

I thought I would paste in some notes on the words: signs, wonders, miracles. These are automatically generated from my Bible program ONLINE BIBLE. I was attempting to see all of the places in the New Testament where these words were used so that I could make sure we were using the proper terminology in the other thread.

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

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

Matthew 7:22

22 (AV) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? (AV)
 22 (IGNT) Ἐπιτιθησὶς αὐτοῖς ἡμέρας, ὁ κύριος... ἑσθ' ἔτι ἡμιμέρας {WILL SAY} ἐγὼ εἰς ἐμένα {TO ME} ἐν ἧμέρας { IN} ἐπιτιθησὶς αὐτοῖς ἡμέρας. ἡμέρας {THAT} ἐπιτιθησὶς αὐτοῖς ἡμέρας, ὁ κύριος... ἑσθ' ἔτι ἡμιμέρας {LORD,} ἑσθ' ἔτι ἡμιμέρας {LORD,} ἐγὼ... ἡμέρας {NOT} ἑσθ' ἔτι ἡμέρας {THROUGH THY} ἐπιτιθησὶς αὐτοῖς ἡμέρας, ὁ κύριος... ἑσθ' ἔτι ἡμιμέρας {NAME} ἑσθ' ἔτι ἡμιμέρας ἐπιτιθησὶς αὐτοῖς ἡμέρας... ἑσθ' ἔτι ἡμιμέρας {DID WE PROPHESEY,} ἑσθ' ἔτι ἡμέρας {AND} ἑσθ' ἔτι ἡμέρας {THROUGH THY} ἐπιτιθησὶς αὐτοῖς ἡμέρας, ὁ κύριος... ἑσθ' ἔτι ἡμιμέρας {DEMONS} ἐπιτιθησὶς αὐτοῖς ἡμέρας ἐπιτιθησὶς αὐτοῖς ἡμέρας {CAST OUT,} ἑσθ' ἔτι ἡμέρας {AND} ἑσθ' ἔτι ἡμέρας {THROUGH THY} ἐπιτιθησὶς αὐτοῖς ἡμέρας, ὁ κύριος... ἑσθ' ἔτι ἡμιμέρας {WORKS OF POWER} ἑσθ' ἔτι ἡμέρας, ὁ κύριος... ἑσθ' ἔτι ἡμιμέρας {MANY} ἐπιτιθησὶς αὐτοῖς ἡμέρας ἑσθ' ἔτι ἡμιμέρας {PERFORM?} (IGNT)

Matthew 7:22 (RWP)

Did we not prophesy in thy name? (ἐγὼ εἰς ἐμένα ἡμέρας ἑσθ' ἔτι ἡμιμέρας ἐπιτιθησὶς αὐτοῖς ἡμέρας, ὁ κύριος... ἑσθ' ἔτι ἡμιμέρας ;). The use of ἐγὼ εἰς ἐμένα in the question expects the affirmative answer. They claim to have prophesied (preached) in Christ's name and to have done many miracles. But Jesus will tear off the sheepskin and lay bare the ravening wolf. "I never knew you" (ἐγὼ εἰς ἐμένα ἡμέρας ἐπιτιθησὶς αὐτοῖς ἡμέρας, ὁ κύριος... ἑσθ' ἔτι ἡμιμέρας). "I was never acquainted with you" (experimental knowledge). Success, as the world counts it, is not a criterion of one's knowledge of Christ and relation to him. "I will profess unto them" (ἐπιτιθησὶς αὐτοῖς ἡμέρας ἐπιτιθησὶς αὐτοῖς ἡμέρας, ὁ κύριος... ἑσθ' ἔτι ἡμιμέρας), the very word used of profession of Christ before men Matthew 10:32. This word Jesus will use for public and open announcement of their doom.

