

Jn. 14:1-14 mws

V. 1

ταρασσέσθω PPImp3sg fr. ταρασσω
to cause inward turmoil, stir up, disturb, unsettle, throw into confusion, passive – be troubled, frightened, terrified, cf. v. 27
to cause acute emotional distress or turbulence, to cause great mental distress

καρδία

heart as seat of physical, spiritual and mental life, as center and source of the whole inner life, with its thinking, feeling, and volition, of the emotions, wishes, desires
the causative source of a person's psychological life in its various aspects, but with special emphasis upon thoughts, heart, inner self, mind

πιστεύετε PAI/Imp2pl fr. πιστευω
to entrust oneself to an entity in complete confidence, believe (in), trust, with implication of total commitment to the one who is trusted, of faith that relies on their power and nearness to help, in addition to being convinced that their revelations or disclosures are true
to believe to the extent of complete trust and reliance, to believe in, to have confidence in, to have faith in, to trust, faith, trust

καὶ

marker to indicate an additive relation that is not coordinate to connect clauses and sentences, also, likewise
marker of an additive relation which is not coordinate, and, and also, also, in addition, even

V. 2

οἰκία

a structure used as a dwelling, house, of heaven as God's dwelling place
a building or place where one dwells, house, home, dwelling, residence

μοναὶ

a place in which one stays, dwelling(place), room, abode
a place where one may remain or dwell, place, dwelling place, 'in my Father's house are many dwelling places' cf. v. 23

πορεύομαι PM/Pdep1sg fr. πορευομαι
to move over an area, generally with a point of departure or destination specified, go, proceed, travel
to move away from a reference point, to go away, to leave

έτοιμάσαι AAInf fr. έτοιμαζω
to cause to be ready, put/keep in readiness, prepare, of the preparations for receiving and entertaining someone, cf. v.3, Philemon 22
to cause to be ready, to make ready, to prepare

τόπον
an area of any size, generally specified as a place of habitation, an abode, place, room to live, stay, sit, etc.
an area of any size, regarded in certain contexts as a point in space, space, place, room

V. 3

πορευθῶ APdepS1sg fr. πορευομαι
see above

έτοιμάσω AAS1sg fr. έτοιμαζω
see above

τόπον
see above

πάλιν
pertaining to return to a position or state, back
marker of an additive relation involving repetition, and, also, again

παραλήμψομαι FMdepI1sg fr. παραλαμβάνω
to take into close association, take (to oneself), take with/along, 'I will take you to myself'
to take or bring someone along with, to take along, to bring along

ὅπου
marker of a position in space, where
a reference to a position in space, where, wherever

V. 4

ὅπου
see above

ὑπάγω PAI1sg fr. ὑπαγω
to be on the move, especially in a certain direction, go, used especially of Christ and his going to the Father, cf. 16:5, 10, 17
to move away from a reference point

οἶδατε PfAI2pl fr. οἶδα
to have information about, know
to possess information about, to know, to know about, to have knowledge of, to be acquainted with, acquaintance

ὁδόν
course of behavior, way, way of life, figurative extension of a way for travelling or moving from one place to another, way, road, highway, cf. vv. 5-6
a customary manner of life or behavior, with probably some implication of goal or purpose, way of life, way to live

V. 5

ποῦ
interrogative reference to place with implication of movement, where(?), whither(?), to what place(?)
interrogative reference to a position, where? cf. 13:36

πῶς
interrogative reference to manner or way, in what way? how? in rhetorical questions that call an assumption into question or reject it altogether, how (could or should)? = by no means, it is impossible that
interrogative reference to means, how? by what means? cf. 4:9, 9:10

δυνάμεθα PM/PdepI1pl fr. δυναμαι
to possess capability (whether because of personal or external factors) for experiencing or doing something, can, am able, be capable
to be able to do or to experience something, can, to be able to

