour is coming and has come') intensifies the imminence — it is simultaneously future and present. The climactic ὅτι clause ('because the Father is with me') is the theological ground for Jesus' composure: his solitude will not be absolute.

**ἰδοὺ**

behold

*attention-marker / interjection*

ἰδοὺ: 'behold, look!'; a fixed particle introducing solemn or surprising material.

**ἔρχεται**

is coming

Pres Mid Indic 3 Sg · ἔρχομαι

*main verb (futuristic present)*

→ futuristic present

ἔρχομαι: the Johannine ὥρα ἔρχεται formula.

**ὥρα**

hour

Nominative

*subject*

ὥρα: 'hour'; the hour of the arrest and passion.

**καὶ**

and

*coordinating conjunction (escalating)*

**ἐλήλυθεν**

has come

Perf Act Indic 3 Sg · ἔρχομαι

*main verb (coordinate with ἔρχεται)*

→ intensive perfect (already arrived in its effects)

ἔρχομαι: 'to come'; the perfect + present pair emphasizes that the hour is both imminent and, in its effects, already present.

**ἵνα**

when

*exegetical conjunction (defining the hour)*

**σκορπισθῆτε**

you be scattered

Aor Pass Subj 2 Pl · σκορπίζω

*purpose/exegetical clause verb*

→ constative aorist subjunctive (the single act of scattering)

σκορπίζω: 'to scatter, disperse'; the image is of sheep scattered at the shepherd's arrest (cf. Zech 13:7; Mark 14:27).

**ἕκαστος**

each

Nominative

*distributive subject*

ἕκαστος: 'each, every one'; each will flee individually — no collective solidarity in the crisis.

εἰς

to

*preposition + accusative (direction)*

τὰ

his own

Accusative

*article (substantivizing ἴδια)*

ἴδια

own things / home

Accusative

*substantivized adjective (destination)*

ἴδιος: 'one's own!'; τὰ ἴδια = 'his own home, his own affairs!'; echoes 1:11 (eis ta idia ēlthen).

καὶ

and

*coordinating conjunction*

ἐμέ

me

Accusative

*direct object (emphatic, fronted)*

μόνον

alone

Accusative

*predicate adjective / adverb (in apposition to ἐμέ)*

μόνος: 'alone, only!'; the contrast with the Father's presence (end of verse) is deliberate.

ἀφήτε

you will leave

Aor Act Subj 2 Pl · ἀφήμι

*coordinated purpose clause verb*

→ *constative aorist subjunctive*

ἀφήμι: 'to leave, abandon!'; the word used of abandoning a person — the disciples will abandon Jesus.

καὶ

and

*adversative/corrective conjunction (yet)*

οὐκ

not

*negative particle*

εἰμί

I am

Pres Act Indic 1 Sg · εἰμί

*copula*

→ *gnomic present (permanent state)*

εἰμί: 'to be.'

μόνος

alone

Nominative

*predicate adjective*

μόνος: 'alone!'; echoes μόνον above — the disciples will leave him alone, but he is not alone.

ὅτι

because

*causal conjunction*

ὁ

the

Nominative

*article*

πατήρ

Father

Nominative

*subject*

πατήρ: 'Father!'; the Father's companionship grounds Jesus' equanimity in the passion.

μετ'

with

*preposition + genitive (accompaniment)*

ἐμοῦ

me

Genitive

*object of preposition*

**ἔστιν**

is

Pres Act Indic 3 Sg · εἰμί

*copula*

→ *gnomic present*

εἰμί: 'to be'; the Father's presence is a permanent reality.

33 ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλιῖψιν ἔχετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

I have spoken these things to you so that in me you may have peace. In the world you have tribulation; but take heart — I have overcome the world.

CLIMACTIC CLOSING STATEMENT (THE DISCOURSE'S TELOS) **ASYNDETON** Asyndeton opens the great concluding word of the Farewell Discourse. The structure is chiasmic and antithetical: ἐν ἐμοί (in me = peace) vs. ἐν τῷ κόσμῳ (in the world = tribulation). The closing ἐγὼ νενίκηκα τὸν κόσμον ('I have overcome the world') is the climactic perfect — the decisive, once-for-all victory of the cross is already accomplished. The emphatic ἐγὼ makes this a pronouncement of sovereign authority.

**ταῦτα**

these things

Accusative

*direct object*

οὗτος; resumptive — summarizes the entire Farewell Discourse (chs. 14–16).

**λελάληκα**

I have spoken

Perf Act Indic 1 Sg · λαλέω

*main verb*

→ *intensive perfect (word standing as a completed gift)*

λαλέω: 'to speak'; the perfect brackets and concludes the entire discourse (cf. vv.1, 4, 6, 25).