Matthew 7:22 (Vincent_NTWordStudies)

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

Matthew 15:31

31 (AV) Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. (AV)
31 (IGNT) Ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν ὅτι αὐτοὶ ἄκουον καὶ οὐκ ἔβλεπον, καὶ οἱ κωφοὶ ἤκουον καὶ οἱ τυφλοὶ ἑώρασαν, καὶ ἠδοκίμασαν 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 καὶ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι, καὶ ἐπειθήσαν αὐτὸν λέγοντες· Ἰησοῦ, ἕνδεκα σημεῖα ἐκ τοῦ οὐρανοῦ ἕνδεκα. (IGNT)

Matthew 16:1 (RWP)

The Pharisees and Sadducees (ἰδὼν ἰησοῦν ἐθαύμαζον ὅτι αὐτοὶ ἄκουον καὶ οὐκ ἔβλεπον). 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 (ἐπειθήσαν αὐτὸν λέγοντες). Their motive was bad.

A sign from heaven (ἰησοῦν ἕνδεκα σημεῖα ἐκ τοῦ οὐρανοῦ ἕνδεκα). 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.

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%öİ½İçİ,) 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%öİ½İçİ). 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) İµİ±İµİ•İ,İ.fİçİ½İ,,İ±İ {THERE WILL ARISE} İ±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%öİfİçİ...İfİİ½İ {WILL GIVE} İfİ.İ¼İµİİ±İ {SIGNS} İ¼İµİ±İ»İ±İ {GREAT} İ°İ±İ {AND} İ,,İµİ•İ±İ,,İ±İ {WONDERS,} İ%öİfİ,,İµİ {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 İ¼İµİ±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 (ἰσχυροῦσιν ἔργα) 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 ἔργα), 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 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. Τίσιν ἔργα, (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} ἔργα ἰσχυροῦσιν {THEN} ἰσχυρὰ ἔργα ἰσχυροῦσιν {SHALL APPEAR} ἔργα { THE} ἰσχυρὰ ἔργα ἰσχυροῦσιν {SIGN} ἔργα ἰσχυροῦσιν... {OF THE} ἔργα ἰσχυροῦσιν... ἔργα ἰσχυροῦσιν... {SON} ἔργα ἰσχυροῦσιν... {OF MAN} ἰσχυροῦσιν {IN} ἔργα ἰσχυροῦσιν {THE} ἔργα ἰσχυροῦσιν... {HEAVEN;} ἰσχυροῦσιν {AND} ἔργα ἰσχυροῦσιν {THEN} ἰσχυροῦσιν ἔργα ἰσχυροῦσιν {SHALL WAIL} ἔργα ἰσχυροῦσιν {ALL} ἔργα ἰσχυροῦσιν {THE} ἔργα ἰσχυροῦσιν {TRIBES} ἔργα ἰσχυροῦσιν, {OF THE} ἔργα ἰσχυροῦσιν, {LAND,} ἔργα ἰσχυροῦσιν {AND} ἔργα ἰσχυροῦσιν ἔργα ἰσχυροῦσιν {THEY SHALL SEE} ἔργα ἰσχυροῦσιν { THE} ἔργα ἰσχυροῦσιν... {SON} ἔργα ἰσχυροῦσιν... {OF MAN,} ἔργα ἰσχυροῦσιν ἔργα ἰσχυροῦσιν {COMING} ἔργα ἰσχυροῦσιν {ON} ἔργα ἰσχυροῦσιν {THE} ἔργα ἰσχυροῦσιν ἔργα ἰσχυροῦσιν... {CLOUDS} ἔργα ἰσχυροῦσιν... {OF HEAVEN} ἔργα ἰσχυροῦσιν {WITH} ἔργα ἰσχυροῦσιν, {POWER} ἔργα ἰσχυροῦσιν {AND} ἔργα ἰσχυροῦσιν, {GLORY} ἔργα ἰσχυροῦσιν {GREAT.} (IGNT)

Matthew 24:30 (RWP)

