

"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) Ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν, ὅτι ἑώρακεν αὐτοὺς ἰσχυροῦς λέγειν, καὶ κωφοὺς ἀκούειν, καὶ κωμοὺς περιπατεῖν, καὶ τυφλοὺς ἰδεῖν, καὶ ἐθαύμαζον τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)

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) Ἦσαν αὐτῷ ἰσχυροὶ ἰσχυροὶ καὶ σαδδουκαῖοι ἐπιθρονοῦντες αὐτὸν, ἵνα σημεῖον ἐκ τοῦ οὐρανοῦ ποιῆσιν αὐτῷ. (IGNT)

Matthew 16:1 (RWP)

The Pharisees and Sadducees (ἰσχυροὶ καὶ σαδδουκαῖοι ἐπιθρονοῦντες αὐτὸν). 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 (ἐπιθρονοῦντες 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) $\text{I}^{\text{O}}\text{I}^{\pm}\text{I}^{\text{1}}$ {AND} $\text{I}^{\text{E}}\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{1}}$ {AT MORNING,} $\text{I}^{\text{f}}\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {TODAY} $\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {A STORM;} $\text{I}^{\text{E}}\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{1}}$ {FOR IS RED} $\text{I}^{\text{f}}\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {LOWERING} I^{I} {THE} $\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {HEAVEN.} $\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{1}}$ {HYPOCRITES!} $\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {THE} $\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {INDEED} $\text{I}^{\text{E}}\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{1}}$ {FACE} $\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {OF THE} $\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {HEAVEN} $\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {YE KNOW HOW} $\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {TO DISCERN, } $\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {BUT THE} $\text{I}^{\text{f}}\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {SIGNS} $\text{I}^{\text{I}}\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{1}}$ {OF THE} $\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{1}}$ {TIMES} $\text{I}^{\text{I}}\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{1}}$ {YE CANNOT!} (IGNT)

Matthew 16:3 (RWP)

Lowring ($\text{I}^{\text{f}}\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$). 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" ($\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$) is the common one for winter and a storm.

The signs of the times ($\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$, $\text{I}^{\text{I}}\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{1}}$, $\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{1}}$). 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 ($\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$, 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 ($\text{I}^{\text{f}}\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$). 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)

4 (IGNT) $\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {A GENERATION} $\text{I}^{\text{E}}\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{1}}$ {WICKED} $\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{1}}$ {AND} $\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {ADULTEROUS} $\text{I}^{\text{f}}\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {A SIGN} $\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {SEEKS,} $\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{1}}$ {AND} $\text{I}^{\text{f}}\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {A SIGN } $\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {SHALL NOT BE GIVEN} $\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {TO IT,} $\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {EXCEPT} $\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {THE} $\text{I}^{\text{f}}\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {SIGN} $\text{I}^{\text{I}}\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{1}}$ {OF JONAH} $\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {THE} $\text{I}^{\text{E}}\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{1}}$ {PROPHET.} $\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{1}}$ {AND} $\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{O}}\text{I}^{\text{1}}$ {LEAVING} $\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {THEM} $\text{I}^{\text{I}}\text{I}^{\text{1}}\text{I}^{\text{1}}\text{I}^{\text{1}}$ {HE WENT AWAY.} (IGNT)

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%œİ½İçİ,) 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±İ 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%œİ½İçİ). 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) İµİ³İµİ•İ,İ.fİçİ½İ,,İ±İ {THERE WILL ARISE} İ³İ±İ• {FOR} İİµİ...İçİİ±İ•İfİ,,İçİ {FALSE CHRISTS} İ°İ±İ {AND} İİµİ...İçİİ€İ•İçİİ±İ,,İ±İ {FALSE PROPHETS,} İ°İ±İ {AND} İİ%œİfİçİ...İfİİ½İ {WILL GIVE} İfİ.İ¼İµİİ±İ {SIGNS} İ¼İµİ³İ±İ»İ±İ {GREAT} İ°İ±İ {AND} İ,,İµİ•İ±İ,,İ±İ {WONDERS,} İ%œİfİ,,İµ {SO AS} İ€İ»İ±İ½İ.fİ±İ {TO MISLEAD,} İµİ {IF} İİ...İ½İ±İ,,İçİ½İ {POSSIBLE,} İ°İ±İ {EVEN} İ,,İçİ...İ, {THE} İµİ°İ»İµİ°İ,,İçİ...İ, {ELECT.} (IGNT)

Matthew 24:24 (RWP)

Great signs and wonders (İfİ.İ¼İµİİ±İ İ¼İµİ³İ±İ»İ±İ İ°İ±İ İ,,İµİ•İ±İ,,İ±İ). Two of the three words so

often used in the N.T. about the works (ἰσχυροῦσιν) of Jesus, the other being ἰσχυρὰ ἔργα (powers). They often occur together of the same work. {John 4:48 Acts 2:22 4:30 2 Corinthians 12:12 Hebrews 2:4} ἰσχυροῦσιν, is a wonder or prodigy, ἰσχυρὰ ἔργα, a mighty work or power, ἰσχυρὰ ἔργα ἰσχυροῦσιν, a sign of God's purpose. Miracle (ἰσχυρὰ ἔργα ἰσχυροῦσιν) presents only the notion of wonder or portent. The same deed can be looked at from these different angles. But the point to note here is that mere "signs and wonders" do not of themselves prove the power of God. These charlatans will be so skilful that they will,

if possible (ἰσχυρὰ ἔργα ἰσχυροῦσιν), 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.

Matthew 24:24 (Vincent_NTWordStudies)

24. Signs and wonders (ἰσχυρὰ ἔργα ἰσχυροῦσιν ἰσχυρὰ ἔργα). 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. Τίμιον ἔργον (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).

Matthew 24:30

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)

30 (IGNT) ἰσχυροῦσιν {AND} ἰσχυρὰ ἔργα {THEN} ἰσχυρὰ ἔργα ἰσχυροῦσιν {SHALL APPEAR} ἰσχυρὰ ἔργα { THE} ἰσχυρὰ ἔργα ἰσχυροῦσιν {SIGN} ἰσχυρὰ ἔργα... {OF THE} ἰσχυρὰ ἔργα... ἰσχυρὰ ἔργα... {SON} ἰσχυρὰ ἔργα ἰσχυροῦσιν... {OF MAN} ἰσχυρὰ ἔργα {IN} ἰσχυρὰ ἔργα {THE} ἰσχυρὰ ἔργα... ἰσχυρὰ ἔργα... {HEAVEN;} ἰσχυρὰ ἔργα {AND} ἰσχυρὰ ἔργα {THEN} ἰσχυρὰ ἔργα ἰσχυροῦσιν {SHALL WAIL} ἰσχυρὰ ἔργα {ALL} ἰσχυρὰ ἔργα {THE} ἰσχυρὰ ἔργα... ἰσχυρὰ ἔργα {TRIBES} ἰσχυρὰ ἔργα, {OF THE} ἰσχυρὰ ἔργα, {LAND,} ἰσχυρὰ ἔργα {AND} ἰσχυρὰ ἔργα ἰσχυροῦσιν {THEY SHALL SEE} ἰσχυρὰ ἔργα { THE} ἰσχυρὰ ἔργα... ἰσχυρὰ ἔργα... {SON} ἰσχυρὰ ἔργα ἰσχυροῦσιν... {OF MAN,} ἰσχυρὰ ἔργα ἰσχυροῦσιν {COMING} ἰσχυρὰ ἔργα {ON} ἰσχυρὰ ἔργα {THE} ἰσχυρὰ ἔργα ἰσχυροῦσιν... ἰσχυρὰ ἔργα... {CLOUDS} ἰσχυρὰ ἔργα... ἰσχυρὰ ἔργα... {OF HEAVEN} ἰσχυρὰ ἔργα {WITH} ἰσχυρὰ ἔργα ἰσχυροῦσιν, {POWER} ἰσχυρὰ ἔργα {AND} ἰσχυρὰ ἔργα ἰσχυροῦσιν, {GLORY} ἰσχυρὰ ἔργα ἰσχυροῦσιν, {GREAT.} (IGNT)

Matthew 24:30 (RWP)

The sign of the Son of Man in heaven (ἰσχυρὰ ἔργα ἰσχυροῦσιν ἰσχυρὰ ἔργα... ἰσχυρὰ ἔργα... ἰσχυρὰ ἔργα... ἰσχυρὰ ἔργα ἰσχυροῦσιν...)

ἰμῆς ἰ, ἰ% ἰ ἰ... ἰ•ἰἰἰ%)). Many theories have been suggested like the cross in the sky, etc. Bruce sees a reference to Daniel 7:13 "one like the Son of man" and holds that Christ himself is the sign in question (the genitive of apposition). This is certainly possible. It is confirmed by the rest of the verse: "They shall see the Son of man coming." See Matthew 16:27 Matthew 26:64. The Jews had repeatedly asked for such a sign (Broadus) as in Matthew 12:38 16:1 John 2:18.

Matthew 24:30 (Vincent_NTWordStudies)

30. Mourn (ἰἰἰ ἰἰἰ ἰἰἰ, ἰἰἰ). Stronger: beat their breasts in anguish.

Matthew 26:48

48 (AV) Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. (AV)

48 (IGNT) ἰ ἰ ἰ {AND HE WHO} ἰἰἰ•ἰἰἰ ἰἰ ἰἰ... ἰ, {WAS DELIVERING UP} ἰἰ... ἰ, ἰ ἰ {HIM} ἰἰ ἰἰἰἰἰ {GAVE} ἰἰ... ἰ, ἰ ἰ, {THEM} ἰἰἰ•ἰἰἰ ἰἰ ἰἰ {A SIGN,} ἰ ἰἰἰἰἰ {SAYING,} ἰ ἰ ἰ ἰ {WHOMSOEVER} ἰἰἰἰ ἰἰἰἰ {I SHALL KISS,} ἰἰ... ἰ, ἰ ἰ, {HE} ἰἰἰἰ, ἰἰἰἰ {IT IS:} ἰἰἰ•ἰἰἰ, ἰἰἰἰ, ἰἰ {SEIZE} ἰἰ... ἰ, ἰ ἰ {HIM.} (IGNT)

Matthew 26:48 (RWP)

Gave them a sign (ἰἰ ἰἰἰἰἰ ἰἰ ἰἰ... ἰ, ἰ ἰ, ἰἰἰ•ἰἰἰ ἰἰ ἰἰ). Probably just before he reached the place, though Mark {Mark 14:44} has "had given" (ἰ ἰἰ ἰἰἰἰἰ) which certainly means before arrival at Gethsemane. At any rate Judas had given the leaders to understand that he would kiss (ἰἰἰἰ ἰἰἰἰ) Jesus in order to identify him for certain. The kiss was a common mode of greeting and Judas chose that sign and actually "kissed him fervently" (ἰἰἰἰ, ἰἰἰἰἰἰ ἰἰἰἰἰ, verse Matthew 26:49), though the compound verb sometimes in the papyri has lost its intensive force. Bruce thinks that Judas was prompted by the inconsistent motives of smouldering love and cowardice. At any rate this revolting ostentatious kiss is "the most terrible instance of the ἰἰἰ ἰἰ... ἰἰἰ ἰἰ ἰἰἰἰ ἰἰἰἰἰἰἰἰ, ἰἰ ἰἰἰἰἰἰἰἰἰἰἰ, ἰἰ ἰἰἰἰἰἰἰἰἰἰἰἰ,..." {Proverbs 27:6} "the profuse kisses of an enemy" (McNeile). This same compound verb occurs in Luke 7:38 of the sinful woman, in Luke 15:20 of the Father's embrace of the Prodigal Son, and in Acts 20:37 of the Ephesian elders and Paul.

Mark 6:51

51 (AV) And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. (AV)

51 (IGNT) ἰἰἰἰ {AND} ἰἰἰἰ ἰἰἰἰ. {HE WENT UP} ἰἰἰἰ ἰἰ, {TO} ἰἰ... ἰ, ἰ ἰ... ἰ, { THEM} ἰἰἰἰ, {INTO} ἰ, ἰ ἰ {THE} ἰἰἰἰ ἰἰ ἰἰ ἰἰ {SHIP,} ἰἰἰἰ {AND} ἰἰἰἰ ἰἰἰἰ ἰἰἰἰἰἰἰ {FELL} ἰ ἰ {THE} ἰἰἰἰ ἰἰἰἰἰἰ ἰἰ, {WIND.} ἰἰἰἰ {AND} ἰ ἰἰἰἰ ἰἰἰἰ ἰἰἰἰ {EXCEEDINGLY} ἰἰἰἰἰἰἰἰἰἰἰἰἰ... {BEYOND MEASURE} ἰἰἰἰ {IN}

Mark 9:39 (RWP)

Forbid him not (ἰὸἵ%οἶ»ἴ...ἰμῖ,,ἰμ). Stop hindering him (ἰὸἵ 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) ἰμῖ'ἰἔἰμ {TELL} ἰ·ἰἵἵἵ'ἵἵ {US} ἰἔἰἰἰ,,ἰμ {WHEN} ἰ,,ἰἵ...ἰ,,ἰἵ {THESE THINGS} ἰμῖἰἵ,,ἰἵ'ἵ {SHALL BE?} ἰἵἵἵ'ἵ {AND} ἰ,,ἵ'ἵ {WHAT} ἰ,,ἵἵ {THE} ἰἰἵ·ἰἵἵἵ'ἵἵ'ἵἵ {SIGN} ἰἵἵ,,ἰἵἵἵ'ἵἵ {WHEN} ἰἵἵἵ'ἵἵ»ἵἵ·ἵἵ {SHOULD BE ABOUT} ἰἔἰἵἵἵ'ἵἵ,,ἰἵ {ALL} ἰ,,ἰἵ...ἰ,,ἰἵ { THESE THINGS} ἰἰἵ...ἰἵἵἵ,,ἰμῖ»ἰμῖ'ἰἰἵ,,ἰἵ'ἵ {TO BE ACCOMPLISHED?} (IGNT)

Mark 13:4 (RWP)

Tell us, when shall these things be? (ἰμῖ'ἰἔἰἵἵ'ἵἵ ἰ·ἰἵἵἵ'ἵἵ ἰἔἰἰἵἵ,,ἰμ ἰ,,ἰἵ...ἰ,,ἰἵ ἰμῖἰἵ,,ἰἵ'ἵ;). The Revised Version punctuates it as a direct question, but Westcott and Hort as an indirect inquiry. They asked about the

when (ἰἔἰἵἵἵ,,ἰμ) and the

what sign (ἰ,,ἵ'ἵ ἰἰἵ·ἰἵἵἵ'ἵἵ'ἵἵ). 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) ἰμῖἵἵἵἵ'ἵἵ·ἵἵἵἵ'ἵἵ'ἵἵ'ἵἵ'ἵἵ,,ἰἵ'ἵ {THERE WILL ARISE} ἵἵἵἵ· {FOR} ἰἵἵἵ...ἵἵ'ἵἵἵἵ'ἵἵ'ἵἵ'ἵἵ'ἵἵ'ἵἵ {FALSE

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 (Î±½,Î±½»Î¼½½). 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)

22 (IGNT) Î±½ {AND} Î±½½,Î¼, {ALL} Î¼½½Î¼,Î¼,Î¼Î½ {BORE WITNESS} Î¼...Î¼,Î¼ {TO HIM,} Î±½ {AND} Î¼ Î¼...Î¼½Î¼½ {WONDERED} Î¼Î½ {AT} Î¼,Î¼, {THE} Î¼Î½Î¼, Î¼,Î¼, {WORDS} Î¼½Î¼,Î¼, {OF GRACE} Î¼,Î¼, {WHICH} Î¼Î¼Î¼Î¼Î¼Î¼...Î¼½Î¼½Î¼, {PROCEEDED} Î¼Î¼ Î¼,Î¼... {OUT OF} Î¼Î¼,Î¼½Î¼,Î¼, Î¼...Î¼,Î¼... {HIS MOUTH;} Î±½ {AND} Î¼»Î¼½½ {THEY SAID,} Î¼...Î¼ {NOT} Î¼...Î¼,Î¼, {THIS} Î¼Î¼Î¼,Î¼½ {IS} Î¼ {THE} Î¼...Î¼,Î¼, {SON} Î¼Î¼Î¼Î¼Î¼ {OF JOSEPH?} (IGNT)

Luke 4:22 (RWP)

Bare him witness (Î¼½½Î¼,Î¼,Î¼...Î¼½). 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 Î¼½Î¼,Î¼,Î¼...Î¼Î¼ is a very old and common one. It is frequent in Acts, Paulâ€™s Epistles, and the Johannine books. The substantive Î¼½Î¼,Î¼,Î¼...Î¼ is seen in our English Î¼½Î¼,Î¼,Î¼, one who witnesses even by his death to his faith in Christ.

