

John 2:1-12 mws

V. 1

γάμος

public ceremony associated with entry into a marriage relationship, wedding celebration
the ceremony associated with becoming married, wedding

V. 2

ἐκλήθη

API3sg

fr. καλεω

to request the presence of someone at a social gathering, invite
to ask a person to accept offered hospitality, to invite

μαθηταὶ

one who is rather constantly associated with someone who has a pedagogical reputation or a particular set of views, disciple, adherent

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

γάμον

see above

V. 3

ὑστερήσαντος

AAPtcpMSG

fr. ὑστερεω

to be in short supply, fail, give out, lack

to be lacking in what is essential or needed, to lack, to be in need of, to be in want

οἴνου

a beverage made from fermented juice of the grape, wine

fermented beverage made from the juice of grapes, wine

V. 4

γύναι

an adult female person, woman, the vocative is by no means a disrespectful form of address, only rarely is there a tone of disrespect, cf. 19:26, 20:13, 15, Matt. 15:28, Lk. 22:57

an adult female person of marriageable age, woman, as a form of address, γυνή was used in Koine Greek in speaking politely to a female person. Jesus uses γυνή to address his mother courteously.

οὔπω

the negation of extending time up to and beyond an expected point, not yet, still not

ἦκει

PAI3sg

fr. ἦκω

to make an appearance or come to pass, come

to have come or to be present, with respect to some temporal reference point, to happen, to have happened

ὥρα

a point of time as an occasion for an event, time, especially of Jesus, of whose ὥρα John speaks, as the time of his death and of the glorification which is inextricably bound up with it
points of time consisting of occasions for particular events, time, occasion, the expression οὐπω ἦκει ἡ ὥρα (literally ‘my time has not yet come’) in Jn 2:4 denotes that it is not yet the occasion for a particular event but that it will soon be. In these contexts the expression may be rendered as ‘there is still time’ or ‘I will soon do it.’

V. 5

διακόνους

one who gets something done, at the behest of a superior, assistant to someone
a person who renders service, servant

V. 6

λίθιναι

(made of) stone, ‘water-jars’

pertaining to being made of or consisting of stone, stone, made out of stone, ‘there were six stone water jars used for Jewish ceremonial cleansings’

ὕδρια

water jar, cf. v. 7, 4:28

a container for water, pitcher, water jar, ‘there were six stone water jars there’

καθαρισμὸν

cleansing from cultic impurity, purification, cf. 3:25

to cleanse from ritual contamination or impurity, to cleanse, to purify, purification

κεείμενα

PM/PdepPtcpFPN

fr. κειμαι

to be in a place so as to be on something, lie, of vessels, stand (there)

to be in a place, frequently in the sense of ‘being contained in’ or ‘resting on’, ‘to be, to lie’, ‘six stone jars sitting there in accordance with the practice of purification of the Jews’

χωροῦσαι

PAPtcpFPN

fr. χωρεω

to have room for, hold, contain, literally of vessels that hold a certain quantity, cf. 21:25

to be a quantity of space, to have room for, to be space for, to contain, ‘holding between twenty and thirty gallons’

ἀνά

distributive, with numbers, each, apiece, ‘two or three measures apiece’
marker of distributive relations involving numerable objects, each, apiece, sets of

μετρητὰς

a liquid measure of about 40 liters, measure
a liquid measure of about nine gallons or forty liters, measure, ‘holding between twenty and thirty gallons’ or ‘...between eighty and one hundred twenty litres’

V. 7

Γεμίσατε

AAImp2pl

fr. γεμιζω

ἐγέμισαν

AAI3pl

fr. γεμιζω

to put something into an object to the extent of its capacity, the procedure of filling, in contrast to the result, fill

to fill an object with a substance (normally used of masses) to fill, ‘fill these water jars with water’

ὕδριας

see above

ἕως

marker of limit reached, as far as, to, adverb of place, ‘to the brim’
extension up to or as far as a goal, to, up to, as far as

ἄνω

at a position above another position, above, ‘fill to the brim’
a position above, often with the point of orientation left implicit, up above, ‘and they filled them up to the top’ could be defined as that position above the point where liquid would normally be when an object was full

