

Jn. 16:28-33 mws

V. 28

ἐξῆλθον AAI1sg fr. ἐξέρχομαι
of animate entities, go out, come out, go away, retire, of transcendent beings, of Jesus who comes forth from the Father, cf. v. 27, 30, 8:42, 13:3, 17:8
to move out of an enclosed or well defined two or three-dimensional are, to go out of, to depart out of, to leave from within

παρὰ
marker of extension from the side of, from (the side of), used with verbs of coming, going, sending, originating, going out, etc., cf. v. 27, 15:26, 17:8
marker of the agentive source of an activity, though often remote and indirect, from, by, of

ἐλήλυθα PfAI1sg 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, also in John, in whose writings the idea of Jesus having come heaven-sent to the earth is of considerable importance

κόσμον
planet earth as a place of inhabitation, the world, earth, world in contrast to heaven, cf. v. 21, 6:14, 9:39, 11:27, 18:37
the surface of the earth as the dwelling place of mankind, in contrast with the heavens above and the world below, earth, world

πάλιν
pertaining to return to a position or state, back, in expressions that denote a falling back into a previous state or a return to a previous activity
a subsequent point of time involving repetition, again

ἀφίημι PIIsg fr. ἀφιημι
to move away, with implication of causing a separation, leave, depart from
to move away from, with the implication of resulting separation, to leave, to depart from

πορεύομαι PM/PdepIIsg fr. πορεύομαι
to move over an area, generally with a point of departure or destination specified, go, proceed, travel, cf. 14:12, 28
to move from one place to another, with the possible implication of continuity and distance, to move, to go

V. 29

μαθηταὶ

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, of the Twelve
a person who is a disciple or follower of someone, disciple, follower

Ἴδε

to point out something to which the speaker wishes to draw attention, look! see! Cf. 19:4, 11:36
prompter of attention, which serve also to emphasize the following statement, look, listen, pay attention, come now, then

νῦν

temporal marker with focus on the moment as such, now, in the present, cf. 4:18, 9:21
a point of time simultaneous with the event of the discourse itself, now

παρρησία

a use of speech that conceals nothing and passes over nothing, outspokenness, frankness, plainness, plainly, openly
a state of boldness and confidence, sometimes implying intimidation circumstances, boldness, courage

παροιμίαν

a brief communication containing truths designed for initiates, veiled saying, figure of speech, in which especially lofty ideas are concealed, cf. v, 25, 10:6
a relatively short narrative with symbolic meaning, parable, figure, allegory, figure of speech

οὐδεμίαν

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

V. 30

νῦν

see above

οἶδαμεν

PfAI1pl

fr. οἶδα

οἶδας

PfAI2sg

fr. οἶδα

to have information about, know

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

χρείαν

that which should happen or be supplied because it is needed, need, what should be, (have) need (of) someone or something

that which should be or happen, with the implication of need or lack to be made up, need, what should be

ἵνα

marker of objective, that, serves as a substitute for an infinitive that supplements a verb
marker of the content of discourse, particularly if and when purpose is implied, that

ἔρωτᾶ

PAS3sg

fr. ἔρωταω

to put a query to someone, ask, ask a question, cf. v. 19

to ask for information, to ask, to ask a question

ἐν

marker of cause or reason, because of, on account of, ‘this is the reason why we believe’

marker of cause or reason, with focus upon instrumentality, either of objects or events, because of, on account of, by reason of, ‘because of this we believe that you came from God’

πιστεύομεν

PAI1pl

fr. πιστεύω

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, cf. v. 27

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

ἀπὸ

to indicate origin or source, from, cf. 3:2, 13:3

marker of source of an implied event, from, by

ἐξῆλθες

AAI2sg

fr. ἐξέρχομαι

see above

V. 31

ἀπεκρίθη

APdepI3sg

fr. ἀπερχομαι

answer, reply

to respond to a question asking for information, to answer, to reply

Ἄρτι

reference to the present in general, now, at the present time, cf. v. 12

a time shortly before or shortly after the time of the discourse, just now, presently

πιστεύετε

PAI2pl

fr. πιστεύω

see above

V. 32

ἰδοὺ

prompter of attention, behold, look, see

prompter of attention, which serve also to emphasize the following statement, look, listen, pay attention, come now, then

ἔρχεται

PM/PdepI3sg

fr. ἔρχομαι

ἐλήλυθεν

PfAI3sg

fr. ἔρχομαι

to take place, come, of time, of temporal increments, cf. 12:23

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

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

ἵνα

marker of objective, that, after nouns meaning time, ‘the time comes on which’

marker of the content of discourse, particularly if and when purpose is implied, that

σκορπισθῆτε

APS2pl

fr. σκορπιζω

to cause a group or gathering to go in various directions, scatter, disperse, cf. 10:12

to cause a group or a gathering to disperse or scatter, to scatter, to cause to disperse, ‘so each of you will be scattered, each to his own home’

ἴδια

substantive, person or thing associated with an entity, home, possessions, home, cf. 19:27

pertaining to being the exclusive property of someone, one’s own, one’s property

μόνον

pertaining to being the only entity in a class, only, alone, with focus on being helplessly alone, alone, deserted, helpless, cf. 8:29

the only item of a class in a place, alone, all by oneself

ἀφῆτε

AAS2pl

fr. ἀφιημι

to have something continue or remain in a place, leave standing/lying (without concerning oneself further about it, leave (behind)

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

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

μετ´

marker of association in general sense denoting the company within which something takes place, with, of person in company with whom something takes place, be with someone, in someone's company, in reference to supportiveness, be with someone, stand by, help someone, of God's help, cf. 3:2, 8:29

a marker of association in which one party acts or exists for the benefit of another, with, on the same side as

V. 33

λελάληκα

PfAIIsg

fr. λαλεω

to utter words, talk, 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

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

ἐν

marker of close association within a limit, in, to designate a close personal relation in which the referent of the ἐν 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

εἰρήνην

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

a set of favorable circumstances involving peace and tranquility, peace, tranquility

κόσμῳ

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

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

θλιψιν

in the metaphorical sense trouble that inflicts distress, oppression, affliction, tribulation

trouble involving direct suffering, trouble and suffering, suffering, persecution

ἀλλὰ

on the contrary, but, yet, rather, introducing a contrast

marker of more emphatic contrast, but, instead, on the contrary

θαρσεῖτε

PAImp2pl

fr. θαρσεω

to be firm or resolute in the face of danger or adverse circumstances, be enheartened, be courageous

to have confidence and firmness of purpose in the face of danger or testing, to be courageous, to have courage, to be bold, in the world you will have trouble, but have courage'

νενίκηκα

PfAI1sg

fr. νικαω

to overcome someone, vanquish, overcome, 'I have overcome the world (i.e. the sum total of everything opposed to God' cf. 2:13

to win a victory over, to be victorious over, to be a victor, to conquer, victory