

Subject: Signs, Wonders, Miracles-Word Study Notes
Posted by [william](#) on Tue, 27 Mar 2012 01:50:54 GMT
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I thought I would paste in some notes on the words: signs, wonders, miracles. These are automatically generated from my Bible program ONLINE BIBLE. I was attempting to see all of the places in the New Testament where these words were used so that I could make sure we were using the proper terminology in the other thread.

I've included the comments of two Greek scholars. Both are pretty well known but not charismatic!.

If the formatting doesn't work, I'll just delete this and put the notes in pdf format.

Matthew 7:22

22 (AV) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? (AV)

22 (IGNT) İēĠĠ»İ»İĠ {MANY} İmī•İĠİ...İfİİ½ {WILL SAY} İ¼İĠ {TO ME} İmī½ { IN} İmīōİmīİ½İ.
İ.,İ. {THAT} İ•İ¼İmīİ± {DAY,} İōİ...İ•İİm {LORD,} İōİ...İ•İİm {LORD,} İĠİ... İ.,İ%o {NOT} İfİ%o
{THROUGH THY} İĠİ½İİ¼İ±İ.,İ {NAME} İēİ•İĠİmİİ•İ.,İmİ...İfİİ¼İmİ½ {DID WE PROPHECY,}
İōİİ± İ.,İ%o {AND} İfİ%o {THROUGH THY} İĠİ½İİ¼İ±İ.,İ {NAME} İİ±İİ¼İĠİ½İİ± {DEMONS}
İmī¾İmİ²İ±İĠİ¼İmİ½ {CAST OUT,} İōİİ± İ.,İ%o {AND} İfİ%o {THROUGH THY} İĠİ½İİ¼İ±İ.,İ
{NAME} İİ...İ½İ±İ¼İmİİ, {WORKS OF POWER} İēİĠ»İ»İ±İ, {MANY} İmīēİĠİİ•İfİİ¼İmİ½
{PERFORM?} (IGNT)

Matthew 7:22 (RWP)

Did we not prophesy in thy name? (ÎĈĬ... İ,İ%o İfİ%o ÎĈÎ½ÎĈÎ¼±İ,,İ İ€İ•ÎĈÎ¼İ†İ•İ,,İ¼İ...İfİ±Î¼İ¼İ½;). The use of ÎĈĬ... in the question expects the affirmative answer. They claim to have prophesied (preached) in Christ's name and to have done many miracles. But Jesus will tear off the sheepskin and lay bare the ravaging wolf. "I never knew you" (ÎĈĬ...İ̂İ¼İ€İĈİ,İ¼İ İ¼İ³İ½İ%oİ½ İ...İ¼İ±İ,). "I was never acquainted with you" (experimental knowledge). Success, as the world counts it, is not a criterion of one's knowledge of Christ and relation to him. "I will profess unto them" (ÎĈÎ¼ÎĈÎĈÎĈÎĈİ»ÎĈİ³İ•İfİ%o İ±İ...İ,,ÎĈİ¼İ), the very word used of profession of Christ before men Matthew 10:32. This word Jesus will use for public and open announcement of their doom.

Matthew 7:22 (Vincent NTWordStudies)

"Where Michael wrought
Vengeance upon the proud adultery."
Inf., vii., 12.

Matthew 15:31

31 (AV) Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. (AV)
31 (IGNT) ἵνα ὅτι ὅτε ἑώρακεν ὁ ὄχλος ὅτι ἡ ἀλαλία ἐλάλει, ὁ κωφὸς ἤκουε, ὁ χωλὸς ἠέλει, ὁ τυφλὸς ὤρα, καὶ ἐδόξαζεν τὸν Θεὸν τοῦ Ἰσραὴλ. (IGNT)
{WONDERED,} ὅτε ὅτι ὅτε ἑώρακεν ὁ ὄχλος ὅτι ἡ ἀλαλία ἐλάλει, {SEEING} ὁ κωφὸς ἤκουε, {DUMB} ὁ κωφὸς ἤκουε, {SPEAKING,} ὁ κωφὸς ἤκουε, {MAIMED} ὁ κωφὸς ἤκουε, {SOUND,} ὁ κωφὸς ἤκουε, {LAME} ὁ κωφὸς ἤκουε, {WALKING,} ὁ κωφὸς ἤκουε, {AND} ὁ κωφὸς ἤκουε, {BLIND} ὁ κωφὸς ἤκουε, {SEEING,} ὁ κωφὸς ἤκουε, {AND} ὁ κωφὸς ἤκουε, {THEY GLORIFIED} ὁ κωφὸς ἤκουε, {THE} ὁ κωφὸς ἤκουε, {GOD} ὁ κωφὸς ἤκουε, {OF ISRAEL.}

Matthew 16:1

1 ¶ (AV) The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. (AV)
1 (IGNT) ὁμοῦν τὸν Ἰησοῦν ἦλθον οἱ Φαρισαῖοι καὶ οἱ Σαδδουκαῖοι, καὶ ἐπειράζοντες αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)
{PHARISEES} ὁμοῦν τὸν Ἰησοῦν ἦλθον οἱ Φαρισαῖοι καὶ οἱ Σαδδουκαῖοι, {AND} ὁμοῦν τὸν Ἰησοῦν ἦλθον οἱ Φαρισαῖοι καὶ οἱ Σαδδουκαῖοι, {HAVING COME TO HIM} ὁμοῦν τὸν Ἰησοῦν ἦλθον οἱ Φαρισαῖοι καὶ οἱ Σαδδουκαῖοι, {THE} ὁμοῦν τὸν Ἰησοῦν ἦλθον οἱ Φαρισαῖοι καὶ οἱ Σαδδουκαῖοι, {PHARISEES} ὁμοῦν τὸν Ἰησοῦν ἦλθον οἱ Φαρισαῖοι καὶ οἱ Σαδδουκαῖοι, {AND} ὁμοῦν τὸν Ἰησοῦν ἦλθον οἱ Φαρισαῖοι καὶ οἱ Σαδδουκαῖοι, {SADDUCEES} ὁμοῦν τὸν Ἰησοῦν ἦλθον οἱ Φαρισαῖοι καὶ οἱ Σαδδουκαῖοι, {TEMPTING HIM} ὁμοῦν τὸν Ἰησοῦν ἦλθον οἱ Φαρισαῖοι καὶ οἱ Σαδδουκαῖοι, {ASKED} ὁμοῦν τὸν Ἰησοῦν ἦλθον οἱ Φαρισαῖοι καὶ οἱ Σαδδουκαῖοι, {HIM} ὁμοῦν τὸν Ἰησοῦν ἦλθον οἱ Φαρισαῖοι καὶ οἱ Σαδδουκαῖοι, {A SIGN} ὁμοῦν τὸν Ἰησοῦν ἦλθον οἱ Φαρισαῖοι καὶ οἱ Σαδδουκαῖοι, {OUT OF} ὁμοῦν τὸν Ἰησοῦν ἦλθον οἱ Φαρισαῖοι καὶ οἱ Σαδδουκαῖοι, {THE} ὁμοῦν τὸν Ἰησοῦν ἦλθον οἱ Φαρισαῖοι καὶ οἱ Σαδδουκαῖοι, {HEAVEN} ὁμοῦν τὸν Ἰησοῦν ἦλθον οἱ Φαρισαῖοι καὶ οἱ Σαδδουκαῖοι, {TO SHEW} ὁμοῦν τὸν Ἰησοῦν ἦλθον οἱ Φαρισαῖοι καὶ οἱ Σαδδουκαῖοι, {THEM.} (IGNT)

Matthew 16:1 (RWP)

The Pharisees and Sadducees (ὁμοῦν τὸν Ἰησοῦν ἦλθον οἱ Φαρισαῖοι καὶ οἱ Σαδδουκαῖοι). The first time that we have this combination of the two parties who disliked each other exceedingly. Hate makes strange bedfellows. They hated Jesus more than they did each other. Their hostility has not decreased during the absence of Jesus, but rather increased.

Tempting him (ἐπειράζοντες αὐτὸν). Their motive was bad.

A sign from heaven (σημεῖον ἐκ τοῦ οὐρανοῦ). The scribes and Pharisees had already asked for a sign. {Matthew 12:38} Now this new combination adds "from heaven." What did they have in mind? They may not have had any definite idea to embarrass Jesus. The Jewish apocalypses did speak of spectacular displays of power by the Son of Man (the Messiah). The devil had suggested that Jesus let the people see him drop down from the pinnacle of the temple and the people expected the Messiah to come from an unknown source {John 7:27} who would do great signs. {John 7:31} Chrysostom (Hom. liii.) suggests stopping the course of the sun, bridling the moon, a clap of thunder.

Matthew 16:3

3 (AV) And in the morning, It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? (AV)
 3 (IGNT) {AND} {AT MORNING,} {TODAY} {A STORM;} {FOR IS RED} {LOWERING} {THE} {HEAVEN.} {HYPOCRITES!} {THE} {INDEED} {FACE} {OF THE} {HEAVEN} {YE KNOW HOW} {TO DISCERN,} {BUT THE} {SIGNS} {OF THE} {TIMES} {YE CANNOT!} (IGNT)

Matthew 16:3 (RWP)

Lowring (İfİ,İ...İ³İ½İ±İ¶İ%İ½). A sky covered with clouds. Used also of a gloomy countenance as of the rich young ruler in Mark 10:22. Nowhere else in the New Testament. This very sign of a rainy day we use today. The word for "foul weather" (İ±İµİ½İ¼İ%İ½) is the common one for winter and a storm.

The signs of the times ($\hat{I}_n \pm i f \hat{I} - \frac{1}{4} \hat{\mu} \hat{I}^2 \pm i \hat{J}_n \hat{I} \pm \frac{1}{2} \hat{I}^2 \pm \hat{I} \hat{J} + \frac{1}{2} \hat{I} \hat{J}^2$). How little the Pharisees and Sadducees understood the situation. Soon Jerusalem would be destroyed and the Jewish state overturned. It is not always easy to discern ($\hat{I} \hat{I}^2 \pm \hat{I} \hat{J} + \frac{1}{2} \hat{\mu} \hat{I}^2 \pm \frac{1}{2}$, discriminate) the signs of our own time. Men are numerous with patent keys to it all. But we ought not to be blind when others are gullible.

Matthew 16:3 (Vincent NTWordStudies)

3. Lowering (ĭfĭ,,ĭ...ĭȝĭ½ĭ±ĭĭ%ĭ½). The verb means to have a gloomy look. Dr. Morison compares the Scotch gloaming or glooming. Cranmer, the sky is glooming red. The word is used only here and at Mark 10:22, of the young ruler, turning from Christ with his face overshadowed with gloom. A.V., he was sad. Rev., his countenance fell.

9, 10. Note the accurate employment of the two words for basket. See on "Mt 14:20".

4 (AV) A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed. (AV)

[illegible]

Matthew 16:4 (RWP)

Same words in Matthew 12:39 except ἡ ἰσχυρὴ... ἡ ἐκκλησία τῶν ἁγίων..., a real doublet.

Matthew 21:15

15 (AV) And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, (AV)

15 {IGNT} ÎĴÎĈÎ½İ,,İµİ, İĴµ {BUT SEEING} ÎĈÎ¹ {THE} İ±İ•İĴİµİ•İµİ¹İ, {CHIEF PRIESTS} İŋİ±İ¹
{AND} ÎĈÎ¹ {THE} İ³İ•İ±İ¼İ¼İ±İ,,İµİ¹İ, {SCRIBES} İ,,İ± {THE} İ,İ±İ...İ¼İ±İfİ¹İ± {WONDERS } İ±
{WHICH} İµİ€İĈİĴİ-fİµİ½ {HE WROUGHT,} İŋİ±İ¹ {AND} İ,,İĈİ...İ, {THE} İ€İ±İ¹İĴİ±İ, {CHILDREN}
İŋİ•İ±İ¶İĈİ½İ,,İ±İ, {CRYING} İµİ½ {IN} İ,,İ%o {THE} İ¹İµİ•İ%o {TEMPLE, } İŋİ±İ¹ {AND} İ»İµİ³İĈİ½İ,,İ±İ,
{SAYING,} İ%oİfİ±İ½İ²İ±İ {HOSANNA} İ,,İ%o {TO THE} İ...İ¹İ%o {SON} İĴİ±İ²İĴİ {OF DAVID,}
İ·İ³İ±İ½İ±İŋİ,,İ·İfİ±İ½ {THEY WERE INDIGNANT,} {IGNT}

Matthew 21:15 (RWP)

The children (ĭ,,ĭĜ...ĭ, ĭ€ĭ±ĭĥĭ±ĭ). Masculine and probably boys who had caught the enthusiasm of the crowd.

Matthew 24:3

3 (AV) And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? (AV)

[illegible]

Matthew 24:3 (RWP)

As he sat ($\hat{\imath}\hat{o}\hat{\iota} \pm \hat{\jmath}, \hat{\imath} \cdot \hat{\imath} \frac{1}{4} \hat{\mu} \hat{\imath} \frac{1}{2} \hat{\zeta}$). Genitive absolute. Picture of Jesus sitting on the Mount of Olives looking down on Jerusalem and the temple which he had just left. After the climb up the mountain four of the disciples (Peter, James, John, Andrew) come to Jesus with the problem raised by his solemn words. They ask these questions about the destruction of Jerusalem and the temple, his own second coming ($\hat{\imath}\hat{\epsilon} \hat{\iota} \pm \hat{\jmath} \cdot \hat{\zeta} \hat{\imath} \dots$) presence, common in the papyri for the visit of the

emperor), and the end of the world. Did they think that they were all to take place simultaneously? There is no way to answer. At any rate Jesus treats all three in this great eschatological discourse, the most difficult problem in the Synoptic Gospels. Many theories are advanced that impugn the knowledge of Jesus or of the writers or of both. It is sufficient for our purpose to think of Jesus as using the destruction of the temple and of Jerusalem which did happen in that generation in A.D. 70, as also a symbol of his own second coming and of the end of the world (İfİ...İ½İ,İµİ»İµİİ±İ, İ,İÇİ... İ±İİ%İ½İÇİ,) or consummation of the age. In a painting the artist by skilful perspective may give on the same surface the inside of a room, the fields outside the window, and the sky far beyond. Certainly in this discourse Jesus blends in apocalyptic language the background of his death on the cross, the coming destruction of Jerusalem, his own second coming and the end of the world. He now touches one, now the other. It is not easy for us to separate clearly the various items. It is enough if we get the picture as a whole as it is here drawn with its lessons of warning to be ready for his coming and the end. The destruction of Jerusalem came as he foretold. There are some who would date the Synoptic Gospels after A.D. 70 in order to avoid the predictive element involved in the earlier date. But that is to limit the fore-knowledge of Jesus to a merely human basis. The word İ€İ±İ•İÇİ...İfİİ± occurs in this chapter alone {Matthew 24:3,27,37,39} in the Gospels, but often in the Epistles, either of presence as opposed to absence {Philippians 2:12} or the second coming of Christ. {2 Thessalonians 2:1}

Matthew 24:3 (Vincent_NTWordStudies)

3. Coming (İ€İ±İ•İÇİ...İfİİ±İ). Originally, presence, from İ€İ±İ•İµİİ½İ±İ, to be present. In this sense Philippians 2:12 2 Corinthians 10:10. Also arrival, as in 1 Corinthians 16:17 2 Corinthians 7:6,7 2 Thessalonians 2:9 2 Peter 3:12. Of the second coming of Christ: James 5:8 1 John 2:28 2 Peter 3:4 1 Thessalonians 4:15.

Of the world (İ±İİ%İ½İÇİ). Rather the existing, current age. They do not ask the signs of the Messiahâ€™s coming at the end of all time, to judge the world.

Matthew 24:24

24 (AV) For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (AV)
 24 (IGNT) İµİİµİİ•İ,İ•İfİİ½İ,İ±İ {THERE WILL ARISE} İ³İ±İ• {FOR} İİµİ...İİÇİİ±İ•İİfİ,İÇİİ¹ {FALSE CHRISTS} İ°İ±İ¹ {AND} İİµİ...İİÇİİ€İ•İÇİİ±İ•İ,İ±İ¹ {FALSE PROPHETS,} İ°İ±İ¹ {AND} İİ%İfİİÇİ...İfİİ½İ {WILL GIVE} İfİ•İ¼İµİİ±İ {SIGNS} İ¼İµİİ³İ±İ»İ±İ {GREAT} İ°İ±İ¹ {AND} İ,İµİİ•İ±İ,İ±İ {WONDERS,} İ%İfİ,İµ {SO AS} İ€İ»İ±İ½İ•İfİİ±İ {TO MISLEAD,} İµİ¹ {IF} İİ...İ½İ±İ,İÇİİ½İ {POSSIBLE,} İ°İ±İ¹ {EVEN} İ,İÇİİ...İ, {THE} İµİ°İ»İµİ°İ,İÇİİ...İ, {ELECT.} (IGNT)

Matthew 24:24 (RWP)

Great signs and wonders (İfİ•İ¼İµİİ±İ İ¼İµİİ³İ±İ»İ±İ İ°İ±İ¹ İ,İµİİ•İ±İ,İ±İ). Two of the three words so

if possible ($\hat{\mu}\hat{\mu}^1\hat{\tau}\hat{I}\dots\hat{\tau}_{1/2}\hat{I}\pm_{,,}\hat{I}\hat{\zeta}\hat{\tau}_{1/2}$), lead astray the very elect. The implication is that it is not possible. People become excited and are misled and are unable to judge of results. Often it is post hoc, sed non propter hoc. Patent-medicine men make full use of the credulity of people along this line as do spiritualistic mediums. Sleight-of-hand men can deceive the unwary.

24. Signs and wonders (ἰσχυροὶ καὶ τέρατα ἰσχυρῶς ἰ., ἰσχυρῶς ἰ., ἰσχυρῶς ἰ.). See on "Mt 11:20". The two words often joined in the New Testament. See John 4:48 Acts 2:22 4:30 2 Corinthians 12:12. The words do not denote different classes of supernatural manifestations, but these manifestations regarded from different points of view. The same miracle may be a mighty work, or a glorious work, regarded with reference to its power and grandeur; or a sign of the doer's supernatural power; or a wonder, as it appeals to the spectator. Τέρας ἰσχυρῶς, (derivation uncertain) is a miracle regarded as a portent or prodigy, awakening amazement. It most nearly corresponds, therefore, to the etymological sense of the word miracle (Lat., miraculum, a wonderful thing, from mirari, to wonder).

30 (AV) And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. (AV)

Matthew 24:30 (RWP)

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Matthew 24:30 (Vincent_NTWordStudies)

Matthew 26:48

Matthew 26:48 (RWP)

Mark 6:51

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$\hat{\mu} \hat{1} \pm \hat{i} \dots \hat{i}, \hat{1} \hat{2} \hat{1}^2, \{\text{THEMSELVES}\} \hat{\mu} \hat{1}^{3/4} \hat{1}^2 f \hat{i}, \hat{1} \pm \hat{1}^{1/2}, \hat{1} \hat{2} \{\text{THEY WERE AMAZED,}\} \hat{0} \hat{1} \pm \hat{1} \{\text{AND}\}$
 $\hat{\mu} \hat{1}, \hat{1} \pm \hat{i} \dots \hat{1}^{1/4} \hat{1} \pm \hat{1} \hat{1} \hat{1} \hat{2} \hat{1} \hat{2} \{\text{WONDERED;}\} (\text{IGNT})$

Mark 6:51 (RWP)

They were sore amazed in themselves ($\hat{I} \gg \hat{I}^{\pm 1} \hat{I}^{1/2} \hat{I} \mu \hat{I}^{1/2} \hat{I} \mu \hat{I}^{\pm 1} \dots \hat{I}, \hat{I} \hat{I} \hat{I}^{\pm 1}, \hat{I} \mu \hat{I}^{3/4} \hat{I}^{\pm 1} f \hat{I}, \hat{I}^{\pm 1} \hat{I}^{1/2} \hat{I}, \hat{I} \hat{I}$). Only in Mark. Imperfect tense picturing vividly the excited disciples. Mark does not give the incident of Peter's walking on the water and beginning to sink. Perhaps Peter was not fond of telling that story.

52 (AV) For they considered not the miracle of the loaves: for their heart was hardened. (AV)
 52 (IGNT) ÎĥÎŕ... îřî±İ• {FOR} İfı̇İ…î½İ·İ°İ±İ½₂ {THEY UNDERSTOOD NOT} Ĩµİ€İ¹ {BY} İ„İĤİİ,
 {THE} İ±İ±İ„İĤİİ, {LOAVES,} İ·İ½İ îřî±İ• İ· {FOR WAS} İ°İ±İ·İťİİ± İ±İ…İ„İ°İ½₂ {THEIR HEART}
 İ€İµİ€İ%İ•İ°İ½¼İµİ½İ· {HARDENED.} (IGNT)

Mark 6:52 (RWP)

For they understood not ($\hat{1}\hat{c}\hat{1}\dots\hat{1}^3\hat{1}\pm\hat{1}\cdot\hat{1}f\hat{1}\dots\hat{1}^4\hat{2}\hat{1}\cdot\hat{1}^0\hat{1}\pm\hat{1}^{\frac{1}{2}}$). Explanation of their excessive amazement, viz., their failure to grasp the full significance of the miracle of the loaves and fishes, a nature miracle. Here was another, Jesus walking on the water. Their reasoning process ($\hat{1}^0\hat{1}\pm\hat{1}\cdot\hat{1}^{\frac{1}{2}}\hat{1}\pm$ in the general sense for all the inner man)

was hardened (1 Peter 3:18). See RWP on "Mr 3:5" about the hardness of heart. Today some men have such intellectual hardness or denseness that they cannot believe that God can or would work miracles, least of all nature miracles.

Mark 8:11

11 (AV) And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. (AV)

[illegible]

Mark 8:11 (RWP)

And the Pharisees came forth (Ἰουδαῖοι καὶ ἱεροδυνασταὶ ἐξῆλθον). At once they met Jesus and opened a controversy. Matthew 16:1 adds "and Sadducees," the first time these two parties appear together against Jesus. See discussion on Matthew 16:1. The Pharisees and Herodians had already joined hands against Jesus in the sabbath controversy. {Mark 3:6} They

Mark 8:12 (RWP)

There shall no sign be given unto this generation ($\hat{\imath}\hat{\mu}^{\pm 1}\hat{\imath}\hat{\chi}\hat{\imath}\hat{\cdot}\hat{\imath}\hat{f}\hat{\imath}\hat{\mu}^{\pm 1}\hat{\imath},\hat{\imath},\hat{\imath}\hat{\cdot}\hat{\imath}^3\hat{\imath}\hat{\mu}^{\pm 1/2}\hat{\imath}\hat{\mu}^{\pm 1}\hat{\imath},\hat{\imath}\hat{\pm 1}\dots\hat{\imath},\hat{\imath}\hat{\cdot}\hat{\imath}\hat{f}\hat{\imath}\hat{\cdot}\hat{\imath}^{1/4}\hat{\imath}\hat{\mu}^{\pm 1}\hat{\chi}\hat{\imath}^{1/2}$). Matthew 16:4 has simply $\hat{\imath}\hat{\chi}\hat{\imath}\dots\hat{\imath}\hat{\cdot}\hat{\imath}\hat{\chi}\hat{\imath},\hat{\imath}\hat{f}\hat{\imath}\hat{\mu}^{\pm 1}\hat{\imath},\hat{\imath}\hat{\pm 1}$, , plain negative with the future passive indicative. Mark has $\hat{\imath}\hat{\mu}^{\pm 1}$ instead of $\hat{\imath}\hat{\chi}\hat{\imath}\dots$, which is technically a conditional clause with the conclusion unexpressed (Robertson, Grammar, p. 1024), really aposiopesis in imitation of the Hebrew use of $\imath\text{m}$. This is the only instance in the N.T. except in quotations from the LXX {Hebrews 3:11 4:3,5}. It is very common in the LXX. The rabbis were splitting hairs over the miracles of Jesus as having a possible natural explanation (as some critics do today) even if by the power of Beelzebub, and those not of the sky (from heaven) which would be manifested from God. So they put up this fantastic test to Jesus which he deeply resents. Matthew 16:4 adds "but the sign of Jonah" mentioned already by Jesus on a previous occasion {Matthew 12:39-41} at more length and to be mentioned again. {Luke 11:32}. But the mention of the sign of Jonah was "an absolute refusal of signs in their sense" (Bruce). And when he did rise from the dead on the third day, the Sanhedrin refused to be convinced. {see Acts 3:1-5:42}

39 (AV) But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name,
that can lightly speak evil of me. (AV)

39 (IGNT) ÎĶ ÎĴµ {BUT} ÎĴî·İfÎĶİ...İ, {JESUS} Îµİîİ€İµİ½ Î¼¼Î· {SAID,} İ°İ%»İ...İµİ,,İµ {FORBID
NOT} İ±İ...İ,,İĶİ½ {HIM;} ÎĶİ...İ Îµİİ, İ³İ±• {FOR NO ONE} Îµİfİ,,İ¹İ½ {THERE IS} ÎĶİ, {WHO }
İ€İĶİİ·İfİµİ¹ {SHALL DO} ÎĴİ...İ½İ±İ¼İ¹İ½ {A WORK OF POWER} Îµİ€İ İ,,İ% {IN} ÎĶİ½İĶİ¼İ±İ,,İ¹
İ¼İĶİĶİ... {MY NAME, } İ°İ±İ¹ {AND} İĴİ...İ½İ·İfİµİ,,İ±İ¹ {BE ABLE} İ,,İ±İ±İ... {READILY}
İ°İ±İ°İĶİ»İĶİİ³İ·İfİ±İ¹ {TO SPEAK EVIL OF} İ¼İµİ {ME;} (IGNT)

Mark 9:39 (RWP)

Forbid him not (î¼î¼· î¼%î¼»î¼...î¼î¼,î¼). Stop hindering him (î¼î¼· and the present-imperative) as John had been doing.