And wondered (Î±½ Î¼½,Î¼...Î¼½Î¼½). 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 (Î¼Î½ Î¼,Î¼,Î¼, Î¼»Î¼½Î¼,Î¼, Î¼,Î¼, Î¼½Î¼,Î¼,Î¼,Î¼). See RWP on "Lu 1:30"; See RWP on "Lu 2:52" for this wonderful word Î¼½Î¼,Î¼,Î¼, 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, Î¼Î¼Î¼Î¼Î¼Î¼...Î¼½Î¼½Î¼,Î¼,Î¼) 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.

Is not this Josephâ€™s son? (ÎġĂ...Ī±Ī¹ Ī...Ī¹ĪġĪ, ĪµĪfĪ,,Ī¹Ī½ Ī¹Ī%ĪfĪĪĪĪ ĪġĪ...Ī,,ĪġĪ,;). Witness and wonder gave way to bewilderment as they began to explain to themselves the situation. The use of ĪġĪ...Ī±Ī¹ intensive form of ĪġĪ...Ī° in a question expects the answer "yes." Jesus passed in Nazareth as the son of Joseph as Luke presents him in Luke 3:23. He does not stop here to correct this misconception because the truth has been already amply presented in Luke 1:28-38 2:49. This popular conception of Jesus as the son of Joseph appears also in John 1:45. The puzzle of the people was due to their previous knowledge of Jesus as the carpenter (Mark 6:3; the carpenterâ€™s son, Matthew 13:55). For him now to appear as the Messiah in Nazareth where he had lived and laboured as the carpenter was a phenomenon impossible to credit on sober reflection. So the mood of wonder and praise quickly turned with whispers and nods and even scowls to doubt and hostility, a rapid and radical transformation of emotion in the audience.

Luke 8:25

25 (AV) And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him. (AV)

25 (IGNT) ĪµĪ¹ĪĪĪµĪ½ ĪĪµ {AND HE SAID} Ī±Ī...Ī,,ĪġĪĪ, {TO THEM,} ĪĪĪġĪ... {WHERE} ĪµĪfĪ,,Ī¹Ī½ Ī· {IS} ĪĪĪ¹fĪ,,ĪĪ, Ī...Ī¼Ī%Ī½ {YOUR FAITH?} ĪĪĪġĪ²ĪĪĪµĪ½ĪµĪ, ĪĪµ {AND BEING AFRAID} ĪµĪĪ±Ī...Ī¼Ī±ĪfĪ±Ī½ {THEY WONDERED,} Ī»ĪµĪ³ĪġĪ½Ī,,ĪµĪ, {SAYING} ĪĪĪĪġĪ, {TO} Ī±ĪĪ»ĪĪ»ĪġĪ...Ī, {ONE ANOTHER,} Ī,,ĪĪ, {WHO} Ī±ĪĪ± {THEN} ĪġĪ...Ī,,ĪġĪ, {THIS} ĪµĪfĪ,,Ī¹Ī½ {IS,} ĪġĪĪ,Ī¹ {THAT} Ī°Ī±Ī¹ {EVEN} Ī,,ĪġĪĪ, {THE} Ī±ĪĪµĪ¼ĪġĪĪ, {WINDS} ĪµĪĪĪĪ,,Ī±ĪfĪfĪµĪ¹ {HE COMMANDS} Ī°Ī±Ī¹ {AND} Ī,,Ī%Ī {THE} Ī...ĪĪ±Ī,,Ī¹ {WATER,} Ī°Ī±Ī¹ {AND} Ī...ĪĪĪ±Ī°ĪġĪ...ĪġĪ...ĪfĪ¹Ī½ {THEY OBEY} Ī±Ī...Ī,,Ī%Ī {HIM?} (IGNT)

Luke 9:43

43 ¶ (AV) And they were all amazed at the mighty power of God. But while they wondered every one at all things which Jesus did, he said unto his disciples, (AV)

43 (IGNT) ĪµĪ³ĪµĪĪĪ»ĪĪfĪfĪġĪ½Ī,,ĪġĪ ĪĪµ {AND WERE ASTONISHED} ĪĪ±Ī½Ī,,ĪµĪ, {ALL} ĪµĪĪĪ¹ {AT} Ī,,Ī· {THE} Ī¼ĪµĪ³Ī±Ī»ĪµĪ¹ġĪĪ,,ĪĪ,Ī¹ Ī,,ĪġĪ... {MAJESTY} ĪĪµĪġĪ... {OF GOD.} ĪĪ±Ī½ĪĪ,,Ī%Ī½ ĪĪµ {AND AS ALL} ĪĪ±Ī...Ī¼Ī±Ī¶ĪġĪĪ½Ī,,Ī%Ī½ {WERE WONDERING} ĪµĪĪĪ¹ {AT} ĪĪ±ĪfĪ¹Ī½ {ALL} ĪġĪĪ, {WHICH} ĪµĪĪġĪĪĪfĪµĪ½ ĪġĪ { DID} ĪĪĪfĪġĪ...Ī, {JESUS,} ĪµĪ¹ĪĪµĪ½ {HE SAID} ĪĪĪġĪ, Ī,,ĪġĪ...Ī, {TO} Ī¼Ī±ĪĪ,ĪĪ,Ī±Ī, Ī±Ī...Ī,,ĪġĪ... {HIS DISCIPLES, } (IGNT)

Luke 11:14

14 ¶ (AV) And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. (AV)

14 (IGNT) Ī°Ī±Ī¹ {AND} ĪĪ½ {HE WAS} ĪµĪ°Ī²Ī±ĪĪ»Ī»Ī%Ī½ {CASTING OUT} ĪĪ±Ī¹Ī¼ĪġĪĪ½ĪĪġĪ½ {A DEMON,} Ī°Ī±Ī¹ {AND} Ī±Ī...Ī,,ĪġĪ {IT} ĪĪ½ {WAS} Ī°Ī%ĪĪġĪġĪ½ {DUMB;} ĪµĪ³ĪµĪ½ĪµĪ,,ĪġĪ ĪĪµ Ī,,ĪġĪ... {AND IT CAME TO PASS} ĪĪ±Ī¹Ī¼ĪġĪĪ½ĪĪġĪ... {ON THE DEMON} ĪµĪ³ĪµĪ»ĪġĪĪ½Ī,,ĪġĪ, {HAVING

GONE OUT,} ἰμῖ»ἰ±ἰ»ἰ·ἰῖἰμῖ½ { SPOKE} ἰζ {THE} ἰ°ἰ%ἰ±ἰζῖ, {DUMB.} ἰ°ἰ±ἰ¹ {AND}
ἰμῖ,ἰ±ἰ...ἰ½ἰ±ἰῖἰ±ἰ½ {WONDERED} ἰζῖ¹ {THE} ἰζῖἰ±ἰ»ἰζῖ¹ {CROWDS.} (IGNT)

Luke 11:14 (RWP)

When (ἰ,,ἰζῖ... ἰ·ἰ±ἰ¹ἰ½ἰζῖἰ½ἰῖἰζῖ... ἰμῖ¾ἰμῖ»ἰζῖἰ½ἰ,,ἰζῖ,). Genitive absolute ana asyndeton between ἰ°ἰ±ἰ¹ ἰμῖ¾ἰμῖ½ἰμῖ,,ἰζῖ and ἰμῖ»ἰ±ἰ»ἰ·ἰῖἰμῖ½ as often in Luke (no ἰζῖ,,ἰ¹ or ἰ°ἰ±ἰ¹).

Luke 11:16

16 (AV) And others, tempting him, sought of him a sign from heaven. (AV)
16 (IGNT) ἰμῖ,,ἰμῖ·ἰζῖῖ ἰ·ἰμ {AND OTHERS,} ἰ€ἰμῖἰ·ἰ±ἰῖἰζῖἰ½ἰ,,ἰμῖ, {TEMPTING,} ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½ {A SIGN} ἰ€ἰ±ἰ· {FROM} ἰ±ἰ...ἰ,,ἰζῖ... {HIM} ἰμῖῖἰ·ἰ,,ἰζῖ...ἰ½ {WERE SEEKING} ἰμῖ¾ {FROM} ἰζῖ...ἰ·ἰ±ἰ¹ἰ½ἰζῖ... { HEAVEN.} (IGNT)

Luke 11:16 (RWP)

Tempting him (ἰ€ἰμῖἰ·ἰ±ἰῖἰζῖἰ½ἰ,,ἰμῖ,). These "others" (ἰμῖ,,ἰμῖ·ἰζῖῖ) 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" (ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½) 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 (ἰμῖῖἰ·ἰ,,ἰζῖ...ἰ½). 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) ἰ,,ἰ%ἰ½ ἰ·ἰμ {BUT THE} ἰζῖἰ±ἰ»ἰ%ἰ½ {CROWDS} ἰμῖ€ἰ±ἰ,ἰ·ἰῖἰῖἰζῖἰ½ἰμῖἰ½ἰ%ἰ½ {BEING THROGGED TOGETHER} ἰ·ἰ·ἰ¾ἰ±ἰ,,ἰζῖ {HE BEGAN} ἰ»ἰμῖ¾ἰμῖἰῖἰ½ ἰ· {TO SAY,} ἰ¾ἰμῖἰ½ἰμῖἰ± {GENERATION} ἰ±ἰ...ἰ,,ἰ· {THIS} ἰ€ἰζῖἰ½ἰ·ἰ·ἰ± {WICKED} ἰμῖῖἰ,,ἰῖἰ½ {IS;} ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½ {A SIGN} ἰμῖ€ἰῖἰῖἰ·ἰ,,ἰμῖ¹ {IT SEEKS AFTER,} ἰ°ἰ±ἰ¹ {AND} ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½ {A SIGN} ἰζῖ... {NOT} ἰῖἰῖἰ·ἰῖἰῖἰ,,ἰ±ἰ¹ {SHALL BE GIVEN} ἰ±ἰ...ἰ,,ἰ· ἰμῖ¹ {TO IT} ἰ½ἰ· {EXCEPT} ἰ,,ἰζῖ {THE} ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½ {SIGN} ἰῖἰ%ἰ½ἰ± {OF JONAH} ἰ,,ἰζῖ... {THE} ἰ€ἰῖἰ·ἰῖἰῖἰ·ἰζῖ... {PROPHET.} (IGNT)

Luke 11:29 (RWP)

Were gathering together unto him (ἰμῖ€ἰ±ἰ,ἰ·ἰζῖἰῖἰῖἰζῖἰ½ἰμῖἰ½ἰ%ἰ½). Genitive absolute present middle participle of ἰμῖ€ἰ±ἰ,ἰ·ἰζῖἰῖἰῖἰ%ἰ, a rare verb, Plutarch and here only in the N.T., from ἰμῖ€ἰ¹ and ἰ±ἰ,ἰ·ἰζῖἰῖἰῖἰ%ἰ (a common enough verb). It means to throng together (ἰ±ἰ,ἰ·ἰζῖἰζῖ,, in throngs). Vivid

picture of the crowds around Jesus.