V. 8

Ἄντλήσατε

AAImp2pl

fr. ἀντλεω

to draw a liquid from a source, draw water

to draw a liquid, normally water, from a container or well, to draw water, ‘he said to them, Draw it out now’

φέρετε

PAImp2pl

fr. φερω

ἤνεγκαν

AAI3pl

fr. φερω

to cause an entity to move from one position to another, with focus on the presentation or effecting of something, bring (to), fetch something

to cause to move to a place, with a possible implication of assistance or firm control, to take, to carry, to bring

ἀρχιτρικλίνω·

head waiter, butler

the head servant in charge of all those who served at meals or feasts, head steward, ‘draw some out and take it to the head steward’

V. 9

ἐγεύσατο

AMdepI3sg

fr. γευομαι

to partake of something by mouth, taste, partake of

to taste, ‘the head steward tasted the water which had turned to wine’

ἀρχιτρικλινος

see above

γεγενημένον

PfPPtcpNSA

fr. γινομαι

to experience a change in nature and so indicate entry into a new condition, become something to come to acquire or experience a state, to become

ἦδει

PluPfAI3sg

fr. οἶδα

ἦδειςαν

PluPfAI3pl

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

πόθεν

interrogative expression of derivation from a source, from what source? Brought about or given by whom?

extension from a source, with an incorporated interrogative point of reference, from where? whence? where?

διάκονοι

see above

ἠντληκότες

PfAPtcpMPN

fr. ἀντλεω

see above

φωνεῖ

PAI3sg

fr. φωνεω

to call to oneself, summon

to communicate directly or indirectly to someone who is presumably at a distance, in order to tell such a person to come, to call, to summon

νυμφίον

bridegroom

a man who is about to be married or has just been married, bridegroom

V. 10

πρῶτον

adverb of time, first, in the first place, before, earlier, to begin with
first in a series involving time, space, or set, first

καλὸν

pertaining to being in accordance at a high level with the purpose of something or someone,
good, useful

pertaining to having acceptable characteristics or functioning in an agreeable manner, good, fine

τίθησιν

PAI3sg

fr. τιθημι

to put or place in a particular location, lay, put, place before someone, serve
to put or place in a particular location, to put, to place

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

μεθυσθῶσιν

APS3pl

fr. μεθυσκω

cause to become intoxicated, passive – be drunk
to become intoxicated, to get drunk

ἐλάσσω·

situated lower in status or quality, inferior, of quality, inferior
pertaining to being of less status than something else, lesser

τετήρηκας

PfAI2sg

fr. τηρεω

to cause a state, condition, or activity to continue, keep, hold, reserve, preserve someone or
something, for a definite purpose or a suitable time
to cause a state to continue, to cause to continue, to retain, to keep

ἕως

to denote the end of a period of time, till, until, with adverb of time, until now
the continuous extent of time up to a point, until, to, at last, at length

ἄρτι

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

V. 11

ἀρχήν

the commencement of something as an action, process, or state of being, beginning, i.e. a point
of time at the beginning of a duration, ‘first of the signs’

a point of time at the beginning of a duration, beginning, to begin

σημείων

an event that is an indication or confirmation of intervention by transcendent powers, miracle, portent, a miracle of divine origin performed by God Himself, by Christ or by men of God
an event which is regarded as having some special meaning, sign

ἐφανερώσεν ΑΑΙ3sg fr. φανερωω

to cause to become known, disclose, show, make known
to cause something to be fully known by revealing clearly and in some detail, to make known, to make plain, to reveal, to bring to the light, to disclose, revelation

δόξαν

the condition of being bright or shining, brightness, splendor, radiance
the quality of splendid, remarkable appearance, glory, splendor

ἐπίστευσαν ΑΑΙ3pl 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, God and Christ are objects of this type 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 in, to have confidence in, to have faith in, to trust, faith, trust

V. 12

κατέβη ΑΑΙ3sg fr. καταβαλω

to move downward, come/go/climb down
to move down, irrespective of the gradient, to move down, to come down, to go down, to descend

ἔμειναν ΑΑΙ3pl fr. μνω

remain, stay, a person or thing remains where he 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