Mark 13:4

4 (AV) Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? (AV)

4 (IGNT) Îµ¹Î¶¹ {TELL} Î·^{1/4}Î±¹^{1/2} {US} Î¶¹ {WHEN} Î·,Î±¹...Î·,Î±¹ {THESE THINGS} Îµ¹fÎ·,Î±¹¹ {SHALL BE?} Î¶¹ {AND} Î·,Î±¹ {WHAT} Î·,Î±¹ {THE} Î·fÎ·^{1/4}Îµ¹Î±¹^{1/2} {SIGN} Î±¹,Î±¹^{1/2} {WHEN} Î·^{1/4}Îµ¹»Î±¹. {SHOULD BE ABOUT} Î¶¹Î±¹^{1/2}Î·,Î±¹ {ALL} Î·,Î±¹...Î·,Î±¹ { THESE THINGS} Î·f...Î±¹^{1/2}Î·,Îµ¹»Îµ¹fÎ·,Î±¹¹ {TO BE ACCOMPLISHED?} (IGNT)

Mark 13:4 (RWP)

Tell us, when shall these things be? (ἰὺ ἡμέρας ἔσονται ταῦτα;). The Revised Version punctuates it as a direct question, but Westcott and Hort as an indirect inquiry. They asked about the

when (ℓ, μ) and the

what sign ($\hat{I}_n \hat{I}_1 \hat{I} f \hat{I} \hat{I} \frac{1}{4} \hat{\mu} \hat{I} \hat{I} \hat{I} \hat{I} \frac{1}{2}$). Matthew 24:3 includes "the sign of thy coming and the end of the world," showing that these tragic events are brought before Jesus by the disciples. See discussion of the interpretation of this discourse on Matthew 24:3. This chapter in Mark is often called "The Little Apocalypse" with the notion that a Jewish apocalypse has been here adapted by Mark and attributed to Jesus. Many of the theories attribute grave error to Jesus or to the Gospels on this subject. The view adopted in the discussion in Matthew is the one suggested here, that Jesus blended in one picture his death, the destruction of Jerusalem within that generation, the second coming and end of the world typified by the destruction of the city. The lines between these topics are not sharply drawn in the report and it is not possible for us to separate the topics clearly. This great discourse is the longest preserved in Mark and may be due to Peter. Mark may have given it in order "to forewarn and forearm" (Bruce) the readers against the coming catastrophe of the destruction of Jerusalem. Both Matthew {Matthew 24} and Luke {Luke 21:5-36} follow the general line of Mark 13 though Matthew 24:43-25:46 presents new material (parables).

Mark 13:22

22 (AV) For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. (AV)

22 (IGNT) $\hat{\mu}^3 \hat{\mu} \cdot \hat{1} \cdot \hat{f} \hat{\zeta} \hat{1}^{1/2} \hat{1} \pm \hat{1}$ {THERE WILL ARISE} $\hat{1}^3 \pm \hat{1} \cdot$ {FOR} $\hat{1} \hat{\mu} \dots \hat{1} \hat{\zeta} \hat{1} \pm \hat{1} \cdot \hat{1} \hat{f} \hat{1} \hat{\zeta} \hat{1}$ {FALSE

[illegible]

Mark 13:22 (RWP)

[illegible]

Mark 16:17

17 (AV) And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; (AV)

17 {IGNT} İ̇fİ̇İ̇¼İ̇µİ̇İ̇± İ̇İ̇µ {AND SIGNS} İ̇İ̇Ĉİ̇İ̇, {THOSE THAT} İ̇€İ̇İ̇fİ̇İ̇µİ̇...İ̇fİ̇±İ̇fİ̇İ̇½ {BELIEVE}
İ̇İ̇±İ̇...İ̇İ̇± {THESE} İ̇€İ̇İ̇•İ̇±İ̇°İ̇Ĉİ̇»İ̇Ĉİ̇...İ̇İ̇fİ̇İ̇µİ̇ {SHALL FOLLOW:} İ̇İ̇µİ̇½ İ̇İ̇%o {IN} İ̇Ĉİ̇½İ̇Ĉİ̇¼İ̇±İ̇,İ̇
İ̇¼İ̇Ĉİ̇Ĉİ̇... {MY NAME} İ̇İ̇±İ̇İ̇¼İ̇Ĉİ̇½İ̇İ̇± {DEMONS} İ̇İ̇µİ̇°İ̇²İ̇±İ̇»İ̇Ĉİ̇...İ̇fİ̇İ̇½ {THEY SHALL CAST OUT;}
İ̇³İ̇»İ̇%oİ̇fİ̇fİ̇İ̇±İ̇İ̇, {WITH TONGUES} İ̇»İ̇±İ̇»İ̇İ̇fİ̇Ĉİ̇...İ̇fİ̇İ̇½ {THEY SHALL SPEAK } İ̇°İ̇±İ̇İ̇½İ̇±İ̇İ̇,
{NEW;} {IGNT}

Mark 16:17 (RWP)

They shall speak with new tongues (ἰσχυροῦς ἑαυτοῦ ἡ ψαλμῶν, ἰσχυροῦς ἡ ψαλμῶν ἡ ψαλμῶν). Westcott and Hort put ἰσχυροῦς ἡ ψαλμῶν (new) in the margin. Casting out demons we have seen in the ministry of Jesus. Speaking with tongues comes in the apostolic era. {Acts 2:3 10:46 19:6 1 Corinthians 12:28 14}

Mark 16:20

20 (AV) And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen. (AV)

[illegible]

Mark 16:20 (RWP)

[illegible]

stumbling-block to some {Isaiah 8:14 Matthew 21:42,44 Romans 9:33 1 Peter 2:16} who love darkness rather than light, {John 3:19} he will be the cause of rising for others. {Romans 6:4,9 Ephesians 2:6} "Judas despairs, Peter repents: one robber blasphemes, the other confesses" (Plummer). Jesus is the magnet of the ages. He draws some, he repels others. This is true of all epoch-making men to some extent.

Spoken against (Ĥ±Ĥ½Ĭ,,Ĥ¹Ĭ»ĤµĤ³ĬĴĤ¼ĤµĤ½ĬĴĤ½Ĭ). Present passive participle, continuous action. It is going on today. Nietzsche regarded Jesus Christ as the curse of the race because he spared the weak.

Luke 4:22

22 (AV) And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Josephâ€™s son? (AV)

[illegible]

Luke 4:22 (RWP)

Bare him witness (ἰμῖν ἵνα μαρτυρήσῃτε). Imperfect active, perhaps inchoative. They all began to bear witness that the rumours were not exaggerations {Luke 4:14} as they had supposed, but had foundation in fact if this discourse or its start was a fair sample of his teaching. The verb ἰμῖν is a very old and common one. It is frequent in Acts, Paul's Epistles, and the Johannine books. The substantive ἰμῖν is seen in our English ἰμῖν, one who witnesses even by his death to his faith in Christ.

And wondered (ἐθαύμαζον). Imperfect active also, perhaps inchoative also. They began to marvel as he proceeded with his address. This verb is an old one and common in the Gospels for the attitude of the people towards Jesus.

At the words of grace ($\hat{\imath}\mu\acute{o}i \hat{\iota}_{,,} \hat{\gamma}\hat{\alpha}{r}\hat{a}$, $\hat{\imath}\gg \hat{\gamma}\hat{\alpha}{r}\hat{\alpha}\hat{\gamma}\hat{\alpha}$, $\hat{\iota}_{,,} \hat{\tau}\hat{i}, \hat{\imath}\pm\hat{\iota}\bullet\hat{\imath}\hat{\iota}_{,,} \hat{\gamma}\hat{\alpha}$). See RWP on "Lu 1:30"; See RWP on "Lu 2:52" for this wonderful word $\hat{\imath}\pm\hat{\iota}\bullet\hat{\imath}\hat{\iota}$, so full of meaning and so often in the N.T. The genitive case (case of genus or kind) here means that the words that came out of the mouth of Jesus in a steady stream (present tense, $\hat{\imath}\mu\acute{o}i \hat{\epsilon}\hat{\lambda}\hat{\gamma}\hat{\alpha}\dots \hat{\gamma}\hat{\alpha}\frac{1}{4}\hat{\imath}\mu\frac{1}{2}\hat{\gamma}\hat{\alpha}$) were marked by fascination and charm. They were "winning words" as the context makes plain, though they were also "gracious" in the Pauline sense of "grace." There is no necessary antithesis in the ideas of graceful and gracious in these words of Jesus.

GONE OUT,} ἡμῶν ἡμῶν ἡμῶν ἡμῶν { SPOKE } ἡ { THE } ἡμῶν ἡμῶν, { DUMB. } ἡμῶν { AND }
ἡμῶν ἡμῶν... ἡμῶν ἡμῶν { WONDERED } ἡ { THE } ἡμῶν ἡμῶν { CROWDS. } (IGNT)

Luke 11:14 (RWP)

When (ἡ, ἡμῶν... ἡμῶν ἡμῶν ἡμῶν ἡμῶν... ἡμῶν ἡμῶν ἡμῶν ἡμῶν). Genitive absolute ana asyndeton between ἡμῶν ἡμῶν ἡμῶν ἡμῶν, ἡμῶν and ἡμῶν ἡμῶν ἡμῶν ἡμῶν as often in Luke (no ἡμῶν, ἡμῶν or ἡμῶν ἡμῶν).

Luke 11:16

16 (AV) And others, tempting him, sought of him a sign from heaven. (AV)

16 (IGNT) ἡμῶν, ἡμῶν ἡμῶν ἡμῶν ἡμῶν { AND OTHERS, } ἡμῶν ἡμῶν ἡμῶν ἡμῶν, ἡμῶν, { TEMPTING, } ἡμῶν ἡμῶν ἡμῶν ἡμῶν { A SIGN } ἡμῶν ἡμῶν { FROM } ἡμῶν... ἡμῶν ἡμῶν... { HIM } ἡμῶν ἡμῶν ἡμῶν ἡμῶν { WERE SEEKING } ἡμῶν { FROM } ἡμῶν... ἡμῶν ἡμῶν ἡμῶν... { HEAVEN. } (IGNT)

Luke 11:16 (RWP)

Tempting him (ἡμῶν ἡμῶν ἡμῶν ἡμῶν, ἡμῶν). These "others" (ἡμῶν ἡμῶν ἡμῶν) apparently realized the futility of the charge of being in league with Beelzebub. Hence they put up to Jesus the demand for "a sign from heaven" just as had been done in Galilee (Matthew 12:38). By "sign" (ἡμῶν ἡμῶν ἡμῶν ἡμῶν) they meant a great spectacular display of heavenly power such as they expected the Messiah to give and such as the devil suggested to Jesus on the pinnacle of the temple.

Sought (ἡμῶν ἡμῶν ἡμῶν ἡμῶν). Imperfect active, kept on seeking.

Luke 11:29

29 ¶ (AV) And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet. (AV)

29 (IGNT) ἡμῶν ἡμῶν ἡμῶν ἡμῶν { BUT THE } ἡμῶν ἡμῶν ἡμῶν ἡμῶν { CROWDS } ἡμῶν ἡμῶν ἡμῶν ἡμῶν { BEING THROGGED TOGETHER } ἡμῶν ἡμῶν ἡμῶν ἡμῶν { HE BEGAN } ἡμῶν ἡμῶν ἡμῶν ἡμῶν { TO SAY, } ἡμῶν ἡμῶν ἡμῶν ἡμῶν { GENERATION } ἡμῶν... ἡμῶν ἡμῶν { THIS } ἡμῶν ἡμῶν ἡμῶν ἡμῶν { WICKED } ἡμῶν ἡμῶν ἡμῶν ἡμῶν { IS; } ἡμῶν ἡμῶν ἡμῶν ἡμῶν { A SIGN } ἡμῶν ἡμῶν ἡμῶν ἡμῶν { IT SEEKS AFTER, } ἡμῶν ἡμῶν { AND } ἡμῶν ἡμῶν ἡμῶν ἡμῶν { A SIGN } ἡμῶν... { NOT } ἡμῶν ἡμῶν ἡμῶν ἡμῶν { SHALL BE GIVEN } ἡμῶν... ἡμῶν ἡμῶν { TO IT } ἡμῶν ἡμῶν { EXCEPT } ἡμῶν ἡμῶν { THE } ἡμῶν ἡμῶν ἡμῶν ἡμῶν { SIGN } ἡμῶν ἡμῶν ἡμῶν ἡμῶν { OF JONAH } ἡμῶν ἡμῶν... { THE } ἡμῶν ἡμῶν ἡμῶν ἡμῶν { PROPHET. } (IGNT)

Luke 11:29 (RWP)

Were gathering together unto him (ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν). Genitive absolute present middle participle of ἡμῶν ἡμῶν ἡμῶν ἡμῶν, a rare verb, Plutarch and here only in the N.T., from ἡμῶν ἡμῶν and ἡμῶν ἡμῶν ἡμῶν ἡμῶν (a common enough verb). It means to throng together (ἡμῶν ἡμῶν ἡμῶν, in throngs). Vivid

picture of the crowds around Jesus.

But the sign of Jonah ($\hat{\imath}\hat{\mu}^{\hat{1}}\hat{\imath}_{\frac{1}{4}}\cdot\hat{\imath},,\hat{\imath}_{\hat{c}}\hat{\imath}\hat{f}\hat{\imath}-\hat{\imath}_{\frac{1}{4}}\hat{\mu}^{\hat{1}}\hat{\imath}_{\hat{c}}\hat{\imath}_{\frac{1}{2}}\hat{\imath}^{\%}\hat{\imath}_{\frac{1}{2}}\hat{\pm}$). Luke does not give here the burial and resurrection of Jesus of which Jonah's experience in the big fish was a type (Matthew 12:39), but that is really implied (Plummer argues) by the use here of "shall be given" ($\hat{\imath}'\hat{\imath}_{\hat{c}}\hat{\imath},\hat{\imath}-\hat{\imath}\hat{f}\hat{\mu}^{\hat{1}},,\hat{\imath}\hat{\pm}$) and "shall be" ($\hat{\imath}\hat{\mu}^{\hat{1}}\hat{f}\hat{\imath},,\hat{\imath}\hat{\pm}$), for the resurrection of Jesus is still future. The preaching of Jesus ought to have been sign enough as in the case of Jonah, but the resurrection will be given. Luke's report is much briefer and omits what is in Matthew 12:41.

30 (AV) For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. (AV)

30 (IGNT) $\hat{I}^{\circ}\hat{I}\pm\hat{I}, \hat{I}^{\circ}\% \hat{I}, \hat{I}^{\circ}\hat{I}\pm\hat{I} \cdot \{\text{FOR AS}\} \hat{I}\mu\hat{I}^{\circ}\hat{I}\mu\hat{I}^{\circ}\hat{I}\mu\hat{I}, \hat{I}_{\hat{I}} \{\text{WAS}\} \hat{I}^{\circ}\% \hat{I}^{\circ}\hat{I}^{\circ}\hat{I}\pm\hat{I}, \{\text{JONAH}\} \hat{I}f\hat{I} \cdot \hat{I}^{\circ}\hat{I}^{\circ}\hat{I}\mu\hat{I}^{\circ}\hat{I}_{\hat{I}} \hat{I}^{\circ}\hat{I}^{\circ} \{\text{A SIGN}\} \hat{I}, \hat{I}_{\hat{I}} \hat{I}^{\circ}\hat{I}, \{\text{TO THE}\} \hat{I}^{\circ}\hat{I}^{\circ}\hat{I}^{\circ}\hat{I}^{\circ}\hat{I}\mu\hat{I} \dots \hat{I}^{\circ}\hat{I}, \hat{I}\pm\hat{I}^{\circ}\hat{I}, \{\text{NINEVITES},\} \hat{I}_{\hat{I}} \hat{I} \dots \hat{I}^{\circ}\% \hat{I}, \{\text{THUS}\} \hat{I}\mu\hat{I}f\hat{I}, \hat{I}\pm\hat{I}^{\circ} \{\text{SHALL BE}\} \hat{I}^{\circ}\hat{I}\pm\hat{I}^{\circ} \{\text{ALSO}\} \hat{I}_{\hat{I}} \{\text{THE}\} \hat{I} \dots \hat{I}^{\circ}\hat{I}_{\hat{I}} \hat{I}, \hat{I}, \hat{I}_{\hat{I}} \hat{I}_{\hat{I}} \dots \{\text{SON}\} \hat{I}\pm\hat{I}^{\circ}\hat{I}^{\circ}\hat{I}^{\circ}\% \hat{I}\epsilon\hat{I}_{\hat{I}} \hat{I} \dots \hat{I}, \hat{I} \cdot \{\text{OF MAN}\} \hat{I}^{\circ}\hat{I}\mu\hat{I}^{\circ}\hat{I}\mu\hat{I}\pm \hat{I}, \hat{I}\pm\hat{I} \dots \hat{I}, \hat{I} \cdot \{\text{TO THIS GENERATION.}\} (\text{IGNT})$

Luke 21:7

7 (AV) And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? (AV)

[illegible]

Luke 21:11

11 (AV) And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. (AV)

11 (IGNT) $\hat{I}f\hat{I}\hat{\mu}\hat{I}^{\hat{1}}\hat{f}\hat{I}^{\frac{1}{4}}\hat{I}^{\hat{1}}\hat{I},\hat{\mu}\{\text{ALSO EARTHQUAKES}\}\hat{I}^{\frac{1}{4}}\hat{\mu}\hat{I}^{\hat{3}}\hat{I}^{\hat{1}}\hat{I}\gg\hat{I}^{\hat{1}}\{\text{GREAT}\}\hat{I}^{\hat{0}}\hat{I},\hat{I}\pm\{\text{IN DIFFERENT}\}\hat{I},\hat{I}\hat{I}\hat{I}\hat{I}\hat{I}\hat{I}\hat{I}\dots\hat{I},\{\text{PLACES}\}\hat{I}^{\hat{0}}\hat{I}\pm\hat{I}^{\hat{1}}\{\text{AND}\}\hat{I}\gg\hat{I}^{\hat{1}}\hat{I}^{\frac{1}{4}}\hat{I}\hat{I}^{\hat{1}}\{\text{FAMINES}\}\hat{I}^{\hat{0}}\hat{I}\pm\hat{I}^{\hat{1}}\{\text{AND}\}\hat{I}\gg\hat{I}\hat{I}^{\hat{1}}\hat{I}^{\frac{1}{4}}\hat{I}\hat{I}^{\hat{1}}\{\text{PESTILENCES}\}\hat{I}\hat{\mu}\hat{I}\hat{f}\hat{I}\hat{I}^{\frac{1}{2}}\hat{I},\hat{I}\pm\hat{I}^{\hat{1}}\{\text{SHALL THERE BE.}\}\hat{I}\hat{I}\hat{I}\hat{I}\hat{I}^{\hat{2}}\hat{I},\hat{I},\hat{I}\bullet\hat{I}\pm\{\text{FEARFUL SIGHTS}\}\hat{I},\hat{\mu}\{\text{AND}\}\hat{I}^{\hat{0}}\hat{I}\pm\hat{I}^{\hat{1}}\{\text{AND}\}\hat{I}\hat{f}\hat{I}\hat{I}^{\frac{1}{4}}\hat{\mu}\hat{I}^{\hat{1}}\hat{I}\pm\{\text{SIGNS}\}\hat{I}\pm\hat{I}\in\{\text{FROM}\}\hat{I}\hat{I}\hat{I}\dots\hat{I}\bullet\hat{I}\pm\hat{I}^{\frac{1}{2}}\hat{I}\hat{I}\hat{I}\dots\{\text{HEAVEN}\}\hat{I}^{\frac{1}{4}}\hat{\mu}\hat{I}^{\hat{3}}\hat{I}^{\hat{1}}\hat{I}\gg\hat{I}\pm\{\text{GREAT}\}\hat{I}\hat{\mu}\hat{I}\hat{f}\hat{I},\hat{I}\pm\hat{I}^{\hat{1}}\{\text{SHALL THERE BE.}\}(\text{IGNT})$

Luke 21:11 (RWP)

Famines and pestilences (ἰσχυρὰ καὶ ἐπιδημίαι). Play on the two words pronounced just alike in the Koinê (itacism).

And terrors (יִּתְּצִי־לִי־יְבוֹשִׁימוֹ). The use of יְבוֹשִׁימוֹ in this verse groups the two kinds of woes. This rare word יִּתְּצִי־לִי־יְבוֹשִׁימוֹ is only here in the N.T. It is from יִּתְּצִי־לִי־יְבוֹשִׁימוֹ, to frighten, and occurs only

in the plural as here.

Luke 21:25

25 (AV) And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; (AV)

25 (IGNT) ἦν ἡμέρα {AND} ἡμέρα {THERE SHALL BE} ἡμέρα {SIGNS} ἡμέρα {IN} ἡμέρα {SUN} ἡμέρα {AND} ἡμέρα {MOON} ἡμέρα {AND} ἡμέρα {STARS,} ἡμέρα {AND} ἡμέρα {UPON} ἡμέρα {THE} ἡμέρα {EARTH} ἡμέρα {DISTRESS} ἡμέρα {OF NATIONS} ἡμέρα {WITH} ἡμέρα {PERPLEXITY,} ἡμέρα {ROARING} ἡμέρα {OF THE SEA} ἡμέρα {AND} ἡμέρα {ROLLING SURGE,} (IGNT)

Luke 21:25 (RWP)

Distress (ἡμέρα... ἡμέρα). From ἡμέρα... ἡμέρα. In the N.T. only here and 2 Corinthians 2:4. Anguish.

In perplexity (ἡμέρα ἡμέρα). State of one who is ἡμέρα, who has lost his way (ἡμέρα privative and ἡμέρα). Here only in the N.T. though an old and common word.

For the roaring of the sea (ἡμέρα... ἡμέρα). Our word echo (Latin echo) is this word ἡμέρα, a reverberating sound. Sense of rumour in Luke 4:37.

Billows (ἡμέρα... ἡμέρα). Old word ἡμέρα, for the swell of the sea. Here only in the N.T.

Luke 23:8

8 (AV) And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. (AV)

8 (IGNT) ἡμέρα ἡμέρα {AND} ἡμέρα {HEROD} ἡμέρα {SEEING} ἡμέρα {JESUS} ἡμέρα {REJOICED} ἡμέρα {GREATLY,} ἡμέρα {FOR HE WAS} ἡμέρα {WISHING} ἡμέρα {FOR LONG} ἡμέρα {TO SEE} ἡμέρα {HIM,} ἡμέρα {BECAUSE OF} ἡμέρα {HEARING} ἡμέρα {MANY THINGS} ἡμέρα {CONCERNING} ἡμέρα {HIM,} ἡμέρα {AND} ἡμέρα {HE WAS HOPING} ἡμέρα {SOME} ἡμέρα {SIGN} ἡμέρα {TO SEE} ἡμέρα {BY} ἡμέρα {HIM} ἡμέρα {DONE.} (IGNT)

Luke 23:8 (RWP)

Was exceeding glad (ἡμέρα ἡμέρα). Second aorist passive indicative of ἡμέρα, ingressive aorist, became glad.

Of a long time (ἡμέρα ἡμέρα). For this idiom see 8:27; 20:9; Acts 8:11).

He hoped (ἰ·ἑλπίσκειν). Imperfect active. He was still hoping. He had long ago gotten over his fright that Jesus was John the Baptist come to life again (9:7-9).

Done (ἰδόντι). Present middle participle. He wanted to see a miracle happening like a stunt of a sleight-of-hand performer.