But the sign of Jonah (ἰμῖν ἰσῆι· ἰ, ἰζ ἰφῖ· ἰ¼ἰμῖν ἰζ ἰ½ ἰῖ%οἰ½ἰ±). 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" (ἰ ἰζ ἰ, ἰ· ἰφῖ ἰμῖ, ἰ±ἰ) and "shall be" (ἰμῖ φῖ, ἰ±ἰ), 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) ἰοἰ±ἰ ἰ%οἰ, ἰ³ἰ±ἰ• {FOR AS} ἰμῖ ἰ³ἰμῖ½ἰμῖ, ἰζ {WAS} ἰῖ%οἰ½ἰ±ἰ, {JONAH} ἰφῖ· ἰ¼ἰμῖ ἰζ ἰ½ {A SIGN} ἰ, ἰζ ἰῖ, {TO THE} ἰ½ἰῖ½ἰμῖ... ἰῖ, ἰ±ἰῖ, {NINEVITES,} ἰζ ἰ... ἰ, ἰ%οἰ, {THUS} ἰμῖ φῖ, ἰ±ἰ {SHALL BE} ἰοἰ±ἰ {ALSO} ἰζ {THE} ἰ... ἰῖ ἰζ ἰ, ἰ, ἰζ ἰ... {SON} ἰ±ἰ½ἰ, ἰῖ%οἰ ἰζ ἰ... ἰ, ἰ· {OF MAN} ἰ³ἰμῖ½ἰμῖ± ἰ, ἰ±ἰ... ἰ, ἰ· {TO THIS GENERATION.} (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)

7 (IGNT) ἰμῖ ἰῖ· ἰῖ%οἰ, ἰ· ἰφῖ ἰ±ἰ½ ἰ ἰμ {AND THEY ASKED} ἰ±ἰ... ἰ, ἰζ ἰ½ {HIM,} ἰ» ἰμ ἰ³ἰζ ἰ½ἰ, ἰμῖ, {SAYING,} ἰ ἰῖ ἰ±ἰ φῖ ἰοἰ±ἰ» ἰμ {TEACHER,} ἰ ἰζ ἰ, ἰμ {WHEN} ἰζ ἰ... ἰ½ {THEN} ἰ, ἰ±ἰ... ἰ, ἰ±ἰ {THESE THINGS} ἰμῖ φῖ, ἰ±ἰ {WILL BE?} ἰοἰ±ἰ {AND} ἰ, ἰῖ {WHAT} ἰ, ἰζ {THE} ἰφῖ· ἰ¼ἰμῖ ἰζ ἰ½ {SIGN} ἰζ ἰ, ἰ±ἰ½ {WHEN} ἰ¼ἰμῖ» ἰ· {ARE ABOUT} ἰ, ἰ±ἰ... ἰ, ἰ±ἰ {THESE THINGS} ἰ³ἰῖ½ἰμῖ φῖ, ἰ±ἰ {TO TAKE PLACE?} (IGNT)

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) ἰφῖ ἰμῖ ἰφῖ ἰ¼ἰζ ἰ ἰ, ἰμ {ALSO EARTHQUAKES} ἰ¼ἰμ ἰ³ἰ±ἰ» ἰζ ἰῖ {GREAT} ἰοἰ±ἰ, ἰ±ἰ {IN DIFFERENT} ἰ, ἰζ ἰ ἰῖ ἰζ ἰ... ἰ, {PLACES} ἰοἰ±ἰ {AND} ἰ» ἰῖ ἰ¼ἰζ ἰῖ {FAMINES} ἰοἰ±ἰ {AND} ἰ» ἰζ ἰῖ ἰ¼ἰζ ἰῖ {PESTILENCES} ἰμῖ φῖ ἰζ ἰ½ἰ, ἰ±ἰ {SHALL THERE BE,} ἰ ἰζ ἰῖ ἰ²ἰ· ἰ, ἰῖ {FEARFUL SIGHTS} ἰ, ἰμ {AND} ἰοἰ±ἰ {AND} ἰφῖ· ἰ¼ἰμῖ ἰ±ἰ {SIGNS} ἰ±ἰ ἰῖ {FROM} ἰζ ἰ... ἰῖ ἰ±ἰ½ἰζ ἰζ ἰ... {HEAVEN} ἰ¼ἰμ ἰ³ἰ±ἰ» ἰ±ἰ {GREAT} ἰμῖ φῖ, ἰ±ἰ {SHALL THERE BE.} (IGNT)

Luke 21:11 (RWP)

Famines and pestilences (ἰ» ἰζ ἰῖ ἰ¼ἰζ ἰῖ ἰοἰ±ἰ ἰ» ἰῖ ἰ¼ἰζ ἰῖ). Play on the two words pronounced just alike in the Koinê (itacism).

And terrors (ἰ ἰζ ἰῖ ἰ²ἰ· ἰ, ἰῖ). The use of ἰ, ἰμ ἰῖ ἰ, ἰμ in this verse groups the two kinds of woes. This rare word ἰ ἰζ ἰῖ ἰ²ἰ· ἰ, ἰῖ is only here in the N.T. It is from ἰ ἰζ ἰῖ ἰ²ἰμῖ%οἰ, 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) Ἰὸ±ἰ¹ {AND} ἰµῖfῖ,,ἰ±ἰ¹ {THERE SHALL BE} ἰfῖ-ἰ¼ἰµῖἰ± {SIGNS} ἰµῖ½ {IN} ἰ-ἰ»ἰῖ%ῖ {SUN} ἰὸ±ἰ¹ {AND} ἰfῖἰµῖ»ἰ-ἰ½ἰ- {MOON} ἰὸ±ἰ¹ {AND} ἰ±ἰfῖ,,ἰ•ἰḡἰῖ, {STARS,} ἰὸ±ἰ¹ {AND} ἰµῖ€ἰ¹ {UPON} ἰ,,ἰ-ἰ, {THE} ἰḡἰ-ἰ, {EARTH} ἰfῖ...ἰ½ἰḡἰ±ἰ- {DISTRESS} ἰµῖ,ἰ½ἰ%ῖἰ½ {OF NATIONS} ἰµῖ½ {WITH} ἰ±ἰ€ἰḡἰ•ἰḡἰ± {PERPLEXITY,} ἰ-ἰḡἰḡἰ...ἰfῖ-ἰ, {ROARING} ἰ,ἰ±ἰ»ἰ±ἰfῖfῖ-ἰ, {OF THE SEA} ἰὸ±ἰ¹ {AND} ἰfῖἰ±ἰ»ἰḡἰ... {ROLLING SURGE,} (IGNT)

Luke 21:25 (RWP)

Distress (ἰfῖ...ἰ½ἰḡἰ±ἰ-). From ἰfῖ...ἰ½ἰµῖ±ἰ%ῖ. In the N.T. only here and 2 Corinthians 2:4. Anguish.

In perplexity (ἰµῖ½ ἰ±ἰ€ἰḡἰ•ἰḡἰ±). State of one who is ἰ±ἰ€ἰḡἰ•ἰḡἰ,, who has lost his way (ἰ± privative and ἰ€ἰḡἰ•ἰḡἰ,). Here only in the N.T. though an old and common word.

For the roaring of the sea (ἰ-ἰḡἰḡἰ...ἰ, ἰ,ἰ±ἰ»ἰ±ἰfῖfῖ-ἰ,). Our word echo (Latin echo) is this word ἰ-ἰḡἰḡἰ,, a reverberating sound. Sense of rumour in Luke 4:37.

Billows (ἰfῖἰ±ἰ»ἰḡἰ...ἰ). Old word ἰfῖἰ±ἰ»ἰḡἰ, 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) ἰḡ ἰḡἰµ {AND} ἰ-ἰ•ἰ%ῖἰ-ἰ-ἰ, {HEROD} ἰῖἰ%ῖἰ½ ἰ,,ἰḡἰ½ {SEEING} ἰῖἰ-ἰfῖḡἰ...ἰ½ { JESUS} ἰµῖ±ἰ±ἰ•ἰ- {REJOICED} ἰ»ἰῖἰ½ {GREATLY,} ἰ-ἰ½ ἰḡἰ±ἰ• {FOR HE WAS} ἰḡἰµ»ἰ%ῖἰ½ ἰµῖ¼ {WISHING} ἰῖἰῖἰ½ἰḡἰ... {FOR LONG} ἰῖἰῖἰ½ {TO SEE} ἰ±ἰ...ἰ,,ἰḡἰ½ {HIM,} ἰῖἰἰ± ἰ,,ἰḡ {BECAUSE OF} ἰ±ἰῖἰḡἰ...ἰµῖῖἰ½ {HEARING} ἰ€ἰḡἰ»ἰ»ἰ± {MANY THINGS} ἰ€ἰµῖἰῖἰ {CONCERNING} ἰ±ἰ...ἰ,,ἰḡἰ... {HIM,} ἰὸ±ἰ¹ {AND} ἰ-ἰ»ἰ€ἰῖἰῖἰµῖ½ {HE WAS HOPING} ἰ,,ἰῖἰ {SOME} ἰfῖ-ἰ¼ἰµῖῖἰḡἰ½ {SIGN} ἰῖἰῖἰῖἰ½ {TO SEE} ἰ...ἰ€ {BY} ἰ±ἰ...ἰ,,ἰḡἰ... {HIM} ἰḡἰῖἰ½ἰḡἰ¼ἰµῖῖἰḡἰ½ {DONE.} (IGNT)

Luke 23:8 (RWP)

Was exceeding glad (ἰµῖ±ἰ±ἰ•ἰ- ἰ»ἰῖἰ½). Second aorist passive indicative of ἰ±ἰ±ἰῖἰ%ῖ, ingressive aorist, became glad.

Of a long time (ἰµῖ¼ ἰῖἰῖἰ½ἰ%ῖἰ½ ἰ±ἰῖἰḡἰῖἰ%ῖἰ½). For this idiom see 8:27; 20:9; Acts 8:11).

He hoped (ἐ-ἐπ'ἐλπίσει). 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 (ἐπιθετός). 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) ἔτι ἰδὼν {BUT} ἰδοὺ, {PETER} ἔστη ἄνω, {HAVING RISEN UP} ἔπεσε, {RAN} ἰδοὺ {TO} ἡ, {THE} ἡ, {TOMB,} ἔκλιθε, {AND} ἰδοὺ... ἔκλιθε, {HAVING STOOPED DOWN} ἰδοὺ {HE SEES} ἡ, {THE} ἡ, {LINEN CLOTHES} ἔκειτο, {LYING} ἡ, {ALONE,} ἔκλιθε, {AND} ἔστη ἄνω, {WENT AWAY} ἰδοὺ... ἡ, {HOME} ἡ, ἰδοὺ... ἡ, {WONDERING AT} ἡ, {THAT WHICH} ἡ, {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 (ἐκλίθε, ἐπιθετός... ἔκλιθε). First aorist active participle of ἐκλίθε, ἐπιθετός, 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 (ἐκλήσει, ἑαυτοῖς... 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) ἰδοὺ, ἰδὼν {BUT YET} ἰδοὺ, {WHILE THEY WERE DISBELIEVING} ἕνεκεν, {FOR} ἡ, {JOY} ἔκλιθε, {AND} ἰδοὺ... ἡ, {WERE WONDERING,} ἰδοὺ {HE SAID} ἡ... ἡ, {TO THEM,} ἰδοὺ, ἡ, {HAVE YE} ἡ, {ANYTHING} ἡ, {EATABLE} ἡ, {HERE?} (IGNT)

Luke 24:41 (RWP)

{JEWS} ἰὸἰ±ἰ' {AND} ἰμἰ'ἰ€ἰζἰ½ {SAID} ἰ±ἰ...ἰ,,ἰ%ṑ {TO HIM,} ἰ,,ἰ' {WHAT} ἰfἰ·ἰ¼ἰμἰ'ἰζἰ½ {SIGN} ἰ'ἰμἰ'ἰṑἰ½ἰ...ἰμἰ'ἰ, {SHEWEST THOU} ἰ·ἰ¼ἰἰ½ {TO US} ἰζἰ,,ἰ' {THAT} ἰ,,ἰ±ἰ...ἰ,,ἰ± {THESE THINGS} ἰ€ἰζἰἰ'ἰμἰ'ἰ, {THOU DOEST?} (IGNT)

John 2:18 (RWP)

What sign shewest thou unto us? (ἰ,,ἰ' ἰfἰ·ἰ¼ἰμἰ'ἰζἰ½ ἰ'ἰμἰ'ἰṑἰ½ἰ...ἰμἰ'ἰ, ἰ·ἰ¼ἰἰ½;). 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) ἰ%ṑ, ἰ'ἰμ {BUT WHEN} ἰ·ἰ½ {HE WAS} ἰμἰ'½ {IN} ἰ'ἰμἰ'•ἰζἰfἰζἰ»ἰ...ἰ¼ἰζἰἰ', { JERUSALEM} ἰμἰ'½ {AT} ἰ,,ἰ%ṑ {THE} ἰ€ἰ±ἰfἰἰ±ἰ± {PASSOVER,} ἰμἰ'½ {AT} ἰ,,ἰ· {THE} ἰμἰ'ζἰṑ,,ἰ· {FEAST,} ἰ€ἰζἰ»ἰ»ἰζἰ' {MANY} ἰμἰ'€ἰἰ'ἰfἰ,,ἰμἰ...ἰfἰ±ἰ½ {BELIEVED} ἰμἰ'ἰ, ἰ,,ἰζ { ON} ἰζἰἰ½ἰζἰἰ¼ἰ± ἰ±ἰ...ἰ,,ἰζἰ... {HIS NAME,} ἰ'ἰμἰ'ṑṑ•ἰζἰ...ἰ½ἰ,,ἰμἰ, {BEHOLDING} ἰ±ἰ...ἰ,,ἰζἰ... ἰ,,ἰ± {HIS} ἰfἰ·ἰ¼ἰμἰ'ἰ± {SIGNS } ἰ± {WHICH} ἰμἰ'€ἰζἰἰ'ἰμἰ' {HE WAS DOING.} (IGNT)

John 2:23 (RWP)

In Jerusalem (ἰμἰ'½ ἰ,,ἰζἰἰ', ἰ'ἰμἰ'•ἰζἰfἰζἰ»ἰ...ἰ¼ἰζἰἰ'). The form ἰ'ἰμἰ'•ἰζἰfἰζἰ»ἰ...ἰ¼ἰ± as in 2:13 always in this Gospel and in Mark, and usually in Matthew, though ἰ'ἰμἰ'•ἰζἰ...ἰfἰ±ἰ»ἰ·ἰ¼ only in Revelation, and both forms by Luke and Paul.

During the feast (ἰμἰ'½ ἰ,,ἰ· ἰμἰ'ζἰṑ,,ἰ·). The feast of unleavened bread followed for seven days right after the passover (one day strictly), though ἰ,,ἰζ ἰ€ἰ±ἰfἰἰ±ἰ± is used either for the passover meal or for the whole eight days.

Believed on his name (ἰμἰ'€ἰἰ'ἰfἰ,,ἰμἰ...ἰfἰ±ἰ½ ἰμἰ'ἰ, ἰ,,ἰζ ἰζἰἰ½ἰζἰἰ¼ἰ± ἰ±ἰ...ἰ,,ἰζἰ...). See on "Jn 1:12" for this phrase. Only one has to watch for the real import of ἰ€ἰἰ'ἰfἰ,,ἰμἰ...ἰ%ṑ.

Beholding his signs (ἰ'ἰμἰ'ṑṑ•ἰζἰ...ἰ½ἰ,,ἰμἰ, ἰ±ἰ...ἰ,,ἰζἰ... ἰ,,ἰ± ἰfἰ·ἰ¼ἰμἰ'ἰ±). Present active participle (causal use) of ἰ'ἰμἰ'ṑṑ•ἰμἰ'ṑṑ.

Which he did (ἰ± ἰμἰ'€ἰζἰἰ'ἰμἰ'). "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.

