

Jn. 14:25-31 mws

V. 25

λελάληκα PfAI1sg fr. λαλεω
to utter words, talk, speak, of the act of speaking, speak, of speech with reference to what is expressed, speak and thereby assert, proclaim, say something
to speak or talk, with the possible implication of more informal usage, to speak, to say, to talk, to tell

παρ'
marker of nearness in space, at/by (the side of), beside, near, with, in (someone's company) of the Spirit, cf. v. 17, 23, 25
marker of association, with the implication of proximity to the so-called viewpoint character, with

μένων PAPtcpMSN fr. μενω
remain, stay, a person or thing remains where he, she, or it is, of a location, stay, often in the special sense live, dwell, lodge
to remain in the same place over a period of time, to remain, to stay

V. 26

παράκλητος
one who appears in another's behalf, mediator, intercessor, helper, it is only the Holy Spirit that is expressly called Helper in the Fourth Gospel, cf. v. 16, 15:26, 16:7
a title for the Holy Spirit, one who helps, by consoling, encouraging, or mediating on behalf of, Helper, Encourager, Mediator, 'the Helper, the Holy Spirit whom the Father will send in my name'

πνεῦμα
God's being as controlling influence, with focus on association with humans, Spirit, spirit, as that which differentiates God from everything that is not God, the Holy Spirit
Spirit, Spirit of God, Holy Spirit

ἅγιον
pertaining to being dedicated or consecrated to the service of God, in the cultic sense, dedicated to God, holy, sacred, i.e. reserved for God and God's service: of God's Spirit
Spirit, Spirit of God, Holy Spirit

πέμψει FAI3sg fr. πεμπω
to dispatch someone, whether human or transcendent being, usually for purposes of communication, send, John's Gospel is dominated by the thought that Jesus is sent by God from heaven, Jesus, or God in His Name, will send the Paraclete or Holy Spirit, cf. 15:26, 16:7
to cause someone to depart for a particular purpose, to send

ὄνοματι

proper name of an entity, name, the name is often practically inseparable from the being that bears it, the name appears almost as the representation of the Godhead, as a tangible manifestation of the divine nature, with mention of the name, while naming or calling on the name, ‘the Spirit, whom the Father will send when my name is used’

the proper name of a person or object, name

διδάξει

FAI3sg

fr. διδάσκω

to provide instruction in a formal or informal setting, teach, teach someone something, ‘he will instruct you in everything’

to provide instruction in a formal or informal setting, to teach, teaching

ὑπομνήσει

FAI3sg

fr. ὑπομνησκω

to put another in mind of something, remind someone of something

to cause to recall and to think about again, to remind, to cause to remember, to cause to think about again, ‘he will teach you everything and remind you of everything I’ve said to you’

V. 27

Ειρήνην

state of well-being, peace, since, according to the prophets, peace will be an essential characteristic of the messianic kingdom, Christian thought also frequently regards εἰρήνη as nearly synonymous with messianic salvation, ‘leave peace’ ‘give or grant peace’
set of favorable circumstances involving peace, and tranquility, peace, tranquility

ἀφήμι

PAI1sg

fr. ἀφιημι

to have something continue or remain in a place. Leave standing/lying (without concerning oneself further about it), ‘I leave you peace’ cf. v. 18, 8:29, 16:32

to let something be put behind in a place, to leave, to leave behind

δίδωμι

PAI1sg

fr. δίδωμι

δίδωσιν

PAI3sg

fr. δίδωμι

to give something out, give, bestow, grant

marker of a causative relation, with otherwise almost empty semantic content, to cause, to bring about, to produce

καθώς

of comparison, just as

marker of similarity in events and states, with the possible implication of something being in accordance with something else, just as, in comparison to

ταρασέσθω

PPImp3sg

fr. ταρασσω

to cause inward turmoil, stir up, disturb, unsettle, throw into confusion, passive – be troubled, frightened, terrified, cf. v. 1, 11:33, 12:27, Psa. 109:21, 55:4

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

the causative source of a person's psychological life with its various aspects, but with special emphasis upon thoughts, heart, inner self, mind

δειλιάτω

PAImp3sg

fr. δειλιάω

to lack courage, be cowardly/fearful, be afraid, be fearful, cf. Isa. 13:7

to be fearful and cowardly, to be cowardly, to lack courage, 'do not let your heart be anxious; do not be cowardly'