Luke 24:12

12 (AV) Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. (AV)

12 (IGNT) ἰδὼν {BUT} ἑλπίσκειν, {PETER} ἰστῆς, {HAVING RISEN UP} ἰστῆς, {RAN} ἰστῆς, {TO} ἰστῆς, {THE} ἰστῆς, {TOMB,} ἰστῆς, {AND} ἰστῆς, {HAVING STOOPED DOWN} ἰστῆς, {HE SEES} ἰστῆς, {THE} ἰστῆς, {LINEN CLOTHES} ἰστῆς, {LYING} ἰστῆς, {ALONE,} ἰστῆς, {AND} ἰστῆς, {WENT AWAY} ἰστῆς, {HOME} ἰστῆς, {WONDERING AT} ἰστῆς, {THAT WHICH} ἰστῆς, {HAD COME TO PASS.} (IGNT)

Luke 24:12 (RWP)

This entire verse is a Western non-interpolation. This incident is given in complete form in John 18:2-10 and most of the words in this verse are there also. It is of a piece with many items in this chapter about which it is not easy to reach a final conclusion.

Stooping and looking in (ἰδόντι). First aorist active participle of ἰδόντι, to stoop besides and peer into. Old verb used also in John 20:5,11; James 1:25; 1 Peter 1:12.

By themselves (ἑαυτοῖς). Without the body.

To his home (ἑαυτοῖς). Literally, "to himself."

Luke 24:41

41 (AV) And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? (AV)

41 (IGNT) ἰστῆς, {BUT YET} ἰστῆς, {WHILE THEY WERE DISBELIEVING} ἰστῆς, {FOR} ἰστῆς, {JOY} ἰστῆς, {AND} ἰστῆς, {WERE WONDERING,} ἰστῆς, {HE SAID} ἰστῆς, {TO THEM,} ἰστῆς, {HAVE YE} ἰστῆς, {ANYTHING} ἰστῆς, {EATABLE} ἰστῆς, {HERE?} (IGNT)

Luke 24:41 (RWP)

{JEWS} {AND} {SAID} {TO HIM,} {WHAT} {SIGN}
 {SHEWEST THOU} {TO US} {THAT} {THESE THINGS}
 {THOU DOEST?} (IGNT)

John 2:18 (RWP)

What sign shewest thou unto us? (John 6:30-33). They may have heard of the "sign" at Cana or not, but they have rallied a bit on the outside of the temple area and demand proof for his Messianic assumption of authority over the temple worship. These traders had paid the Sadducees and Pharisees in the Sanhedrin for the concession as traffickers which they enjoyed. They were within their technical rights in this question.

John 2:23

23 ¶ (AV) Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. (AV)

23 {IGNT} İ̇%oİ, Î̂Îµ {BUT WHEN} Î̂Î½ {HE WAS} Î̂Î½ {IN} Î̂îµİ•İ̂ĈİfİĈİ»İ̂...İ̂¼İĈİÎ̂İ, {JERUSALEM}
 Î̂Î½ {AT} İ̂,İ̂%o {THE} İ̂€İ±İfİ±İ± {PASSOVER,} Î̂Î½ {AT} Î̂,Î̂ • {THE} Î̂İĈİİ̂,Î̂ • {FEAST,} İ̂€İĈİ»İ̂İ»İ̂İ
 {MANY} Î̂İ€İÎ̂İfİ̂,Î̂İ̂...İ̂fİ±İ½ {BELIEVED} Î̂İ¹İ, İ̂,İ̂Ĉ {ON} İ̂Ĉİ½İĈİİ̂¼İ± İ̂±...İ̂,İ̂Ĉİ... {HIS NAME,}
 Î̂,Î̂İ̂%oİ̂İĈİ...İ̂½İ̂,Î̂İ̂, {BEHOLDING} Î̂±...İ̂,İ̂Ĉİ... İ̂,İ̂± {HIS} İ̂fİ̂İ̂¼İ̂İ̂± {SIGNS } İ̂± {WHICH}
 Î̂İ€İĈİÎ̂İ¹İ̂ {HE WAS DOING.} {IGNT}

John 2:23 (RWP)

In Jerusalem ($\hat{\mu}^{1/2}$, $\hat{c}^{1/2}$, $\hat{\mu} \cdot \hat{c} f \hat{c} \gg \dots \hat{c}^{1/4} \hat{c}^{1/2}$). The form $\hat{\mu} \cdot \hat{c} f \hat{c} \gg \dots \hat{c}^{1/4}$ as in 2:13 always in this Gospel and in Mark, and usually in Matthew, though $\hat{\mu} \cdot \hat{c} \dots f \hat{c} \gg \hat{c}^{1/4}$ only in Revelation, and both forms by Luke and Paul.

During the feast ($\hat{\mu}^{\frac{1}{2}} \hat{\imath}_{,,} \hat{\imath} \cdot \hat{\mu} \hat{\imath}_{\hat{\imath}} \hat{\imath} \cdot \hat{\imath}_{,,} \hat{\imath} \cdot$). The feast of unleavened bread followed for seven days right after the passover (one day strictly), though $\hat{\imath}_{,,} \hat{\imath}_{\hat{\imath}} \hat{\imath} \hat{\imath} \pm \hat{\imath} f \hat{\imath} \hat{\imath} \pm$ is used either for the passover meal or for the whole eight days.

Believed on his name ($\hat{\imath}\hat{\mu}\hat{\epsilon}\hat{\imath}^1\hat{f}\hat{\imath}, \hat{\imath}\hat{\mu}\dots\hat{f}\hat{\imath}^{\pm 1/2} \hat{\imath}\hat{\mu}\hat{\imath}^1, \hat{\imath}, \hat{\imath}_{\zeta} \hat{\imath}_{\zeta}^1 \hat{\imath}_{\zeta}^{1/2} \hat{\imath}_{\zeta}^1 \hat{\imath}_{\zeta}^1 \hat{\imath}^{\pm 1} \dots \hat{\imath}, \hat{\imath}_{\zeta} \dots$). See on "Jn 1:12" for this phrase. Only one has to watch for the real import of $\hat{\imath}\hat{\epsilon}\hat{\imath}^1\hat{f}\hat{\imath}, \hat{\imath}\hat{\mu}\dots\hat{\imath}_0$.

Beholding his signs ($\hat{I}, \hat{I}\mu\dot{\imath}\%_{oo}\bullet\hat{I}\zeta\ddot{\imath}... \hat{I}^{1/2}\imath,\hat{I}\mu\dot{\imath}, \hat{I}\pm\ddot{\imath}... \ddot{\imath},\hat{I}\zeta\ddot{\imath}... \ddot{\imath},\hat{I}\pm \ddot{\imath}f\hat{I}\cdot\hat{I}^{1/4}\imath\mu\dot{\imath}\hat{I}\pm$). Present active participle (causal use) of $\hat{I}, \hat{I}\mu\dot{\imath}\%_{oo}\bullet\hat{I}\mu\dot{\imath}\%$.

Which he did (ἡ ὥστε ἡ ὥστε). "Which he was doing" (imperfect tense). He did his first sign in Cana, but now he was doing many in Jerusalem. Already Jesus had become the cynosure of all eyes in Jerusalem at this first visit in his ministry.

2 (AV) The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. (AV)

2 (IGNT) ἡ γὰρ... ἡ νύξ, {HE} ἦλθεν ἡμῶν {CAME} ἡμεῖς... ἡ νύξ {TO} ἡμεῖς... ἡ νύξ { JESUS} ἡμεῖς... ἡ νύξ, {BY NIGHT,} ἡμεῖς... {AND} ἡμεῖς... ἡμεῖς {SAID} ἡμεῖς... ἡμεῖς {TO HIM,} ἡμεῖς... ἡμεῖς {RABBI,} ἡμεῖς... ἡμεῖς {WE KNOW} ἡμεῖς... ἡμεῖς {THAT} ἡμεῖς... ἡμεῖς {FROM} ἡμεῖς... ἡμεῖς {GOD} ἡμεῖς... ἡμεῖς {THOU HAST COME} ἡμεῖς... ἡμεῖς {A TEACHER,} ἡμεῖς... ἡμεῖς {FOR NO ONE} ἡμεῖς... ἡμεῖς {THESE} ἡμεῖς... ἡμεῖς {SIGNS} ἡμεῖς... ἡμεῖς {IS ABLE} ἡμεῖς... ἡμεῖς {TO DO} ἡμεῖς... ἡμεῖς {WHICH} ἡμεῖς... ἡμεῖς {THOU} ἡμεῖς... ἡμεῖς {DOEST} ἡμεῖς... ἡμεῖς {UNLESS} ἡμεῖς... ἡμεῖς {BE} ἡμεῖς... ἡμεῖς {GOD} ἡμεῖς... ἡμεῖς {WITH} ἡμεῖς... ἡμεῖς {HIM.} (IGNT)

John 3:2 (RWP)

The same (ἡ γὰρ... ἡ νύξ). "This one."

By night (ἡ νύξ... ἡ νύξ). Genitive of time. That he came at all is remarkable, not because there was any danger as was true at a later period, but because of his own prominence. He wished to avoid comment by other members of the Sanhedrin and others. Jesus had already provoked the opposition of the ecclesiastics by his assumption of Messianic authority over the temple. There is no ground for assigning this incident to a later period, for it suits perfectly here. Jesus was already in the public eye (2:23) and the interest of Nicodemus was real and yet he wished to be cautious.

Rabbi (ἡμεῖς... ἡμεῖς). See on 1:38. Technically Jesus was not an acknowledged Rabbi of the schools, but Nicodemus does recognize him as such and calls him "My Master" just as Andrew and John did (1:38). It was a long step for Nicodemus as a Pharisee to take, for the Pharisees had closely scrutinized the credentials of the Baptist in 1:19-24 (Milligan and Moulton's Comm.).

We know (ἡμεῖς... ἡμεῖς). Second perfect indicative first person plural. He seems to speak for others of his class as the blind man does in 9:31. Westcott thinks that Nicodemus has been influenced partly by the report of the commission sent to the Baptist (1:19-27).

Thou art a teacher come from God (ἡμεῖς... ἡμεῖς). "Thou hast come from God as a teacher." Second perfect active indicative of ἡμεῖς... ἡμεῖς and predicative nominative ἡμεῖς... ἡμεῖς. This is the explanation of Nicodemus for coming to Jesus, obscure Galilean peasant as he seemed, evidence that satisfied one of the leaders in Pharisaism.

Can do (ἡμεῖς... ἡμεῖς). "Can go on doing" (present active infinitive of ἡμεῖς... ἡμεῖς and so linear).

These signs that thou doest (ἡμεῖς... ἡμεῖς). Those mentioned in

2:23 that convinced so many in the crowd and that now appeal to the scholar. Note ἴψ... (thou) as quite out of the ordinary. The scorn of Jesus by the rulers held many back to the end (John 12:42), but Nicodemus dares to feel his way.

Except God be with him (ἰμῖ±ἰ½ ἰ¼ἰ· ἰ· ἰζ ἰ, ἰμῖζἰ, ἰ¼ἰμῖ, ἰ±ἰ...ἰ, ἰζἰ...). Condition of the third class, presented as a probability, not as a definite fact. He wanted to know more of the teaching accredited thus by God. Jesus went about doing good because God was with him, Peter says (Acts 10:38).

John 4:48

48 (AV) Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. (AV)
48 (IGNT) ἰμῖἰἰμῖ½ {SAID} ἰζἰ...ἰ½ ἰζ {THEREFORE} ἰἰ·ἰἰζἰ...ἰ, {JESUS} ἰἰ·ἰζἰ, {TO}
ἰ±ἰ...ἰ, ἰζἰ½ ἰμῖ±ἰ½ {HIM,} ἰ¼ἰ· {UNLESS} ἰἰ·ἰ¼ἰμῖἰ± {SIGNS} ἰἰ±ἰ {AND} ἰ, ἰμῖ·ἰ±ἰ, ἰ±
{WONDERS} ἰἰ·ἰ·ἰ, ἰμ ἰζἰ... {YE SEE} ἰ¼ἰ· {IN NO WISE} ἰἰἰἰἰἰ, ἰμῖ...ἰἰ·ἰ, ἰμ {WILL YE BELIEVE.}
(IGNT)

John 4:48 (RWP)

Except ye see (ἰμῖ±ἰ½ ἰ¼ἰ· ἰἰ·ἰ·ἰ, ἰμ). Condition of the third class (ἰμῖ±ἰ½ ἰ¼ἰ·, negative, with second aorist active subjunctive of ἰζἰ·ἰ±ἰ%). Jesus is not discounting his "signs and wonders" (ἰἰ·ἰ¼ἰμῖἰ± ἰἰ±ἰ ἰ, ἰμῖ·ἰ±ἰ, ἰ±, both words together here only in John, though common in N.T. as in Matthew 24:24; Mark 13:22; Acts 2:19,22,43; 2 Thessalonians 2:9; Hebrews 2:4), though he does seem disappointed that he is in Galilee regarded as a mere miracle worker.

Ye will in no wise believe (ἰζἰ... ἰ¼ἰ· ἰἰἰἰἰἰ, ἰμῖ...ἰἰ·ἰ, ἰμ). Strong double negative with aorist active subjunctive of ἰἰἰἰἰἰ, ἰμῖ...ἰ%, picturing the stubborn refusal of people to believe in Christ without miracles.

John 4:54

54 (AV) This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee. (AV)
54 (IGNT) ἰ, ἰζἰ...ἰ, ἰζ {THIS} ἰἰ±ἰ»ἰ½ {AGAIN} ἰἰἰ...ἰ, ἰμῖ·ἰζἰ½ {A SECOND} ἰἰ·ἰ¼ἰμῖἰἰἰἰ½
{SIGN} ἰμῖἰζἰἰἰ·ἰἰἰἰ½ ἰζ {DID} ἰἰ·ἰἰζἰ...ἰ, {JESUS,} ἰμῖ»ἰ, ἰ%ἰ½ {HAVING COME} ἰμῖἰ, ἰ·ἰ, {OUT
OF } ἰἰἰἰ...ἰἰ±ἰἰἰ, {JUDEA} ἰμῖἰ, ἰ, ἰ½ {INTO} ἰἰ±ἰ»ἰἰ»ἰἰ±ἰ½ {GALILEE.} (IGNT)

John 4:54 (RWP)

The second sign that (ἰἰἰ...ἰ, ἰμῖ·ἰζἰ½ ἰἰ·ἰ¼ἰμῖἰἰἰἰ½). No article, simply predicate accusative, "This again a second sign did Jesus having come out of Judea into Galilee." The first one was also in Cana (2:1), but many were wrought in Jerusalem also (2:23).

2 (AV) And a great multitude followed him, because they saw his miracles which he did on them that were diseased. (AV)

John 6:2 (RWP)

They beheld (ἰδόντες, imperfect active of ἵδωμι, ἵδωμι. They had been beholding the signs which Jesus had been doing (ἰδόντες, imperfect again) for a long time (2:23), most of which John has not given (Mark 1:29; 2:1; 3:1; 6:5). The people were eager to hear Jesus again (Luke 9:11) and to get the benefit of his healing power "on them that were sick" (ἰσχυροὶ, ἰσχυροί, the weak or feeble, without strength, ἰσχυρὸς, privative and ἰσχυρὸς, strength).

14 (AV) Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. (AV)

John 6:14 (RWP)

They said ($\hat{I}\mu\hat{I} \gg \hat{I}\mu\hat{I}^3\hat{\zeta}; \hat{I}^{1/2}$). Inchoative imperfect, began to say.

Of a truth (ἰσχυρῶς). Common adverb (from ἰσχυρῶς-ἰσχυρῶς) in John (7:40).

The prophet that cometh ($\hat{I}_{\zeta} \cdot \hat{\mu}_t^0 \cdot \hat{I}_{\zeta} + \hat{I}_{\zeta} \cdot \hat{I}_{\zeta} \cdot \hat{I}_{\zeta}$, $\hat{I}_{\zeta} \cdot \hat{\mu}_t^0 \cdot \hat{I}_{\zeta}^{1/4} \hat{\mu}_t^{1/2} \hat{I}_{\zeta}$). There was a popular expectation

about the prophet of Deuteronomy 18:15 as being the Messiah (John 1:21; 11:27). The phrase is peculiar to John, but the idea is in Acts (3:22; 7:37). The people are on the tiptoe of expectation and believe that Jesus is the political Messiah of Pharisaic hope.

John 6:26

26 (AV) Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. (AV)

26 (IGNT) ἰ±ἱἑἰμῖοῖ•ἰἰἰ. ἰ. {ANSWERED} ἰ±ἱ...ἰ., ἰḡ ἰἰἰ, ἰḡ {THEM} ἰἰἰ. ἰḡ ἰḡ ἰḡ...ἰ., {JESUS} ἰἰἰ±ἰἰ {AND} ἰμἰἰἰἑἰμἰἰ½ {SAID,} ἰ±ἰἰἰἰ. ἰἰἰ½ {VERILY} ἰ±ἰἰἰἰ. ἰἰἰ½ {VERILY} ἰ»ἰμἰἰἰἰ% {I SAY} ἰ...ἰἰἰἰἰἰ½ {TO YOU,} ἰἰἰ. ἰ., ἰμἰἰἰἰ, ἰμ {YE SEEK} ἰἰἰἰμ {ME,} ἰḡ ἰ...ἰ± {NOT} ἰḡ ἰ., ἰἰ {BECAUSE} ἰμἰἰἰ ἰμἰἰ, ἰμ {YE SAW} ἰḡ ἰ. ἰἰἰἰἰἰἰἰ± {SIGNS,} ἰ±ἰ»ἰ» {BUT} ἰḡ ἰ., ἰἰ {BECAUSE} ἰμἰἰἰἰἰἰἰἰἰ, ἰμ {YE ATE} ἰμἰἰ° {OF} ἰ., ἰ%ἰἰ½ {THE} ἰ±ἰ. ἰ., ἰ%ἰἰ½ {LOAVES} ἰἰἰ±ἰἰ {AND} ἰμἰἰ±ἰḡ ἰ. ἰ., ἰ±ἰḡ ἰ. ἰ., ἰμ {WERE SATISFIED.} (IGNT)

John 6:26 (RWP)

Not because ye saw signs (ἰḡ ἰ...ἰ± ἰḡ ἰ., ἰἰ ἰμἰἰἰ ἰμἰἰ, ἰμ ἰḡ ἰ. ἰἰἰἰἰἰἰ±). Second aorist active indicative of the defective verb ἰḡ ἰ. ἰἰ%. They had seen the "signs" wrought by Jesus (verse 2), but this one had led to wild fanaticism (verse 14) and complete failure to grasp the spiritual lessons.

But because ye ate of the loaves (ἰ±ἰ»ἰ» ἰḡ ἰ., ἰἰ ἰμἰἰἰἰἰἰἰἰἰ, ἰμ ἰμἰἰ° ἰ., ἰ%ἰἰ½ ἰ±ἰ. ἰ., ἰ%ἰἰ½). Second aorist active indicative of ἰμἰἰḡ ἰ. ἰἰ%, defective verb.

Ye were filled (ἰμἰἰ±ἰḡ ἰ. ἰ., ἰ±ἰḡ ἰ. ἰ., ἰμ). First aorist passive indicative of ἰ±ἰḡ ἰ. ἰ., ἰ±ἰἰἰ%, from ἰ±ἰḡ ἰ. ἰ., ἰḡ ἰ. (grass) as in verse 10, to eat grass, then to eat anything, to satisfy hunger. They were more concerned with hungry stomachs than with hungry souls. It was a sharp and deserved rebuke.

John 6:30

30 (AV) They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? (AV)

30 (IGNT) ἰμἰἰἰἑἰḡ ἰἰ½ {THEY SAID} ἰḡ ἰ...ἰἰ½ {THEREFORE} ἰ±ἰ...ἰ., ἰ%ἰ {TO HIM,} ἰ., ἰἰ {WHAT} ἰḡ ἰ...ἰἰ½ {THEN} ἰἑἰḡ ἰἰἰἰἰἰ, {DOEST} ἰḡ ἰ... {THOU} ἰḡ ἰ. ἰἰἰἰἰἰἰἰḡ ἰἰ½ {SIGN,} ἰἰἰἰἰ± {THAT} ἰἰἰἰἰ%ἰἰἰἰἰἰ½ {WE MAY SEE} ἰἰἰ±ἰἰ {AND} ἰἑἰἰἰḡ ἰ., ἰμἰἰ...ἰḡ ἰ%ἰἰἰἰἰἰἰἰ½ {MAY BELIEVE} ἰḡ ἰḡ ἰἰ {THEE?} ἰ., ἰἰ {WHAT} ἰμἰἰ. ἰἰἰ±ἰἰἰ. {DOST THOU WORK?} (IGNT)

John 6:30 (RWP)

For a sign (ἰḡ ἰ. ἰἰἰἰἰἰἰἰḡ ἰἰ½). Predicate accusative, as a sign, with ἰ., ἰἰ (what). As if the sign of the day before was without value. Jesus had said that they did not understand his signs (verse 26).

That we may see, and believe thee (ἰἰἰἰἰ± ἰἰἰἰἰ%ἰἰἰἰἰἰἰἰ½ ἰἰἰ±ἰἰ ἰἑἰἰἰḡ ἰ., ἰμἰἰ...ἰḡ ἰ%ἰἰἰἰἰἰἰἰ½). Purpose

clause with ἵπῃ and the second aorist (ingressive) active subjunctive of ἵκῃ and the first aorist (ingressive) active subjunctive of ἵμῃ, "that we may come to see and come to have faith in thee." It is hard to have patience with this superficial and almost sneering mob.

What workest thou? (ĭ., ĩ̂ ħũ•ĩ³±ĥŋġ.;). They not simply depreciate the miracle of the day before,
but set up a standard for Jesus.

John 7:31

31 (AV) And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? (AV)

31 (IGNT) $\{ \text{BUT MANY} \}$ $\{ \text{OF} \}$ $\{ \text{THE} \}$ $\{ \text{CROWD} \}$
 $\{ \text{BELIEVED} \}$ $\{ \text{ON} \}$ $\{ \text{HIM} \}$ $\{ \text{AND} \}$ $\{ \text{WHEN} \}$ $\{ \text{HE COMES} \}$
 $\{ \text{SAID} \}$ $\{ \text{THE} \}$ $\{ \text{CHRIST} \}$ $\{ \text{WHEN} \}$ $\{ \text{HE COMES} \}$
 $\{ \text{MORE} \}$ $\{ \text{SIGNS} \}$ $\{ \text{THAN THESE} \}$ $\{ \text{WILL HE} \}$
 $\{ \text{DO} \}$ $\{ \text{WHICH} \}$ $\{ \text{THIS MAN} \}$ $\{ \text{DID} \}$ (IGNT)

John 7:31 (RWP)

When the Christ shall come ($\hat{I}_{\mathcal{C}} \hat{I}^{\dagger} \hat{\bullet} \hat{I}^{\dagger} f \hat{I}_{\bullet}, \hat{I}_{\mathcal{C}} \hat{I}, \hat{I}_{\mathcal{C}} \hat{I}_{\bullet} \hat{I}^{\pm 1/2} \hat{\imath} \mu \hat{\imath} \rangle \hat{I}_{\bullet} \hat{I}_{\bullet}$). Proleptic position of $\hat{I}_{\mathcal{C}} \hat{I}^{\dagger} \hat{\bullet} \hat{I}^{\dagger} f \hat{I}_{\bullet}, \hat{I}_{\mathcal{C}} \hat{I}$, again as in 27, but $\hat{\imath} \mu \hat{\imath} \rangle \hat{I}_{\bullet} \hat{I}_{\bullet}$ with $\hat{I}_{\mathcal{C}} \hat{I}_{\bullet} \hat{I}^{\pm 1/2}$ rather than $\hat{\imath} \mu \hat{\imath} \bullet \hat{I}^{\dagger} \hat{\bullet} \hat{I}_{\bullet} \hat{I}^{\pm 1}$, calling more attention to the consummation (whenever he does come).

[illegible]

Than those which ($\text{I}\%_{\text{O}}^{\text{I}\frac{1}{2}}$). One must supply the unexpressed antecedent $\text{I}_{\text{I}}\hat{\text{C}}\text{I}\dots\text{I}_{\text{I}}\%_{\text{O}}^{\text{I}\frac{1}{2}}$ in the ablative case after $\text{I}\hat{\text{E}}\text{I}\gg\text{I}\hat{\mu}^{\text{I}}\hat{\text{I}}\hat{\text{C}}\text{I}\hat{\text{I}}^{\frac{1}{2}}\pm$ (more). Then the neuter plural accusative relative $\hat{\text{I}}\pm$ (referring to $\text{I}\hat{\text{f}}\hat{\text{I}}\cdot\text{I}\hat{\mu}^{\text{I}}\hat{\text{I}}\hat{\mu}^{\text{I}}\hat{\text{I}}\pm$ signs) is attracted to the ablative case of the pronominal antecedent $\text{I}_{\text{I}}\hat{\text{C}}\text{I}\dots\text{I}_{\text{I}}\%_{\text{O}}^{\text{I}\frac{1}{2}}$ (now dropped out).