John 3:2

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) ἤϊ...ἤϊ, {HE} ἤϊ»ἤϊ½ {CAME} ἤϊ•ἤϊ, ἤϊ½ {TO} ἤϊ•ἤϊ...ἤϊ½ { JESUS} ἤϊ...ἤϊ, {BY NIGHT,} ἤϊ½ {AND} ἤϊἤϊἤϊ½ {SAID} ἤϊ...ἤϊ% {TO HIM,} ἤϊ½ἤϊἤϊ {RABBI,} ἤϊἤϊἤϊ½ {WE KNOW} ἤϊ,ἤϊ {THAT} ἤϊἤϊ {FROM} ἤϊ... {GOD} ἤϊ»ἤϊ»...ἤϊ, {THOU HAST COME} ἤϊἤϊἤϊἤϊ»ἤϊ, {A TEACHER,} ἤϊ...ἤϊἤϊ, ἤϊἤϊ• {FOR NO ONE} ἤϊ...ἤϊ,ἤϊ {THESE} ἤϊἤϊἤϊἤϊ {SIGNS} ἤϊ...ἤϊἤϊ,ἤϊἤϊ {IS ABLE} ἤϊἤϊἤϊἤϊ½ {TO DO} ἤϊ {WHICH} ἤϊ... {THOU} ἤϊἤϊἤϊἤϊ, ἤϊἤϊ½ {DOEST} ἤϊἤϊ• {UNLESS} ἤϊ• ἤϊ {BE} ἤϊἤϊ, {GOD} ἤϊἤϊ, {WITH} ἤϊ...ἤϊ,ἤϊ... {HIM.} (IGNT)

John 3:2 (RWP)

The same (ἤϊ...ἤϊ,ἤϊ). "This one."

By night (ἤϊ...ἤϊ,ἤϊ). 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 (ἤϊἤϊἤϊἤϊ). 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 (ἤϊἤϊἤϊἤϊἤϊ½). 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 (ἤϊἤϊἤϊ ἤϊἤϊἤϊ... ἤϊ»ἤϊ»...ἤϊ, ἤϊἤϊἤϊἤϊἤϊἤϊ»ἤϊ,ἤϊ). "Thou hast come from God as a teacher." Second perfect active indicative of ἤϊἤϊἤϊἤϊἤϊ and predicative nominative ἤϊἤϊἤϊἤϊἤϊ»ἤϊ,ἤϊ. 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 (ἤϊ...ἤϊἤϊἤϊ,ἤϊἤϊ ἤϊἤϊἤϊἤϊἤϊ½). "Can go on doing" (present active infinitive of ἤϊἤϊἤϊἤϊ% and so linear).

These signs that thou doest (ἤϊ,ἤϊ...ἤϊ,ἤϊ ἤϊ,ἤϊ ἤϊἤϊἤϊἤϊἤϊἤϊ ἤϊ ἤϊ... ἤϊἤϊἤϊἤϊἤϊ). Those mentioned in

John 6:2

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

2 (IGNT) ἰὸς ἑταῖρος {AND} ἰὸς ἑταῖρος ἰὸς ἑταῖρος {FOLLOWED} ἰὸς ἑταῖρος {HIM} ἰὸς ἑταῖρος {A CROWD} ἰὸς ἑταῖρος {GREAT,} ἰὸς ἑταῖρος {BECAUSE} ἰὸς ἑταῖρος {THEY SAW} ἰὸς ἑταῖρος {OF HIM} ἰὸς ἑταῖρος {THE} ἰὸς ἑταῖρος {SIGNS} ἰὸς ἑταῖρος {WHICH} ἰὸς ἑταῖρος {HE WROUGHT} ἰὸς ἑταῖρος {UPON} ἰὸς ἑταῖρος {THOSE WHO} ἰὸς ἑταῖρος {WERE SICK.} (IGNT)

John 6:2 (RWP)

Followed (ἰὸς ἑταῖρος ἰὸς ἑταῖρος). Descriptive imperfect active, picturing the crowd, but without the details of the boat for Christ and the rapid race of the crowd on foot (Mark 6:32; Matthew 14:13).

They beheld (ἰὸς ἑταῖρος ἰὸς ἑταῖρος). Imperfect active of ἰὸς ἑταῖρος. They had been beholding the signs which Jesus had been doing (ἰὸς ἑταῖρος, 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" (ἰὸς ἑταῖρος ἰὸς ἑταῖρος, the weak or feeble, without strength, ἰὸς ἑταῖρος privative and ἰὸς ἑταῖρος, strength).

John 6:14

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)

14 (IGNT) ἰὸς ἑταῖρος ἰὸς ἑταῖρος ἰὸς ἑταῖρος {THE MEN THEREFORE} ἰὸς ἑταῖρος ἰὸς ἑταῖρος {HAVING SEEN} ἰὸς ἑταῖρος {WHAT} ἰὸς ἑταῖρος {HAD DONE} ἰὸς ἑταῖρος ἰὸς ἑταῖρος {SIGN} ἰὸς ἑταῖρος {JESUS,} ἰὸς ἑταῖρος ἰὸς ἑταῖρος {SAID,} ἰὸς ἑταῖρος {THIS} ἰὸς ἑταῖρος ἰὸς ἑταῖρος {IS} ἰὸς ἑταῖρος ἰὸς ἑταῖρος {TRULY} ἰὸς ἑταῖρος {THE} ἰὸς ἑταῖρος ἰὸς ἑταῖρος {PROPHET} ἰὸς ἑταῖρος {WHO} ἰὸς ἑταῖρος ἰὸς ἑταῖρος {IS COMING} ἰὸς ἑταῖρος {INTO} ἰὸς ἑταῖρος {THE} ἰὸς ἑταῖρος ἰὸς ἑταῖρος {WORLD.} (IGNT)

John 6:14 (RWP)

Saw the sign which he did (ἰὸς ἑταῖρος ἰὸς ἑταῖρος, ἰὸς ἑταῖρος ἰὸς ἑταῖρος ἰὸς ἑταῖρος ἰὸς ἑταῖρος). "Signs" oldest MSS. have. This sign added to those already wrought (verse 2). Cf. 2:23; 3:2.

They said (ἰὸς ἑταῖρος ἰὸς ἑταῖρος). Inchoative imperfect, began to say.

Of a truth (ἰὸς ἑταῖρος ἰὸς ἑταῖρος). Common adverb (from ἰὸς ἑταῖρος ἰὸς ἑταῖρος) in John (7:40).

The prophet that cometh (ἰὸς ἑταῖρος ἰὸς ἑταῖρος ἰὸς ἑταῖρος, ἰὸς ἑταῖρος ἰὸς ἑταῖρος ἰὸς ἑταῖρος). 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) Ἰησοῦς ἀπεκρίθη αὐτοῖς· λέγων· ἀληθῶς λέγω ὑμῖν· οὐκ ἐπεὶ εὗρατε τὰ σημεῖα, ἀλλὰ ἐπεὶ ἐφάγατε τὰ ἄρτα, καὶ ἑώρακα ὑμᾶς πληροῦσθαι. (IGNT)
26 (IGNT) Ἰησοῦς ἀπεκρίθη αὐτοῖς· λέγων· ἀληθῶς λέγω ὑμῖν· οὐκ ἐπεὶ εὗρατε τὰ σημεῖα, ἀλλὰ ἐπεὶ ἐφάγατε τὰ ἄρτα, καὶ ἑώρακα ὑμᾶς πληροῦσθαι. (IGNT)

John 6:26 (RWP)

Not because ye saw signs (ἐφάγατε τὰ ἄρτα, καὶ ἑώρακα ὑμᾶς πληροῦσθαι). Second aorist active indicative of the defective verb ἐφάγω. 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 (ἐφάγατε τὰ ἄρτα, καὶ ἑώρακα ὑμᾶς πληροῦσθαι). Second aorist active indicative of ἐφάγω, defective verb.

Ye were filled (ἐφάγατε τὰ ἄρτα, καὶ ἑώρακα ὑμᾶς πληροῦσθαι). First aorist passive indicative of ἐφαγεῖσθε, from ἐφαγεῖν, ἄρτα (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) ἔλεγον οὖν αὐτῷ· τί σημεῖον δεῖξῃς ἡμῖν, ἵνα ἴδωμεν καὶ πιστεύσωμεν σοι; τί ἔργον ποιῶν; (IGNT)
30 (IGNT) ἔλεγον οὖν αὐτῷ· τί σημεῖον δεῖξῃς ἡμῖν, ἵνα ἴδωμεν καὶ πιστεύσωμεν σοι; τί ἔργον ποιῶν; (IGNT)

John 6:30 (RWP)

For a sign (τί σημεῖον δεῖξῃς ἡμῖν). Predicate accusative, as a sign, with τί (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 (ἵνα ἴδωμεν καὶ πιστεύσωμεν σοι). Purpose

clause with ἰὺν αὐτοῦ and the second aorist (ingressive) active subjunctive of ἵνα ἴδωσθε and the first aorist (ingressive) active subjunctive of ἵνα ἴδωσθε, "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 werkest thou? (ἵνα ἴδωσθε αὐτοῦ;). 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) ἵνα ἴδωσθε αὐτοῦ ἵνα ἴδωσθε αὐτοῦ {BUT MANY} ἵνα ἴδωσθε αὐτοῦ {OF} ἵνα ἴδωσθε αὐτοῦ... {THE} ἵνα ἴδωσθε αὐτοῦ... {CROWD} ἵνα ἴδωσθε αὐτοῦ... ἵνα ἴδωσθε αὐτοῦ {BELIEVED} ἵνα ἴδωσθε αὐτοῦ, {ON} ἵνα ἴδωσθε αὐτοῦ {HIM,} ἵνα ἴδωσθε αὐτοῦ {AND} ἵνα ἴδωσθε αὐτοῦ ἵνα ἴδωσθε αὐτοῦ {SAID,} ἵνα ἴδωσθε αὐτοῦ {THE} ἵνα ἴδωσθε αὐτοῦ, {CHRIST,} ἵνα ἴδωσθε αὐτοῦ {WHEN} ἵνα ἴδωσθε αὐτοῦ ἵνα ἴδωσθε αὐτοῦ {HE COMES,} ἵνα ἴδωσθε αὐτοῦ ἵνα ἴδωσθε αὐτοῦ {MORE} ἵνα ἴδωσθε αὐτοῦ ἵνα ἴδωσθε αὐτοῦ {SIGNS} ἵνα ἴδωσθε αὐτοῦ... ἵνα ἴδωσθε αὐτοῦ {THAN THESE} ἵνα ἴδωσθε αὐτοῦ ἵνα ἴδωσθε αὐτοῦ {WILL HE DO} ἵνα ἴδωσθε αὐτοῦ {WHICH} ἵνα ἴδωσθε αὐτοῦ, ἵνα ἴδωσθε αὐτοῦ, {THIS MAN} ἵνα ἴδωσθε αὐτοῦ ἵνα ἴδωσθε αὐτοῦ {DID?} (IGNT)

John 7:31 (RWP)

When the Christ shall come (ἵνα ἴδωσθε αὐτοῦ ἵνα ἴδωσθε αὐτοῦ ἵνα ἴδωσθε αὐτοῦ). Proleptic position of ἵνα ἴδωσθε αὐτοῦ, again as in 27, but ἵνα ἴδωσθε αὐτοῦ with ἵνα ἴδωσθε αὐτοῦ rather than ἵνα ἴδωσθε αὐτοῦ, calling more attention to the consummation (whenever he does come).

Will he do? (ἵνα ἴδωσθε αὐτοῦ ἵνα ἴδωσθε αὐτοῦ;). Future active indicative of ἵνα ἴδωσθε αὐτοῦ with ἵνα ἴδωσθε αὐτοῦ (negative answer expected). Jesus had won a large portion of the pilgrims (ἵνα ἴδωσθε αὐτοῦ ἵνα ἴδωσθε αὐτοῦ ἵνα ἴδωσθε αὐτοῦ) either before this day or during this controversy. The use of ἵνα ἴδωσθε αὐτοῦ (ingressive aorist active) looks as if many came to believe at this point. These pilgrims had watched closely the proceedings.

Than those which (ἵνα ἴδωσθε αὐτοῦ). One must supply the unexpressed antecedent ἵνα ἴδωσθε αὐτοῦ in the ablative case after ἵνα ἴδωσθε αὐτοῦ (more). Then the neuter plural accusative relative ἵνα ἴδωσθε αὐτοῦ (referring to ἵνα ἴδωσθε αὐτοῦ signs) is attracted to the ablative case of the pronominal antecedent ἵνα ἴδωσθε αὐτοῦ (now dropped out).

Hath done (ἵνα ἴδωσθε αὐτοῦ ἵνα ἴδωσθε αὐτοῦ). First aorist active indicative of ἵνα ἴδωσθε αὐτοῦ, 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)

47 (IGNT) ἄρχει... ἱερεῖς ἅπαντες ὁμοθυμαδον ἐκκλησίαν ἐποίησαν (GATHERED) ἵνα... (THEREFORE) αὐτοὶ (THE) ἀρχιερεῖς (CHIEF PRIESTS) καὶ (AND) οὐδὲν (THE) ἱεροδιδάσκαλοι καὶ φασαρισταὶ (PHARISEES) ἄρχει... (A COUNCIL,) ἵνα... (AND) εἰπὺν ἅπαντες (SAID,) τί (WHAT) ἐπιτελοῦμεν... (DO WE?) ἵνα... (FOR) τὸ... (THIS) εἰς τοὺς ἄνθρωπος (MAN) ἵνα... (MANY) σημεία... (SIGNS) ποιῶμεν (DOES.) (IGNT)

John 11:47 (RWP)

Gathered a council (ἄρχει... ἱερεῖς ἅπαντες ὁμοθυμαδον ἐκκλησίαν ἐποίησαν). Second aorist active indicative of ἄρχει... ἱερεῖς ἅπαντες and ἄρχει... ἱερεῖς ἅπαντες ἐκκλησίαν ἐποίησαν, the regular word for the Sanhedrin (Matthew 5:22, etc.), only here in John. Here a sitting or session of the Sanhedrin. Both chief priests (Sadducees) and Pharisees (mentioned no more in John after Jo 11:57 save 12:19,42; 18:3) combine in the call (cf. 7:32). From now on the chief priests (Sadducees) take the lead in the attacks on Jesus, though loyally supported by their opponents (the Pharisees).

And said (ἔφη ἅπαντες εἰπὺν). Imperfect active of εἶπαι, perhaps inchoative, "began to say."

What do we? (τί ἐπιτελοῦμεν;). Present active (linear) indicative of ἐπιτελοῦμεν. Literally, "What are we doing?"

Doeth (ἐπιτελοῦμεν). 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."

John 12:18

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

18 (IGNT) ἕνεκα τούτου καὶ ἔδραμον αὐτόν, ὅτι ἤκουσαν ὅτι ἔσχε τὸ σημεῖον αὐτοῦ (ON ACCOUNT OF) ἕνεκα τούτου καὶ ἐδραμον αὐτόν (THIS) ἕνεκα τούτου (ALSO) ἔδραμον αὐτόν (MET) αὐτόν... (HIM) ἕνεκα τούτου (THE) ἕνεκα τούτου (CROWD,) ἕνεκα τούτου (BECAUSE) ἕνεκα τούτου... (IT HEARD) ἕνεκα τούτου καὶ ἐδραμον αὐτόν (THIS) ἕνεκα τούτου... (OF HIS) ἕνεκα τούτου (HAVING DONE) ἕνεκα τούτου (SIGN.) (IGNT)

John 12:18 (RWP)

The multitude (ἕνεκα τούτου καὶ ἐδραμον αὐτόν). The multitude of verse 13, not the crowd just mentioned that had been with Jesus at the raising of Lazarus. There were two crowds (one following Jesus, one meeting Jesus as here).