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

ἰμὶ ½ ἰ, ἰ%ο ἰ ἰ... ἰ•ἰ±ἰ ½ ἰ%ο). 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 (ἰ°ἰ ἰ ἰ ἰ ½ ἰ, ἰ±ἰ). 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 μ {AND HE WHO} ἰ ἰ ἰ ± ἰ • ἰ ± ἰ ἰ ἰ ἰ ἰ ἰ... ἰ, {WAS DELIVERING UP} ἰ ± ἰ... ἰ, ἰ ἰ ἰ ½ {HIM} ἰ μ ἰ ἰ ° ἰ % ἰ ἰ ½ {GAVE} ἰ ± ἰ... ἰ, ἰ ἰ ἰ ἰ, {THEM} ἰ ἰ ἰ • ἰ ¼ ἰ μ ἰ ἰ ἰ ἰ ½ {A SIGN,} ἰ » ἰ μ ἰ ἰ ° ἰ % ἰ ἰ ½ {SAYING,} ἰ ἰ ἰ ½ ἰ ± ἰ ½ { WHOMSOEVER} ἰ ἰ ἰ ἰ » ἰ • ἰ ἰ ἰ % ἰ {I SHALL KISS,} ἰ ± ἰ... ἰ, ἰ ἰ ἰ, {HE} ἰ μ ἰ ἰ ἰ, ἰ ἰ ½ {IT IS:} ἰ ἰ • ἰ ± ἰ, ἰ • ἰ ἰ ± ἰ, ἰ μ {SEIZE } ἰ ± ἰ... ἰ, ἰ ἰ ἰ ½ {HIM.} (IGNT)

Matthew 26:48 (RWP)

Gave them a sign (ἰ μ ἰ ἰ ° ἰ % ἰ ἰ ½ ἰ ± ἰ... ἰ, ἰ ἰ ἰ ἰ, ἰ ἰ ἰ • ἰ ¼ ἰ μ ἰ ἰ ἰ ἰ ½). Probably just before he reached the place, though Mark {Mark 14:44} has "had given" (ἰ ἰ μ ἰ ἰ ° ἰ % ἰ ἰ ½) which certainly means before arrival at Gethsemane. At any rate Judas had given the leaders to understand that he would kiss (ἰ ἰ ἰ ἰ » ἰ • ἰ ἰ ἰ % ἰ) 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" (ἰ ἰ ± ἰ, ἰ μ ἰ ἰ ἰ ἰ » ἰ • ἰ ἰ ἰ μ ἰ ½, 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 ἰ μ ἰ ἰ ἰ ἰ... ἰ ἰ ἰ ἰ ἰ » ἰ • ἰ ¼ ἰ ± ἰ, ἰ ± ἰ μ ἰ ἰ ἰ, ἰ • ἰ ἰ ἰ...," {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) ἰ ἰ ± ἰ {AND} ἰ ± ἰ ½ ἰ μ ἰ ἰ ½ {HE WENT UP} ἰ ἰ ἰ • ἰ ἰ ἰ, {TO} ἰ ± ἰ... ἰ, ἰ ἰ ἰ... ἰ, { THEM} ἰ μ ἰ ἰ, {INTO} ἰ, ἰ ἰ ἰ {THE} ἰ ἰ ἰ » ἰ ἰ ἰ ἰ ἰ ἰ ½ {SHIP,} ἰ ἰ ἰ ± ἰ {AND} ἰ μ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ½ {FELL} ἰ ἰ {THE} ἰ ± ἰ ½ ἰ μ ἰ ἰ ¼ ἰ ἰ ἰ, {WIND.} ἰ ἰ ± ἰ {AND} ἰ » ἰ ἰ ἰ ± ἰ ½ ἰ μ ἰ ° {EXCEEDINGLY } ἰ ἰ ἰ μ ἰ • ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ... {BEYOND MEASURE} ἰ μ ἰ ½ {IN}

ἑαυτοῖς... ἑαυτοῖς, {THEMSELVES} ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς, ἑαυτοῖς {THEY WERE AMAZED, } ἑαυτοῖς {AND}
 ἑαυτοῖς... ἑαυτοῖς ἑαυτοῖς {WONDERED;} (IGNT)

Mark 6:51 (RWP)

They were sore amazed in themselves (ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς). Only in Mark. Imperfect tense picturing vividly the excited disciples. Mark does not give the incident of Peter's walking on the water and beginning to sink. Perhaps Peter was not fond of telling that story.