Hath done (ἐποίησεν). First aorist active indicative of ποίω, a timeless constative aorist summing up all the miracles of Jesus so far.

John 9:16

16 (AV) Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. (AV)

16 (IGNT) ἰμῖ»ἰμῖς ἔχῃ½ {SAID} ἔχῃ...ἔχῃ½ {THEREFORE} ἰμῖ {OF} ἰμῖ½ {THE } ἰτῖῖ•ἰτῖῖ ἰτῖῖ½ {PHARISEES} ἰμῖ½ἰμῖ, {SOME,} ἔχῃ...ἔχῃ ἔχῃ {THIS} ἰτῖῖ½ ἰμῖ•ἰμῖ ἔχῃ, ἔχῃ...ἰμῖ {MAN} ἰμῖ ἰτῖῖ½ {IS NOT} ἰἔἰῖ•ἰτῖ ἔχῃ... {FROM} ἰμῖ ἔχῃ... {GOD,} ἔχῃ,ἰ {FOR} ἰμῖ { THE } ἰτῖῖ½ ἰτῖῖ½ ἔχῃ... {SABBATH} ἰμῖ•ἰμῖ {HE DOES NOT KEEP.} ἰτῖῖ»ἰτῖῖ ἔχῃ {OTHERS} ἰμῖ»ἰμῖς ἔχῃ½ {SAID, } ἰἔἰμῖ, {HOW} ἰτῖ...ἰτῖῖ½ἰτῖ,ἰτῖῖ {CAN} ἰτῖῖ½ ἰμῖ•ἰμῖ ἔχῃ, {A MAN} ἰτῖῖ½ ἰτῖῖ•ἰμῖ ἔχῃ, {A SINNER} ἰμῖ ἔχῃἰτῖῖ...ἰτῖῖ {SUCH} ἰτῖῖ•ἰτῖῖ½ ἰμῖῖ {SIGNS} ἰἔἰ ἔχῃἰμῖῖ½ {DO?} ἰτῖῖῖ {AND} ἰτῖῖῖ ἰτῖῖῖ½ { A DIVISION} ἰτῖῖ½ {WAS} ἰμῖ½ {AMONG} ἰτῖῖ...ἰτῖῖ, {THEM.} (IGNT)

John 9:16 (RWP)

Because he keepeth not the sabbath (ἔχῃ,ἰ ἰμῖ ἰτῖῖ½ ἰτῖῖ½ ἔχῃ... ἰμῖ•ἰμῖ). This is reason (causal ἔχῃ,ἰ) enough. He violates our rules about the Sabbath and therefore is a Sabbath-breaker as charged when here before (5:10,16,18). Hence he is not "from God" (ἰἔἰῖ•ἰτῖ ἰμῖ ἔχῃ...). So some.

How can a man that is a sinner do such signs? (ἰἔἰμῖ, ἰτῖ...ἰτῖῖ½ἰτῖ,ἰτῖῖ ἰτῖῖ½ ἰμῖ•ἰμῖ ἔχῃ, ἰτῖῖ½ ἰτῖῖ•ἰμῖ ἔχῃ, ἰμῖ ἔχῃἰτῖῖ...ἰτῖῖ ἰτῖῖῖ½ ἰμῖῖ ἰἔἰ ἔχῃἰμῖῖ½;). This was the argument of Nicodemus, himself a Pharisee and one of the Sanhedrin, long ago (3:2). It was a conundrum for the Pharisees. No wonder there was "a division" (ἰτῖῖῖῖ ἰτῖῖῖ½, schism, split, from ἰτῖῖῖῖ ἰμῖ) as in 7:43; 10:19.

John 10:41

41 (AV) And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true. (AV)

41 (IGNT) ἰτῖῖῖ {AND} ἰἔἰ ἔχῃ»ἔχῃ ἔχῃ {MANY} ἰτῖῖ ἔχῃῖ {CAME} ἰἔἰ ἔχῃ, {TO } ἰτῖῖ...ἔχῃῖ {HIM,} ἰτῖῖῖ {AND} ἰμῖ»ἰμῖς ἔχῃῖ ἔχῃ,ἰ {SAID,} ἰμῖ ἔχῃῖ½ ἔχῃ,ἰ, {JOHN} ἰτῖῖῖ {INDEED} ἰτῖῖῖ ἰμῖῖ {SIGN} ἰμῖ ἔχῃῖ ἰτῖῖῖ {DID} ἔχῃ...ἔχῃῖ {NO;} ἰἔἰῖ½ἰτῖ,ἰ { BUT ALL} ἔχῃ ἰτῖῖ {WHATSOEVER} ἰμῖῖ ἰἔἰῖῖ {SAID} ἰμῖ ἔχῃῖ½ ἔχῃ,ἰ, {JOHN} ἰἔἰῖῖ {CONCERNING} ἰμῖ ἔχῃ...ἔχῃ ἔχῃ... {THIS MAN,} ἰτῖῖ»ἰτῖ,ἰ {TRUE} ἰτῖῖ½ {WERE.} (IGNT)

John 10:41 (RWP)

Many came to him (ἰἔἰ ἔχῃ»ἔχῃ ἔχῃ ἰτῖῖ ἔχῃῖ ἔἔἰ ἔχῃ, ἰτῖῖ...ἔχῃῖ). Jesus was busy here and in a more congenial atmosphere than Jerusalem. John wrought no signs the crowds recall, though Jesus did many here (Matthew 19:2). The crowds still bear the impress of John's witness to Christ as "true" (ἰτῖῖ»ἰτῖ,ἰ). Here was prepared soil for Christ.

John 11:47

47 (AV) Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. (AV)

John 11:47 (RWP)

And said ($\hat{I}^0\hat{\pm}\hat{I}^1 \hat{\mu}\hat{\imath}\hat{\gg}\hat{\mu}\hat{\int}\hat{\imath};\hat{I}^{1/2}$). Imperfect active of $\hat{\imath}\hat{\gg}\hat{\mu}\hat{\int}\hat{\imath}\%$, perhaps inchoative, "began to say."

Doeth (ἔστιν ἔργον). Better, "is doing" (present, linear action). He is active and we are idle. There is no mention of the raising of Lazarus as a fact, but it is evidently included in the "many signs."

18 (AV) For this cause the people also met him, for that they heard that he had done this miracle.
(AV)

John 12:18 (RWP)

Went and met him ($\hat{\imath} \dots \hat{\imath}\epsilon\hat{\imath} \cdot \hat{\imath} \pm \hat{\imath}_2 \hat{\imath}, \hat{\imath} \cdot \hat{\imath} f \hat{\imath} \mu \hat{\imath}^{1/2} \hat{\imath} \pm \hat{\imath} \dots \hat{\imath}, \hat{\imath} \%_0$). First aorist active indicative of $\hat{\imath} \dots \hat{\imath}\epsilon\hat{\imath} \pm \hat{\imath}^{1/2} \hat{\imath}, \hat{\imath} \pm \hat{\imath} \%_0$, old compound verb ($\hat{\imath} \dots \hat{\imath}\epsilon\hat{\imath}_{\zeta}, \hat{\imath} \pm \hat{\imath}^{1/2} \hat{\imath}, \hat{\imath} \pm \hat{\imath} \%_0$) to go to meet, with associative instrumental case $\hat{\imath} \pm \hat{\imath} \dots \hat{\imath}, \hat{\imath} \%_0$. Cf. John 4:51.

John 12:33

33 (IGNT) Î„ÎĈĬ...ÎĈĬ ÎĴÎ {BUT THIS} ÎĴÎ»ÎĴÎÎÎĴÎ½ {HE SAID,} ÎĴÎ·ÎĴÎĜÎ±ÎĴÎ½ÎĴÎ%ÎĴÎ½ {SIGNIFYING}
ÎĚÎĈÎĴÎ% {BY WHAT} ÎĴÎ±ÎĴÎ±ÎĴÎ% {DEATH} ÎĴÎĴÎĜÎĴÎ»ÎĴÎ½ {HE WAS ABOUT}
Î±ÎĚÎĈÎĴÎ½ÎĴÎ·ÎĴÎ°ÎĴÎ½ {TO DIE.} (IGNT)

32 (AV) That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. (AV)

32 (IGNT) $\hat{I}\hat{I}^{\frac{1}{2}}\hat{\pm}$ {THAT} $\hat{I}\hat{\zeta}$ {THE} $\hat{I}\hat{\gg}\hat{I}^3\hat{I}\hat{\zeta}\hat{I}, \hat{I}, \hat{I}\hat{\zeta}\hat{I}\dots$ {WORD} $\hat{I}\hat{I}\cdot\hat{I}\hat{f}\hat{I}\hat{\zeta}\hat{I}\dots$ {OF JESUS} $\hat{I}\hat{\epsilon}\hat{I}\hat{\gg}\hat{I}\cdot\hat{I}\cdot\hat{I}\% \hat{I}\hat{I}\cdot$ {MIGHT BE FULFILLED} $\hat{I}\hat{\zeta}\hat{I}^{\frac{1}{2}}$ {WHICH} $\hat{I}\hat{\mu}\hat{I}^2\hat{I}\hat{\epsilon}\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}}$ {HE SPOKE} $\hat{I}\hat{f}\hat{I}\cdot\hat{I}^{\frac{1}{4}}\hat{I}\hat{\pm}\hat{I}^{\frac{1}{2}}\hat{I}\% \hat{I}^{\frac{1}{2}}$ {SIGNIFYING} $\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}^{\frac{1}{2}}\hat{I}\% \hat{I}$ {BY WHAT} $\hat{I}, \hat{I}\hat{\pm}\hat{I}^{\frac{1}{2}}\hat{I}\hat{\pm}\hat{I}, \hat{I}\% \hat{I}$ {DEATH} $\hat{I}\cdot\hat{I}^{\frac{1}{4}}\hat{I}\hat{\mu}\hat{I}\hat{\gg}\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}}$ {HE WAS ABOUT} $\hat{I}\hat{\pm}\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}, \hat{I}^{\frac{1}{2}}\hat{I}\cdot\hat{I}\hat{f}\hat{I}^0\hat{\mu}\hat{I}^{\frac{1}{2}}$ {TO DIE.} (IGNT)

John 18:32 (RWP)

By what manner of death ($\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}^{\frac{1}{2}}\hat{I}\% \hat{I}, \hat{I}\hat{\pm}\hat{I}^{\frac{1}{2}}\hat{I}\hat{\pm}\hat{I}, \hat{I}\% \hat{I}$). Instrumental case of the qualitative interrogative $\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}^{\frac{1}{2}}\hat{I}\hat{\zeta}\hat{I}$, in an indirect question, the very idiom used in John 12:32 concerning the Cross and here treated as prophecy (Scripture) with $\hat{I}\hat{I}^{\frac{1}{2}}\hat{I}\hat{\pm}$ $\hat{I}\hat{\epsilon}\hat{I}\hat{\gg}\hat{I}\cdot\hat{I}\cdot\hat{I}\% \hat{I}\hat{I}\cdot$ like the saying of Jesus in verse 9 which see.

John 20:30

30 (AV) And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: (AV)

30 (IGNT) $\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}\hat{\gg}\hat{I}\hat{\gg}\hat{I}\hat{\pm} \hat{I}^{\frac{1}{4}}\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}}$ {MANY} $\hat{I}\hat{\zeta}\hat{I}\dots\hat{I}^{\frac{1}{2}}$ {THEREFORE} $\hat{I}^0\hat{I}\hat{\pm}\hat{I}^1$ {ALSO} $\hat{I}\hat{\pm}\hat{I}\hat{\gg}\hat{I}\hat{\gg}\hat{I}\hat{\pm}$ {OTHER} $\hat{I}\hat{f}\hat{I}\cdot\hat{I}^{\frac{1}{4}}\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}}$ {SIGNS} $\hat{I}\hat{\mu}\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}^{\frac{1}{2}}\hat{I}\hat{f}\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}} \hat{I}\hat{\zeta}$ {DID} $\hat{I}\hat{I}\cdot\hat{I}\hat{f}\hat{I}\hat{\zeta}\hat{I}\dots\hat{I},$ {JESUS} $\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}}\hat{I}\% \hat{I}\hat{\epsilon}\hat{I}\hat{I}\hat{\zeta}\hat{I}^{\frac{1}{2}} \hat{I}, \hat{I}\% \hat{I}^{\frac{1}{2}}$ {IN PRESENCE} $\hat{I}^{\frac{1}{4}}\hat{I}\hat{\pm}\hat{I}, \hat{I}\cdot\hat{I}, \hat{I}\% \hat{I}^{\frac{1}{2}} \hat{I}\hat{\pm}\dots\hat{I}, \hat{I}\hat{\zeta}\hat{I}\dots$ {OF HIS DISCIPLES,} $\hat{I}\hat{\pm}$ {WHICH} $\hat{I}\hat{\zeta}\hat{I}\dots\hat{I}^0 \hat{I}\hat{\mu}\hat{I}\hat{f}\hat{I}, \hat{I}^{\frac{1}{2}}$ {ARE NOT} $\hat{I}^3\hat{I}\hat{\mu}\hat{I}^3\hat{I}\cdot\hat{I}\hat{\pm}\hat{I}^{\frac{1}{4}}\hat{I}^{\frac{1}{4}}\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}}\hat{I}\hat{\pm}$ {WRITTEN} $\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}} \hat{I}, \hat{I}\% \hat{I}$ {IN} $\hat{I}^2\hat{I}\hat{I}^2\hat{I}\hat{\gg}\hat{I}\hat{I}\% \hat{I}, \hat{I}\hat{\zeta}\hat{I}\dots\hat{I}, \hat{I}\% \hat{I}$ {THIS BOOK;} (IGNT)

John 20:30 (RWP)

Many other signs ($\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}\hat{\gg}\hat{I}\hat{\gg}\hat{I}\hat{\pm} \hat{I}\hat{\pm}\hat{I}\hat{\gg}\hat{I}\hat{\gg}\hat{I}\hat{\pm} \hat{I}\hat{f}\hat{I}\cdot\hat{I}^{\frac{1}{4}}\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}}$). Not only those described in the Synoptic Gospels or referred to in general statements, but many alluded to in John's Gospel (2:23; 4:45; 12:37).

Are not written ($\hat{I}\hat{\zeta}\hat{I}\dots\hat{I}^0 \hat{I}\hat{\mu}\hat{I}\hat{f}\hat{I}, \hat{I}^{\frac{1}{2}} \hat{I}^3\hat{I}\hat{\mu}\hat{I}^3\hat{I}\cdot\hat{I}\hat{\pm}\hat{I}^{\frac{1}{4}}\hat{I}^{\frac{1}{4}}\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}}\hat{I}\hat{\pm}$). Periphrastic perfect passive indicative of $\hat{I}^3\hat{I}\cdot\hat{I}\hat{\pm}\hat{I}\hat{I}\% \hat{I}$, do not stand written, are not described "in this book." John has made a selection of the vast number wrought by Jesus "in the presence of the disciples" ($\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}}\hat{I}\% \hat{I}\hat{\epsilon}\hat{I}\hat{I}\hat{\zeta}\hat{I}^{\frac{1}{2}} \hat{I}, \hat{I}\% \hat{I}^{\frac{1}{2}} \hat{I}^{\frac{1}{4}}\hat{I}\hat{\pm}\hat{I}, \hat{I}\cdot\hat{I}, \hat{I}\% \hat{I}^{\frac{1}{2}}$), common idiom in Luke, not in Mark and Matthew, and by John elsewhere only in 1 John 3:22. John's book is written with a purpose which he states.

John 21:19

19 (AV) This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. (AV)

19 (IGNT) $\hat{I}, \hat{I}\hat{\zeta}\hat{I}\dots\hat{I}, \hat{I}\hat{\zeta} \hat{I}^1\hat{\mu}$ {BUT THIS} $\hat{I}\hat{\mu}\hat{I}^2\hat{I}\hat{\epsilon}\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}}$ {HE SAID} $\hat{I}\hat{f}\hat{I}\cdot\hat{I}^{\frac{1}{4}}\hat{I}\hat{\pm}\hat{I}^{\frac{1}{2}}\hat{I}\% \hat{I}^{\frac{1}{2}}$ {SIGNIFYING} $\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}^{\frac{1}{2}}\hat{I}\% \hat{I}$ {BY WHAT} $\hat{I}, \hat{I}\hat{\pm}\hat{I}^{\frac{1}{2}}\hat{I}\hat{\pm}\hat{I}, \hat{I}\% \hat{I}$ {DEATH} $\hat{I}^1\hat{\zeta} \hat{I}^3\hat{I}\hat{\pm}\hat{I}\hat{f}\hat{I}\hat{\mu}\hat{I}^1 \hat{I}, \hat{I}\hat{\zeta}\hat{I}^{\frac{1}{2}}$ {HE SHOULD GLORIFY} $\hat{I}, \hat{I}\hat{\mu}\hat{I}\hat{\zeta}\hat{I}^{\frac{1}{2}}$

{GOD.} {I} {AND} {I} {THIS} {I} {HAVING SAID} {I} {HE SAYS} {I} {TO HIM,} {I} {FOLLOW} {I} {ME.} (IGNT)

John 21:19 (RWP)

By what manner of death! (Ġēġŋîġ% ŧŧ±ġġġ%). Undoubtedly John, who is writing long after Peter's death, seems to mean that Peter was to die (and did die) a martyr's death. "Whither thou wouldest not." There is a tradition that Peter met death by crucifixion and asked to be crucified head downwards, but that is not made plain here.

Acts 2:19

19 (AV) And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: (AV)

19 (IGNT) Ἰὸῦῖῥῥ {AND} Ἰῖῖῖῖῖῖῖ {I WILL GIVE} Ἰῖῖῖῖῖῖῖῖῖ {WONDERS} Ἰῖῖῖῖῖ {IN} Ἰῖῖῖῖ {THE} Ἰῖῖῖῖῖῖῖῖῖῖ {HEAVEN} Ἰῖῖῖῖῖῖῖῖῖ {ABOVE} Ἰὸῦῖῥῥ {AND} Ἰῖῖῖῖῖῖῖῖῖῖ {SIGNS} Ἰῖῖῖῖῖ {ON} Ἰῖῖῖῖῖῖ {THE} Ἰῖῖῖῖῖῖ {EARTH} Ἰῖῖῖῖῖῖῖῖ {BELOW.} Ἰῖῖῖῖῖῖῖῖ {BLOOD} Ἰὸῦῖῥῥ {AND} Ἰῖῖῖῖῖῖῖῖ {FIRE} Ἰὸῦῖῥῥ {AND} Ἰῖῖῖῖῖῖῖῖῖῖ {VAPOUR} Ἰῖῖῖῖῖῖῖῖῖῖ {OF SMOKE.} (IGNT)

Acts 2:19 (RWP)

Wonders (ĭ,ĭ̃,ĭ̄•ĭ̄,ĭ̄±). Apparently akin to the verb ĭ,ĭ̃•ĭ̄,ĭ̄±, to watch like a wonder in the sky,

miracle (ἰσχυρὰ ἔργα... ἰσχυρὰ), marvel, portent. In the New Testament the word occurs only in the plural and only in connection with ἰσχυρὰ ἔργα (signs) as here and in verse 43. But

signs (İfî·İ¼İµİ±) here is not in the LXX. See on Matthew 11:20. In verse Acts 2:22 all three words occur together: powers, wonders, signs (İİ...İ½İ±İ¼İµİfİ¹, İµİ·İ±İfİ¹, İfî·İ¼İµİ±İ¼İ¹İ).

As above ($\hat{1}\hat{\pm}\hat{1}\hat{2}\hat{1}\hat{0}\hat{0}$). This word is not in the LXX nor is "beneath" ($\hat{1}\hat{0}\hat{1}\hat{\pm}\hat{1}\hat{0}\hat{0}$), both probably being added to make clearer the contrast between heaven and earth.

Blood and fire and vapour of smoke (Ġ±Ġ±¼Ġ± ĠŲ±Ġ¹ Ġ€Ġ...Ġ• ĠŲ±Ġ¹ Ġ±Ġ,Ġ¼ĠĠĠĠ± ĠŲ±Ġ€Ġ½ĠĠĠ...). A chiasm as these words illustrate bloodshed and destruction by fire as signs here on earth.

Acts 2:19 (Vincent_NTWorDStudies)

19. I will shew ($\hat{\Gamma} \hat{\Gamma}^{\circ} \hat{\Gamma}^{\circ}$). Lit., I will give.

Wonders ($\hat{\imath}, \hat{\imath} \mu \hat{\imath} \bullet \hat{\imath} \pm \hat{\imath}, \hat{\imath} \pm$). Or portents. See on "Mt 11:20".

Signs. See on "Mt 11:20".

Acts 2:22

22 (AV) Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: (AV)

22 (IGNT) $\hat{I}\hat{\pm}\hat{I}\hat{\frac{1}{2}}\hat{I}\hat{I}\hat{\bullet}\hat{I}\hat{\mu}\hat{I}$, {MEN} $\hat{I}\hat{I}\hat{f}\hat{I}\hat{\bullet}\hat{I}\hat{\pm}\hat{I}\hat{\bullet}\hat{I}\hat{\gg}\hat{I}\hat{\frac{1}{2}}\hat{I}\hat{\pm}\hat{I}$ {ISRAELITES,} $\hat{I}\hat{\pm}\hat{I}\hat{\sigma}\hat{I}\hat{\dots}\hat{I}\hat{f}\hat{I}\hat{\pm}\hat{I}\hat{\mu}$ {HEAR} $\hat{I}\hat{\mu}\hat{I}\hat{\dots}\hat{I}\hat{\mu}$,
{THESE} $\hat{I}\hat{\gg}\hat{I}\hat{\chi}\hat{I}\hat{\sigma}\hat{I}\hat{\dots}\hat{I}\hat{\mu}\hat{I}\hat{\chi}\hat{I}\hat{\dots}\hat{I}\hat{\mu}\hat{I}\hat{\chi}\hat{I}\hat{\dots}\hat{I}\hat{\mu}$, {WORDS:} $\hat{I}\hat{I}\hat{\bullet}\hat{I}\hat{f}\hat{I}\hat{\chi}\hat{I}\hat{\dots}\hat{I}\hat{\frac{1}{2}}$ {JESUS} $\hat{I}\hat{\mu}\hat{I}\hat{\chi}\hat{I}\hat{\frac{1}{2}}$ {THE}
 $\hat{I}\hat{\frac{1}{2}}\hat{I}\hat{\pm}\hat{I}\hat{\sigma}\hat{I}\hat{\mu}\hat{I}\hat{\bullet}\hat{I}\hat{\pm}\hat{I}\hat{\chi}\hat{I}\hat{\frac{1}{2}}$ {NAZARENE,} $\hat{I}\hat{\pm}\hat{I}\hat{\frac{1}{2}}\hat{I}\hat{I}\hat{\bullet}\hat{I}\hat{\pm}$ {A MAN} $\hat{I}\hat{\pm}\hat{I}\hat{\epsilon}\hat{I}\hat{\chi}\hat{I}\hat{\mu}\hat{I}\hat{\chi}\hat{I}\hat{\dots}$ {BY} $\hat{I}\hat{\mu}\hat{I}\hat{\mu}\hat{I}\hat{\chi}\hat{I}\hat{\dots}$ {GOD}
 $\hat{I}\hat{\pm}\hat{I}\hat{\epsilon}\hat{I}\hat{\chi}\hat{I}\hat{\mu}\hat{I}\hat{\mu}\hat{I}\hat{\mu}\hat{I}\hat{\frac{3}{4}}\hat{I}\hat{\mu}\hat{I}\hat{\frac{1}{2}}\hat{I}\hat{\chi}\hat{I}\hat{\frac{1}{2}}$ {SET FORTH} $\hat{I}\hat{\mu}\hat{I}\hat{\mu}\hat{I}$, {TO} $\hat{I}\hat{\dots}\hat{I}\hat{\mu}\hat{I}\hat{\mu}\hat{I}\hat{\pm}$, {YOU} $\hat{I}\hat{I}\hat{\dots}\hat{I}\hat{\frac{1}{2}}\hat{I}\hat{\pm}\hat{I}\hat{\mu}\hat{I}\hat{f}\hat{I}\hat{\frac{1}{2}}$ {BY
WORKS OF POWER} $\hat{I}\hat{\sigma}\hat{I}\hat{\pm}\hat{I}$ {AND} $\hat{I}\hat{\mu}\hat{I}\hat{\mu}\hat{I}\hat{\bullet}\hat{I}\hat{f}\hat{I}\hat{\frac{1}{2}}$ {WONDERS} $\hat{I}\hat{\sigma}\hat{I}\hat{\pm}\hat{I}$ {AND} $\hat{I}\hat{f}\hat{I}\hat{\bullet}\hat{I}\hat{\mu}\hat{I}\hat{\mu}\hat{I}\hat{\chi}\hat{I}\hat{\mu}\hat{I}$,
{SIGNS,} $\hat{I}\hat{\chi}\hat{I}\hat{\mu}\hat{I}$, {WHICH} $\hat{I}\hat{\mu}\hat{I}\hat{\epsilon}\hat{I}\hat{\chi}\hat{I}\hat{I}\hat{\bullet}\hat{I}\hat{f}\hat{I}\hat{\mu}\hat{I}\hat{\frac{1}{2}}$ {WROUGHT} $\hat{I}\hat{I}\hat{I}$ {BY} $\hat{I}\hat{\pm}\hat{I}\hat{\dots}\hat{I}\hat{\mu}\hat{I}\hat{\chi}\hat{I}\hat{\dots}$ $\hat{I}\hat{\chi}$ {HIM} $\hat{I}\hat{\mu}\hat{I}\hat{\mu}\hat{I}\hat{\chi}\hat{I}$, {GOD}
 $\hat{I}\hat{\mu}\hat{I}\hat{\frac{1}{2}}$ {IN} $\hat{I}\hat{\mu}\hat{I}\hat{\mu}\hat{I}\hat{f}\hat{I}\hat{\sigma}\hat{I}$ {MIDST} $\hat{I}\hat{\dots}\hat{I}\hat{\mu}\hat{I}\hat{\sigma}\hat{I}\hat{\mu}\hat{I}\hat{\frac{1}{2}}$ {YOUR,} $\hat{I}\hat{\sigma}\hat{I}\hat{\pm}\hat{I}\hat{\sigma}\hat{I}\hat{\mu}\hat{I}$, {AS} $\hat{I}\hat{\sigma}\hat{I}\hat{\pm}\hat{I}$ {ALSO} $\hat{I}\hat{\pm}\hat{I}\hat{\dots}\hat{I}\hat{\mu}\hat{I}\hat{\chi}\hat{I}$
{YOURSELVES} $\hat{I}\hat{\chi}\hat{I}\hat{I}\hat{I}\hat{I}\hat{\pm}\hat{I}\hat{\mu}$ {KNOW:} (IGNT)

Acts 2:22 (RWP)

Hear these words (Ġ±ĠĠĠ...ĠfĠ±ĠĠĠ ĠĠĠĠĠ...Ġ, Ġ»ĠĠĠĠĠĠĠ...Ġ, ĠĠĠĠĠ...ĠĠĠĠĠ...Ġ). Do it now (aorist tense). With unerring aim Peter has found the solution for the phenomena. He has found the key to Godâ€™s work on this day in his words through Joel.

as ye yourselves know (ἵνα ὑμεῖς οἴσθητε, ἵνα...ἵνα ἵνα ἵνα ἵνα). Note ἵνα...ἵνα ἵνα for emphasis. Peter calls the audience to witness that his statements are true concerning "Jesus the Nazarene." He wrought his miracles by the power of God in the midst of these very people here present.