ὁδόν
see above

εἰδέναι PfAIInf fr. οἶδα
see above

V. 6

ὁδός
see above, 'Christ calls himself ἡ ὁδος (i.e. to God)

ἀλήθεια
the content of what is true, truth, especially of the content of Christianity as the ultimate truth, mediated through Christ, who calls himself truth
the content of that which is true and thus in accordance with what actually happened, truth

ζωή

transcendent life, life, of Christ, who is the life
to be alive, to live, life

δι'

marker of personal agency, through, by, with focus on agency, through (the agency of), by
marker of intermediate agent, with implicit or explicit causative agent, through, by

V. 7

ἐγνώκατέ

PfAI2pl

fr. γινωσκω

γνώσεσθε

FMdepI2pl

fr. γινωσκω

γινώσκετε

PAI2pl

fr. γινωσκω

to have come to the knowledge of, have come to know, know, of persons, know someone
to possess information about, to know, to know about, to have knowledge of, to be acquainted
with, acquaintance
to learn to know a person through direct personal experience, implying a continuity of
relationship, to known, to become acquainted with, to be familiar with

ἀπ'

to indicate the point from which something begins, whether literal or figurative, of time, from
marker of the extent of time from a point in the past, since, from

ἄρτι

reference to the present in general, now, at the present time, from now on
a point of time simultaneous with the event of the discourse itself, now

ἐώρακατε

PfAI2pl

fr. ὄραω

to experience a condition or event, experience, witness, cf. 3:36, 1:50
to experience an event or state, to experience, to undergo
to see, sight, seeing

V. 8

δείξον

AAImp2sg

fr. δεικνυμι

to exhibit something that can be apprehended by one or more of the senses, point out, show,
make known
to make known the character or significance of something by visual, auditory, gestural, or
linguistic means, to make known, to demonstrate, to show

ἄρκεῖ

PAI3sg

fr. ἄρκεω

be enough, sufficient, adequate, 'it is enough for us' cf. 6:7
to be sufficient or adequate for a particular purpose, with the implication of leading to
satisfaction, to be sufficient, to be adequate, to be enough

V. 9

Τοσούτῳ

pertaining to high degree of quantity, so much, so great, 'so long' cf. Heb. 4:7

pertaining to a quantity considerably beyond normal expectations, so much, so great, such a large

χρόνῳ

an indefinite period of time during which some activity or event takes place, time, period of time

an indefinite unit of time (the actual extent of time being determined by the context), time, period of time

μεθ'

marker of association in general sense denoting the company within which something takes place, with, be with someone, in someone's company, literally of close association: the disciples with Jesus, of Jesus' association with His disciples, cf. 13:33, 16:4, 17:12

marker of an associative relation, usually with the implication of being in the company of, with, in the company of, together with

ἔγνωκάς

see above

PfAI2sg

fr. γινωσκω

ἔωρακῶς

ἔώρακεν

see above

PfAPtcpMSN

fr. ὄραω

PfAI3sg

fr. ὄραω

πῶς

see above

Δειξιόν

see above

AAImp2sg

fr. δεικνυμι

V. 10

πιστεύεις

see above

PAI2sg

fr. πιστευω

to consider something to be true and therefore worthy of one's trust, believe, believe (in) something, be convinced of something, with that which one believes (in) indicated by means of a ὅτι clause, believe that

to believe something to be true and, hence, worthy of being trusted, to believe, to think to be true, to regard as trustworthy

ἐν

marker of close association within a limit, in, especially in Paul or John, to designate a close personal relation in which the referent of the evn term is viewed as the controlling influence, under the control of, under the influence of, in close association with

marker of close personal association, in one with, in union with, joined closely to, cf. 10:38

ῥήματα

that which is said, word, saying, expression, or statement of any kind, of pronouncements of (Christian) teaching or of divine understanding, cf. 5:47, 6:63, 10:21, 12:47, 15:7, 17:8
that which has been stated or said, with primary focus upon the content of the communication, word, saying, message, statement, question