Went and met him (ἕνεκα τούτου καὶ ἐδραμον αὐτόν). First aorist active indicative of ἕνεκα τούτου καὶ ἐδραμον αὐτόν, old compound verb (ἕνεκα τούτου καὶ ἐδραμον αὐτόν) to go to meet, with associative instrumental case ἕνεκα τούτου καὶ ἐδραμον αὐτόν. Cf. John 4:51.

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

32 (IGNT) ἵνα ἡ εἰρησαῖα τοῦ Ἰησοῦ πληρωθῆσθε ἣν εἶπε, σημαίνουσα τὴν θάνατον οὗ ἔμελλεν ἀποθνήσκειν. (IGNT)

John 18:32 (RWP)

By what manner of death (ἵνα ἡ εἰρησαῖα τοῦ Ἰησοῦ πληρωθῆσθε). Instrumental case of the qualitative interrogative ἵνα, in an indirect question, the very idiom used in John 12:32 concerning the Cross and here treated as prophecy (Scripture) with ἵνα 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) Ἐν ἄλλοις πολλοῖς σημείοις ἔπραξε Ἰησοῦς ἐνώπιον τῶν μαθητῶν, οἵτινες οὐκ ἐγενήθησαν ἐν τῷ βιβλίῳ τούτῳ. (IGNT)

John 20:30 (RWP)

Many other signs (Ἐν ἄλλοις πολλοῖς σημείοις ἔπραξε Ἰησοῦς ἐνώπιον τῶν μαθητῶν). 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 (Ἐν ἄλλοις πολλοῖς σημείοις ἔπραξε Ἰησοῦς ἐνώπιον τῶν μαθητῶν). Periphrastic perfect passive indicative of ἔγραψεν, 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" (ἐνώπιον τῶν μαθητῶν), 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) ἔφη ταῦτα λέγων, σημαίνουσα τὴν θάνατον οὗ ἔμελλεν ἀποθνήσκειν, ἵνα δόξασθαι θεὸς ἐκ τῆς θανάτου αὐτοῦ. Καὶ εἰπὼν ταῦτα, ἐκεῖνος ἔφη αὐτῷ, ἄκολουθε μοι. (IGNT)

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

John 21:19 (RWP)

By what manner of death (ἰῶν ἰῶν ἰῶν ἰῶν). 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) ἰὸῦ ἰῶν {AND} ἰῶν ἰῶν {I WILL GIVE} ἰῶν ἰῶν {WONDERS} ἰῶν ἰῶν {IN} ἰῶν ἰῶν {THE} ἰῶν ἰῶν {HEAVEN} ἰῶν ἰῶν {ABOVE} ἰῶν ἰῶν {AND} ἰῶν ἰῶν {SIGNS} ἰῶν ἰῶν {ON} ἰῶν ἰῶν {THE} ἰῶν ἰῶν {EARTH} ἰῶν ἰῶν {BELOW,} ἰῶν ἰῶν {BLOOD} ἰῶν ἰῶν {AND} ἰῶν ἰῶν {FIRE} ἰῶν ἰῶν {AND} ἰῶν ἰῶν {VAPOUR} ἰῶν ἰῶν {OF SMOKE.} (IGNT)

Acts 2:19 (RWP)

Wonders (ἰῶν ἰῶν ἰῶν). Apparently akin to the verb ἰῶν ἰῶν, to watch like a wonder in the sky,

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

signs (ἰῶν ἰῶν ἰῶν ἰῶν) here is not in the LXX. See on Matthew 11:20. In verse Acts 2:22 all three words occur together: powers, wonders, signs (ἰῶν ἰῶν ἰῶν ἰῶν ἰῶν ἰῶν, ἰῶν ἰῶν ἰῶν ἰῶν, ἰῶν ἰῶν ἰῶν ἰῶν).

As above (ἰῶν ἰῶν). This word is not in the LXX nor is "beneath" (ἰῶν ἰῶν), both probably being added to make clearer the contrast between heaven and earth.

Blood and fire and vapour of smoke (ἰῶν ἰῶν ἰῶν ἰῶν ἰῶν ἰῶν ἰῶν ἰῶν). 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 (ἰῶν ἰῶν ἰῶν). Lit., I will give.

Wonders (ἰῶν ἰῶν ἰῶν). 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) ἰσραηλιται, {MEN} ἠκουσατε, {HEAR} ταυτα, {THESE} λεγοντα, {WORDS:} ἰησουν, {JESUS} τον, {THE} ναζαρεθου, {NAZARENE}, αναν, {A MAN} οτι, {BY} του θεου, {GOD} εδωκεν, {SET FORTH} εν υμιν, {TO} ταυτα, {YOU} ταυτα, {BY} ταυτα, {WONDERS} και σημεια, {AND} ταυτα, {SIGNS}, οτι, {WHICH} εποιησεν, {WROUGHT} εν υμιν, {BY} αυτου, {HIM} του θεου, {GOD} εν υμιν, {IN} ταυτα, {MIDST} ταυτα, {YOUR}, οτι, {AS} και, {ALSO} ταυτα, {YOURSELVES} ἠκουσατε, {KNOW:} (IGNT)

Acts 2:22 (RWP)

Hear these words (ἰσραηλιται, ἠκουσατε, ἠκουσατε, ἠκουσατε, ἠκουσατε). Do it now (aorist tense). With unerring aim Peter has found the solution for the phenomena. He has found the key to God's work on this day in his words through Joel.

as ye yourselves know (ἠκουσατε, ἠκουσατε, ἠκουσατε, ἠκουσατε). Note ἠκουσατε 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 (ἠκουσατε). The verb means to point out or shew forth. Shewn to be that which he claimed to be.

Miracles (ἠκουσατε). 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) εβρατοι, {THERE CAME} και, {AND} παντα, {UPON EVERY} ψυχη, {SOUL} φοβηθη, {FEAR}, και, {AND} πολλη, {AND MANY} θαυμασια, {WONDERS} και σημεια, {AND} εποιησαν, {THROUGH} ταυτα, {THE} αποστολοι, {APOSTLES} εν ταυτοις, {TOOK PLACE.} (IGNT)

Acts 4:16 (RWP)

What shall we do? (İ,,İ¹ İ€İĉİ¹İ·İfİ%oİ¼İµİ½). Deliberative aorist active subjunctive (ingressive and urgent aorist).

Notable miracle (İ³İ½İ%oİfİ,,İĉİ½ İfİ·İ¼İµİ¹İĉİ½). Or sign. It was useless to deny it with the man there.

We cannot deny it (İĉİ... İİ...İ½İ±İ¼İµİ,İ± İ±İ·İ½İµİ¹İfİ,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%oİ½ {YEARS OLD} İ³İ±İ· {FOR} İ·İ½ {WAS} İ€İ»İµİ¹İĉİ½İ%oİ½ {ABOVE} İ,,İµİfİfİ±İ·İ±İ¹İĉİ½İ,,İ± {FORTY} İĉ {THE} İ±İ½İ,İ·İ%oİ€İĉİ, {MAN} İµİ† {ON} İĉİ½ {WHOM} İµİ³İµİ³İĉİ½İµİ¹ İ,,İĉ {HAD TAKEN PLACE} İfİ·İ¼İµİ¹İĉİ½ İ,,İĉİ...İ,,İĉ {THIS SIGN} İ,,İ·İ, {OF} İ¹İ±İfİµİ%oİ, {HEALING.} (IGNT)

Acts 4:22 (RWP)

Was wrought (İ³İµİ³İĉİ½İµİ¹). Second past perfect active without augment from İ³İ¹İ½İĉİ¼İ±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%o {THAT} İ,,İ·İ½ {THY} İ±İµİ¹İ·İ± İfİĉİ... {HAND} İµİ¹İ,,İµİ¹İ½İµİ¹İ½ {STRETCHEST OUT} İfİµ {THOU} İµİ¹İ, {FOR} İ¹İ±İfİ¹İ½ {HEALING,} İ¹İ±İ¹ {AND} İfİ·İ¼İµİ¹İ± {SIGNS} İ¹İ±İ¹ {AND} İ,,İµİ·İ±İ,,İ± {WONDERS} İ³İ¹İ½İµİfİ,İ±İ¹ { TAKE PLACE} İ¹İ±İ± {THROUGH} İ,,İĉİ... {THE} İĉİ½İĉİ¼İ±İ,,İĉİ, İ,,İĉİ... {NAME} İ±İ³İ¹İĉİ... {HOLY} İ€İ±İ¹İĉİ, {SERVANT} İfİĉİ... {OF THY} İ¹İ·İfİĉİ... {JESUS.} (IGNT)

Acts 4:30 (RWP)

While thou stretchest forth thy hand (İµİ½ İ,,İ%o İ,,İ·İ½ İ±İµİ¹İ·İ± İµİ¹İ,,İµİ¹İ½İµİ¹İ½ İfİµ). Lukeâ€™s favourite idiom, "In the stretching out (articular present active infinitive) the hand as to thee" (accusative of general reference), the second allusion to Godâ€™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 (ἰσχυρὰ ἢ ἰσημεριότητος ἢ ἰσημερινότητος ἢ ἰσημερινότητος ἢ ἰσημερινότητος). Either to be taken as in the same construction as ἰσχυρὰ ἢ ἰσημερινότητος ἢ ἰσημερινότητος with ἰσχυρὰ ἢ ἰσημερινότητος as Revised Version has it here or to be treated as subordinate purpose to ἰσχυρὰ ἢ ἰσημερινότητος ἢ ἰσημερινότητος (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) ἰσχυρὰ {AND} ἢ ἰσημερινότητος {BY} ἢ ἰσημερινότητος {THE} ἢ ἰσημερινότητος {HANDS} ἢ ἰσημερινότητος {OF THE} ἢ ἰσημερινότητος ἢ ἰσημερινότητος {APOSTLES} ἢ ἰσημερινότητος ἢ ἰσημερινότητος {CAME TO PASS} ἢ ἰσημερινότητος ἢ ἰσημερινότητος {SIGNS} ἢ ἰσημερινότητος {AND} ἢ ἰσημερινότητος ἢ ἰσημερινότητος {WONDERS} ἢ ἰσημερινότητος {AMONG} ἢ ἰσημερινότητος {THE} ἢ ἰσημερινότητος {PEOPLE} ἢ ἰσημερινότητος ἢ ἰσημερινότητος {MANY;} ἢ ἰσημερινότητος ἢ ἰσημερινότητος {AND} ἢ ἰσημερινότητος ἢ ἰσημερινότητος {THEY WERE} ἢ ἰσημερινότητος ἢ ἰσημερινότητος {WITH ONE ACCORD} ἢ ἰσημερινότητος ἢ ἰσημερινότητος {ALL} ἢ ἰσημερινότητος {IN} ἢ ἰσημερινότητος {THE} ἢ ἰσημερινότητος ἢ ἰσημερινότητος {PORCH} ἢ ἰσημερινότητος ἢ ἰσημερινότητος {OF SOLOMON,} (IGNT)

Acts 5:12 (RWP)

Were wrought (ἰσχυρὰ ἢ ἰσημερινότητος ἢ ἰσημερινότητος). Imperfect middle, wrought from time to time.

With one accord (ἢ ἰσημερινότητος ἢ ἰσημερινότητος ἢ ἰσημερινότητος). 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 (ἰσχυρὰ ἢ ἰσημερινότητος ἢ ἰσημερινότητος). The best texts read ἰσχυρὰ ἢ ἰσημερινότητος ἢ ἰσημερινότητος, 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) ἢ ἰσημερινότητος ἢ ἰσημερινότητος ἢ ἰσημερινότητος ἢ ἰσημερινότητος {AND STEPHEN,} ἢ ἰσημερινότητος ἢ ἰσημερινότητος, {FULL} ἢ ἰσημερινότητος ἢ ἰσημερινότητος, {OF FAITH} ἢ ἰσημερινότητος ἢ ἰσημερινότητος {AND} ἢ ἰσημερινότητος ἢ ἰσημερινότητος ἢ ἰσημερινότητος, {POWER,} ἢ ἰσημερινότητος ἢ ἰσημερινότητος {WROUGHT} ἢ ἰσημερινότητος ἢ ἰσημερινότητος, {WONDERS} ἢ ἰσημερινότητος ἢ ἰσημερινότητος {AND} ἢ ἰσημερινότητος ἢ ἰσημερινότητος ἢ ἰσημερινότητος {SIGNS} ἢ ἰσημερινότητος ἢ ἰσημερινότητος {GREAT} ἢ ἰσημερινότητος ἢ ἰσημερινότητος {AMONG} ἢ ἰσημερινότητος ἢ ἰσημερινότητος {THE} ἢ ἰσημερινότητος ἢ ἰσημερινότητος {PEOPLE.} (IGNT)

Acts 6:8 (RWP)

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

Acts 7:31 (RWP)

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

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

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

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

Acts 7:31 (Vincent_NTWordStudies)

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

To behold (ἰδοῦσθε, ἰδοῦσθε ἰδοῦσθε). 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) Ἰδοῦσθε... ἰδοῦσθε, {THIS ONE} ἰδὲ... ἰδὲ... ἰδοῦσθε, {THEM,} ἰδὲ... ἰδοῦσθε, {HAVING WROUGHT} ἰδοῦσθε... ἰδοῦσθε, {WONDERS} ἰδοῦσθε {AND} ἰδοῦσθε... ἰδοῦσθε, {SIGNS} ἰδοῦσθε {IN THE} ἰδοῦσθε... ἰδοῦσθε... ἰδοῦσθε... {OF EGYPT} ἰδοῦσθε {AND} ἰδοῦσθε {IN THE} ἰδοῦσθε... ἰδοῦσθε {RED} ἰδοῦσθε... ἰδοῦσθε... {SEA,} ἰδοῦσθε {AND} ἰδοῦσθε {IN} ἰδοῦσθε... ἰδοῦσθε... {THE} ἰδοῦσθε... ἰδοῦσθε... {WILDERNESS} ἰδοῦσθε... ἰδοῦσθε... {YEARS} ἰδοῦσθε... ἰδοῦσθε... ἰδοῦσθε... {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) ἰδοῦσθε... ἰδοῦσθε... ἰδοῦσθε... {GAVE HEED} ἰδοῦσθε... ἰδοῦσθε... ἰδοῦσθε... {THE} ἰδοῦσθε... ἰδοῦσθε... {CROWDS} ἰδοῦσθε... ἰδοῦσθε... {TO THE THINGS} ἰδοῦσθε... ἰδοῦσθε... ἰδοῦσθε... {SPOKEN} ἰδοῦσθε... ἰδοῦσθε... {BY} ἰδοῦσθε... ἰδοῦσθε... {PHILIP} ἰδοῦσθε... ἰδοῦσθε... ἰδοῦσθε... ἰδοῦσθε... {WITH ONE ACCORD,} ἰδοῦσθε... ἰδοῦσθε... {WHEN} ἰδοῦσθε... ἰδοῦσθε... {HEARD} ἰδοῦσθε... ἰδοῦσθε... ἰδοῦσθε... {THEY} ἰδοῦσθε... ἰδοῦσθε... ἰδοῦσθε... {SAW} ἰδοῦσθε... ἰδοῦσθε... {THE} ἰδοῦσθε... ἰδοῦσθε... {SIGNS} ἰδοῦσθε... ἰδοῦσθε... {WHICH} ἰδοῦσθε... ἰδοῦσθε... {HE DID.} (IGNT)