Acts 2:22 (Vincent NTWordStudies)

22. Approved ($\hat{\imath}\pm\hat{\imath}\hat{\epsilon}\hat{\zeta}\hat{\imath}^{\prime}\hat{\mu}\hat{\imath}^{\prime}\hat{\mu}\hat{\imath}^{1\frac{3}{4}}\hat{\mu}\hat{\imath}^{\frac{1}{2}}\hat{\zeta}\hat{\imath}^{\frac{1}{2}}$). The verb means to point out or shew forth. Shewn to be that which he claimed to be.

Miracles (ἰσχυροὶ καὶ ἐνέργειαι). Better, Rev., mighty works. Lit., powers. See on "Mt 11:20".

Acts 2:43

43 (AV) And fear came upon every soul: and many wonders and signs were done by the apostles. (AV)

43 (IGNT) Îµî³îµî½îµî.,îĈ {THERE CAME} îîµ {AND} îĖî±îĴî. {UPON EVERY} îĴî...î±î. {SOUL} îĴîĈîĴîĈî, {FEAR,} îĖîĈî»î»î± î.,îµ {AND MANY} î.,îµî•î±î.,î± {WONDERS} î°î±î¹ {AND} îĴî.î½îµîî± {SIGNS} îĴîî± {THROUGH} î.,î°î½ {THE} î±îĖîĈîĴî.,îĈî»î°î½ {APOSTLES} îµî³î¹î½îµî.,îĈ {TOOK PLACE.} (IGNT)

Acts 2:43 (RWP)

Came ($\hat{\mu}^3\hat{1}^1\hat{1}^{1/2}\hat{\mu}^1\hat{\zeta}$). Imperfect middle, kept on coming.

Were done (ἐγένετο, ἐγένετο). Same tense. Awe kept on coming on all and signs and wonders kept on coming through the apostles. The two things went on ἡ δὲ ἰσχυρία... ἡ δὲ ἰσχυρία... the more wonders the more fear.

Acts 2:43 (Vincent NTWordStudies)

43. Fear (ἱερός) Not terror, but reverential awe: as Mark 4:41; Luke 7:16; 1 Peter 1:17, etc.

Acts 3:10

10 (AV) And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. (AV)

10 {IGNT} ĩμĕĩμĩ³ĩ½ĩ%oƒĩŋĩġĩ½ĩ„ĩμ {AND THEY RECOGNIZED} ĩ±ĩ...ĩ„ĩġĩ½ {HIM} ĩġĩ„ĩ¹ {THAT}
ĩġĩ...ĩ„ĩġĩ, {HE} ĩ·ĩ½ {IT WAS} ĩġ {WHO} ĩĕĩ·ĩġĩ, ĩ„ĩ·ĩ½ {FOR} ĩμĩ»ĩμĩ·ĩ¼ĩġĩƒĩ...ĩ½ĩ·ĩ½ {ALMS}
ĩŋĩ±ĩ·ĩ·ĩ¼ĩμĩ½ĩġĩ, {WAS SITTING} ĩμĩĕĩ¹ {AT} ĩ„ĩ· {THE} ĩ%oĩ·ĩ±ĩ± {BEAUTIFUL} ĩĕĩ...ĩ»ĩ· {GATE}
ĩ„ĩġĩ... {OF THE} ĩ¹ĩμĩ·ĩġĩ... {TEMPLE,} ĩŋĩ±ĩ¹ {AND} ĩμĩĕĩ»ĩ·ĩƒĩ·ĩ·ĩƒĩ±ĩ½ {THEY WERE FILLED}
ĩ·ĩ±ĩ¼ĩ²ĩġĩ...ĩ, {WITH WONDER} ĩŋĩ±ĩ¹ {AND} ĩμĩŋĩƒĩ„ĩ±ĩƒĩμĩŋĩ, {AMAZEMENT} ĩμĩĕĩ¹ {AT} ĩ„ĩ%o
{THAT WHICH} ĩƒĩ...ĩ¼ĩ²ĩμĩ²ĩ·ĩŋĩġĩ„ĩ¹ {HAD HAPPENED} ĩ±ĩ...ĩ„ĩ%o {TO HIM.} {IGNT}

Acts 3:10 (RWP)

They took knowledge of him (İmān-ı şāhīdī). Imperfect active, inchoative, began to perceive.

Were filled ($\hat{\mu} \in \hat{\mu} \cdot \hat{f} \hat{1} \hat{1} \pm \hat{1} \frac{1}{2}$). Effective first aorist passive.

At that which had happened ($\ddot{I}_{\%} \ddot{I} f \dots \hat{I}_{1/4} \hat{I}^2 \hat{\mu} \hat{I}^2 \hat{I} \cdot \hat{I}^0 \hat{\epsilon} \hat{I}_{\%} \hat{I}^1$). Perfect active participle of $\ddot{I} f \ddot{I} \dots \hat{I}_{1/4} \hat{I}^2 \hat{I} \pm \hat{I}^1 \hat{I}_{1/2} \hat{I}^0_{\%}$.

Acts 3:10 (Vincent NTWordStudies)

10. They knew (ÎµÎ³Î¼³Î²¹Î²^{1/2}Î³%Î²Î²⁰Î²^{1/2}). Or recognized. Rev., took knowledge.

Wonder ($\hat{I} \hat{I} \pm \hat{I}^{1/4} \hat{I}^2 \hat{I} \hat{I} \dots \hat{I}$). Used by Luke only. See on "Lu 4:36".

Amazement (ἀμύμησις, ἀμύμησις). See on "Mark 5:42"; and compare Luke 5:26.

11 (AV) And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomonâ€™s, greatly wondering. (AV)

11 (IGNT) ἰὸϊ•ἰᾱῖ, ἰᾱῖ... ἰᾱῖ, ἰᾱῖ {AND AS HELD} ἰᾱῖ... {THE} ἰᾱῖ ἰμῖᾱῖ, ἰᾱῖ, {WHO HAD BEEN HEALED} ἰᾱῖ»ἰᾱῖ... ἰᾱῖ ἰᾱῖ {LAME MAN} ἰᾱῖ, ἰᾱῖ {PETER} ἰὸϊᾱῖ {AND} ἰᾱῖ ἰᾱῖ ἰᾱῖ {JOHN}, ἰᾱῖ... ἰᾱῖ ἰᾱῖ {RAN TOGETHER} ἰᾱῖ, ἰᾱῖ, {TO} ἰᾱῖ... ἰᾱῖ... ἰᾱῖ, {THEM} ἰᾱῖ, {ALL} ἰᾱῖ {THE } ἰᾱῖ, {PEOPLE} ἰᾱῖ {IN} ἰᾱῖ. {THE} ἰᾱῖ, ἰᾱῖ ἰᾱῖ. {PORCH} ἰὸϊᾱῖ»ἰᾱῖ... ἰᾱῖ ἰᾱῖ. {CALLED} ἰᾱῖ»ἰᾱῖ ἰᾱῖ, {SOLOMON'S}, ἰμῖ, ἰᾱῖ ἰᾱῖ {GREATLY AMAZED.} (IGNT)

Acts 3:11 (RWP)

The Codex Bezae adds "as Peter and John went out."

As he held (ἰὸϊ•ἰᾱῖ, ἰᾱῖ... ἰᾱῖ, ἰᾱῖ, ἰᾱῖ... ἰᾱῖ). Genitive absolute of ἰὸϊ•ἰᾱῖ, ἰμῖ, to hold fast, with accusative rather than genitive to get hold of (Acts 27:13). Old and common verb from ἰὸϊ•ἰᾱῖ, ἰᾱῖ, (strength, force). Perhaps out of gratitude and partly from fear (Luke 8:38).

In the porch that is called Solomon's (ἰμῖ ἰᾱῖ. ἰᾱῖ, ἰᾱῖ ἰᾱῖ ἰᾱῖ. ἰὸϊᾱῖ»ἰᾱῖ... ἰᾱῖ ἰᾱῖ). ἰᾱῖ»ἰᾱῖ ἰᾱῖ, ἰᾱῖ). The adjective Stoic (ἰᾱῖ, ἰᾱῖ ἰᾱῖ) is from this word ἰᾱῖ, ἰᾱῖ (porch). It was on the east side of the court of the Gentiles (Josephus, Ant. XX. 9, 7) and was so called because it was built on a remnant of the foundations of the ancient temple. Jesus had once taught here (John 10:23).

Greatly wondering (ἰμῖ, ἰᾱῖ ἰᾱῖ). Wondering out of (ἰμῖ) measure, already filled with wonder (ἰᾱῖ ἰᾱῖ ἰᾱῖ... ἰᾱῖ, verse 10). Late adjective. Construction according to sense (plural, though ἰᾱῖ ἰᾱῖ, singular) as in 5:16; 6:7; 11:1, etc.

Acts 3:11 (Vincent_NTWordStudies)

11. The lame man which was healed. The best texts omit. Render as he held.

Held (ἰὸϊ•ἰᾱῖ, ἰᾱῖ... ἰᾱῖ, ἰᾱῖ). Held them firmly, took fast hold. The verb from ἰὸϊ•ἰᾱῖ, ἰᾱῖ, strength.

Greatly wondering (ἰμῖ, ἰᾱῖ ἰᾱῖ). Wondering out of measure (ἰμῖ). Compare wonder. (ver. 10).

Acts 4:16

16 (AV) Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. (AV)

16 (IGNT) ἰᾱῖ ἰᾱῖ ἰᾱῖ, ἰᾱῖ, {SAYING,} ἰᾱῖ {WHAT} ἰᾱῖ ἰᾱῖ ἰᾱῖ ἰᾱῖ, {SHALL WE DO} ἰᾱῖ ἰᾱῖ, ἰᾱῖ, {TO MEN} ἰᾱῖ... ἰᾱῖ, ἰᾱῖ, {THESE?} ἰᾱῖ, ἰᾱῖ {THAT} ἰᾱῖ ἰᾱῖ {INDEED} ἰᾱῖ {FOR } ἰᾱῖ ἰᾱῖ, ἰᾱῖ {A KNOWN} ἰᾱῖ ἰᾱῖ ἰᾱῖ {SIGN} ἰᾱῖ ἰᾱῖ ἰᾱῖ {HAS COME TO PASS} ἰᾱῖ {THROUGH} ἰᾱῖ... ἰᾱῖ, ἰᾱῖ {THEM,} ἰᾱῖ ἰᾱῖ {TO ALL} ἰᾱῖ, ἰᾱῖ, {THOSE} ἰὸϊᾱῖ, ἰᾱῖ ἰᾱῖ... ἰᾱῖ ἰᾱῖ {INHABITING} ἰᾱῖ ἰᾱῖ... ἰᾱῖ ἰᾱῖ {JERUSALEM} ἰᾱῖ ἰᾱῖ ἰᾱῖ {IS MANIFEST,} ἰὸϊᾱῖ {AND} ἰᾱῖ... {WE} ἰᾱῖ... ἰᾱῖ ἰᾱῖ, ἰᾱῖ {ARE UNABLE} ἰᾱῖ ἰᾱῖ ἰᾱῖ ἰᾱῖ {TO DENY IT.} (IGNT)

Acts 4:16 (RWP)

What shall we do? (İ,,İ¹ İ€İÇİ¹İ·İfİ%İ¼İµİ½). Deliberative aorist active subjunctive (ingressive and urgent aorist).

Notable miracle (İ³İ½İ%İfİ,,İÇİ½ İfİ·İ¼İµİ¹İÇİ½). Or sign. It was useless to deny it with the man there.

We cannot deny it (İÇİ... İİ...İ½İ±İ¼İµİ,İ± İ±İ·İ½İµİİfİ,İ±İ¹). That is, it will do no good.

Acts 4:22

22 (AV) For the man was above forty years old, on whom this miracle of healing was shewed. (AV)

22 (IGNT) İµİ,,İ%İ½ {YEARS OLD} İ³İ±İ· {FOR} İ·İ½ {WAS} İ€İ»İµİ¹İÇİ½İ%İ½ {ABOVE} İ,,İµİİfİfİ±İ·İ±İ°İÇİ½İ,,İ± {FORTY} İÇ {THE} İ±İ½İ,İ·İ%İ€İÇİ, {MAN} İµİ† {ON} İÇİ½ {WHOM} İµİ³İµİ³İÇİ½İµİ¹ İ,,İÇ {HAD TAKEN PLACE} İfİ·İ¼İµİ¹İÇİ½ İ,,İÇİ...İ,,İÇ {THIS SIGN} İ,,İ·İ, {OF} İ¹İ±İfİµİ%İ, {HEALING.} (IGNT)

Acts 4:22 (RWP)

Was wrought (İ³İµİ³İÇİ½İµİ¹). Second past perfect active without augment from İ³İ¹İ½İÇİ¼İ±İ¹.

Acts 4:30

30 (AV) By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. (AV)

30 (IGNT) İµİ½ {IN} İ,,İ% {THAT} İ,,İ·İ½ {THY} İ±İµİ¹İ·İ± İfİÇİ... {HAND} İµİ°İ,,İµİ¹İ½İµİ¹İ½ {STRETCH OUT} İfİµ {THOU} İµİ¹İ, {FOR} İ¹İ±İfİ¹İ½ {HEALING,} İ°İ±İ¹ {AND} İfİ·İ¼İµİ¹İ± {SIGNS} İ°İ±İ¹ {AND} İ,,İµİ·İ±İ,,İ± {WONDERS} İ³İ¹İ½İµİİfİ,İ±İ¹ {TAKE PLACE} İ¹İ±İ± {THROUGH} İ,,İÇİ... {THE} İÇİ½İÇİ¼İ±İ,,İÇİ, İ,,İÇİ... {NAME} İ±İ³İ¹İÇİ... {HOLY} İ€İ±İ¹İÇİ, {SERVANT} İfİÇİ... {OF THY} İ¹İ·İfİÇİ... {JESUS.} (IGNT)

Acts 4:30 (RWP)

While thou stretchest forth thy hand (İµİ½ İ,,İ% İ,,İ·İ½ İ±İµİ¹İ·İ± İµİ°İ,,İµİ¹İ½İµİ¹İ½ İfİµ). Luke's favourite idiom, "In the stretching out (articular present active infinitive) the hand as to thee" (accusative of general reference), the second allusion to God's "hand" in this prayer (verse 28).

To heal (İµİ¹İ, İ¹İ±İfİ¹İ½). For healing. See verse 22.

And that signs and wonders may be done (ἵνα ἡ πίστις καὶ τὰ ἔργα αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις, ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις). Either to be taken as in the same construction as ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις with ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις as Revised Version has it here or to be treated as subordinate purpose to ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις (as Knowling, Page, Wendt, Hackett). The latter most likely true. They ask for a visible sign or proof that God has heard this prayer for courage to be faithful even unto death.

Acts 5:12

12 ¶ (AV) And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. (AV)
 12 (IGNT) ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {AND} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {BY} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {THE} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {HANDS} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {OF THE} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {APOSTLES} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {CAME TO PASS} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {SIGNS} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {AND} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {WONDERS} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {AMONG} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {THE} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {PEOPLE} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {MANY;} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {(AND) ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {THEY WERE} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {WITH ONE ACCORD} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {ALL} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {IN} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {THE} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {PORCH} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {OF SOLOMON,} (IGNT)

Acts 5:12 (RWP)

Were wrought (ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις). Imperfect middle, wrought from time to time.

With one accord (ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις). As already in 1:14; 2:46; 4:24 and later 7:57; 8:6; 12:20; 15:25; 18:21; 19:29, old adverb and only in Acts in the N.T. Here "all" is added. In Solomon's Porch again as in 3:11 which see.

Acts 5:12 (Vincent_NTWordStudies)

12. Were wrought (ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις). The best texts read ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις, the imperfect, were being wrought from time to time.

All. The whole body of believers.

Acts 6:8

8 ¶ (AV) And Stephen, full of faith and power, did great wonders and miracles among the people. (AV)
 8 (IGNT) ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {AND STEPHEN,} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {FULL} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {OF FAITH} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {AND} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {POWER,} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {WROUGHT} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {WONDERS} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {AND} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {SIGNS} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {GREAT} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {AMONG} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {THE} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {PEOPLE.} (IGNT)

Acts 6:8 (RWP)

Wrought (ἔργαζεν). Imperfect active, repeatedly wrought. Evidently a man like Stephen would not confine his "ministry" to "serving tables." He was called in verse 5 "full of faith and the Holy Spirit." Here he is termed "full of grace (so the best MSS., not faith) and power." The four words give a picture of remarkable attractiveness. The grace of God gave him the power and so "he kept on doing great wonders and signs among the people." He was a sudden whirlwind of power in the very realm of Peter and John and the rest.

Acts 6:8 (Vincent_NTWordStudies)

8. Did (ἔργαζεν). Imperfect: was working wonders during the progress of the events described in the previous verse.

Acts 7:31

31 (AV) When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, (AV)

31 (IGNT) ἔχεν ἰδὼν {AND} ἰδὼν {MOSES} ἰδὼν {SEEING IT} ἰδὼν ἰδὼν... ἰδὼν ἰδὼν {WONDERED AT} ἰδὼν {THE} ἰδὼν ἰδὼν {VISION;} ἰδὼν ἰδὼν ἰδὼν ἰδὼν... ἰδὼν {AND COMING NEAR} ἰδὼν... ἰδὼν ἰδὼν... {HE} ἰδὼν ἰδὼν ἰδὼν ἰδὼν {TO CONSIDER IT,} ἰδὼν ἰδὼν ἰδὼν ἰδὼν {THERE WAS} ἰδὼν ἰδὼν {A VOICE} ἰδὼν... ἰδὼν ἰδὼν... {OF THE LORD} ἰδὼν ἰδὼν, {TO} ἰδὼν... ἰδὼν ἰδὼν {HIM,} (IGNT)

Acts 7:31 (RWP)

The sight (ἰδὼν ἰδὼν ἰδὼν). Used of visions in the N.T. as in Matthew 17:9.

As he drew near (ἰδὼν ἰδὼν ἰδὼν ἰδὼν ἰδὼν... ἰδὼν... ἰδὼν ἰδὼν). Genitive absolute with present middle participle of ἰδὼν ἰδὼν ἰδὼν ἰδὼν ἰδὼν.

A voice of the Lord (ἰδὼν ἰδὼν ἰδὼν ἰδὼν... ἰδὼν... ἰδὼν ἰδὼν). Here the angel of Jehovah of verse 30 is termed Jehovah himself. Jesus makes powerful use of these words in his reply to the Sadducees in defence of the doctrine of the resurrection and the future life (Mark 12:26; Matthew 22:32; Luke 20:37) that God here describes himself as the God of the living.

Trembled (ἰδὼν ἰδὼν ἰδὼν ἰδὼν ἰδὼν ἰδὼν ἰδὼν ἰδὼν ἰδὼν). Literally, becoming tremulous or terrified. The adjective ἰδὼν ἰδὼν ἰδὼν ἰδὼν ἰδὼν, (ἰδὼν ἰδὼν, ἰδὼν ἰδὼν ἰδὼν ἰδὼν, from ἰδὼν ἰδὼν ἰδὼν, to tremble, to quake) occurs in Plutarch and the LXX. In the N.T. only here and Acts 16:29.

Durst not (ἰδὼν... ἰδὼν ἰδὼν ἰδὼν ἰδὼν). Imperfect active, was not daring, negative conative imperfect.

Acts 7:31 (Vincent_NTWordStudies)

31. The sight (ἰδὼν ἰδὼν ἰδὼν ἰδὼν). Always in the New Testament of a vision. See on "Mt 17:9".

To behold (ἰδοῦσθαι, ἰδοῦσθαι ἰδοῦσθαι). see on "Mt 7:3". Compare Luke 12:24,27.

Acts 7:36

36 (AV) He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years. (AV)

36 (IGNT) ἰδοῦσθαι...ἰδοῦσθαι, {THIS ONE} ἰδοῦσθαι...ἰδοῦσθαι {LED OUT} ἰδοῦσθαι...ἰδοῦσθαι...ἰδοῦσθαι, {THEM,} ἰδοῦσθαι...ἰδοῦσθαι, {HAVING WROUGHT} ἰδοῦσθαι...ἰδοῦσθαι, ἰδοῦσθαι {WONDERS} ἰδοῦσθαι {AND} ἰδοῦσθαι...ἰδοῦσθαι {SIGNS} ἰδοῦσθαι {IN THE} ἰδοῦσθαι {LAND} ἰδοῦσθαι...ἰδοῦσθαι...ἰδοῦσθαι {OF EGYPT} ἰδοῦσθαι {AND} ἰδοῦσθαι {IN THE } ἰδοῦσθαι...ἰδοῦσθαι {RED} ἰδοῦσθαι...ἰδοῦσθαι {SEA,} ἰδοῦσθαι {AND} ἰδοῦσθαι {IN} ἰδοῦσθαι {THE} ἰδοῦσθαι...ἰδοῦσθαι {WILDERNESS} ἰδοῦσθαι...ἰδοῦσθαι {YEARS} ἰδοῦσθαι...ἰδοῦσθαι {FORTY.} (IGNT)

Acts 8:6

6 (AV) And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. (AV)

6 (IGNT) ἰδοῦσθαι...ἰδοῦσθαι, ἰδοῦσθαι {GAVE HEED} ἰδοῦσθαι {AND} ἰδοῦσθαι {THE} ἰδοῦσθαι...ἰδοῦσθαι { CROWDS} ἰδοῦσθαι, {TO THE THINGS} ἰδοῦσθαι...ἰδοῦσθαι, {SPOKEN} ἰδοῦσθαι...ἰδοῦσθαι {BY} ἰδοῦσθαι...ἰδοῦσθαι {PHILIP } ἰδοῦσθαι...ἰδοῦσθαι, ἰδοῦσθαι {WITH ONE ACCORD,} ἰδοῦσθαι {WHEN} ἰδοῦσθαι...ἰδοῦσθαι {HEARD} ἰδοῦσθαι...ἰδοῦσθαι, {THEY} ἰδοῦσθαι {AND} ἰδοῦσθαι...ἰδοῦσθαι {SAW} ἰδοῦσθαι {THE} ἰδοῦσθαι...ἰδοῦσθαι {SIGNS} ἰδοῦσθαι { WHICH} ἰδοῦσθαι...ἰδοῦσθαι {HE DID.} (IGNT)

Acts 8:6 (RWP)

Gave heed (ἰδοῦσθαι...ἰδοῦσθαι). Imperfect active as in verses 10,11, there with dative of the person (ἰδοῦσθαι...ἰδοῦσθαι), here with the dative of the thing (ἰδοῦσθαι...ἰδοῦσθαι, ἰδοῦσθαι...ἰδοῦσθαι). There is an ellipse of ἰδοῦσθαι...ἰδοῦσθαι (mind). They kept on giving heed or holding the mind on the things said by Philip, spell-bound, in a word.