ἀπ'

to indicate cause, means, or outcome, to indicate responsible agents for something, from, of, the self, 'of myself', cf. 5:30, 7:17, 7:28, 8:28, 8:42, 10:18, 14:10
marker of agent which may also be regarded as a source, by, from

μένων

PAPtcpMSN

fr. μενω

to continue to exist, remain, last, persist, continue to live, of things, endure
to continue to exist, to remain, to continue, to continue to exist, to still be in existence

ἔργα

that which displays itself in activity of any kind, deed, action, deed, accomplishment, of the deeds of God and Jesus, specifically miracles, cf. v. 11, 12, 5:20, 36, 7:3, 21, 9:3, 10:25, 37, 15:24
that which is done, with possible focus on the energy or effort involved, act, deed

V. 11

πιστεύετε

PAImp2pl

fr. πιστευω

see above

διὰ

marker of something constituting cause, the reason why something happens, results, exists, because of, for the sake of
marker of cause or reason, with focus upon instrumentality, either of objects or events, because of, on account of, by reason of

ἔργα

see above

αὐτὰ

intensive marker, setting an item off from everything else through emphasis and contrast, self, with attention directed to a certain person or thing to the exclusion of other lexical units, so that αὐ. can almost take on demonstrative sense, 'the very deeds' cf. 5:36
marker of emphasis by calling attention to the distinctiveness of the lexical item with which it occurs

V. 12

ἀμήν

strong affirmation of what is stated, asseverative particle, truly, always with λέγω, beginning a solemn declaration but used only by Jesus (I assure you that, I solemnly tell you)
strong affirmation of what is declared, truly, indeed, it is true that

ἔργα

see above

κάκεϊνος

pertaining to specification of an entity, with ascensive force in reference to what is highlighted, and he, and it (that), cf. 6:57, 7:29, 19:35
reference to an entity regarded as relatively absent in terms of the discourse setting, that, that one

ποιήσει

FAI3sg

fr. ποιέω

to undertake or do something that brings about an event, state, or condition, do, cause, bring about, accomplish, prepare, etc. do, perform miracles
marker of an agent relation with a numerable event, to do, to perform, to practice, to make

μείζονα

comparative from μέγας, pertaining to being relatively superior in importance, great
pertaining to being great in terms of status, great, important

πορεύομαι

PM/PdepI1sg

fr. πορεύομαι

see above

V. 13

αἰτήσητε

AAS2pl

fr. αἰτέω

to ask for, with a claim on receipt of an answer, ask, ask for, demand
to ask for with urgency, even to the point of demanding, to ask for, to demand, to plead for

ὄνοματί

proper name of an entity, name, The belief in the efficacy of the name is extremely old; its origin goes back to the most ancient times and the most primitive forms of intellectual and religious life. It has exhibited an extraordinary vitality. The period of our lit. also sees—within as well as without the new community of believers—in the name someth. real, a piece of the very nature of the personality whom it designates, expressing the person's qualities and powers. Accordingly, names, esp. holy names, are revered and used in customary practices and ritual
the proper name of a person or object, name

δοξασθῆ

APS3sg

fr. δοξάζω

to influence one's opinion about another so as to enhance the latter's reputation, praise, honor, extol

to cause to have splendid greatness, clothe in splendor, glorify, of the glory that comes in the next life, it is a favorite term in John, in which the whole life of Jesus is depicted as a glorifying of the Son by the Father, cf. 8:54, 12:28, 13:31, 17:1, 4, and, at the same time, of the Father by the Son, cf. 13:31f, 17:1

to cause someone to have glorious greatness, to make gloriously great, to glorify

V. 14

αἰτήσητέ

AAS2pl

fr. αἰτέω

see above

ὀνόματί

see above

ποιήσω.

FAI1sg

fr. ποιεω

see above