Acts 8:6 (RWP)

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

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

Which he did (ἰδοῦσθε ἰδοῦσθε ἰδοῦσθε). 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)

13 (IGNT) Ἦ Ἰ ἴμ {AND} ἱ ἴμ ἱμ {SIMON} ἰ ἰ {ALSO} ἰ ἰ... ἰ ἰ, {HIMSELF } ἰ ἰ ἰ ἱ ἰ, ἰ ἰ... ἱ ἱ ἱ ἱ {BELIEVED,} ἰ ἰ ἰ {AND} ἰ ἰ ἰ ἰ ἰ, ἰ ἰ ἰ, {HAVING BEEN BAPTIZED} ἰ ἰ {WAS} ἰ ἰ ἰ ἰ ἰ ἰ, ἰ ἰ ἰ ἰ {STEADFASTLY CONTINUING} ἰ, ἰ ἰ {WITH} ἰ ἰ ἰ ἰ ἰ ἰ ἰ {PHILIP;} ἰ ἰ ἰ ἰ ἰ ἰ {BEHOLDING} ἰ, ἰ ἰ {AND} ἰ ἰ ἰ ἰ ἰ ἰ {SIGNS} ἰ ἰ ἰ {AND} ἰ ἰ... ἰ ἰ ἰ ἰ ἰ ἰ, {WORKS OF POWER} ἰ ἰ ἰ ἰ ἰ ἰ ἰ, {GREAT} ἰ ἰ ἰ ἰ ἰ ἰ, {BEING DONE,} ἰ ἰ ἰ ἰ ἰ ἰ, ἰ ἰ, ἰ ἰ {WAS AMAZED.} (IGNT)

Acts 8:13 (RWP)

And Simon also himself believed (Ἦ Ἰ ἴμ ἱ ἴμ ἱμ {SIMON} ἰ ἰ {ALSO} ἰ ἰ... ἰ ἰ, {HIMSELF } ἰ ἰ ἰ ἱ ἰ, ἰ ἰ... ἱ ἱ ἱ ἱ). Note the same verb in the aorist tense ἰ ἰ ἰ ἱ ἰ, ἰ ἰ... ἱ ἱ ἱ ἱ. What did he believe? Evidently that Jesus was this "power of God" not himself (Simon). He saw that the miracles wrought by Philip in the name of Christ were genuine while he knew that his own were frauds. He wanted this power that Philip had to add to his own pretensions. "He was probably half victim of self-delusion, half conscious impostor" (Furneauux). He was determined to get this new "power," but had no sense of personal need of Jesus as Saviour for his sins. So he submitted to baptism (ἰ ἰ ἰ ἰ ἰ, ἰ ἰ ἰ, first aorist passive participle of ἰ ἰ ἰ ἰ ἰ, ἰ ἰ ἰ ἰ), clear proof that baptism does not convey salvation.

He continued with Philip (ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ, ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ). Periphrastic imperfect of the verb ἰ ἰ ἰ ἰ ἰ ἰ, ἰ ἰ ἰ ἰ ἰ (see on 2:46). He stuck to Philip (dative case) to find out the secret of his power.

Beholding (ἰ ἰ ἰ ἰ ἰ ἰ ἰ). Watching the signs and miracles (powers, ἰ ἰ... ἰ ἰ ἰ ἰ ἰ ἰ, that threw his "power" in the shade) as they were wrought (ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ, present middle participle of ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ). The more he watched the more the wonder grew (ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ). He had "amazed" (verse 9) the people by his tricks and he was himself more "amazed" than they by Philip's deeds.

Acts 8:13 (Vincent_NTWorStudies)

13. Continued with. see on "Acts 1:14".

Miracles and signs (ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ). Lit., signs and powers. See on "Mt 11:20"; {see} on "Ac 2:22".

Which were done (ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ). The present participle. Lit., are coming to pass.

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

Acts 11:28

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) ἰστησῶντων, ἰστησῶντων, ἰστησῶντων {AND HAVING RISEN UP} ἑκαστος, {ONE} ἐκαστος {FROM AMONG} ἑαυτων, {THEM,} ἑαυτων, ἑαυτων, ἑαυτων {BY NAME} ἁγαβου, {AGABUS,} ἁγαβου, ἁγαβου, ἁγαβου {HE SIGNIFIED} ἡσπασθησθαι, {BY} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {THE} ἁγιου, {SPIRIT,} ἁγιου, ἁγιου, ἁγιου {A FAMINE} ἡσπασθησθαι, {GREAT} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {IS ABOUT} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {TO BE} ἡσπασθησθαι, {OVER} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {WHOLE} ἡσπασθησθαι, {THE} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {HABITABLE WORLD;} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, {WHICH} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {ALSO} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {CAME TO PASS} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {UNDER} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {CLAUDIUS} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, {CAESAR.} (IGNT)

Acts 11:28 (RWP)

Signified (ἡσπασθησθαι). Imperfect active in Westcott and Hort, but aorist active ἡσπασθησθαι in the margin. The verb is an old one from ἡσπασθησθαι (ἡσπασθησθαι) 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 (ἡσπασθησθαι) ἡσπασθησθαι. ἡσπασθησθαι 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 (ἡσπασθησθαι ἡσπασθησθαι). Over all the inhabited earth (ἡσπασθησθαι, 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 (ἡσπασθησθαι ἡσπασθησθαι). 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) ἰδοτε, ἰδοτε, ἰδοτε {BEHOLD} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {YE} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {DESPISERS,} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {AND} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {WONDER} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {PERISH;} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {FOR} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {A WORK} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {WORK} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {IN} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {DAYS} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {YOUR,} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {A WORK} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {WHICH} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {IN NO} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {WISE} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {YE WOULD BELIEVE} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {IF} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {ONE} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {SHOULD DECLARE IT} ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι, ἡσπασθησθαι {TO

ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ. Present participle (ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ) and present infinitive (ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ) repetition of both signs and wonders (note both words) just as had happened with Peter and John and the other apostles (2:43; 4:29; 5:12; cf. Hebrews 2:4). The time of peace could not last forever with such a work of grace as this. A second explosion of persecution was bound to come and some of the MSS. actually have ἵψῃ ἵψῃ...ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ... (a second time).

Acts 14:3 (Vincent_NTWordStudies)

3. Long (ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ). see on "Luke 7:6".

Abode. see on "Acts 12:19".

In the Lord. Lit., upon (ἵψῃ·ἵψῃ) the Lord: in reliance on him.

Acts 15:12

12 (AV) Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. (AV)

12 (IGNT) ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ {KEPT SILENCE} ἵψῃ {AND} ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ {ALL} ἵψῃ·ἵψῃ {THE} ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ, {MULTITUDE}, ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ {AND} ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ {HEARD} ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ {BARNABAS} ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ {AND} ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ...ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ {PAUL} ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ...ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ {RELATING} ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ {WHAT} ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ ἵψῃ {DID} ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ, {GOD} ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ {SIGNS} ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ {AND} ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ, ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ {WONDERS} ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ {AMONG} ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ, {THE} ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ {NATIONS} ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ {BY} ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ {THEM.} (IGNT)

Acts 15:12 (RWP)

Kept silence (ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ). Ingressive first aorist active of ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ, old verb, to hold one's peace. All the multitude became silent after Peter's speech and because of it.

Hearkened (ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ). Imperfect active of ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ, descriptive of the rapt attention, were listening.

Unto Barnabas and Paul (ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ). Note placing Barnabas before Paul as in verse 25, possibly because in Jerusalem Barnabas was still better known than Paul.

Rehearsing (ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ...ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ). Present middle participle of ἵψῃ·ἵψῃ·ἵψῃ·ἵψῃ, old verb, to go through or lead out a narrative of events as in Luke 24:35; Acts 10:8 which see. Three times (14:27; 15:4,12) Paul is described as telling the facts about their mission work, facts more eloquent than argument (Page). One of the crying needs in the churches is fuller knowledge of the facts of mission work and progress with enough detail to give life and interest. The signs and wonders which God had wrought among the Gentiles set the seal of approval on the work done

{JERUSALEM,} ἰὸῖ...ἰὸῖ»ἰῶ {IN A CIRCUIT} ἡμῶν ἰῶ... {UNTO }
ἡμῶν ἰῶ...ἰῶ»ἰῶ {ILLYRICUM,} ἵνα ἡμῶν ἰῶ...ἰῶ»ἰῶ {TO HAVE FULLY PREACHED} ἡμῶν
{THE} ἡμῶν...ἡμῶν»ἡμῶν { GLAD TIDINGS} ἡμῶν... {OF THE} ἡμῶν»ἡμῶν {CHRIST;} (IGNT)

Romans 15:19 (RWP)

In power of signs and wonders (ἡμῶν ἰῶ...ἡμῶν»ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν). Note all three words as in Hebrews 2:4, only here ἡμῶν ἡμῶν ἡμῶν, is connected with ἡμῶν ἡμῶν ἡμῶν and ἡμῶν ἡμῶν ἡμῶν. 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 ἡμῶν ἡμῶν ἡμῶν here with ἡμῶν ἡμῶν ἡμῶν...ἡμῶν ἡμῶν ἡμῶν.

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

Round about even unto Illyricum (ἰὸῖ...ἰὸῖ»ἰῶ ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν). "In a ring" (ἰὸῖ...ἰὸῖ»ἰῶ, locative case of ἰὸῖ...ἰὸῖ»ἰῶ). 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 and wonders. See on "Mt 11:20".

Round about (ἰὸῖ...ἰὸῖ»ἰῶ). 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 (ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν). 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) ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {SINCE} ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {BOTH} ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {JEWS} ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {A SIGN} ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {ASK FOR,} ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {AND} ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {GREEKS} ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {WISDOM} ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {SEEK;} (IGNT)

1 Corinthians 1:22 (RWP)

Seeing that (ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν). 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 ἵνα like ἵνα ἵνα ἵνα in the apodosis is not unusual.

Ask for signs (ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν). The Jews often came to Jesus asking for signs (Matthew 12:38; 16:1; John 6:30).

Seek after wisdom (ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν). "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) ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {AND TO ANOTHER} ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {OPERATIONS} ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {OF WORKS OF POWER;} ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {AND TO ANOTHER} ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {PROPHECY;} ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {AND TO ANOTHER} ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {DISCERNING} ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {OF SPIRITS;} ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {AND TO A DIFFERENT ONE} ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {KINDS} ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {OF TONGUES;} ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {AND TO ANOTHER} ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {INTERPRETATION} ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν {OF TONGUES.} (IGNT)

1 Corinthians 12:10 (RWP)

Workings of miracles (ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν). Workings of powers. Cf. ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν, in Galatians 3:5; Hebrews 2:4 where all three words are used (ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν, signs, ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν, wonders, ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν, powers). Some of the miracles were not

healings as the blindness on Elymas the sorcerer.

Prophecy (ἑξῆς ἰσχυροῦς, ἰσχυρὸς). Late word from ἑξῆς ἰσχυροῦς, ἰσχυρὸς, and ἑξῆς ἰσχυροῦς, ἰσχυρὸς, 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.

Discernings of spirits (ἀντιλαμβάνειν τῶν πνευματικῶν, ἀντιλαμβάνειν τῶν πνευματικῶν). ἀντιλαμβάνειν τῶν πνευματικῶν, is old word from ἀντιλαμβάνειν τῶν πνευματικῶν (see 11:29) and in N.T. only here; Romans 14:1; Hebrews 5:14. A most needed gift to tell whether the gifts were really of the Holy Spirit and supernatural (cf. so-called "gifts" today) or merely strange though natural or even diabolical (1 Timothy 4:1; 1 John 4:1).

Divers kinds of tongues (ἑξῆς ἰσχυροῦς ἑξῆς ἰσχυροῦς). 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, ἑξῆς ἰσχυροῦς) 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 (ἑρμηνεῖν τῶν ἰσχυροῦς ἑξῆς ἰσχυροῦς). Old word, here only and 14:26 in N.T., from ἑρμηνεῖν τῶν ἰσχυροῦς ἑξῆς ἰσχυροῦς from ἑρμηνεῖν τῶν ἰσχυροῦς ἑξῆς ἰσχυροῦς, (the god of speech). Cf. on ἑρμηνεῖν τῶν ἰσχυροῦς ἑξῆς ἰσχυροῦς 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) ἑξῆς ἰσχυροῦς {AND} ἑξῆς ἰσχυροῦς {CERTAIN} ἑξῆς ἰσχυροῦς ἑξῆς ἰσχυροῦς {DID SET} ἑξῆς ἰσχυροῦς {GOD} ἑξῆς ἰσχυροῦς {IN} ἑξῆς ἰσχυροῦς {THE} ἑξῆς ἰσχυροῦς {ASSEMBLY;} ἑξῆς ἰσχυροῦς ἑξῆς ἰσχυροῦς {FIRST;} ἑξῆς ἰσχυροῦς ἑξῆς ἰσχυροῦς {APOSTLES;} ἑξῆς ἰσχυροῦς ἑξῆς ἰσχυροῦς {SECONDLY,} ἑξῆς ἰσχυροῦς ἑξῆς ἰσχυροῦς {PROPHETS;} ἑξῆς ἰσχυροῦς ἑξῆς ἰσχυροῦς {THIRDLY,} ἑξῆς ἰσχυροῦς ἑξῆς ἰσχυροῦς {TEACHERS;} ἑξῆς ἰσχυροῦς ἑξῆς ἰσχυροῦς {THEN} ἑξῆς ἰσχυροῦς ἑξῆς ἰσχυροῦς {WORKS OF POWER;} ἑξῆς ἰσχυροῦς ἑξῆς ἰσχυροῦς {THEN} ἑξῆς ἰσχυροῦς ἑξῆς ἰσχυροῦς {GIFTS} ἑξῆς ἰσχυροῦς ἑξῆς ἰσχυροῦς {OF HEALINGS;} ἑξῆς ἰσχυροῦς ἑξῆς ἰσχυροῦς ἑξῆς ἰσχυροῦς

29 (IGNT) ἅπαντες ἄλλοι, ἅπαντες ἅπαντες ἄποστολοι, ἅπαντες ἅπαντες προφῆται, ἅπαντες ἅπαντες δασκάλους ἔχουσιν ἰσχύς ἢ δυνάμεις, ἢ ἐνέργειαι (IGNT)

1 Corinthians 12:29 (RWP)

Are all (ἅπαντες ἄλλοι, ἅπαντες). The ἅπαντες expects a negative answer with each group.