When they heard (ἰδοῦσθαι...ἰδοῦσθαι ἰδοῦσθαι...ἰδοῦσθαι). Favourite Lukan idiom, ἰδοῦσθαι and the locative case of the articular infinitive with the accusative of general reference "in the hearing as to them."

Which he did (ἰδοῦσθαι...ἰδοῦσθαι). Imperfect active again, which he kept on doing from time to time. Philip wrought real miracles which upset the schemes of Simon Magus.

Acts 8:13

13 (AV) Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. {miraclesâ€¦: Gr. signs and great miracles} (AV)

Acts 8:13 (RWP)

Acts 8:13 (Vincent NTWordStudies)

He was amazed. After having amazed the people by his tricks. See Acts 8:9. The same word is employed.

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28 (AV) And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. (AV)

28 (IGNT) ἰὼν ἑκ τῶν αὐτῶν, ὁ ἄνθρωπος {AND HAVING RISEN UP} ἑκ τῶν αὐτῶν {ONE} ἑκ τῶν αὐτῶν {FROM AMONG} αὐτῶν... ὁ αὐτός {THEM,} ὁ ὅτις ὁ αὐτός {BY NAME} ὁ ὅτις ὁ αὐτός {AGABUS,} ὁ ὅτις ὁ αὐτός {HE SIGNIFIED} ὁ ὅτις {BY} ὁ ὅτις... {THE} ὁ ὅτις... {SPIRIT,} ὁ ὅτις... {A FAMINE} ὁ ὅτις... {GREAT} ὁ ὅτις... {IS ABOUT} ὁ ὅτις... {TO BE} ὁ ὅτις... {OVER} ὁ ὅτις... {WHOLE} ὁ ὅτις... {THE} ὁ ὅτις... {HABITABLE WORLD;} ὁ ὅτις... {WHICH} ὁ ὅτις... {ALSO} ὁ ὅτις... {CAME TO PASS} ὁ ὅτις... {UNDER} ὁ ὅτις... {CLAUDIUS} ὁ ὅτις... {CAESAR.} (IGNT)

Acts 11:28 (RWP)

Signified (ὁ ὅτις ὁ αὐτός... ὁ ὅτις). Imperfect active in Westcott and Hort, but aorist active ὁ ὅτις... ὁ αὐτός... ὁ ὅτις in the margin. The verb is an old one from ἰσχυρῶς (ἰσχυρῶς ὁ αὐτός... ὁ ὅτις) a sign (cf. the symbolic sign in 21:11). Here Agabus (also in 21:10) does predict a famine through the Holy Spirit.

Should be (ὁ ὅτις... ὁ αὐτός... ὁ ὅτις). ὁ ὅτις... ὁ αὐτός... ὁ ὅτις occurs either with the present infinitive (16:27), the aorist infinitive (12:6), or the future as here and 24:15; 27:10.

Over all the world (ὁ ὅτις ὁ αὐτός... ὁ ὅτις). Over all the inhabited earth (ὁ ὅτις... ὁ αὐτός... ὁ ὅτις, understood). Probably a common hyperbole for the Roman empire as in Luke 2:1. Josephus (Ant. VIII. 13, 4) appears to restrict it to Palestine.

In the days of Claudius (ὁ ὅτις ὁ αὐτός... ὁ ὅτις). He was Roman Emperor A.D. 41-44. The Roman writers (Suetonius, Dio Cassius, Tacitus) all tell of dearths (assiduae sterilitates) during the brief reign of Claudius who was preceded by Caligula and followed by Nero.

Acts 11:28 (Vincent_NTWordStudies)

28. The world. see on "Lu 2:1".

Acts 13:41

41 (AV) Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. (AV)

41 (IGNT) ἰδοὺ... ὁ αὐτός {BEHOLD} ὁ ὅτις {YE} ὁ ὅτις... ὁ αὐτός {DESPISERS,} ὁ ὅτις {AND} ὁ ὅτις... ὁ αὐτός {WONDER} ὁ ὅτις {AND} ὁ ὅτις... ὁ αὐτός {PERISH;} ὁ ὅτις {FOR} ὁ ὅτις... ὁ αὐτός {A WORK} ὁ ὅτις... ὁ αὐτός {WORK} ὁ ὅτις... ὁ αὐτός {IN} ὁ ὅτις... ὁ αὐτός {DAYS} ὁ ὅτις... ὁ αὐτός {YOUR,} ὁ ὅτις... ὁ αὐτός {A WORK} ὁ ὅτις... ὁ αὐτός {WHICH} ὁ ὅτις... ὁ αὐτός {IN NO} ὁ ὅτις... ὁ αὐτός {WISE} ὁ ὅτις... ὁ αὐτός {YE WOULD BELIEVE} ὁ ὅτις... ὁ αὐτός {IF} ὁ ὅτις... ὁ αὐτός {ONE} ὁ ὅτις... ὁ αὐτός {SHOULD DECLARE IT} ὁ ὅτις... ὁ αὐτός {TO

YOU.} (IGNT)

Acts 13:41 (RWP)

Ye despisers (ÎĈÎĦ Î°İ±İ,,İ±İ†İ•ÎĈÎ½İ•İ,,İ±İ¹). Not in the Hebrew, but in the LXX. It is pertinent for Paulâ€™s purpose.

Perish (Î±İ†İ±İ½İ†İĤİ,İ•İ,,İµ). Or vanish away. First aorist passive imperative. Added by the LXX to the Hebrew.

If one declare it unto you (Îµİ±İ½ İ,,İ†İ, İµİ°İ†İ•İ†İ•İ,,İ±İ¹ Î•İ½İ½İ½). Condition of third class with present middle subjunctive, if one keep on outlining (double compound, İµİ°-İ†İ•İ†İµİĈİ½İ±İ¹) it unto you. Paul has hurled a thunderbolt at the close.

Acts 13:41 (Vincent_NTWordStudies)

41. Perish (Î±İ†İ±İ½İ†İĤİ,İ•İ,,İµ). Lit., vanish.

Declare (Îµİ°İ†İ•İ†İ•İ,,İ±İ¹). Only here and Acts 15:3. shew, see on "Lu 8:39". The word is a very strong expression for the fullest and clearest declaration: declare throughout.

Acts 14:3

3 (AV) Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. (AV)

3 (IGNT) Î¹İ°İ±İ½İĈİ½ Î½İµİ½ {A LONG} ÎĈİ...İ½ {THEREFORE} İ±İ•İĈİ½İĈİ½ {TIME} Î†İµİ,,İ•İ†İ±İ½ {THEY STAYED,} İ€İ±İ•İ•İ†İ±İ†İĤİĈİ½İµİ½İĈİ¹ {SPEAKING BOLDLY,} İµİ€İ¹ {CONFIDING IN} İ,,İ%o {THE} İ°İ...İ•İİ%o {LORD,} İ,,İ%o {WHO} Î½İ±İ•İ,,İ...İ•İĈİ...İ½İ,,İ¹ {BORE WITNESS} İ,,İ%o {TO THE} Î»İĈİİ%o {WORD} İ,,İ•İ, {OF} İ±İ±İ•İ†İ,,İĈİ, {GRACE,} İ±İ...İ,,İĈİ... {HIS} İ°İ±İ¹ {AND} Î†İ†İĈİ½İ,,İ¹ {GIVING} İĤİ•İ½İµİ†İ± {SIGNS} İ°İ±İ¹ {AND} İ,,İµİ•İ±İ,,İ± {WONDERS} İ†İ½İµİĤİ,İ±İ¹ {TO BE DONE} Î†İ±İ İ,,İ%oİ½ {THROUGH} İ±İµİ†İ•İ%oİ½ {HANDS.} İ±İ...İ,,İ%oİ½ {THEIR} (IGNT)

Acts 14:3 (RWP)

Long time therefore (Î†İ°İ±İ½İĈİ½ Î½İµİ½ ÎĈİ...İ½ İ±İ•İĈİ½İĈİ½). Accusative of duration of time (possibly six months) and note Î½İµİ½ ÎĈİ...İ½. There is an antithesis in İµİĤİ†İ†İĤİ,İ•İ†İµ (verse 4) and in verse 5 (İµİ†İµİ½İµİ,,İĈİ Î†İµ). After the persecution and vindication there was a season of great opportunity which Paul and Barnabas used to the full, "speaking boldly" (İ€İ±İ•İ•İ†İ±İ†İĤİĈİ½İµİ½İĈİ¹ as in 13:46 at Antioch in Pisidia, "in the Lord" (İµİ€İ¹ İ,,İ%o İ°İ...İ•İİ%o), upon the basis of the Lord Jesus as in 4:17. And the Lord Jesus "bore witness to the word of his grace" as he always does, "granting signs and wonders to be done by their hands" (Î†İ†İĈİ½İ,,İ¹

through (11:17) Barnabas and Paul. This had been Peter's argument about Cornelius (11:17). This same verb (ἐκτίθημι) is used by James in verse 15:14 referring to Peter's speech.

Acts 15:12 (Vincent_NTWordStudies)

12. Harkened. The imperfect ($\hat{\text{I}}\cdot\hat{\text{I}}\hat{\text{C}}\ddot{\text{I}}\dots\hat{\text{I}}\hat{\text{C}}\hat{\text{I}}_{1/2}$) denotes attention to a continued narrative.

Declaring ($\hat{\mu}^{3/4} \cdot \hat{I}^{3/4} \hat{\zeta} \dots \hat{I}^{1/4} \hat{\mu}^{1/2} \hat{I}^{1/2}$). Better, as Rev., rehearsing. see on "Luke 24:35".

What miracles, etc. Lit., how many ($\hat{\imath}\hat{\zeta}\hat{\imath}f\hat{\imath}\pm$).

Acts 19:11

11 (AV) And God wrought special miracles by the hands of Paul: (AV)

11 (IGNT) $\hat{I} \dots \hat{I} \frac{1}{2} \pm \hat{I} \frac{1}{4} \hat{\mu} \hat{I}$, $\hat{I}, \hat{\mu}$ {AND WORKS OF POWER} $\hat{I} \hat{\epsilon} \dots \hat{I}, \hat{\pm}$, {NOT} $\hat{I}, \hat{I} \dots \hat{I} \hat{\epsilon} \hat{I} \dots \hat{I} f \hat{\pm}$,
 {COMMON} $\hat{\mu} \hat{\epsilon} \hat{I} \hat{I} \hat{\mu} \hat{I} \hat{\epsilon}$ {WROUGHT} $\hat{I}, \hat{\mu} \hat{\epsilon} \hat{I}$, {GOD} $\hat{I} \hat{I} \pm$ {BY} $\hat{I}, \hat{I} \frac{1}{2}$ {THE} $\hat{I} \hat{\pm} \hat{\mu} \hat{I} \hat{I} \hat{I} \frac{1}{2}$
 {HANDS} $\hat{\epsilon} \hat{I} \pm \hat{I} \dots \hat{I} \hat{\epsilon} \hat{I} \dots$ {OF PAUL,} (IGNT)

Acts 19:11 (RWP)

Special miracles ($\hat{\Gamma}\hat{\Gamma}...\hat{I}\frac{1}{2}\hat{I}\pm\hat{I}\frac{1}{4}\hat{\mu}\hat{I}^1$, $\hat{I}\hat{\zeta}\hat{\Gamma}... \hat{I}_{,,}\pm\hat{I}f \hat{I}_{,,}\dots\hat{I}\pm\hat{I}\hat{\zeta}\hat{\Gamma}... \hat{I}f\hat{I}\pm\hat{I}$). "Powers not the ones that happen by chance," "not the ordinary ones," litotes for "the extraordinary." All "miracles" or "powers" ($\hat{\Gamma}\hat{\Gamma}...\hat{I}\frac{1}{2}\hat{I}\pm\hat{I}\frac{1}{4}\hat{\mu}\hat{I}^1$) are supernatural and out of the ordinary, but here God regularly wrought ($\hat{\mu}\hat{\mu}\hat{I}\hat{\zeta}\hat{\Gamma}\hat{\mu}\hat{I}^1$, imperfect active) wonders beyond those familiar to the disciples and completely different from the deeds of the Jewish exorcists. This phrase is peculiar to Luke in the N.T. (also 28:2), but it occurs in the classical Greek and in the Koinê as in III Macc. 3:7 and in papyri and inscriptions (Deissmann, Bible Studies, p. 255). In Samaria Philip wrought miracles to deliver the people from the influence of Simon Magus. Here in Ephesus exorcists and other magicians had built an enormous vogue of a false spiritualism and Paul faces unseen forces of evil. His tremendous success led some people to superstitious practices thinking that there was power in Paul's person.

Romans 4:11

11 (AV) And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: (AV)

[illegible]

{THE} ἰσχυροῦς ἰσχυρῶς... ἰσχυρῶς {UNCIRCUMCISION,} ἰσχυρῶς, {FOR} ἰσχυρῶς {HIM} ἰσχυρῶς ἰσχυρῶς { TO} ἰσχυρῶς... ἰσχυρῶς
 {BE} ἰσχυρῶς ἰσχυρῶς {FATHER} ἰσχυρῶς ἰσχυρῶς {OF ALL} ἰσχυρῶς {THOSE THAT}
 ἰσχυρῶς ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς {BELIEVE} ἰσχυρῶς {IN} ἰσχυρῶς ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς, {UNCIRCUMCISION} ἰσχυρῶς, {FOR}
 ἰσχυρῶς {TO} ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς {BE RECKONED} ἰσχυρῶς {ALL} ἰσχυρῶς... ἰσχυρῶς, {TO THEM} ἰσχυρῶς ἰσχυρῶς {THE }
 ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς {RIGHTEOUSNESS;} (IGNT)

Romans 4:11 (RWP)

The sign of circumcision (ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς). It is the genitive of apposition, circumcision being the sign.

A seal of the righteousness of the faith (ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς, ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς, ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς). ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς, is old word for the seal placed on books (Revelation 5:1), for a signet-ring (Revelation 7:2), the stamp made by the seal (2 Timothy 2:19), that by which anything is confirmed (1 Corinthians 9:2) as here. The circumcision did not convey the righteousness, but only gave outward confirmation. It came by faith and "the faith which he had while in uncircumcision" (ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς, "the in the state of uncircumcision faith." Whatever parallel exists between baptism and circumcision as here stated by Paul argues for faith before baptism and for baptism as the sign and seal of the faith already had before baptism.

That he might be (ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς). This idiom may be God's purpose (contemplated result) as in ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς below, or even actual result (so that he was) as in 1:20.

Though they be in uncircumcision (ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς). Simply, "of those who believe while in the condition of uncircumcision."

Romans 4:11 (Vincent_NTWordStudies)

11. The sign ἰσχυρῶς a seal (ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς). Sign refers to the material token; seal to its religious import. Compare 1 Corinthians 9:2 Genesis 17:11. to seal, See on "Re 22:10".

That he might be (ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς). Not so that he became, but expressing the divinely appointed aim of his receiving the sign.

Romans 15:19

19 (AV) Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. (AV)
 19 (IGNT) ἰσχυρῶς {IN THE} ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς {POWER} ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς {OF SIGNS} ἰσχυρῶς {AND} ἰσχυρῶς ἰσχυρῶς {WONDERS,} ἰσχυρῶς {IN THE} ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς {POWER} ἰσχυρῶς ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς, {OF THE SPIRIT} ἰσχυρῶς... {OF GOD;} ἰσχυρῶς ἰσχυρῶς {SO AS FOR} ἰσχυρῶς {ME} ἰσχυρῶς {FROM} ἰσχυρῶς ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς

{JERUSALEM,} {AND} {IN A CIRCUIT} {UNTO }
 {ILLYRICUM,} {TO HAVE FULLY PREACHED} {THE}
 {GLAD TIDINGS} {OF THE} {CHRIST;} (IGNT)

Romans 15:19 (RWP)

In power of signs and wonders (Note all three words as in Hebrews 2:4, only here is connected with and See all three words used of Paul's own work in 2 Corinthians 12:12 and in 2 Thessalonians 2:9 of the Man of Sin. See 1 Thessalonians 1:5; 1 Corinthians 2:4 for the "power" of the Holy Spirit in Paul's preaching. Note repetition of here with

So that (Result expressed by the perfect active infinitive (from with the accusative (general reference).

Round about even unto Illyricum ("In a ring" (locative case of (Probably a journey during the time when Paul left Macedonia and waited for II Corinthians to have its effect before coming to Corinth. If so, see 2 Corinthians 13; Acts 20:1-3. When he did come, the trouble with the Judaizers was over. Illyricum seems to be the name for the region west of Macedonia (Dalmatia). Strabo says that the Egnatian Way passed through it. Arabia and Illyricum would thus be the extreme limits of Paul's mission journeys so far.

Romans 15:19 (Vincent_NTWordStudies)

19. Signs & wonders. See on "Mt 11:20".

Round about (Not, in a circuitous track to Illyricum, but Jerusalem and the regions round it. For the phrase, see Mark 3:34 6:6,36 Luke 9:12 Revelation 4:6. For the facts, Acts 13,19.

Illyricum. Lying between Italy, Germany, Macedonia, and Thrace, bounded by the Adriatic and the Danube. The usual Greek name was Illyris. The name Illyria occurs in both Greek and Latin. Though the shore was full of fine harbors and the coast-land fertile, Greek civilization never spread on the coast. Dyrrachium or Epidamnus was almost the only Greek colony, and its history for centuries was a continuous conflict with the barbarous nations. In the time of the Roman Empire the name spread over all the surrounding districts. In the division between the Eastern and Western Empire it was divided into Illyris Barbara, annexed to the Western Empires and Illyris Graeca, to the Eastern, including, Greece, Epirus, and Macedonia. The name gradually disappeared, and the country was divided between the states of Bosnia, Croatia, Servia, Rascia, and Dalmatia. No mention of a visit of Paul occurs in the Acts. It may have taken place in the journey mentioned Acts 20:1-3. {1}

Fully preached (İĖİµİĖİ»İ•İ%İİµİ½İ±İ¹). Lit., fulfilled Some explain, have given the Gospel its full development so that it has reached every quarter.

{1} See Professor E. A. Freeman's "Historical Geography of Europe."

1 Corinthians 1:22

22 (AV) For the Jews require a sign, and the Greeks seek after wisdom: (AV)

22 (IGNT) İµİĖİµİ¹İ• {SINCE} İİ±İ¹ {BOTH} İİĖİ...İİ±İ¹İĖİ¹ {JEWS} İİİ•İ¼İµİ¹İĖİ½ {A SIGN} İİ±İ¹İ,İĖİ...İİİ¹İ½ {ASK FOR,} İİİ±İ¹ {AND} İµİ»İ»İ•İ½İµİ, {GREEKS} İİİĖİİİİ±İ½ {WISDOM} İİİ•İ,İĖİ...İİİ¹İ½ {SEEK;} (IGNT)

1 Corinthians 1:22 (RWP)

Seeing that (İµİĖİµİ¹İ•). Resumes from verse 21. The structure is not clear, but probably verses 23,24 form a sort of conclusion or apodosis to verse 22 the protasis. The resumptive, almost inferential, use of İİµ like İ±İ»İ»İ± in the apodosis is not unusual.

Ask for signs (İİİ•İ¼İµİ¹İ± İİ±İİ,İĖİ...İİİ¹İ½). The Jews often came to Jesus asking for signs (Matthew 12:38; 16:1; John 6:30).

Seek after wisdom (İİİĖİİİİ±İ½ İİİ•İ,İĖİ...İİİ¹İ½). "The Jews claimed to possess the truth: the Greeks were seekers, speculators" (Vincent) as in Acts 17:23.

1 Corinthians 12:10

10 (AV) To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: (AV)

10 (IGNT) İ±İ»İ»İ% İİµ {AND TO ANOTHER} İµİ½İµİ•İ³İ•İ¼İ±İ,İ± {OPERATIONS} İİ...İ½İ±İ¼İµİİ%İ½ {OF WORKS OF POWER;} İ±İ»İ»İ% İİµ {AND TO ANOTHER} İĖİ•İĖİİİ,İµİ¹İ± {PROPHECY;} İ±İ»İ»İ% İİµ {AND TO ANOTHER} İİİ±İİİİİİİİİİ, {DISCERNING} İĖİ½İµİ...İ¼İ±İ,İ%İ½ {OF SPIRITS;} İµİ,İµİ•İ% İİµ {AND TO A DIFFERENT ONE} İ³İµİ½İ• {KINDS} İ³İ»İ%İİİİİ½ {OF TONGUES;} İ±İ»İ»İ% İİµ {AND TO ANOTHER} İµİ•İ¼İ•İ½İµİ¹İ± {INTERPRETATION} İ³İ»İ%İİİİİ½ {OF TONGUES.} (IGNT)

1 Corinthians 12:10 (RWP)

Workings of miracles (İµİ½İµİ•İ³İ•İ¼İ±İ,İ± İİ...İ½İ±İ¼İµİİ%İ½). Workings of powers. Cf. İµİ½İµİ•İ³İ%İ½ İİ...İ½İ±İ¼İµİ¹İ, in Galatians 3:5; Hebrews 2:4 where all three words are used (İİİ•İ¼İµİ¹İ±, signs, İ,İµİ•İ±İ,İ±, wonders, İİ...İ½İ±İ¼İµİ¹İ, powers). Some of the miracles were not

healings as the blindness on Elymas the sorcerer.

Prophecy (ἑὶς λόγος ἁλ-ῶν, ἡμῶν). Late word from ἑὶς λόγος ἁλ-ῶν, ἡμῶν, and ἑὶς λόγος ἁλ-ῶν¹, to speak forth. Common in papyri. This gift Paul will praise most (chapter 1 Corinthians 14). Not always prediction, but a speaking forth of God's message under the guidance of the Holy Spirit.

[illegible]

Divers kinds of tongues (ἡ ἑκάστη ἑξ ἑαυτῆς ἑκαστοῦ). No word for "divers" in the Greek. There has arisen a great deal of confusion concerning the gift of tongues as found in Corinth. They prided themselves chiefly on this gift which had become a source of confusion and disorder. There were varieties (kinds, ἡ ἑκάστη ἑξ ἑαυτῆς) in this gift, but the gift was essentially an ecstatic utterance of highly wrought emotion that edified the speaker (14:4) and was intelligible to God (14:2,28). It was not always true that the speaker in tongues could make clear what he had said to those who did not know the tongue (14:13): It was not mere gibberish or jargon like the modern "tongues," but in a real language that could be understood by one familiar with that tongue as was seen on the great Day of Pentecost when people who spoke different languages were present. In Corinth, where no such variety of people existed, it required an interpreter to explain the tongue to those who knew it not. Hence Paul placed this gift lowest of all. It created wonder, but did little real good. This is the error of the Irvingites and others who have tried to reproduce this early gift of the Holy Spirit which was clearly for a special emergency and which was not designed to help spread the gospel among men. See on "Ac 19:6".

The interpretation of tongues ($\hat{1}\mu\hat{1}\bullet\hat{1}^{1/4}\hat{1}\bullet\hat{1}^{1/2}\hat{1}\mu\hat{1}\hat{1}\pm\hat{1}^3\hat{1}\gg\hat{1}\%o\hat{1}f\hat{1}f\hat{1}\%o\hat{1}^{1/2}$). Old word, here only and 14:26 in N.T., from $\hat{1}\mu\hat{1}\bullet\hat{1}^{1/4}\hat{1}\bullet\hat{1}^{1/2}\hat{1}\mu\hat{1}\dots\hat{1}\%$ from $\hat{1}\mu\hat{1}\bullet\hat{1}^{1/4}\hat{1}\bullet\hat{1}$, (the god of speech). Cf. on $\hat{1}\hat{1}\hat{1}\mu\hat{1}\bullet\hat{1}^{1/4}\hat{1}\bullet\hat{1}^{1/2}\hat{1}\mu\hat{1}\dots\hat{1}\%$ in Luke 24:27; Acts 9:36. In case there was no one present who understood the particular tongue it required a special gift of the Spirit to some one to interpret it if any one was to receive benefit from it.