52 (AV) For they considered not the miracle of the loaves: for their heart was hardened. (AV)
 52 (IGNT) ἑαυτοῖς... ἑαυτοῖς {FOR} ἑαυτοῖς... ἑαυτοῖς {THEY UNDERSTOOD NOT} ἑαυτοῖς {BY} ἑαυτοῖς, {THE} ἑαυτοῖς, {LOAVES,} ἑαυτοῖς {FOR WAS} ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς {THEIR HEART} ἑαυτοῖς {HARDENED.} (IGNT)

Mark 6:52 (RWP)

For they understood not (ἑαυτοῖς... ἑαυτοῖς ἑαυτοῖς). Explanation of their excessive amazement, viz., their failure to grasp the full significance of the miracle of the loaves and fishes, a nature miracle. Here was another, Jesus walking on the water. Their reasoning process (ἑαυτοῖς ἑαυτοῖς in the general sense for all the inner man)

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

Mark 8:11

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

11 (IGNT) ἑαυτοῖς {AND} ἑαυτοῖς ἑαυτοῖς {WENT OUT} ἑαυτοῖς {THE} ἑαυτοῖς ἑαυτοῖς { PHARISEES} ἑαυτοῖς {AND} ἑαυτοῖς ἑαυτοῖς {BEGAN} ἑαυτοῖς... ἑαυτοῖς {TO DISPUTE WITH} ἑαυτοῖς... ἑαυτοῖς {HIM, } ἑαυτοῖς, ἑαυτοῖς... ἑαυτοῖς, ἑαυτοῖς, {SEEKING} ἑαυτοῖς {FROM} ἑαυτοῖς... ἑαυτοῖς... {HIM} ἑαυτοῖς ἑαυτοῖς {A SIGN} ἑαυτοῖς {FROM} ἑαυτοῖς... {THE} ἑαυτοῖς... ἑαυτοῖς ἑαυτοῖς... {HEAVEN,} ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς, {TEMPTING} ἑαυτοῖς... ἑαυτοῖς ἑαυτοῖς {HIM.} (IGNT)

Mark 8:11 (RWP)

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

Mark 9:39 (RWP)

Forbid him not (ἰὸν αὐτοῦ ἵνα μὴ κωλύῃς αὐτόν). Stop hindering him (ἰὸν αὐτοῦ 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) Ἰπὸ τί ἑσθίμ {TELL} ἡμεῖς ἵνα ᾗ ἡμεῖς {US} ἡμεῖς ἵνα ᾗ ἡμεῖς {WHEN} ἡμεῖς ἵνα ᾗ ἡμεῖς {THESE THINGS} ἡμεῖς ἵνα ᾗ ἡμεῖς {SHALL BE?} ἡμεῖς ἵνα ᾗ ἡμεῖς {AND} ἡμεῖς ἵνα ᾗ ἡμεῖς {WHAT} ἡμεῖς ἵνα ᾗ ἡμεῖς {THE} ἡμεῖς ἵνα ᾗ ἡμεῖς {SIGN} ἡμεῖς ἵνα ᾗ ἡμεῖς {WHEN} ἡμεῖς ἵνα ᾗ ἡμεῖς {SHOULD BE ABOUT} ἡμεῖς ἵνα ᾗ ἡμεῖς {ALL} ἡμεῖς ἵνα ᾗ ἡμεῖς { THESE THINGS} ἡμεῖς ἵνα ᾗ ἡμεῖς {TO BE ACCOMPLISHED?} (IGNT)

Mark 13:4 (RWP)