1 Corinthians 14:22

22 (AV) Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe. (AV)

22 (IGNT) ὅτι ἡ γλῶσση ἡ ἰσχυς ἢ ἡ ἐνέργεια ἵνα ἵσχυοὶ μὴ πιστεύωσιν, ἀλλ' ἵνα ἵσχυοὶ μὴ πιστεύοντες ἐκείνοις ἡγορευθῶσιν ἵνα ἡ ἀλήθεια ἐκείνων καταφανῆται ἵνα ἡ ἀλήθεια ἐκείνων καταφανῆται ἵνα ἡ ἀλήθεια ἐκείνων καταφανῆται (IGNT)

1 Corinthians 14:22 (RWP)

For a sign (ἡ ἰσχυς ἢ ἡ ἐνέργεια ἵνα ἵσχυοὶ μὴ πιστεύωσιν). Like the Hebrew and occasional Koinê idioms also.

2 Corinthians 12:12

12 (AV) Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. (AV)

12 (IGNT) ὅτι ἡ ἀλήθεια ἐκείνων καταφανῆται ἵνα ἡ ἀλήθεια ἐκείνων καταφανῆται ἵνα ἡ ἀλήθεια ἐκείνων καταφανῆται (IGNT)

2 Corinthians 12:12 (RWP)

Of an apostle (ἡ ἀλήθεια ἐκείνων καταφανῆται ἵνα ἡ ἀλήθεια ἐκείνων καταφανῆται). "Of the apostle" (definite article). Note the three words here for miracles wrought by Paul (ἡ ἰσχυς ἢ ἡ ἐνέργεια, signs, ἡ ἀλήθεια ἐκείνων, wonders, ἡ ἀλήθεια ἐκείνων, powers or miracles) as in Hebrews 2:4.

Galatians 3:5

5 (AV) He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? (AV)

5 (IGNT) $\hat{I}\hat{\zeta}$ {HE WHO} $\hat{I}\hat{\zeta}\hat{\dots}\hat{I}\hat{\zeta}$ {THEREFORE} $\hat{I}\hat{\mu}\hat{\epsilon}\hat{\iota}\hat{\iota}\hat{\pm}\hat{\zeta}\hat{\iota}\hat{\bullet}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}$ {SUPPLIES} $\hat{I}\hat{\dots}\hat{I}\hat{\zeta}\hat{I}\hat{\zeta}$ {TO YOU} $\hat{I}\hat{\zeta}$ {THE} $\hat{I}\hat{\epsilon}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\mu}\hat{\dots}\hat{I}\hat{\zeta}\hat{\pm}$ {SPIRIT,} $\hat{I}\hat{\iota}\hat{\zeta}\hat{\iota}$ {AND} $\hat{I}\hat{\mu}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\mu}\hat{\bullet}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}$ {WORKS} $\hat{I}\hat{\iota}\hat{\dots}\hat{I}\hat{\zeta}\hat{\pm}\hat{I}\hat{\zeta}\hat{I}\hat{\mu}\hat{\iota}\hat{\iota}$ {WORKS OF POWER} $\hat{I}\hat{\mu}\hat{\iota}\hat{\zeta}$ {AMONG} $\hat{I}\hat{\dots}\hat{I}\hat{\zeta}\hat{I}\hat{\zeta}$ {YOU, IS IT} $\hat{I}\hat{\mu}\hat{\iota}\hat{\zeta}$ {BY} $\hat{I}\hat{\mu}\hat{\bullet}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}$ {WORKS} $\hat{I}\hat{\zeta}\hat{I}\hat{\zeta}\hat{I}\hat{\zeta}\hat{\dots}$ {OF LAW} $\hat{I}\hat{\bullet}$ {OR} $\hat{I}\hat{\mu}\hat{\iota}\hat{\zeta}$ {BY} $\hat{I}\hat{\pm}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}$ {REPORT} $\hat{I}\hat{\epsilon}\hat{\iota}\hat{\iota}\hat{f}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\mu}\hat{\iota}\hat{\zeta}$ {OF FAITH?} (IGNT)

Galatians 3:5 (RWP)

Supplieth ($\hat{I}\hat{\mu}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\mu}\hat{\bullet}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}$). It is God. See on "2Co 9:10" for this present active participle. Philippians 1:19; 2 Peter 1:5.

Worketh miracles ($\hat{I}\hat{\mu}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\mu}\hat{\bullet}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}$ $\hat{I}\hat{\iota}\hat{\dots}\hat{I}\hat{\zeta}\hat{\pm}\hat{I}\hat{\zeta}\hat{I}\hat{\mu}\hat{\iota}\hat{\iota}$). On the word $\hat{I}\hat{\mu}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\mu}\hat{\bullet}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}$ see 1 Thessalonians 2:13; 1 Corinthians 12:6. It is a great word for God^{â€™s} activities (Philippians 2:13). "In you" (Lightfoot) is preferable to "among you" for $\hat{I}\hat{\mu}\hat{\iota}\hat{\zeta}$ $\hat{I}\hat{\dots}\hat{I}\hat{\zeta}\hat{I}\hat{\zeta}$ (1 Corinthians 13:10; Matthew 14:2). The principal verb for "doeth he it" ($\hat{I}\hat{\epsilon}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\mu}\hat{\iota}$) 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) $\hat{I}\hat{\zeta}\hat{\dots}$ {WHOSE} $\hat{I}\hat{\mu}\hat{\iota}\hat{f}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}$ $\hat{I}\hat{\bullet}$ {IS} $\hat{I}\hat{\epsilon}\hat{\iota}\hat{\pm}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\dots}\hat{I}\hat{f}\hat{\iota}\hat{\zeta}$ {COMING} $\hat{I}\hat{\iota}\hat{\zeta}\hat{\iota}$, {ACCORDING TO THE} $\hat{I}\hat{\mu}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\mu}\hat{\bullet}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}$ $\hat{I}\hat{\zeta}\hat{\dots}$ {WORKING} $\hat{I}\hat{f}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\pm}$ {OF SATAN} $\hat{I}\hat{\mu}\hat{\iota}\hat{\zeta}$ {IN} $\hat{I}\hat{\epsilon}\hat{\iota}\hat{\pm}\hat{I}\hat{f}\hat{\iota}$ {EVERY} $\hat{I}\hat{\iota}\hat{\dots}\hat{I}\hat{\zeta}\hat{\pm}\hat{I}\hat{\zeta}\hat{I}\hat{\mu}\hat{\iota}$ {POWER} $\hat{I}\hat{\iota}\hat{\zeta}\hat{\iota}$ {AND} $\hat{I}\hat{f}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}$, {SIGNS} $\hat{I}\hat{\iota}\hat{\zeta}\hat{\iota}$ {AND} $\hat{I}\hat{\zeta}\hat{\iota}\hat{\mu}\hat{\bullet}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}$ {WONDERS} $\hat{I}\hat{\iota}\hat{\mu}\hat{\iota}\hat{\zeta}\hat{\dots}\hat{I}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\dots}\hat{I}$, {OF FALSEHOOD,} (IGNT)

2 Thessalonians 2:9 (RWP)

Whose coming is ($\hat{I}\hat{\zeta}\hat{\dots}$ $\hat{I}\hat{\mu}\hat{\iota}\hat{f}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}$ $\hat{I}\hat{\bullet}$ $\hat{I}\hat{\epsilon}\hat{\iota}\hat{\pm}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\dots}\hat{I}\hat{f}\hat{\iota}\hat{\zeta}$). Refers to $\hat{I}\hat{\zeta}\hat{I}\hat{\zeta}$ in verse 8. The Antichrist has his $\hat{I}\hat{\epsilon}\hat{\iota}\hat{\pm}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\dots}\hat{I}\hat{f}\hat{\iota}\hat{\zeta}$ also. Deissmann (Light from the Ancient East, pp. 374, 378) notes an inscription at Epidaurus in which "Asclepius manifested his $\hat{I}\hat{\epsilon}\hat{\iota}\hat{\pm}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\dots}\hat{I}\hat{f}\hat{\iota}\hat{\zeta}$." Antiochus Epiphanes is called the manifest god (III Macc. 5:35). So the two Epiphanies coincide.

Lying wonders ($\hat{I}\hat{\zeta}\hat{\iota}\hat{\mu}\hat{\bullet}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}$ $\hat{I}\hat{\zeta}\hat{\mu}\hat{\iota}\hat{\zeta}\hat{\dots}\hat{I}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\dots}\hat{I}$). "In wonders of a lie." Note here the three words for the miracles of Christ (Hebrews 2:4), power ($\hat{I}\hat{\iota}\hat{\dots}\hat{I}\hat{\zeta}\hat{\pm}\hat{I}\hat{\zeta}\hat{I}\hat{\zeta}$), signs ($\hat{I}\hat{f}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}$), wonders ($\hat{I}\hat{\zeta}\hat{\iota}\hat{\mu}\hat{\bullet}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}$), but all according to the working of Satan ($\hat{I}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}$ $\hat{I}\hat{\mu}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\mu}\hat{\bullet}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}$ $\hat{I}\hat{\zeta}\hat{\dots}$ $\hat{I}\hat{f}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}\hat{\iota}\hat{\zeta}$, 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,

and gifts of the Holy Ghost, according to his own will? {gifts: or, distributions} (AV)

4 (IGNT) ἰφῖ...ἰ½ἰμῖἔἰἰ¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰḂἰ...ἰ½ἰ,,ἰḂἰ, ἰ,,ἰḂἰ... {HEARING WITNESS WITH THEM} ἰἰμῖḂἰ... {GOD} ἰφῖἰἰ¼ἰμῖἰḂἰḂἰ, {BY SIGNS } ἰ,,ἰμ {BOTH} ἰἰ±ἰἰ {AND} ἰ,,ἰμῖ•ἰ±ἰφῖἰḂἰ {WONDERS} ἰἰ±ἰἰ {AND} ἰἔἰḂἰἰἰἰἰἰ»ἰ±ἰἰἰ, {VARIOUS} ἰἰἰ...ἰ½ἰ±ἰἰ¼ἰμῖφῖἰḂἰ {ACTS OF POWER,} ἰἰ±ἰἰἰ {AND} ἰἔἰḂἰἰμῖ...ἰ¼ἰ±ἰἰ,,ἰḂἰ, {OF THE SPIRIT} ἰ±ἰḂἰἰḂἰ... {HOLY} ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰἰἰ, {DISTRIBUTIONS,} ἰἰ±ἰἰ,,ἰ± ἰ,,ἰḂἰ½ {ACCORDING TO} ἰ±ἰ...ἰ,,ἰḂἰ... {HIS} ἰἰμῖ»ἰἰφῖἰḂἰ {WILL.} (IGNT)

Hebrews 2:4 (RWP)

God also bearing witness with them (ἰφῖ...ἰ½ἰμῖἔἰἰ¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰḂἰ...ἰ½ἰ,,ἰḂἰ, ἰ,,ἰḂἰ... ἰἰμῖḂἰ...). Genitive absolute with the present active participle of the late double compound verb ἰφῖ...ἰ½ἰμῖἔἰἰ¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰμῖ%, to join (ἰφῖ...ἰ½ἰ) in giving additional (ἰμῖἔἰ) testimony (ἰ¼ἰ±ἰἰ•ἰ,,ἰ...ἰḂἰμῖ%). Here only in N.T., but in Aristotle, Polybius, Plutarch.

Both by signs (ἰφῖἰἰ¼ἰμῖἰḂἰḂἰ, ἰ,,ἰμ ἰἰ±ἰἰ)

and wonders (ἰἰ±ἰἰ ἰ,,ἰμῖ•ἰ±ἰφῖἰḂἰ)

and by manifold powers (ἰἰ±ἰἰ ἰἔἰḂἰἰἰἰἰἰ»ἰ±ἰἰἰ, ἰἰἰ...ἰ½ἰ±ἰἰ¼ἰμῖφῖἰḂἰ)

and by gifts of the Holy Ghost (ἰἰ±ἰἰ ἰἔἰḂἰἰμῖ...ἰ¼ἰ±ἰἰ,,ἰḂἰ, ἰ±ἰḂἰἰḂἰ... ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰἰἰ). 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 ἰμῖ•ἰḂἰ± (works) of Christ. ἰ,,ἰμῖ•ἰ±ἰ, (wonder) attracts attention, ἰἰἰ...ἰ½ἰ±ἰἰ¼ἰἰἰ, (power) shows God's power, ἰφῖἰἰ¼ἰμῖἰḂἰḂἰ reveals the purpose of God in the miracles. For ἰἔἰḂἰἰἰἰἰἰ»ἰ±ἰἰἰ, (manifold, many-coloured) see Matthew 4:24; James 1:2. For ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰ, for distribution (old word, in N.T. only here and Hebrews 4:12) see 1 Corinthians 12:4-30.

According to his own will (ἰἰ±ἰἰἰ,,ἰ± ἰ,,ἰḂἰ½ ἰ±ἰ...ἰ,,ἰḂἰ... ἰἰμῖ»ἰἰφῖἰḂἰ). The word ἰἰμῖ»ἰἰφῖἰḂἰ, is called a vulgarity by Pollux. The writer is fond of words in - ἰἰἰ.