1 Corinthians 12:28

28 (AV) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. { diversities: or, kinds} (AV)

28 (IGNT) Îŕî±İ¹ {AND} ÎĈÎ...Î, Î¼⁄Îµ¹½ {CERTAIN} Îµ¹, Îµ¹, ÎĈ ÎĈ {DID SET} Î, Îµ¹ĈÎ, {GOD} Îµ¹¹½ {IN}
 Î,,Î. {THE} Îµ¹ŕŕŕ»Î.İfÎ¹± {ASSEMBLY;} İēİ•İ%ŕ, ÎĈÎ½ {FIRST,} Î±İēİĈİfİ,, ÎĈÎ»ÎĈÎ...İ, {APOSTLES;}
 Î¹µ¹...İ,,Îµ¹•ÎĈÎ½ {SECONDLY,} İēİ•ÎĈİ†İ-Î,,İ±İ, {PROPHETS;} Î,,İ¹İ,, ÎĈÎ½ {THIRDLY,}
 Î¹İ¹İ±İfİŕŕİ»ÎĈÎ...İ, {TEACHERS;} Îµİēİµ¹İ,,İ± {THEN} Î¹...İ½İ±İ¼Îµ¹İ, {WORKS OF POWER;}
 Îµ¹İ,,İ± {THEN} İ±İ±İ•İ¹İfİ¼Î±İ,,İ± {GIFTS} Î±İ±İ¼Î±İ,,İ%ŕ¹½ {OF HEALINGS;} Î±İ²İ,,İ¹İ»Î-İ¹İµ¹İ,

{HELPS;} {GOVERNMENTS;} {KINDS} {OF TONGUES.} (IGNT)

1 Corinthians 12:28 (RWP)

God hath set some (1. See verse 18 for 2. Note middle voice (for his own use). Paul begins as if he means to say 3. (some apostles, some prophets), but he changes the construction and has no 4, but instead 5, 6, 7, 8 (first, second, then, etc.).

In the church (9). The general sense of 10 as in Matthew 16:18 and later in Colossians 1:18,24; Ephesians 5:23,32; Hebrews 12:23. See list also in Ephesians 4:11. See on "Mt 10:2" for 11, the official title given the twelve by Jesus, and claimed by Paul though not one of the twelve.

Prophets (12). For-speakers for God and Christ. See the list of prophets and teachers in Acts 13:1 with Barnabas first and Saul last. Prophets are needed today if men will let God's Spirit use them, men moved to utter the deep things of God.

Teachers (13). Old word from 14, to teach. Used to the Baptist (Luke 3:12), to Jesus (John 3:10; 13:13), and of Paul by himself along with 15, (1 Timothy 2:7). It is a calamity when the preacher is no longer a teacher, but only an exhorter. See Ephesians 4:11.

Then miracles (16). Here a change is made from the concrete to the abstract. See the reverse in Romans 12:7. See these words (17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000)

Helps (29). Old word, from 30, to lay hold of. In LXX, common in papyri, here only in N.T. Probably refers to the work of the deacons, help rendered to the poor and the sick.

Governments (31). Old word from 32 (cf. 33, in Acts 27:11) like Latin gubernare, our govern. So a governing. Probably Paul has in mind bishops (34) or elders (35), the outstanding leaders (36) in 1 Thessalonians 5:12; Romans 12:8; 37 in Acts 15:22; Hebrews 13:7,17,24). Curiously enough, these two offices (pastors and deacons) which are not named specifically are the two that survive today. See Philippians 1:1 for both officers. 29 (AV) Are all apostles? are all prophets? are all teachers? are all workers of miracles? {workersâ€: or, powers?} (AV)

5 (IGNT) ἵς {HE WHO} ἵς...ἵς {THEREFORE} ἵςἵςἵςἵςἵς {SUPPLIES} ἵς...ἵςἵςἵς {TO YOU} ἵς, ἵς {THE} ἵςἵςἵςἵς...ἵςἵς {SPIRIT,} ἵςἵς {AND} ἵςἵςἵςἵςἵς {WORKS} ἵς...ἵςἵςἵςἵς {WORKS OF POWER} ἵςἵς {AMONG} ἵς...ἵςἵςἵς {YOU, IS IT} ἵςἵς {BY} ἵςἵςἵςἵς {WORKS} ἵςἵςἵςἵςἵς... {OF LAW} ἵς {OR} ἵςἵς {BY} ἵςἵςἵςἵς, {REPORT} ἵςἵςἵςἵς, {OF FAITH?} (IGNT)

Galatians 3:5 (RWP)

Supplieth (ἵςἵςἵςἵςἵςἵς). It is God. See on "2Co 9:10" for this present active participle. Philippians 1:19; 2 Peter 1:5.

Worketh miracles (ἵςἵςἵςἵςἵςἵς ἵς...ἵςἵςἵςἵςἵς). On the word ἵςἵςἵςἵςἵςἵς see 1 Thessalonians 2:13; 1 Corinthians 12:6. It is a great word for God's activities (Philippians 2:13). "In you" (Lightfoot) is preferable to "among you" for ἵςἵς ἵς...ἵςἵςἵςἵς (1 Corinthians 13:10; Matthew 14:2). The principal verb for "doeth he it" (ἵςἵςἵςἵς) is not expressed. Paul repeats the contrast in verse 2 about "works of the law" and "the hearing of faith."

2 Thessalonians 2:9

9 (AV) Even him, whose coming is after the working of Satan with all power and signs and lying wonders, (AV)

9 (IGNT) ἵςἵς... {WHOSE} ἵςἵςἵςἵςἵς ἵς {IS} ἵςἵςἵςἵςἵς...ἵςἵςἵς {COMING} ἵςἵς, { ACCORDING TO THE} ἵςἵςἵςἵςἵςἵςἵς ἵςἵςἵς... {WORKING} ἵςἵςἵςἵςἵςἵς {OF SATAN} ἵςἵς {IN} ἵςἵςἵςἵς { EVERY} ἵςἵςἵςἵςἵςἵςἵς {POWER} ἵςἵς {AND} ἵςἵςἵςἵςἵςἵς, {SIGNS} ἵςἵς {AND} ἵςἵςἵςἵςἵςἵς {WONDERS} ἵςἵςἵςἵςἵςἵς, {OF FALSEHOOD,} (IGNT)

2 Thessalonians 2:9 (RWP)

Whose coming is (ἵςἵς... ἵςἵςἵςἵςἵς ἵς ἵςἵςἵςἵςἵςἵς...ἵςἵςἵς). Refers to ἵςἵς in verse 8. The Antichrist has his ἵςἵςἵςἵςἵςἵςἵς also. Deissmann (Light from the Ancient East, pp. 374, 378) notes an inscription at Epidaurus in which "Asclepius manifested his ἵςἵςἵςἵςἵςἵςἵς." Antiochus Epiphanes is called the manifest god (III Macc. 5:35). So the two Epiphanies coincide.

Lying wonders (ἵςἵςἵςἵςἵςἵς ἵςἵςἵςἵςἵςἵς). "In wonders of a lie." Note here the three words for the miracles of Christ (Hebrews 2:4), power (ἵςἵςἵςἵςἵςἵς), signs (ἵςἵςἵςἵςἵς), wonders (ἵςἵςἵςἵςἵς), but all according to the working of Satan (ἵςἵςἵςἵςἵςἵς ἵςἵςἵςἵςἵςἵςἵς ἵςἵςἵςἵςἵςἵς), the energy of Satan) just as Jesus had foretold (Matthew 24:24), wonders that would almost lead astray the very elect.

Hebrews 2:4

4 (AV) God also bearing them witness, both with signs and wonders, and with divers miracles,

4 (IGNT) ĩfĭ...ĭ½ĭμĭ€ĭĭ½ĭ±ĭ•ĭ,,ĭ...ĭ•ĭĭĭ...ĭ½ĭĭ,ĭĭĭ, ĭ,,ĭĭĭ... {HEARING WITNESS WITH THEM}
 ĭ,ĭμĭĭĭ... {GOD} ĩfĭ.ĭ¼ĭμĭĭĭĭĭ, {BY SIGNS} ĭ,,ĭμ {BOTH} ĭ°ĭ±ĭ {AND} ĭ,,ĭμĭ•ĭ±ĭfĭĭ½ {WONDERS}
 ĭ°ĭ±ĭ {AND} ĭ€ĭĭĭĭ°ĭĭ»ĭ±ĭĭ, {VARIOUS} ĭĭ...ĭ½ĭ±ĭ½ĭμĭfĭĭ½ {ACTS OF POWER,} ĭ°ĭ±ĭ {AND}
 ĭ€ĭ½ĭμĭ...ĭ¼ĭ±ĭ,ĭĭĭ, {OF THE SPIRIT} ĭ±ĭ³ĭĭĭĭ... {HOLY} ĭ¼ĭμĭ•ĭĭfĭ¼ĭĭĭ, {DISTRIBUTIONS,}
 ĭ°ĭ±ĭ»ĭ± ĭ,,ĭ.ĭ½ {ACCORDING TO} ĭ±ĭ...ĭ,,ĭĭĭ... {HIS} ĭ,ĭμĭ»ĭ.ĭfĭĭ½ {WILL.} (IGNT)

God also bearing witness with them (ἰfί...ἰ½ἰμῖ€ἰἰ½ἰ±ἰ•ἰ...ἰ•ἰḠḡ...ἰ½ἰ,,ἰḠḡ, ἰ,,ἰḠḡḡ... ἰ,,ἰμἰḠḡ...).

Genitive absolute with the present active participle of the late double compound verb ἰfί...ἰ½ἰμῖ€ἰἰ½ἰ±ἰ•ἰ...ἰ•ἰμἰ%, to join (ἰfί...ἰ½) in giving additional (ἰμῖ€ἰ) testimony (ἰ½ἰ±ἰ•ἰ...ἰ•ἰμἰ%). Here only in N.T., but in Aristotle, Polybius, Plutarch.

and wonders $(\hat{I}^0\hat{I}^1 \ddot{I}, \hat{I}\mu\ddot{I}\bullet\hat{I}\pm\ddot{I}f\hat{I}^1\hat{I}^{1/2})$

and by gifts of the Holy Ghost (ἱεῖμαῖ...ἰσχυῖ, ἰσχυῖ, ἰσχυῖ). Instrumental case used with all four items. See Acts 2:22 for the three words for miracles in inverse order (powers, wonders, signs). Each word adds an idea about the ἰσχυῖ (works) of Christ. ἰσχυῖ (wonder) attracts attention, ἰσχυῖ...ἰσχυῖ (power) shows God's power, ἰσχυῖ...ἰσχυῖ reveals the purpose of God in the miracles. For ἰσχυῖ...ἰσχυῖ»ἰσχυῖ, (manifold, many-coloured) see Matthew 4:24; James 1:2. For ἰσχυῖ...ἰσχυῖ, for distribution (old word, in N.T. only here and Hebrews 4:12) see 1 Corinthians 12:4-30.

Revelation 12:1

1 (IGNT) $\hat{\imath}\hat{o}\hat{\imath}\pm\hat{1}$ {AND} $\hat{\imath}\hat{f}\hat{1}\cdot\hat{1}\hat{4}\hat{1}\hat{\mu}\hat{1}\hat{1}\hat{\epsilon}\hat{1}\hat{1}\hat{2}$ {A SIGN} $\hat{1}\hat{4}\hat{1}\hat{\mu}\hat{1}\hat{3}\hat{1}\pm$ {GREAT} $\hat{\imath}\hat{o}\hat{o}\hat{\imath}\hat{1}\hat{1}\cdot\hat{1}\cdot$ {WAS SEEN} $\hat{1}\hat{\mu}\hat{1}\hat{1}\hat{2}$ {IN} $\hat{1}\hat{,,}\hat{\imath}\hat{o}\hat{o}$ {THE} $\hat{1}\hat{\epsilon}\hat{1}\dots\hat{1}\cdot\hat{1}\pm\hat{1}\hat{4}\hat{1}\hat{2}\hat{\imath}\hat{o}\hat{o}$ {HEAVEN;} $\hat{1}\hat{3}\hat{1}\dots\hat{1}\hat{4}\hat{1}\hat{2}\cdot$ {A WOMEN} $\hat{\imath}\hat{\epsilon}\hat{1}\hat{\mu}\hat{1}\cdot\hat{1}\hat{1}\hat{2}\hat{1}\hat{\mu}\hat{1}\hat{2}\hat{1}\gg\hat{1}\cdot\hat{1}\hat{4}\hat{1}\hat{\mu}\hat{1}\hat{2}\hat{1}\cdot$ {CLOTHED WITH} $\hat{1}\hat{,,}\hat{1}\hat{\epsilon}\hat{1}\hat{1}\hat{2}$ {THE} $\hat{1}\cdot\hat{1}\gg\hat{1}\hat{1}\hat{\epsilon}\hat{1}\hat{1}\hat{2}$ {SUN,} $\hat{\imath}\hat{o}\hat{\imath}\pm\hat{1}$ {AND} $\hat{1}\cdot$ {THE} $\hat{\imath}\hat{f}\hat{1}\hat{\mu}\hat{1}\gg\hat{1}\cdot\hat{1}\hat{1}\hat{2}\hat{1}\cdot$ {MOON} $\hat{1}\dots\hat{\imath}\hat{\epsilon}\hat{1}\hat{\epsilon}\hat{1}\hat{\imath}\hat{1}\pm\hat{1}\hat{,,}\hat{\imath}\hat{o}\hat{o}$ {UNDER} $\hat{1}\hat{,,}\hat{\imath}\hat{o}\hat{o}\hat{1}\hat{1}\hat{2}$ $\hat{\imath}\hat{\epsilon}\hat{1}\hat{\epsilon}\hat{1}\hat{\imath}\hat{1}\hat{o}\hat{o}\hat{1}\hat{1}\hat{2}$ $\hat{1}\hat{\pm}\dots\hat{1}\hat{,,}\hat{1}\cdot\hat{1}$, {HER FEET,} $\hat{\imath}\hat{o}\hat{\imath}\pm\hat{1}$ {AND } $\hat{1}\hat{\mu}\hat{1}\hat{\epsilon}\hat{1}$ {ON} $\hat{1}\hat{,,}\hat{1}\cdot\hat{1}$, $\hat{\imath}\hat{o}\hat{1}\hat{\mu}\hat{1}\hat{1}\hat{1}\hat{\pm}\hat{1}\gg\hat{1}\cdot\hat{1}$, $\hat{1}\hat{\pm}\hat{1}\dots\hat{1}\hat{,,}\hat{1}\cdot\hat{1}$, {HER HEAD} $\hat{\imath}\hat{f}\hat{1}\hat{,,}\hat{1}\hat{\mu}\hat{1}\hat{1}\hat{1}\hat{1}\hat{4}\hat{1}\hat{2}\hat{\epsilon}\hat{1}$, {A CROWN} $\hat{1}\hat{\pm}\hat{\imath}\hat{f}\hat{1}\hat{,,}\hat{1}\hat{\mu}\hat{1}\cdot\hat{\imath}\hat{o}\hat{o}\hat{1}\hat{1}\hat{2}$ {OF STARS} $\hat{1}\hat{'}\hat{\imath}\hat{o}\hat{o}\hat{1}\hat{'}\hat{1}\hat{\mu}\hat{1}\hat{o}\hat{1}\pm$ {TWELVE;} (IGNT)

Revelation 12:1 (RWP)

A great sign (İfİ·İ¼Äµİİİ½ İ¼Äµİ³İ±). The first of the visions to be so described (13:3; 15:1), and it is introduced by İ%İ†İ· as in 11:19; 12:3, not by İ¼Äµİ„İ± İ„İ±İ...İ„İ½ or by İµİİİİİ½ or by İµİİİİİ½ İ°İ±İ İİİİİ... as heretofore. This "sign" is really a İ„İµİ•İ±İ, (wonder), as it is so by association in Matthew 24:24; John 4:48; Acts 2:22; 5:12. The element of wonder is not in the word İfİ·İ¼Äµİİİ½ as in İ„İµİ•İ±İ, , but often in the thing itself as in Luke 21:11; John 9:16; Revelation 13:13; 15:1; 16:14; 19:20.

A woman (İ³İ...İ½İ·). Nominative case in apposition with İfİ·İ¼Äµİİİ½. "The first "sign in heaven"™ is a Woman "the earliest appearance of a female figure in the Apocalyptic vision" (Swete).

Arrayed with the sun (İ€İµİ•İ²İµİ²İ»İ·İ¼Äµİİ½İ· İ„İ½ İ·İ»İİİ½). Perfect passive participle of İ€İµİ•İ²İ±İ»İ»İ%, with the accusative retained as so often (9 times) in the Apocalypse. Both Charles and Moffatt see mythological ideas and sources behind the bold imagery here that leave us all at sea. Swete understands the Woman to be "the church of the Old Testament" as "the Mother of whom Christ came after the flesh. But here, as everywhere in the Book, no sharp dividing line is drawn between the Church of the Old Testament and the Christian Society." Certainly she is not the Virgin Mary, as verse Revelation 12:17 makes clear. Beckwith takes her to be "the heavenly representative of the people of God, the ideal Zion, which, so far as it is embodied in concrete realities, is represented alike by the people of the Old and the New Covenants." John may have in mind (Isaiah 7:14 Matthew 1:23; Luke 1:31) as well as Micah 4:10; Isaiah 26:17; 66:7 without a definite picture of Mary. The metaphor of childbirth is common enough (John 16:21; Galatians 4:19). The figure is a bold one with the moon "under her feet" (İ...İ€İİ°İ±İ,İ% İ„İ%İ½ İ€İİ°İ%İ½ İ±İ...İ„İ·İ,) and "a crown of twelve stars" (İfİ„İµİ†İ±İ½İ½İ, İ±İfİ„İµİ•İ%İ½ İ°İ%İµİ°İ±), a possible allusion to the twelve tribes (James 1:1; Revelation 21:12) or to the twelve apostles (Revelation 21:14).

Revelation 12:3

3 (AV) And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. {wonder: or, sign} (AV)
3 (IGNT) İ°İ±İ {AND} İ%İ†İ· {WAS SEEN} İ±İ»İİİ½ {ANOTHER} İfİ·İ¼Äµİİİ½ {SIGN} İµİ½ {IN} İ„İ% {THE} İİİ...İ·İ±İ½İ% {HEAVEN,} İ°İ±İ {AND} İİİİİ... {BEHOLD,} İ°İ±İ°İ%İ½ {A DRAGON} İ¼Äµİ³İ±İ, {GREAT} İ€İ...İ·İİİ, {RED,} İµİ±İ%İ½ {HAVING} İ°İµİ†İ±İ»İ±İ, {HEADS} İµİ€İ„İ± {SEVEN} İ°İ±İ {AND} İ°İµİ•İ±İ„İ± {HORNS} İ°İµİ°İ± {TEN,} İ°İ±İ {AND} İµİ€İ¹ {UPON} İ„İ±İ, İ°İµİ†İ±İ»İ±İ, İ±İ...İ„İİİ... {HIS HEADS} İ°İ±İİ°İ·İ¼Äµİ„İ± {DIADEMS} İµİ€İ„İ± {SEVEN;} (IGNT)

Revelation 12:3 (RWP)

Another sign ($\hat{I}\hat{\alpha}\rangle\rangle\hat{\alpha}\hat{I}$ ĩfĭ·Ĭ¼ĤμĬĥĬ½). "A second tableau following close upon the first and inseparable from it" (Swete).

And behold ($\hat{I}^0\hat{\pm}\hat{I}^1\hat{I}^2\hat{I}^3\dots$). As often (4:1; 6:2,5,8, etc.).

A great red dragon ($\text{ḥ} \dot{\text{l}} \cdot \text{i} \cdot \text{o}^{\circ}\%_{\hat{0}}^{1/2} \text{i}_{\hat{4}/4} \mu \dot{\text{i}}^{\hat{3}} \pm$, Ḥlī... $\dot{\text{l}}$ $\cdot$ $\hat{\text{i}}$ $\hat{\zeta}$ Ī.). Homer uses this old word (probably from $\text{ḥ} \dot{\text{l}} \mu \dot{\text{i}} \cdot \text{i} \cdot \text{o}^{\circ} \hat{\zeta} \hat{\text{i}}^{1/4} \hat{\text{i}} \hat{\text{i}}^1$, to see clearly) for a great monster with three heads coiled like a serpent that ate poisonous herbs. The word occurs also in Hesiod, Pindar, Eschylus. The Babylonians feared a seven-headed hydra and Typhon was the Egyptian dragon who persecuted Osiris. One wonders if these and the Chinese dragons are not race memories of conflicts with the diplodocus and like monsters before their disappearance. Charles notes in the O.T. this monster as the chief enemy of God under such title as Rahab (Isaiah 51:9; Job 26:12), Behemoth (Job 40:15-24), Leviathan (Isaiah 27:1), the Serpent (Amos 9:2). In Psalms 74:13 we read of "the heads of the dragons." On Ḥlī... $\dot{\text{l}}$ $\cdot$ $\hat{\text{i}}$ $\hat{\zeta}$ Ī., (red) see 6:4. Here (12:9) and in 20:2 the great dragon is identified with Satan. See Daniel 7:1ff. for many of the items here, like the ten horns (Daniel 7:7) and hurling the stars (Daniel 8:10). The word occurs in the Apocalypse alone in the N.T.

Seven diadems (שִׁבְעָה עֲטֻרֹת, *shiv'at atzurat*). Old word from עָטַף (to bind around), the blue band marked with white with which Persian kings used to bind on the tiara, so a royal crown in contrast with כִּטְלֵי, *kitlei* (chaplet or wreath like the Latin corona as in 2:10), in N.T. only here, 13:1; 19:12. If Christ as Conqueror has "many diadems," it is not strange that Satan should wear seven (ten in 13:1).

Revelation 13:13

13 (AV) And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, (AV)

[illegible]

Revelation 13:13 (RWP)

[illegible]

(Luke 9:54).

