

## Jn. 16:16-22 mws

### V. 16

Μικρὸν

of time, a short time, a little while, in a little while, cf. vv. 17-19, 13:33, 14:19  
pertaining to a relatively brief extent of time, a little while, for a little while, a short time, brief, briefly

οὐκέτι

the extension of time up to a point but not beyond, no more, no longer, no further, ‘the world will see me no longer’ cf. v. 10, 21, 14:19, 17:11  
the extension of time up to a point but not beyond, no longer

θεωρεῖτέ

PAI2pl

fr. θεωρεω

to observe something with sustained attention, be a spectator, look at, observe, perceive, see  
to observe something with continuity and attention, often with the implication that what is observed is something unusual, to observe, to be a spectator of, to look at

πάλιν

pertaining to repetition in the same (or similar) manner, again, once more, anew  
a subsequent point of time involving repetition, again

ὄψεσθέ

FMdepI2pl

fr. ὄραω

to perceive by the eye, catch sight of, notice  
to see, sight, seeing

### V. 17

ἐκ

marker used in periphrasis, from, of, for the partitive genitive with ἐκ as subject  
marker of a part of a whole, whether consisting of countable or of mass, one of, one among, a part of

μαθητῶν

one who is rather constantly associated with someone who has a pedagogical reputation or a particular set of views, disciple, adherent, especially of the disciples of Jesus  
a person who is a disciple or follower of someone, disciple, follower

ἀλλήλους

each other, one another, mutually  
a reciprocal reference between entities, each other, one another

Μικρὸν

see above

θεωρεῖτέ                      PAI2pl                      fr. θεωρεω  
see above

πάλιν  
see above

ὄψεσθέ                      FMdepI2pl                      fr. ὄραω  
see above

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

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. v. 5, 10, 7:33, 13:3  
to move away from a reference point

## V. 18

μικρόν  
see above

οἶδαμεν                      PfAI1pl                      fr. οἶδα  
to grasp the meaning of something, understand, recognize, come to know, experience  
to comprehend the meaning of something, with focus on the resulting knowledge, to understand, to comprehend, 'we don't understand what he is saying'

## V. 19

ἔγνω                      AAI3sg                      fr. γινωσκω  
to be aware of something, perceive, notice, realize, cf. 6:15  
to possess information about, to know, to know about, to have knowledge of, to be acquainted with

ὅτι  
marker of narrative or discourse content, direct or indirect, that  
marker of discourse content, whether direct or indirect, that, the fact that

ἤθελον                      IAI3pl                      fr. θελω  
to have something in mind for oneself, of purpose, resolve, will, wish, want, be ready  
to purpose, generally based upon a preference and desire, to purpose

ἔρωτᾶν                      PAInf                      fr. ἔρωταω  
to put a query to someone, ask, ask a question, cf. v. 30, 1:25, 8:7, 9:21  
to ask for information, to ask, to ask a question

Περὶ

to denote the object or person to which (whom) an activity or especially inward process refers or relates, about, concerning

marker of general content, whether of a discourse or mental activity, concerning, about, of

ζητεῖτε

PAI2pl

fr. ζητεω

to seek information, investigate, examine, consider, deliberate, ‘are you deliberating with each other on the fact that?’

to attempt to learn something by careful investigation or searching, to try to learn, to search, to try to find out, to seek information

μετ’

marker of association in generic sense denoting the company within which something takes place, with, the associative aspect can also derive expression from the fact that two opposite parties exert influence upon one another or that one party brings the other to adopt a corresponding, and therefore common, attitude, in hostile fashion, after verbs of fighting, quarreling, etc. to denote the person with whom the strife is being carried on, ‘deliberate or dispute with someone’ cf. 3:25

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

ἀλλήλων

each one, one another, mutually, cf. 6:43, 11:56, 16:19

a reciprocal reference between entities, each other, one another

ὅτι

see above v. 19

Μικρὸν

see above

θεωρεῖτέ

PAI2pl

fr. θεωρω

see above

πάλιν

see above

ὄψεσθέ

FMdepI2pl

fr. ὄραω

see above

## V. 20

### 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

### κλαύσετε

FAI2pl

fr. κλαίω

weep, cry, as an expression of any feeling of sadness, care or anxiety  
to weep or wail, with emphasis upon the noise accompanying the weeping, to weep, to wail, to lament, weeping, crying

