

## Jn. 15:18-25 mws

### V. 18

κόσμος

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

μισεῖ                                      PAI3sg                                      fr. μισεω

μεμίσηκεν                                      PFAI3sg                                      fr. μισεω

to have a strong aversion to, hate, detest

to dislike strongly, with the implication of aversion and hostility, to hate, to detest

γινώσκετε                                      PAI/Imp2pl                                      fr. γινωσκω

to acquire information through some means, learn (of), ascertain, find out

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

πρῶτον

pertaining to being first in a sequence, inclusive of time, set (number) or space, first, of time, first, earliest, earlier, as adv. of time first, in the first place, before, earlier, to begin with, 'it hated me before (it hated) you'

pertaining to a point of time earlier in a sequence, before, former, formerly, 'remember that (the world) hated me before it hated you'

### V. 19

ἴδιον

as substantive, person or thing associated with an entity, associates, relations

pertaining to being the exclusive property of someone, one's own, one's property, cf. 1:11

ἐφίλει                                      IAI3sg                                      fr. φιλεω

to have a special interest in someone or something, frequently with focus on close association, have affection for, like, consider someone a friend, 'the world loves those who belong to it, cf. 16:27, 21:15-17

to have love or affection for someone or something based on association, to love, to have affection for

ὅτι

marker of causality, because, since

marker of cause or reason, based on an evident fact that

ἐκ

marker denoting origin, cause, motive, reason, from, of  
marker of the source from which someone or something is physically or psychologically derived,  
from

ἐξελεξάμην

AMI1sg

fr. ἐκλεγω

to pick out someone or something, choose (for oneself), choose someone from among a number  
to make a special choice based upon significant preference, often implying a strongly favorable  
attitude toward what is chosen, to choose, choice

ἐκ

marker denoting separation, from, out of, away from, with a group or company from which  
separation or dissociation takes place  
marker of dissociation in the sense of being independent from, someone or something, from, flee  
from, apart from, apart from, independent of

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

μισεῖ

PAI3sg

fr. μισεω

see above

## V. 20

μνημονεύετε

PAI/Imp2pl

fr. μνημονευω

remember, keep in mind, think of, also with focus on dramatic aspect of remembrance, mention  
to recall or be aware of information, and as a result to respond in an appropriate manner, to  
recall, to remember

δοῦλος

pertaining to being under someone's total control, slavish, servile, subject, one who is solely  
committed to another, slave, subject, especially of the relationship of humans to God  
one who is a slave in the sense of becoming the property of an owner, slave, bondservant

μείζων

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

ἐδίωξαν

AAI3pl

fr. διωκω

διώξουσιν

FAI3pl

fr. διωκω

to harass someone, especially because of beliefs, persecute  
to systematically organize a program to oppress and harass people, to persecute, to harass

ἐτήρησαν                      AAI3pl                      fr. τηρεω  
τηρήσουσιν                      FAI3pl                      fr. τηρεω  
to persist in obedience, keep, observe, fulfill, pay attention to, especially of law and teaching, cf. v. 10  
to continue to obey orders or commandments, to obey, to keep commandments, obedience

ὑμέτερον  
pertaining to persons addressed by a speaker or writer as possessors or recipients, belonging to or incumbent upon you, 'your teaching'  
pertaining to receptors, your, yours, of you

## V. 21

εἰς  
marker of goals involving affective/abstract/suitability aspects, into, to, of actions or feelings directed in someone's direction in a hostile sense  
marker of an involved experiencer, to, toward, for

διὰ  
see above

ὄνομά  
proper name of an entity, name  
the proper name of a person or object, name

ὅτι  
see above

οἶδασιν                      PFAI3pl                      fr. οἶδα  
to be intimately acquainted with or stand in a close relation to, know, cf. 7:28, 8:19  
to possess information about, to know, to know about, to have knowledge of, to be acquainted with, acquaintance

πέμψαντά                      AAPcpMSA                      fr. πεμπω  
to dispatch someone, whether human or transcendent being, usually for purposes of communication, send, especially of sending forth of God's representatives, John's Gospel is dominated by the thought that Jesus is sent by God from heaven  
to cause someone to depart for a particular purpose, to send

## V. 22

ἦλθον                      AAI1sg                      fr. ἔρχομαι  
of movement from one point to another, with focus on approach from the narrator's perspective, come, of making an appearance, come before the public, appear, of Jesus as Messiah  
to move toward or up to the reference point of the viewpoint character or event, to come, coming

ἐλάλησα                      AAI1sg                      fr. λαλεω  
to utter words, talk, speak, of the act of speaking  
to speak or talk, with the possible implication of more informal usage, to speak, to say, to talk, to tell

ἁμαρτίαν  
a departure from either human or divine standards of uprightness, sin  
a state of being sinful, sinfulness  
the moral consequence of having sinned, guilt, sin

εἶχον                      IAI3pl                      fr. ἔχω  
to experience something, have, of all conditions of body and soul, generally of conditions, characteristics, capabilities, emotions, inner possession, cf. 9:41  
to be in a particular state or condition, to be, to bear

πρόφασιν  
something said in defense of an action, actual motive or reason, valid excuse, ‘have a valid excuse for something’  
what is said in defense of a particular action, but without real justification, excuse, ‘they no longer have any excuse for their sin’

περὶ  
to denote the object or person to which (whom) an activity or especially inward process refers or relates, about, concerning  
marker of a relation, usually involving content or topic, in relation to, with regard to, concerning

## V. 23

μισῶν	PAPtcpMSN	fr. μισεω
μισεῖ	PAI3sg	fr. μισεω

see above

## V. 24

ἔργα  
that which displays itself in activity of any kind, deed, action, deed, accomplishment, of the deeds of God and Jesus, specifically miracles, cf. 5:20, 36, 7:3, 21, 9:3, 10:25, 37, 14:11, 12  
that which is done, with possible focus on the energy or effort involved, act, deed

ἄλλος  
pertaining to that which is other than some other entity, other, some other, any other, ‘no one else’  
pertaining to that which is other than some other item implied or identified in a context, other, another

έώρακασιν                      PfAI3pl                      fr. ὄραω  
to perceive by the eye, catch sight of, notice  
to see, sight, seeing

μεμισήκασιν                      PfAI3pl                      fr. μισέω  
see above

## V. 25

πληρωθῆ                      APS3sg                      fr. πληροω  
to bring to a designed end, fulfill a prophecy, an obligation, a promise, a law, etc., of the fulfillment of divine predictions or promised, passive – ‘be fulfilled’ cf. 12:38, 13:18, 17:12, 19:24, 36  
to give the true or complete meaning to something, to give the true meaning to, to provide the real significance of

νόμῳ  
constitutional or statutory legal system, law, specifically, of the law that Moses received from God and is the standard according to which membership in the people of Israel is determined the first five books of the OT called the Torah, the Law

γεγραμμένος                      PfPPtcpMSN                      fr. γραφω  
to express thought in writing, of pronouncements and solemn proceedings, write down, record to write

Ἐμίσησάν                      AAI3pl                      fr. μισέω  
see above

δωρεάν  
pertaining to being without contributory fault, undeservedly, without reason/cause, ‘they hated me without reason’ quoting Psa. 35:19, cf. Psa. 69:4, 109:3, 1 Sam 19:5  
pertaining to there being no cause or legitimate reason, without cause, without reason, for no reason, ‘they hated me for no reason’