Tell us, when shall these things be? (Ἰπὸ τί ἑσθίμ ἡμεῖς ἵνα ᾗ ἡμεῖς ἡμεῖς ἵνα ᾗ ἡμεῖς ἡμεῖς ἵνα ᾗ ἡμεῖς;). The Revised Version punctuates it as a direct question, but Westcott and Hort as an indirect inquiry. They asked about the

when (ἡμεῖς ἵνα ᾗ ἡμεῖς) and the

what sign (ἡμεῖς ἵνα ᾗ ἡμεῖς ἡμεῖς ἵνα ᾗ ἡμεῖς). 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) Ἰπὸ τί ἑσθίμ ἡμεῖς ἵνα ᾗ ἡμεῖς {THERE WILL ARISE} ἡμεῖς ἵνα ᾗ ἡμεῖς {FOR} ἡμεῖς ἵνα ᾗ ἡμεῖς {FALSE

ἰμῖ ἐστὶ ἰσημῶν ἰσημῶν... ἰσημῶν ἰσημῶν, all in Paul's Epistles. ἰσημῶν ἰσημῶν once in Luke. Westcott and Hort give the alternative ending found in L: "And they announced briefly to Peter and those around him all the things enjoined. And after these things Jesus himself also sent forth through them from the east even unto the west the holy and incorruptible proclamation of the eternal salvation."

Luke 2:12

12 (AV) And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. (AV)
 12 (IGNT) ἰσημῶν {AND} ἰσημῶν... ἰσημῶν {THIS IS} ἰσημῶν {TO YOU} ἰσημῶν {THE} ἰσημῶν {SIGN:} ἰσημῶν... ἰσημῶν {YE SHALL FIND} ἰσημῶν {A BABE} ἰσημῶν {WRAPPED IN SWADDLING CLOTHES,} ἰσημῶν {LYING} ἰσημῶν {IN} ἰσημῶν {THE} ἰσημῶν {MANGER.} (IGNT)

Luke 2:18

18 (AV) And all they that heard it wondered at those things which were told them by the shepherds. (AV)
 18 (IGNT) ἰσημῶν {AND} ἰσημῶν... ἰσημῶν, ἰσημῶν, {ALL} ἰσημῶν {WHO} ἰσημῶν... ἰσημῶν, ἰσημῶν, {HEARD} ἰσημῶν... ἰσημῶν {WONDERED} ἰσημῶν {CONCERNING} ἰσημῶν {THE THINGS WHICH} ἰσημῶν... ἰσημῶν {HAD BEEN SPOKEN} ἰσημῶν {BY} ἰσημῶν {THE} ἰσημῶν... ἰσημῶν {SHEPHERDS} ἰσημῶν {TO} ἰσημῶν... ἰσημῶν, ἰσημῶν, {THEM.} (IGNT)

Luke 2:34

34 (AV) And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (AV)
 34 (IGNT) ἰσημῶν... ἰσημῶν {BLESSED} ἰσημῶν... ἰσημῶν, ἰσημῶν, {THEM} ἰσημῶν... ἰσημῶν {SIMEON,} ἰσημῶν... ἰσημῶν {AND} ἰσημῶν... ἰσημῶν {SAID} ἰσημῶν... ἰσημῶν, ἰσημῶν, {TO} ἰσημῶν... ἰσημῶν {MARY} ἰσημῶν... ἰσημῶν, ἰσημῶν, {HIS MOTHER,} ἰσημῶν... ἰσημῶν, ἰσημῶν, {LO,} ἰσημῶν... ἰσημῶν, ἰσημῶν, {THIS CHILD} ἰσημῶν... ἰσημῶν, ἰσημῶν, {IS SET} ἰσημῶν... ἰσημῶν, ἰσημῶν, {FOR THE} ἰσημῶν... ἰσημῶν {FALL} ἰσημῶν... ἰσημῶν {AND} ἰσημῶν... ἰσημῶν {RISING UP} ἰσημῶν... ἰσημῶν {OF MANY} ἰσημῶν... ἰσημῶν {IN} ἰσημῶν... ἰσημῶν {ISRAEL,} ἰσημῶν... ἰσημῶν {AND} ἰσημῶν... ἰσημῶν, ἰσημῶν, {FOR} ἰσημῶν... ἰσημῶν {A SIGN} ἰσημῶν... ἰσημῶν {SPOKEN AGAINST;} (IGNT)