**ὑμῖν**

to you

Dative

*dative of indirect object*

**ἵνα**

so that

*purpose conjunction*

ἐν

in

*preposition + dative (sphere)*

ἐμοὶ

me

Dative

*object of preposition (sphere of peace: 'in me')*

ἐγώ: 'I, me'; ἐν ἐμοί is the Johannine mutual-indwelling formula — peace is found in union with Christ.

εἰρήνην

peace

Accusative

*direct object*

εἰρήνη: 'peace'; the gift promised at 14:27 ('My peace I give you') — now the telos of the whole discourse.

ἔχητε

you may have

Pres Act Subj 2 Pl · ἔχω

*purpose clause verb*

→ progressive present subjunctive (ongoing possession)

ἔχω: 'to have, possess'; the purpose of the entire discourse is peace — a continuing, not transient, possession.

ἐν

in

*preposition + dative (sphere, contrasted with ἐν ἐμοί)*

τῷ

the

Dative

*article*

κόσμῳ

world

Dative

*object of preposition (sphere: 'in the world')*

κόσμος: 'world'; the antithesis: in Christ = peace; in the world = tribulation.

θλίψιν

tribulation

Accusative

*direct object*

θλίψις: 'tribulation, distress, anguish'; echoes v.21 (θλίψεως) — the birth-pang of the present age.

ἔχετε

you have

Pres Act Indic 2 Pl · ἔχω

*main verb*

→ gnomic present (permanent condition of believers in the world)

ἔχω: 'to have'; the gnomic present — a permanent reality of life in a hostile world.

ἀλλὰ

but

*strong adversative conjunction*

θαρσεῖτε

take heart

Pres Act Impv 2 Pl · θαρσέω

*main verb (imperative — command of courage)*

→ present imperative (ongoing courage demanded)

θαρσέω: 'to be courageous, take heart, be of good cheer'; used by Jesus in Matt 9:2, 22; 14:27; Mark 6:50; 10:49; here unique in John.

ἐγώ

I

Nominative

*subject (emphatic — the ground of the command)*

ἐγώ: emphatic — the victory rests on 'I', not on the disciples' own resources.

## νενίκηκα

have overcome

Perf Act Indic 1 Sg · νικάω

*main verb*

→ intensive perfect (victory accomplished and permanently standing)

νικάω: 'to conquer, overcome, prevail'; the perfect of completed, decisive victory — the cross as the triumph over the ruler of this world (12:31; cf. 1 John 5:4–5; Rev 5:5). The tense is the theological climax of the chapter.

## τὸν

the

Accusative

*article*

## κόσμον

world

Accusative

*direct object*

κόσμος: 'world'; the world-system in its hostility to God — conquered by the crucified and risen Christ. The ground of all Christian courage.

**On the text.** Verse punctuation, paragraphing, and capitalization are editorial and conventional. Several exegetical and text-critical points deserve notice. The chapter belongs to the climax of the Farewell Discourse (chs. 14–16), and two governing motifs recur throughout: the departure of Jesus and the coming of the Paraclete (16:7–15), and the 'little while' (μικρόν, vv.16–19) that oscillates between sorrow and eschatological joy. At v.8 the verb ἐλέγξει ('he will convict') governs the three περι-clauses — *περὶ ἁμαρτίας, περὶ δικαιοσύνης, περὶ κρίσεως* — and the precise force of the verb is disputed: 'convict' (forensic), 'expose' (revelatory), or 'convince' (persuasive)? The courtroom metaphor of the Paraclete as advocate-and-prosecutor is the dominant reading (Bultmann, Barrett, Carson). At v.13 the Spirit 'will guide into all the truth' (ὁδηγήσει ὑμᾶς ἐν τῇ ἀληθείᾳ πάσῃ) — the variant εἰς πᾶσαν τὴν ἀλήθειαν is well attested but amounts to the same sense; the Spirit speaks not from himself but from what he hears, and discloses 'the things that are coming.' At v.16 the reading 'because I go to the Father' (ὅτι ὑπάγω πρὸς τὸν πατέρα) is present in many manuscripts but absent from P22, Sinaiticus, Vaticanus — likely a harmonizing addition from v.17 or v.10, and it is omitted here with the shorter text. At vv.23–24 the prayer-in-Jesus'-name promise ('ask the Father in my name') reaches its fullest Johannine form, with the double assurance that whatever is asked will be given so that their joy may be full. At v.33 the chapter closes with the great climactic antithesis: 'In the world you have tribulation; but take heart — I have overcome the world' (ἐγὼ νενίκηκα τὸν κόσμον), the perfect-tense νενίκηκα ('I have conquered')

summarizing the finished victory of the incarnate Son. Orthographic variants (movable-v, itacistic spellings) are not noted.

**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.