

Greek Readings
Series C, Second Sunday after Epiphany
John 2:1-11

• **Verse 1**

○ To what event do the words *τῇ ἡμέρᾳ τῇ τρίτῃ* refer? (cf. John 1:43–51). _____

○ What are the different nuances for the understanding of *γάμος* (BDAG, 188)? _____

Which verses related by BDAG, (1b) correspond to a messianic understanding? _____

• **Verse 2**

○ Parse *ἐκλήθη*. _____ What is interesting about the tense, voice and the verb's root meaning in correlation with Jesus? What does it say about Him and His earthly life? _____

• **Verse 3**

○ Parse *ὑστερήσαντος*. _____ What is its position and force? (Voelz, 118–121 and 133–134) _____ How does this knowledge help you set the scene for the miracle? _____

○ Parse *οἴνου*. _____ Other than an alcoholic beverage how does scripture understand wine? (BDAG, 701 and Gen. 49:10–11, Joel 3:18, Isaiah 25:6, Jer. 31:12) _____

• **Verse 4**

○ Parse *ἐμοὶ* and *σοί*. _____ The expression is idiomatic (BDAG, 275) In what other contexts does this expression more usually occur? (Mt. 8:29; Mark 1:24; Luke 4:34) _____

○ Often commentators think Jesus is being rude to His mother. Parse *γύναι*. _____ Look up *γύναι*. (BDAG, 208–209) and compare John 19:26. Considering its case does this opinion appear accurate? Why or why not? _____

• **Verse 5**

○ Parse *λέγῃ*. _____ “Ο τι ἀν λέγῃ . . . ποιήσατε is equivalent to what type of conditional clause? (Voelz, 249–250) _____

○ Parse *ποιήσατε*. _____ What does Mary's command show you about her understanding of her Son? _____

• **Verse 6**

○ Parse *ἥσαν . . . κείμεναι*. _____ What type of construction is this? (Voelz, 259–260) _____

○ Parse *καθαρισμόν*. _____ What rites is he describing? (cf. Mark 1:44; Luke 2:22, 5:14; Heb. 1:3) _____

○ Parse *χωροῦσαι*. _____ What does *χωρέω* mean here? (BDAG, 1094.3; cf. Mark 2:2; John 21:25) _____

○ How much measure is a *μετρητής*, -ου, ὁ? (BDAG, 643) _____

- **Verse 7**
 - Parse ὕδατος. _____ What case usage is this? (Voelz, 237–240)
 - Parse ἐγέμισαν. _____ What does the tense and ἔως ἄνω say about the servants' obedience? _____
- **Verse 8**
 - Parse ἀντλήσατε. _____ How is its mood best understood? (Voelz, 200–202)
 - What type of a person was the ἀρχιτρίκλινος? (BDAG, 139; cf. also vss. 9[2x]) _____
- **Verse 9**
 - Parse γεγενημένον. _____ What is the significance of the tense in connection with οἶνον? _____
 - Parse ἤδεισαν. _____ What does this say about the servants? _____
 - Unpack the theological significance of this water-changed-to-wine. (Amos 9:13; Joel 2:24; 3:18) _____
- **Verse 10**
 - What verb governs τὸν ἐλάσσω? _____ What type of subjunctive clause does ὅταν μεθυσθῶν constitute? (Voelz, 180–183)
 - Parse τετήρηκας. _____ Recall the verses that you looked up earlier about wine. What is the theological significance that Jesus serves the best wine? _____
- **Verse 11**
 - Parse ἐποίησεν. _____ Who or what is the subject? _____
 - Parse σημείων. _____ On σημείων as an indication of Jesus' miracles in John's Gospel cf. John 2.11, 18, 23; 3.2; 4.54; 6.2, 14, 26, 30; 7.31; 9.16; 10.41; 11.47; 12.18, 37; 20.30. What is the purpose of the "signs" (cf. John. 20.31)? _____
 - Parse δόξαν. _____ Where else does John use Glory in the beginning of His Gospel? (cf. John 1.14) _____ Of the δόξα as transferred to Christ, cf. Mt. 19:28; 24:30; 25:31; Mark 10:37; 13:26; Luke 9:26; 21:27; John 1:14. What is the theological significance of Glory? (See FC SD VIII. 46-59 *Kolb-Wengert*, 624-626 or *Concordia Triglotta*, 1031-1035) _____