Luke 2:34 (RWP)

Is set for the falling and the rising up of many in Israel (ἰσημῶν ἰσημῶν ἰσημῶν, ἰσημῶν ἰσημῶν ἰσημῶν ἰσημῶν). Present indicative of the old defective verb appearing only in present and imperfect in the N.T. Sometimes it is used as the passive of ἰσημῶν ἰσημῶν as here. The falling of some and the rising up of others is what is meant. He will be a

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±½ĭ,,Î±½ĭ»Î±½ĭġÎ¼Î±½ĭġÎ½). 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±½ĭ {AND} ĩġĭ½ĭ,,ĭĭ, {ALL} ĭġĭ½ĭġĭ,,ĭ...ĭġĭ...ĭ½ {BORE WITNESS} ĭġĭ...ĭ,,ĭ% {TO HIM,} Î±½ĭ {AND} ĭġĭ ĭġĭ...ĭ½ĭġĭġĭġĭġĭ {WONDERED} ĭġĭġĭ {AT} ĭ,,ĭġĭġĭ, {THE} ĭ»ĭġĭġĭġĭġĭ, ĭ,,ĭġĭ, {WORDS} ĭġĭġĭġĭġĭ,,ĭġĭ, {OF GRACE} ĭ,,ĭġĭġĭ, {WHICH} ĭġĭġĭġĭġĭġĭ...ĭġĭ½ĭġĭġĭġĭġĭġĭ, {PROCEEDED} ĭġĭġĭ ĭ,,ĭġĭ... {OUT OF} ĭġĭġĭġĭġĭġĭġĭġĭ, ĭġĭ, ĭġĭ...ĭ,,ĭġĭ... {HIS MOUTH;} Î±½ĭ {AND} ĭġĭ»ĭġĭġĭġĭġĭ {THEY SAID,} ĭġĭ...ĭġĭ {NOT} ĭġĭġĭ...ĭ,,ĭġĭ, {THIS} ĭġĭġĭġĭġĭġĭġĭ {IS} ĭġĭ {THE} ĭ...ĭġĭġĭ, {SON} ĭġĭ%ĭġĭġĭġĭ {OF JOSEPH?} (IGNT)

Luke 4:22 (RWP)

Bare him witness (ĭġĭ½ĭġĭġĭġĭ,,ĭ...ĭġĭġĭ...ĭ½). 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 ĭġĭġĭġĭġĭ,,ĭ...ĭġĭ% is a very old and common one. It is frequent in Acts, Paulâ€™s Epistles, and the Johannine books. The substantive ĭġĭġĭġĭġĭ,,ĭ...ĭ is seen in our English ĭġĭġĭġĭġĭ,,ĭ, one who witnesses even by his death to his faith in Christ.

And wondered (Î±½ĭġĭ ĭġĭġĭġĭ...ĭ½ĭġĭġĭġĭġĭġĭ). 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 (ĭġĭġĭġĭ ĭ,,ĭġĭġĭ, ĭ»ĭġĭġĭġĭġĭġĭ, ĭ,,ĭġĭ, ĭġĭġĭġĭġĭġĭġĭ). See RWP on "Lu 1:30"; See RWP on "Lu 2:52" for this wonderful word ĭġĭġĭġĭġĭġĭ, 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, ĭġĭġĭġĭġĭġĭġĭ...ĭġĭ½ĭġĭġĭġĭġĭġĭ,) 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,,Ī¹Ī, 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»ĪĪĪġĪ...Ī, {ONE ANOTHER,} Ī,,Ī¹Ī, {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»ĪµĪ¹ĪġĪĪ,,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} ĪµĪĪĪġĪĪĪfĪµĪ½ ĪġĪ { DID} ĪĪĪĪfĪġĪ...Ī, {JESUS,} ĪµĪ¹ĪĪĪµĪ½ {HE SAID} ĪĪĪĪġĪ, 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} ἰζῖ±ἰ»ἰζῖ¹ {CROWDS.} (IGNT)