V. 28

ἠκούσατε

AAI2pl

fr. ἀκούω

to have or exercise the faculty or hearing, hear

to hear, hearing

ὑπάγω

PAI1sg

fr. ὑπάγω

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

ἔρχομαι

PM/PdepI1sg

fr. ἔρχομαι

of movement from one point to another, with focus on approach from the narrator's perspective, come

to move toward or up to the reference point of the viewpoint character or event, to come, coming

ἠγαπᾶτέ

IAI2pl

fr. ἀγαπάω

to have a warm regard for and interest in another, cherish, have affection for, love

to have love for someone or something, based on sincere appreciation and high regard, to love, to regard with affection, loving concern, love

ἐχάρητε

APdepI2pl

fr. χαίρω

to be in a state of happiness and well-being, rejoice, be glad

to enjoy a state of happiness and well-being, to rejoice, to be glad

ὅτι

marker of causality, because, since

marker of cause or reason, based on an evident fact, because, since, for, in view of the fact that

πορεύομαι

PM/PdepI1sg

fr. πορεύομαι

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

μείζων

pertaining to being relatively superior in importance, great, comparative, greater, of God
pertaining to being great in terms of status, great, important

V. 29

πρὶν

marker of a point of time prior to another point of time, before
a point of time prior to another point of time, before, previous

γενέσθαι

AMdepInf

fr. γίνομαι

γένηται

AMdepS3sg

fr. γίνομαι

to occur as process or result, happen, turn out, take place
to happen, with the implication that what happens is different from a previous state, to happen, to occur, to come to be

ὅταν

pertaining to an action that is conditional, possible, and, in many instances, repeated, at the time that, whenever, when
a point of time which is roughly simultaneous to or overlaps with another point of time, when

πιστεύσητε

AAS2pl

fr. πιστεύω

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

V. 30

οὐκέτι

the extension of time up to a point but not beyond, no more, no longer, no further
the extension of time up to a point but not beyond, no longer

κόσμου

the system of human existence in its many aspects, the world, the world and everything that belongs to it, appears as that which is hostile to God, i.e. lost in sin, wholly at odds with anything divine, ruined and depraved, this world is ruled by the prince of this world, the devil, cf. 12:31, 16:11, 1 Jn 5:19

the system of practices and standards associated with secular society (that is, without reference to any demands or requirements of God), world system, world's standards, world

ἄρχων

one who has eminence in a ruling capacity, ruler, lord, prince, of transcendent figures, Evil spirits, whose hierarchies resembled human political institutions, cf. 12:31, 16:11
one who rules or governs, ruler, governor

ἐν

marker denoting the object to which something happens or in which something shows itself, or by which something is recognized, to, by, in connection with, have something in someone, cf. 3:15

marker of an experiencer of an event, in relation to, with respect to, to

ἔχει

‘he has no hold on me’

to have or possess objects or property (in the technical sense of having control over the use of such objects) to have, to own, to possess, to belong to

οὐδέν

substantive – nothing

negative reference to an entity, event, or state, no one, none, nothing

V. 31

ἵνα

marker to denote purpose, aim, or goal, in order that, that

marker of purpose for events and states, in order to, for the purpose of, so that

γινῶ

AAS3sg

fr. γινωσκω

to arrive at a knowledge of someone or something, know, know about, make acquaintance of, cf. v. 20

to acquire information by whatever means, but often with the implication of personal involvement, or experience, to learn, to find out

ἀγαπῶ

PAI1sg

fr. αγαπαω

see above

καθώς

of comparison, just as, ‘(just) as ... so’

markers of similarity in events and states, with the possible implication of something being in accordance with something else, just as, in comparison, to

ἐνετείλατό

AMdepI3sg

fr. ἐντελλομαι

to give or leave instructions, command, order, give orders

to give definite orders, implying authority or official sanction, to command, cf. 15:17

οὕτως

referring to what precedes, in this manner, thus, so, ‘just as...so’

with reference to that which precedes, so, thus, in this way

Ἐγείρεσθε PPImp2pl fr. ἐγείρω
in a command to evoke movement from a fixed position, get up!, come!, ‘get up! let us be going’
cf. Mt. 26:46, Mk 14:42
to get up, normally from a lying or reclining position but possibly from a seated position, to get
up, to stand up

ἄγωμεν PAS1pl fr. ἄγω
to move away from a position, go, ‘let us go’ cf. 11:7, 15, 16
to move away from a reference point, to go away, to leave

ἐντεῦθεν
pertaining to extension from a source near the speaker, from here, cf. 2:16, 7:3
extension from a source, with the point of reference near the speaker, from here