### θρηνήσετε

FAI2pl

fr. θρηνεω

to express oneself in sorrowful tones, mourn, lament, cf. Joel 1:5  
to weep or cry, especially in mourning for the dead, to wail, to lament, ‘you will cry and wail’

### 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. v. 11, 12:31, 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

### χαρήσεται

FMdepI3sg

fr. χαίρω

to be in a state of happiness and well-being, rejoice, be glad, cf. v. 22  
to enjoy a state of happiness and well-being, to rejoice, to be glad

### λυπηθήσεσθε

FPI2pl

fr. λυπεω

to express sadness or distress, passive – become sad, sorrowful, distressed, cf. 21:17  
to be sad as the result of what has happened or what one has done, to be sad, to be distressed

### λύπη

pain of mind or spirit, grief, sorrow, affliction, cf. v. 6, 21, 22  
a state or mental pain and anxiety, sadness, sorrow, distress

### χαρὰν

the experience of gladness  
a state of joy and gladness, joy, gladness, great happiness

### γενήσεται

FMdepI3sg

fr. γίνομαι

to experience a change in nature and so indicate entry into a new condition, become something, ‘change (or, turn) into joy’  
to come to acquire or experience a state to become

## V. 21

γυνή

a married woman, wife  
a woman who is married to a man, wife

ὅταν

pertaining to an action that is conditional, possible, and, in many instances, repeated, at the time that, whenever, when  
an indefinite point or points of time, which may be roughly simultaneous to or overlap with another point of time

τίκτη

PAS3sg

fr. τικτω

to cause to be born or come into the world, give birth (to), bear  
to give birth to a child, to bear, to give birth

λύπην

see above

ὥρα

a point of time as an occasion for an event, time, with genitive of person, the time of or for someone to do or to suffer something, of a woman who is to give birth  
point of time consisting of occasions for particular events, time, occasion

γεννήση

AAS3sg

fr. γενναω

ἐγεννήθη

API3sg

fr. γενναω

to give birth to, bear  
to give birth to a child, to bear, to give birth

παιδίον

a child, normally below the age of puberty, child, very young child, infant, used of boys and girls, of a newborn child  
a child, normally below the age of puberty, child

οὐκέτι

see above

μνημονεύει

PAI3sg

fr. μνημονευω

remember, keep in mind, think of  
to recall information from memory, but without necessarily the implication that persons have actually forgotten, to remember, to recall, to think about again

θλίψεως

trouble that inflicts distress, oppression, affliction, tribulation, of a woman's birth pangs  
trouble involving direct suffering, trouble and suffering, suffering, persecuion

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

χαρὰν

see above

ἄνθρωπος

a person of either sex, with focus on participation in the human race, a human being  
a human being, person, human being, individual

## V. 22

νῦν

temporal marker with focus on the moment as such, now, cf. v. 32

a point of time simultaneous with the event of the discourse itself, now

μὲν

marker of correlation with other particles, introducing a concessive clause, followed by another clause with a n adversative particle, to be sure, but, on the one hand...on the other hand, the contrast is to be emphasized in the second clause, often with but

marker of sets of items in contrast with one another, on the one hand...but on the other hand

λύπην

see above

πάλιν

see above

ὄψομαι

see above

FMdepI1sg

fr. ὄραω

χαρήσεται

see above

FMdepI3sg

fr. χαίρω

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, cf. v. 6

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

χαρὰν

see above

οὐδεὶς

substantive, no one, nobody

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

αἶρει

PAI3sg

fr. αἶρω

to take away, remove, or seize control without suggestion of lifting up, take away, remove, ‘no one will deprive you of your joy’

to destroy, with the implication of removal and doing away with, to destroy, to do away with, cf. 11:48

ἀφ’

marker to indicate separation from a place, whether person or thing, from, away from

marker of dissociation, implying a rupture from a former association, from, separated from