Revelation 12:1

1 ¶ (AV) And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: {wonder: or, sign} (AV)

1 (IGNT) ἰἰ±ἰἰ {AND} ἰφῖἰἰ¼ἰμῖἰḂἰḂἰḂἰ {A SIGN} ἰ¼ἰμῖḂἰ± {GREAT} ἰ%ἰἰἰἰἰ. {WAS SEEN} ἰμῖḂἰ {IN} ἰ,,ἰ% {THE} ἰḂἰ...ἰḂἰἰḂἰḂἰ% {HEAVEN;} ἰḂἰ...ἰḂἰἰ. {A WOMEN} ἰἔἰḂἰἰἰἰἰἰ»ἰἰ¼ἰμῖḂἰḂἰ. {CLOTHED WITH} ἰ,,ἰḂἰḂἰ {THE} ἰἰ»ἰἰἰḂἰḂἰ {SUN,} ἰἰ±ἰἰἰ {AND} ἰ. {THE} ἰφῖἰμῖ»ἰḂἰḂἰ. {MOON} ἰ...ἰἔἰḂἰἰἰἰἰ,,ἰ% {UNDER} ἰ,,ἰ%ἰḂἰḂἰ ἰἔἰḂἰἰἰ%ἰḂἰḂἰ ἰ±ἰ...ἰ,,ἰḂἰ, {HER FEET,} ἰἰ±ἰἰἰ {AND} ἰμῖἔἰ {ON} ἰ,,ἰḂἰ, ἰἰἰμῖἰἰἰἰ»ἰḂἰ, ἰ±ἰ...ἰ,,ἰḂἰ, {HER HEAD} ἰφῖἰἰμῖἰἰἰἰḂἰḂἰḂἰ, {A CROWN} ἰ±ἰφῖἰ,,ἰμῖḂἰ%ἰḂἰḂἰ {OF STARS} ἰἰ%ἰἰἰἰμῖἰḂἰ {TWELVE;} (IGNT)

Revelation 12:1 (RWP)

A great sign (İfİ·İ¼İµİİİ½ İ¼İµİ³İ±). The first of the visions to be so described (13:3; 15:1), and it is introduced by İ%oİİİ· as in 11:19; 12:3, not by İ¼İµİ,İ± İ,İ±İ...İ,İ½ or by İµİİİİ½ or by İµİİİİ½ İİ±İİİ İİİİİ... as heretofore. This "sign" is really a İ,İµİİ±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·İ¼İµİİİ½ as in İ,İµİİ±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 (İİİ...İ½İ·). Nominative case in apposition with İfİ·İ¼İµİİİ½. "The first â€˜sign in heavenâ€™™ is a Woman â€˜ the earliest appearance of a female figure in the Apocalyptic vision" (Swete).

Arrayed with the sun (İ€İµİ·İİ²İµİ²İ»İ·İ¼İµİ½İ· İ,İ½ İ·İ»İİİ½). Perfect passive participle of İ€İµİ·İİ²İ±İ»İ»İ%o, 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€İİİ±İ,İ%o İ,İ%oİ½ İ€İİİ%oİ½ İ±İ...İ,İ·İ) and "a crown of twelve stars" (İfİ,İµİİ±İ½İİ, İ±İfİ,İµİİ%oİ½ İİ%oİµİİ±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) İİ±İİ {AND} İ%oİİİ· {WAS SEEN} İ±İ»İ»İ½ {ANOTHER} İfİ·İ¼İµİİİ½ {SIGN} İµİİ½ {IN} İ,İ%o {THE} İİ...İ·İ±İ½İ%o {HEAVEN,} İİ±İİ {AND} İİİİİ... {BEHOLD,} İİ·İ±İİ%oİ½ {A DRAGON} İ¼İµİ³İ±İ, {GREAT} İ€İ...İ·İ·İİ, {RED,} İµİİ±İ%oİ½ {HAVING} İİµİİ±İ»İ±İ, {HEADS} İµİ€İ,İ± {SEVEN} İİ±İİ {AND} İİµİ·İ±İ,İ± {HORNS} İİµİİ±İ {TEN,} İİ±İİ {AND} İµİ€İİ {UPON} İ,İ±İ, İİµİİ±İ»İ±İ, İ±İ...İ,İİ... {HIS HEADS} İİİ±İİ·İ¼İ±İ,İ± {DIADEMS} İµİ€İ,İ± {SEVEN;} (IGNT)

Revelation 12:3 (RWP)

(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) ἰὸῦδῶν {AND} ἰεῖν ἰσχυρῶς {IT MISLEADS} ἰσχυρῶς... ἰσχυρῶς, ἰσχυρῶς, ἰσχυρῶς, ἰσχυρῶς {DWELL} ἰσχυρῶς {ON} ἰσχυρῶς, {THE} ἰσχυρῶς, {EARTH,} ἰσχυρῶς {BY REASON OF} ἰσχυρῶς {THE} ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς {SIGNS} ἰσχυρῶς {WHICH} ἰσχυρῶς ἰσχυρῶς. {IT WAS GIVEN} ἰσχυρῶς... ἰσχυρῶς {TO IT} ἰσχυρῶς ἰσχυρῶς {TO WORK} ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς {BEFORE} ἰσχυρῶς ἰσχυρῶς... {THE} ἰσχυρῶς ἰσχυρῶς... {BEAST, } ἰσχυρῶς ἰσχυρῶς {SAYING} ἰσχυρῶς ἰσχυρῶς, {TO THOSE WHO} ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς... ἰσχυρῶς {DWELL} ἰσχυρῶς {ON} ἰσχυρῶς, {THE} ἰσχυρῶς, {EARTH,} ἰσχυρῶς ἰσχυρῶς {TO MAKE} ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς {AN IMAGE} ἰσχυρῶς { TO THE} ἰσχυρῶς ἰσχυρῶς {BEAST, } ἰσχυρῶς {WHICH} ἰσχυρῶς ἰσχυρῶς {HAS} ἰσχυρῶς ἰσχυρῶς {THE} ἰσχυρῶς ἰσχυρῶς {WOUND} ἰσχυρῶς, ἰσχυρῶς, {OF THE} ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς, {SWORD,} ἰσχυρῶς {AND} ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς { LIVED.} (IGNT)

Revelation 13:14 (RWP)

And he deceiveth (ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς). Present active (dramatic) indicative of ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς, the very thing that Jesus had said would happen (Matthew 24:24, "So as to lead astray" ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς, 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 (ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς). Indirect command (this first aorist active infinitive of ἰσχυρῶς ἰσχυρῶς) after ἰσχυρῶς ἰσχυρῶς as in Acts 21:21, not indirect assertion. This "image" (ἰσχυρῶς ἰσχυρῶς, 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 (ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς). This language can refer to the death of Nero by his own sword.

And lived (ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς). "And he came to life" (ingressive first aorist active indicative of ἰσχυρῶς ἰσχυρῶς). 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) ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς {I SAW} ἰσχυρῶς ἰσχυρῶς {ANOTHER} ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς { SIGN} ἰσχυρῶς {IN} ἰσχυρῶς {THE} ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς {HEAVEN,} ἰσχυρῶς ἰσχυρῶς {GREAT} ἰσχυρῶς {AND} ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς

{WONDERFUL;} ἰ±ἰ³ἰμῖ»ἰζῖ...ἰ, {ANGELS} ἰμῖῖῖ,,ἰ± {SEVEN,} ἰμῖ±ἰζῖ½ἰ,,ἰ±ἰ, {HAVING} ἰῖἰ»ἰ·ἰ³ἰ±ἰ, {PLAGUES} ἰμῖῖῖ,,ἰ± {SEVEN,} ἰ,,ἰ±ἰ, {THE} ἰμῖῖῖῖἰ±ἰ,,ἰ±ἰ, {LAST;} ἰζῖῖῖῖῖ {BECAUSE} ἰμῖ½ {IN} ἰ±ἰ...ἰ,,ἰ±ἰῖῖ, {THEM} ἰμῖ,,ἰμῖ»ἰμῖῖῖῖ· {WAS COMPLETED} ἰζῖ {THE} ἰ,ἰ...ἰ½ἰζῖῖ, ἰ,,ἰζῖῖ... {FURY} ἰ,ἰμῖῖῖ... {OF GOD.} (IGNT)

Revelation 15:1 (RWP)

Another sign in heaven (ἰ±ἰ»ἰ»ἰζῖ ἰῖῖῖ·ἰ½ἰμῖῖῖῖῖῖ ἰμῖ½ ἰ,,ἰ%ῖῖ ἰζῖῖ...ἰ·ἰ±ἰ½ἰ%ῖῖ). 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 (ἰ½ἰμῖῖῖῖ ἰῖἰῖῖ ἰ,ἰ±ἰ...ἰ½ἰ±ἰῖῖῖ,ἰζῖῖῖ). ἰ,ἰ±ἰ...ἰ½ἰ±ἰῖῖῖ,ἰζῖῖῖ, is an old verbal adjective (from ἰ,ἰ±ἰ...ἰ½ἰ±ἰῖῖῖ, 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 (ἰ±ἰ³ἰῖῖ»ἰζῖῖ...ἰ, ἰμῖῖῖῖ,,ἰ±). Accusative case in apposition with ἰῖῖῖ·ἰ½ἰμῖῖῖῖῖῖ ἰζῖῖῖῖ after ἰμῖῖῖῖῖῖῖ. Cf. 8:2.

Which are the last (ἰ,,ἰ±ἰ, ἰμῖῖῖῖῖῖῖ,ἰ±ἰ). "Seven plagues the last." As in 21:9, "the final cycle of such visitations" (Swete).

Is finished (ἰμῖ,,ἰμῖ»ἰμῖῖῖῖῖ,ἰ). Proleptic prophetic first aorist passive indicative of ἰ,,ἰμῖ»ἰμῖ%ῖῖ 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) ἰμῖῖῖῖῖῖῖῖ ἰῖῖῖ· {FOR THEY ARE} ἰῖῖῖῖῖῖ...ἰ½ἰ±ἰ,,ἰ± {SPIRITS} ἰῖῖῖῖῖῖῖῖῖῖῖῖῖῖ {OF DEMONS} ἰῖῖῖῖῖῖῖῖ...ἰῖῖῖῖῖ,,ἰ± {DOING} ἰῖῖῖ·ἰ½ἰμῖῖῖῖῖ {SIGNS,} ἰμῖῖῖῖῖῖῖῖ·ἰμῖῖῖῖῖῖῖῖ {TO GO FORTH} ἰμῖῖῖῖ {TO} ἰ,,ἰζῖῖ...ἰ, {THE} ἰ²ἰ±ἰῖῖῖῖῖῖῖ»ἰμῖῖῖῖ, {KINGS} ἰ,,ἰ·ἰ, {OF THE} ἰῖῖῖ·ἰ, {EARTH} ἰῖῖῖῖῖ {AND} ἰ,,ἰ·ἰ, {OF THE} ἰζῖῖῖῖῖῖῖῖῖ...ἰ½ἰμῖῖῖῖῖ·ἰ, {HABITABLE WORLD} ἰζῖῖῖῖῖῖ·ἰ, {WHOLE} ἰῖῖῖ...ἰ½ἰ±ἰῖῖῖῖῖῖῖῖ {TO GATHER TOGETHER} ἰ±ἰ...ἰ,,ἰζῖῖ...ἰ, {THEM} ἰμῖῖῖῖ, {UNTO} ἰῖῖῖῖῖῖῖῖῖ»ἰμῖῖῖῖῖῖῖῖ ἰ,,ἰ·ἰ, {BATTLE} ἰ·ἰ½ἰμῖῖ·ἰ±ἰ, {OF DAY} ἰμῖῖῖῖῖῖῖῖῖῖ·ἰ, ἰ,,ἰ·ἰ, {THAT} ἰ½ἰμῖῖῖῖῖῖῖ»ἰ·ἰ, {GREAT} ἰ,,ἰζῖῖ... {OF} ἰ,ἰμῖῖῖῖ... {GOD} ἰ,,ἰζῖῖ... {THE} ἰῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖ,ἰζῖῖῖῖῖῖῖῖ, {ALMIGHTY.} (IGNT)

Revelation 16:14 (RWP)

Spirits of devils (ἰῖῖῖῖῖῖῖῖ...ἰ½ἰ±ἰ,,ἰ± ἰῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖ). "Spirits of demons." Explanation of the simile ἰ%ῖῖ, ἰ²ἰ±ἰ,,ἰ·ἰ±ἰῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖ. See 1 Timothy 4:1 about "deceiving spirits and teachings of demons."

Working signs (ἔργα τῶν σημειῶν). "Doing signs" (present active participle of ἔργα τῶν σημειῶν). 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 (ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ... ἴδωσι, ἵνα ἴδωσι). Singular verb with neuter plural (collective) subject.

Unto the kings (ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ... ἴδωσι, ἵνα ἴδωσι). 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 (ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ... ἴδωσι, ἵνα ἴδωσι). Second aorist active infinitive of ἵνα ἴδωσι... ἴδωσι, to express purpose (that of the unclean spirits).

Unto the war of the great day of God, the Almighty (ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ... ἴδωσι, ἵνα ἴδωσι). 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) ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {AND} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {WAS TAKEN} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {THE} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ { BEAST, } ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {AND} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {WITH} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ... ἵνα ἴδωσι... {HIM} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {THE} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {FALSE PROPHET} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {WHO} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {WROUGHT} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {THE} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ { SIGNS} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {BEFORE} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ... ἵνα ἴδωσι... {HIM, } ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {BY} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {WHICH} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {HE MISLED} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ... ἵνα ἴδωσι... {THOSE WHO} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {RECEIVED} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {THE} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {MARK} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ... {OF THE} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ... {BEAST, } ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {AND} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ... ἵνα ἴδωσι... {THOSE WHO } ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ... ἵνα ἴδωσι... {DO HOMAGE} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ... ἵνα ἴδωσι... {TO HIS IMAGE.} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ... ἵνα ἴδωσι... {ALIVE} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ... ἵνα ἴδωσι... { WERE CAST} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {THE} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {TWO} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {INTO} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ... ἵνα ἴδωσι... {LAKE} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ... ἵνα ἴδωσι... {OF FIRE} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {WHICH} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ... ἵνα ἴδωσι... {BURNS} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ { WITH} ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ {BRIMSTONE;} (IGNT)

Revelation 19:20 (RWP)

Was taken (ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ). First aorist (prophetic) passive indicative of the Doric ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ (Attic ἵνα ἴδωσι τὸ σημεῖον αὐτοῦ). Cf. 2 Thessalonians 2:8.

The false prophet (ὁ ψευδοπροφήτης). 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 (ὁ ποιῶν τὰ σημεῖα ἐν ὄψει αὐτοῦ). As in 13:14.

Wherewith (ἐν ᾗ). "In which" signs.

He deceived (ὁ πλανῶν). First aorist active indicative of πλανῶ. He was only able to deceive "them that had received" (οἱ λαβόντες, "those receiving") "the mark of the beast" (13:16; 14:9; 16:2; 20:4) "and them that worshipped his image" (οἱ προσκυνοῦντες τὴν εἰκόνα αὐτοῦ) as in 13:15.

They twain (οἱ δύο). "The two."

Were cast (ἐπιπέσαν). First aorist passive indicative of ἐπιπέσκειν. 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 (ὄντες). Present active participle of εἶμι, predicative nominative, "living."

Into the lake of fire (εἰς τὴν λίμνην τοῦ πυρός). Genitive ἡ λίμνη τοῦ πυρός describes this lake, cf. Luke 5:1) as it does ἡ λίμνη τοῦ ἀβύσσου 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 (ὅτι καί τινεσθε ἐν πυρὶ καὶ θείοις). Note the genitive here in place of the accusative τινεσθε, perhaps because of the intervening genitive τῆς λίμνης (neuter, not feminine). The agreement is regular in 21:8. For τινεσθε ἐν πυρὶ (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.