14 (AV) And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. (AV)

14 (IGNT) $\hat{\rho}\hat{\omega}\hat{\iota}\pm\hat{\iota}^1$ {AND} $\hat{\epsilon}\hat{\epsilon}\hat{\iota}\gg\hat{\iota}\pm\hat{\iota}^{1/2}\hat{\iota}\pm$ {IT MISLEADS} $\hat{\iota},\hat{\iota}\hat{\epsilon}\hat{\iota}\dots\hat{\iota}$, {THOSE WHO} $\hat{\rho}\hat{\omega}\hat{\iota}\pm\hat{\iota},\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\rho}\hat{\omega}\hat{\iota}\hat{\epsilon}\hat{\iota}\dots\hat{\iota}^{1/2}\hat{\iota},\hat{\iota}\pm\hat{\iota}$, {DWELL} $\hat{\iota}\hat{\mu}\hat{\iota}\hat{\epsilon}\hat{\iota}^1$ {ON} $\hat{\iota},\hat{\iota}\cdot\hat{\iota}$, {THE} $\hat{\iota}\hat{\rho}\hat{\iota}\cdot\hat{\iota}$, {EARTH,} $\hat{\iota}\hat{\iota}\hat{\iota}\pm$ {BY REASON OF} $\hat{\iota},\hat{\iota}\pm$ {THE} $\hat{\iota}\hat{f}\hat{\iota}\cdot\hat{\iota}^{1/4}\hat{\iota}\hat{\mu}\hat{\iota}\hat{\iota}\pm$ {SIGNS} $\hat{\iota}\pm$ {WHICH} $\hat{\iota}\hat{\mu}\hat{\iota}\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}\cdot\hat{\iota}$ {IT WAS GIVEN} $\hat{\iota}\pm\hat{\iota}\dots\hat{\iota},\hat{\iota}\%_0$ {TO IT} $\hat{\epsilon}\hat{\epsilon}\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}\hat{\iota}\cdot\hat{\iota}\hat{f}\hat{\iota}\pm\hat{\iota}^1$ {TO WORK} $\hat{\iota}\hat{\mu}\hat{\iota}^{1/2}\hat{\iota}\%_0\hat{\epsilon}\hat{\epsilon}\hat{\iota}\hat{\iota}\hat{\epsilon}\hat{\iota}^{1/2}$ {BEFORE} $\hat{\iota},\hat{\iota}\hat{\epsilon}\hat{\iota}\dots$ {THE} $\hat{\iota}\hat{\iota}\cdot\hat{\iota}\cdot\hat{\iota}\hat{\iota}\hat{\iota}\hat{\epsilon}\hat{\iota}\dots$ {BEAST, } $\hat{\iota}\gg\hat{\iota}\hat{\mu}\hat{\iota}\hat{\rho}\hat{\iota}\%_0\hat{\iota}^{1/2}$ {SAYING} $\hat{\iota},\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}$, {TO THOSE WHO} $\hat{\rho}\hat{\omega}\hat{\iota}\pm\hat{\iota},\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\rho}\hat{\omega}\hat{\iota}\hat{\epsilon}\hat{\iota}\dots\hat{\iota}\hat{f}\hat{\iota}\hat{\iota}^{1/2}$ {DWELL} $\hat{\iota}\hat{\mu}\hat{\iota}\hat{\epsilon}\hat{\iota}^1$ {ON} $\hat{\iota},\hat{\iota}\cdot\hat{\iota}$, {THE} $\hat{\iota}\hat{\rho}\hat{\iota}\cdot\hat{\iota}$, {EARTH,} $\hat{\epsilon}\hat{\epsilon}\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}\hat{\iota}\cdot\hat{\iota}\hat{f}\hat{\iota}\pm\hat{\iota}^1$ {TO MAKE} $\hat{\iota}\hat{\mu}\hat{\iota}\hat{\rho}\hat{\omega}\hat{\iota}\hat{\epsilon}\hat{\iota}^{1/2}\hat{\iota}\pm$ {AN IMAGE} $\hat{\iota},\hat{\iota}\%_0$ { TO THE} $\hat{\iota}\hat{\iota}\cdot\hat{\iota}\cdot\hat{\iota}\hat{\iota}\hat{\iota}\%_0$ {BEAST,} $\hat{\iota}\hat{\epsilon}\hat{\iota}$ {WHICH} $\hat{\iota}\hat{\mu}\hat{\iota}\hat{\rho}\hat{\iota}\hat{\mu}\hat{\iota}^1$ {HAS} $\hat{\iota},\hat{\iota}\cdot\hat{\iota}^{1/2}$ {THE} $\hat{\epsilon}\hat{\epsilon}\hat{\iota}\gg\hat{\iota}\cdot\hat{\iota}\hat{\rho}\hat{\iota}\cdot\hat{\iota}^{1/2}$ {WOUND} $\hat{\iota},\hat{\iota}\cdot\hat{\iota}$, {OF THE} $\hat{\iota}^{1/4}\hat{\iota}\pm\hat{\iota}\hat{\rho}\hat{\iota}\pm\hat{\iota}\hat{\iota}\cdot\hat{\iota}\pm\hat{\iota}$, {SWORD,} $\hat{\rho}\hat{\omega}\hat{\iota}\pm\hat{\iota}^1$ {AND} $\hat{\iota}\hat{\mu}\hat{\iota}\hat{\rho}\hat{\iota}\cdot\hat{\iota}\hat{f}\hat{\iota}\hat{\mu}\hat{\iota}^{1/2}$ { LIVED.} (IGNT)

Revelation 13:14 (RWP)

And he deceiveth ($\hat{\rho}\hat{\omega}\hat{\iota}\pm\hat{\iota}^1$ $\hat{\epsilon}\hat{\epsilon}\hat{\iota}\gg\hat{\iota}\pm\hat{\iota}^{1/2}\hat{\iota}\pm$). Present active (dramatic) indicative of $\hat{\epsilon}\hat{\epsilon}\hat{\iota}\gg\hat{\iota}\pm\hat{\iota}^{1/2}\hat{\iota}\pm\hat{\iota}\%_0$, the very thing that Jesus had said would happen (Matthew 24:24, "So as to lead astray" $\hat{\iota}\%_0\hat{\iota}\hat{f}\hat{\iota},\hat{\iota}\hat{\mu}\hat{\iota}\hat{\epsilon}\hat{\iota}\gg\hat{\iota}\pm\hat{\iota}^{1/2}\hat{\iota}\pm\hat{\iota}\hat{f}\hat{\iota},\hat{\iota}\pm\hat{\iota}^1$, the word used here, if possible the very elect). It is a constant cause for wonder, the gullibility of the public at the hands of new charlatans who continually bob up with their pipe-dreams.

That they should make an image to the beast ($\hat{\epsilon}\hat{\epsilon}\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}\hat{\iota}\cdot\hat{\iota}\hat{f}\hat{\iota}\pm\hat{\iota}^1$ $\hat{\iota}\hat{\mu}\hat{\iota}\hat{\rho}\hat{\omega}\hat{\iota}\hat{\epsilon}\hat{\iota}^{1/2}\hat{\iota}\pm$ $\hat{\iota},\hat{\iota}\%_0$ $\hat{\iota}\hat{\iota}\cdot\hat{\iota}\cdot\hat{\iota}\hat{\iota}\hat{\iota}\%_0$). Indirect command (this first aorist active infinitive of $\hat{\epsilon}\hat{\epsilon}\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}\hat{\mu}\hat{\iota}\hat{\iota}\%_0$) after $\hat{\iota}\gg\hat{\iota}\hat{\mu}\hat{\iota}\hat{\rho}\hat{\iota}\%_0\hat{\iota}^{1/2}$ as in Acts 21:21, not indirect assertion. This "image" ($\hat{\iota}\hat{\mu}\hat{\iota}\hat{\rho}\hat{\omega}\hat{\iota}\%_0\hat{\iota}^{1/2}$, for which word see Matthew 22:20; Colossians 1:15) of the emperor could be his head upon a coin (Mark 12:16), an imago painted or woven upon a standard, a bust in metal or stone, a statue, anything that people could be asked to bow down before and worship. This test the priests in the provinces pressed as it was done in Rome itself. The phrase "the image of the beast," occurs ten times in this book (13:14,15 ter; 14:9,11; 15:2; 16:2; 19:20; 20:4). Emperor-worship is the issue and that involves worship of the devil.

The stroke of the sword ($\hat{\iota},\hat{\iota}\cdot\hat{\iota}^{1/2}$ $\hat{\epsilon}\hat{\epsilon}\hat{\iota}\gg\hat{\iota}\cdot\hat{\iota}\hat{\rho}\hat{\iota}\cdot\hat{\iota}^{1/2}$ $\hat{\iota},\hat{\iota}\cdot\hat{\iota}$, $\hat{\iota}^{1/4}\hat{\iota}\pm\hat{\iota}\hat{\rho}\hat{\iota}\pm\hat{\iota}\hat{\iota}\hat{\iota}\cdot\hat{\iota}\cdot\hat{\iota}$). This language can refer to the death of Nero by his own sword.

And lived ($\hat{\rho}\hat{\omega}\hat{\iota}\pm\hat{\iota}^1$ $\hat{\iota}\hat{\mu}\hat{\iota}\hat{\rho}\hat{\iota}\cdot\hat{\iota}\hat{f}\hat{\iota}\hat{\mu}\hat{\iota}^{1/2}$). "And he came to life" (ingressive first aorist active indicative of $\hat{\iota}\hat{\rho}\hat{\iota}\pm\hat{\iota}\%_0$). Perhaps a reference to Domitian as a second Nero in his persecution of Christians.

Revelation 15:1

1 ¶ (AV) And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. (AV)

1 (IGNT) $\hat{\rho}\hat{\omega}\hat{\iota}\pm\hat{\iota}^1$ {AND} $\hat{\iota}\hat{\mu}\hat{\iota}\hat{\rho}\hat{\iota}\hat{\iota}\hat{\epsilon}\hat{\iota}^{1/2}$ {I SAW} $\hat{\iota}\pm\hat{\iota}\gg\hat{\iota}\hat{\epsilon}\hat{\iota}$ {ANOTHER} $\hat{\iota}\hat{f}\hat{\iota}\cdot\hat{\iota}^{1/4}\hat{\iota}\hat{\mu}\hat{\iota}\hat{\iota}\hat{\epsilon}\hat{\iota}^{1/2}$ { SIGN} $\hat{\iota}\hat{\mu}\hat{\iota}^{1/2}$ {IN} $\hat{\iota},\hat{\iota}\%_0$ {THE} $\hat{\iota}\hat{\epsilon}\hat{\iota}\dots\hat{\iota}\cdot\hat{\iota}\pm\hat{\iota}^{1/2}\hat{\iota}\%_0$ {HEAVEN,} $\hat{\iota}^{1/4}\hat{\iota}\hat{\mu}\hat{\iota}\hat{\rho}\hat{\iota}\pm$ {GREAT} $\hat{\rho}\hat{\omega}\hat{\iota}\pm\hat{\iota}^1$ {AND} $\hat{\iota},\hat{\iota}\pm\hat{\iota}\dots\hat{\iota}^{1/4}\hat{\iota}\pm\hat{\iota}\hat{f}\hat{\iota},\hat{\iota}\hat{\epsilon}\hat{\iota}^{1/2}$

{WONDERFUL:} Î±Î³Î³Î¼Î»»Î¸Î...Î, {ANGELS} Î¼Î¸Î,Î± {SEVEN,} Î¼Î±Î¸Î½Î²Î,Î±Î, {HAVING} Î¸Î»»Î.Î³Î±Î,
{PLAGUES} Î¼Î¸Î,Î± {SEVEN,} Î¸Î,Î±Î, {THE} Î¼Î±Î¸Î±Î±Î,Î±Î, {LAST;} Î¸Î,Î± {BECAUSE} Î¼Î½Î {IN}
Î±Î...Î,Î±Î²Î, {THEM} Î¼Î,Î¼Î»»Î¼Î±Î¸Î.Î· {WAS COMPLETED} Î¸ {THE} Î¸Î...Î½Î¸Î¸Î,Î,Î¸Î... {FURY}
Î¸Î¼Î¸Î... {OF GOD.} (IGNT)

Revelation 15:1 (RWP)

Another sign in heaven (12:1-5). Looking back to 12:1,3, after the series intervening. The Seven Bowls are parallel with the Seven Seals (ch. Revelation 6:1) and the Seven Trumpets (chapters Re 8-11), but there is an even closer connection with chapters Re 12-14, "the drama of the long conflict between the church and the world" (Swete).

Great and marvellous ($\hat{I}_{\frac{1}{4}} \mu^{\pm} \hat{I}^{\pm} \hat{I}_{\frac{1}{4}} \dots \hat{I}_{\frac{1}{4}} \hat{I}^{\pm} f_{\bar{I}}, \hat{I}_{\bar{I}} \hat{I}_{\frac{1}{2}}$). $\hat{I}, \hat{I}_{\frac{1}{4}} \hat{I}^{\pm} f_{\bar{I}}, \hat{I}_{\bar{I}}$, is an old verbal adjective (from $\hat{I}, \hat{I}_{\frac{1}{4}} \hat{I}^{\pm} \hat{I}^{\pm}$ ¶%, to wonder) and is already in Matthew 21:42. The wonder extends to the end of this vision or sign (Rev 16:21).

Seven angels ($\hat{1}\pm\hat{1}^3\hat{1}^3\hat{1}\mu\hat{1}\gg\hat{1}\zeta\hat{1}\dots\hat{1}\hat{1}\mu\hat{1}\hat{1}\hat{1}\hat{1}\pm$). Accusative case in apposition with $\hat{1}f\hat{1}\cdot\hat{1}\frac{1}{4}\hat{1}\mu\hat{1}\hat{1}\hat{1}\hat{1}\hat{1}\frac{1}{2}$ after $\hat{1}\mu\hat{1}\hat{1}\hat{1}\hat{1}\hat{1}\hat{1}\hat{1}\frac{1}{2}$. Cf. 8:2.

Which are the last (ἰ, ἰ̅, ἰ̅̅, ἰ̅̅̅, ἰ̅̅̅̅, ἰ̅̅̅̅̅, ἰ̅̅̅̅̅̅). "Seven plagues the last." As in 21:9, "the final cycle of such visitations" (Swete).

Is finished (ἔτελεσεν, ἔτελεσεν). Proleptic prophetic first aorist passive indicative of ἔτελεσεν, as in 10:7. The number seven seems particularly appropriate here for finality and completeness.

Revelation 16:14

14 (AV) For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (AV)
 14 (IGNT) Îµîî±îƒîî±½ î³î±î• {FOR THEY ARE} îĒî½îµî...î¼î±î„î± {SPIRITS} îî±îî¼îĠî½î%î½ {OF DEMONS} îĒîĠîîĠ...î½î„î± {DOING} îƒî.î¼îµîî± {SIGNS,} îµîîĒîĠîĠîµî...îµîƒî,î±î {TO GO FORTH} îµîĒî {TO} î„îĠ...î, {THE} î²î±îƒîî»îµîî, {KINGS} î„î.î, {OF THE} î³î.î, {EARTH} î⁴î±î {AND} î„î.î, {OF THE} îĠîîĠîĠ...î¼îµîî½î.î, {HABITABLE WORLD} îĠî»î.î, {WHOLE} îƒî...î½îî±î³îî±îµîî½ {TO GATHER TOGETHER} î±î...î„îĠ...î, {THEM} îµîî, {UNTO} îĒîĠî»îµîî¼îĠî½ î„î.î, {BATTLE} î.î¼îµîî•î±, {OF DAY} îµîîµîî½î.î, î„î.î, {THAT} î¼îµîî³î±î»î.î, {GREAT} î„îĠ... {OF} îĠµîĠî... {GOD} î„îĠ... {THE} îĒî±î½î„îĠî⁴î•î±î„îĠîĠ, {ALMIGHTY.} (IGNT)

Revelation 16:14 (RWP)

Spirits of devils (יְהוֹנָדָבִי...יְהוֹנָדָבִי, יְהוֹנָדָבִי יְהוֹנָדָבִי). "Spirits of demons." Explanation of the simile יְהוֹנָדָבִי, יְהוֹנָדָבִי, יְהוֹנָדָבִי. See 1 Timothy 4:1 about "deceiving spirits and teachings of demons."

Working signs (ἔργα, ἔργα... ἔργα, ἔργα). "Doing signs" (present active participle of ἔργα, ἔργα... ἔργα). The Egyptian magicians wrought "signs" (tricks), as did Simon Magus and later Apollonius of Tyana. Houdini claimed that he could reproduce every trick of the spiritualistic mediums.

Which go forth ($\hat{1} \pm \hat{\mu}_1^0 \in \hat{\mathcal{L}} \bullet \hat{\mu}_1 \dots \hat{\mu}_n, \hat{1} \pm \hat{1}^1$). Singular verb with neuter plural (collective) subject.

Unto the kings (ÎµîĒ Ĩ...Ĩ, Î±İfĦİ»ÎµİĦ). The three evil spirits (dragon and the two beasts) spur on the kings of the whole world to a real world war. "There have been times when nations have been seized by a passion for war which the historian can but imperfectly explain" (Swete).

To gather them together (İfİ...İ½İ±İ³İ±İ³İµİ½İ). Second aorist active infinitive of İfİ...İ½İ±İ³İµİ, to express purpose (that of the unclean spirits).

Unto the war of the great day of God, the Almighty ($\hat{\imath}\mu\hat{\iota}\hat{\tau}\hat{\iota}$, $\bar{\imath}_{,,}\hat{\iota}\hat{\zeta}\hat{\iota}^{1/2}$ $\hat{\imath}\epsilon\hat{\iota}\hat{\zeta}\hat{\iota}\gg\hat{\imath}\mu\hat{\iota}^{1/4}\hat{\iota}\hat{\zeta}\hat{\iota}^{1/2}$ $\bar{\imath}_{,,}\hat{\iota}\cdot\hat{\iota}$, $\hat{\iota}\cdot\hat{\iota}^{1/4}\hat{\mu}\hat{\iota}\bullet\hat{\iota}\pm\hat{\iota}$, $\bar{\imath}_{,,}\hat{\iota}\cdot\hat{\iota}^{1/4}\hat{\mu}\hat{\iota}^{\hat{3}}\hat{\iota}\pm\hat{\iota}\gg\hat{\iota}\cdot\hat{\iota}$, $\bar{\imath}_{,,}\hat{\iota}\hat{\zeta}\hat{\iota}\dots$ $\hat{\imath}\cdot\hat{\imath}\mu\hat{\iota}\hat{\zeta}\hat{\iota}\dots$ $\bar{\imath}_{,,}\hat{\iota}\hat{\zeta}\hat{\iota}\dots$ $\hat{\imath}\epsilon\hat{\iota}\pm\hat{\iota}^{1/2}\bar{\imath}_{,,}\hat{\iota}\hat{\zeta}\hat{\iota}^{\circ\hat{\iota}}\bullet\hat{\iota}\pm\hat{\iota}_{,,}\hat{\iota}\hat{\zeta}\hat{\iota}\bullet\hat{\iota}\hat{\zeta}\hat{\iota}$). Some take this to be war between nations, like Mark 13:8, but it is more likely war against God (Psalms 2:2) and probably the battle pictured in Rev 17:14; 19:19. Cf. 2 Peter 3:12, "the day of God," his reckoning with the nations. See Joel 2:11; 3:4. Paul uses "that day" for the day of the Lord Jesus (the Parousia) as in 1 Thessalonians 5:2; 2 Thessalonians 1:10; 2:2; 1 Corinthians 1:8; 2 Corinthians 1:14; Philippians 1:6; 2:16; 2 Timothy 1:12,18; 4:8.

Revelation 19:20

20 (AV) And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. (AV)
 20 (IGNT) {AND} {THE BEAST,} {AND} {WITH} {HIM} {THE FALSE PROPHET} {WHO} {WROUGHT} {THE SIGNS} {BEFORE} {HIM,} {BY} {WHICH} {HE MISLED} {THOSE WHO RECEIVED} {THE MARK} {OF THE BEAST,} {AND} {THOSE WHO DO HOMAGE TO HIS IMAGE.} {ALIVE} {WERE CAST} {TWO} {INTO} {THE LAKE} {OF FIRE} {WHICH BURNS} {WITH} {BRIMSTONE;} (IGNT)

Revelation 19:20 (RWP)

Was taken (ἵμῃ ἵπῃ ἵφῃ ἵλῃ). First aorist (prophetic) passive indicative of the Doric ἵμῃ ἵπῃ ἵφῃ ἵλῃ (Attic ἵμῃ ἵπῃ ἵφῃ ἵλῃ). Cf. 2 Thessalonians 2:8.

The false prophet (ἄλλος ἄνθρωπος... ὁ ἄλλος ἄνθρωπος). Possibly the second beast of 13:11-17; 16:13; 20:10. Charles takes him to be "the priesthood of the Imperial cult, which practised all kinds of magic and imposture to beguile men to worship the Beast."

That wrought the signs in his sight ($\hat{I} \hat{\epsilon} \hat{\iota} \hat{\iota}^{\dagger} \mu \hat{f} \hat{\iota} \pm i, \hat{i}, \hat{\iota} \pm \hat{f} \hat{\iota} \cdot \hat{\iota}^{\dagger} \mu \hat{\iota} \pm \hat{\iota} \mu^{\dagger} \hat{\iota} \mu \hat{\iota} \hat{\epsilon} \hat{\iota} \hat{\iota}^{\dagger} \hat{\iota}^{\dagger} \hat{\iota} \pm \dots \hat{i}, \hat{\iota} \hat{\iota} \dots$). As
in 13:14.

Wherewith ($\hat{\mu}^{\frac{1}{2}} \hat{\chi}^{\frac{1}{2}}$). "In which" signs.

He deceived ($\hat{\iota}\mu\acute{\epsilon}\lambda\gg\hat{\iota}\pm\hat{1}^{1}/_{2}\cdot\ddot{\iota}f\hat{\iota}\mu\hat{1}^{1}/_{2}$). First aorist active indicative of $\acute{\epsilon}\epsilon\lambda\gg\hat{\iota}\pm\hat{1}^{1}/_{2}\pm\hat{1}^{\circ}_{0}$. He was only able to deceive "them that had received" ($\ddot{\iota},\hat{1}\zeta\dot{\iota}\dots\hat{\iota},\hat{\iota}\gg\hat{\iota}\pm\hat{1}^{2}\hat{\iota}\zeta\hat{1}^{1}/_{2}\ddot{\iota},\hat{1}\pm\hat{\iota}$, articular second aorist active participle of $\hat{\iota}\gg\hat{\iota}\pm\hat{1}^{1}/_{4}\hat{1}^{2}\hat{\iota}\pm\hat{1}^{1}/_{2}\hat{1}^{\circ}_{0}$, "those receiving") "the mark of the beast" (13:16; 14:9; 16:2; 20:4) "and them that worshipped his image" ($\ddot{\iota},\hat{1}\zeta\dot{\iota}\dots\hat{\iota},\acute{\epsilon}\epsilon\lambda\cdot\hat{1}\zeta\ddot{\iota}f\hat{\iota}^{\circ}\dots\hat{1}^{1}/_{2}\hat{\iota}\zeta\dot{\iota}\dots\hat{1}^{1}/_{2}\ddot{\iota},\hat{1}\pm\hat{\iota},\ddot{\iota},\hat{1}\cdot\hat{\iota}\mu\hat{1}^{1}\hat{\iota}^{\circ}\hat{\iota}\zeta\hat{1}^{1}/_{2}\hat{1}^{1}\hat{\iota}\pm\hat{\iota}\dots\ddot{\iota},\hat{1}\zeta\dot{\iota}\dots$) as in 13:15.

They twain ($\hat{1}_\zeta \hat{1}^1 \hat{1}'' \dots \hat{1}_\zeta$). "The two."

Were cast (ἡμεῖς ἐκείνην ἡμέραν). First aorist passive Indicative of ἐκτείνω. They fall together as they fought together. "The day that sees the end of a false statecraft will see also that of a false priestcraft" (Swete).

Alive ($\text{ἰ}\overset{\circ}{\eta}\overset{\circ}{\iota}\%_{00}\hat{1}_{2}\tilde{\imath}, \text{ἰ}\mu\tilde{\imath}$). Present active participle of $\text{ἰ}\overset{\circ}{\eta}\overset{\circ}{\iota}\pm\ddot{\imath}\%_{00}$, predicative nominative, "living."

Into the lake of fire ($\hat{\imath}\mu\hat{1}^1$, $\ddot{\imath}, \hat{\imath}\cdot\hat{1}/_2$ $\hat{\imath}\gg\hat{1}^1\hat{1}/_4\hat{1}/_2\hat{1}\cdot\hat{1}/_2$ $\ddot{\imath}, \hat{\imath}_{,,}\hat{\zeta}\hat{\imath}$... $\check{\imath}\epsilon\check{\imath}$... $\check{\imath}\bullet\hat{\imath}_{,\zeta}\hat{\imath}$). Genitive $\check{\imath}\epsilon\check{\imath}$... $\check{\imath}\bullet\hat{\imath}_{,\zeta}\hat{\imath}$, describes this $\hat{\imath}\gg\hat{1}^1\hat{1}/_4\hat{1}/_2\hat{1}\cdot\hat{1}/_2$ (lake, cf. Luke 5:1) as it does $\hat{I}^3\mu\hat{\imath}-\hat{\imath}\mu\hat{1}^1\hat{1}/_2\hat{1}/_2\pm$ in Matthew 5:22. See also Rev 20:10; 21:8. It is a different figure from the "abyss" in 9:1; 20:1. This is the final abode of Satan, the beast, the false prophet, and wicked men.

That burneth with brimstone ($\hat{\text{I}}_{\text{I}}, \hat{\text{I}}_{\text{I}}, \hat{\text{I}}_{\text{I}} \pm \hat{\text{I}}_{\text{I}} \hat{\text{I}}_{\text{I}} \hat{\text{I}}_{\text{I}} \hat{\text{I}}_{\text{I}} \hat{\text{I}}_{\text{I}} \hat{\text{I}}_{\text{I}} \hat{\text{I}}_{\text{I}}$). Note the genitive here in place of the accusative $\hat{\text{I}}_{\text{I}} \hat{\text{I}}_{\text{I}} \hat{\text{I}}_{\text{I}} \hat{\text{I}}_{\text{I}} \hat{\text{I}}_{\text{I}} \hat{\text{I}}_{\text{I}} \hat{\text{I}}_{\text{I}}$, perhaps because of the intervening genitive $\hat{\text{I}}_{\text{I}} \hat{\text{I}}_{\text{I}} \dots \hat{\text{I}}_{\text{I}} \hat{\text{I}}_{\text{I}}$, (neuter, not feminine). The agreement is regular in 21:8. For $\hat{\text{I}}_{\text{I}} \hat{\text{I}}_{\text{I}} \hat{\text{I}}_{\text{I}} \hat{\text{I}}_{\text{I}} \hat{\text{I}}_{\text{I}} \hat{\text{I}}_{\text{I}}$ (with brimstone) see 14:10; 20:10; 21:8. The fact of hell is clearly taught here, but the imagery is not to be taken literally any more than that of heaven in chapters Re 4; 5; 21; 22 is to be so understood. Both fall short of the reality.