Luke 11:14 (RWP)

When (ἰ,,ἰζῖ... ἰ·ἰ±ἰ¹ἰ½ἰζῖἰ½ἰῖἰῖ... 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,,ἰμῖῖ {IT SEEKS AFTER,} ἰ°ἰ±ἰ¹ {AND} ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½ {A SIGN} ἰζῖ... {NOT} ἰῖἰῖἰ·ἰῖἰῖἰ,,ἰ±ἰ¹ {SHALL BE GIVEN} ἰ±ἰ...ἰ,,ἰ· ἰμῖῖ {TO IT} ἰ½ἰ· {EXCEPT} ἰ,,ἰζῖ {THE} ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½ {SIGN} ἰῖἰ%ἰ½ἰ± {OF JONAH} ἰ,,ἰζῖ... {THE} ἰ€ἰῖἰ·ἰζῖἰῖἰ·ἰ,,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·ἰζῖἰῖἰ%ἰ (a common enough verb). It means to throng together (ἰ±ἰ,ἰ·ἰζῖἰῖἰ,, 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} ἰμῖ³ἰμῖ½ἰμῖ, 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» ἰμῖ³ἰζ 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} ἰ³ἰἰ½ἰμῖ 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} ἰ¼ἰμῖ³ἰ±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} ἰ¼ἰμῖ³ἰ±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%ο, 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} ἰµῖfἰ,,ἰ±ἰ¹ {THERE SHALL BE} ἰfἰ-ἰ¼ἰµῖἰ± {SIGNS} ἰµῖ½ {IN} ἰ-ἰ»ἰἰ%ᵒᵒ {SUN} ἰᵒἰ±ἰ¹ {AND} ἰfἰµῖ»ἰ-ἰ½ἰ- {MOON} ἰᵒἰ±ἰ¹ {AND} ἰ±ἰfἰ,,ἰᵒἰḡἰἰ, {STARS,} ἰᵒἰ±ἰ¹ {AND} ἰµῖἰ¹ {UPON} ἰ,,ἰ-ἰ, {THE} ἰḡἰ-ἰ, {EARTH} ἰfἰ...ἰ½ἰḡἰ±ἰ- {DISTRESS} ἰµῖ,ἰ½ἰᵒᵒἰ½ {OF NATIONS} ἰµῖ½ {WITH} ἰ±ἰἰḡἰᵒἰἰ± {PERPLEXITY,} ἰ-ἰḡἰḡἰ...ἰfἰ-ἰ, {ROARING} ἰ,ἰ±ἰ»ἰ±ἰfἰfἰ-ἰ, {OF THE SEA} ἰᵒἰ±ἰ¹ {AND} ἰfἰ±ἰ»ἰḡἰ... {ROLLING SURGE,} (IGNT)

Luke 21:25 (RWP)

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

In perplexity (ἰµῖ½ ἰ±ἰἰḡἰᵒἰἰ±). State of one who is ἰ±ἰἰḡἰᵒἰḡἰ,, who has lost his way (ἰ± privative and ἰἰḡἰᵒἰḡἰ,). 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±ἰfἰfἰ-ἰ,). Our word echo (Latin echo) is this word ἰ-ἰḡἰḡἰ,, a reverberating sound. Sense of rumour in Luke 4:37.

Billows (ἰfἰ±ἰ»ἰḡἰ...). Old word ἰfἰ±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 ἰἰµ {AND} ἰ-ἰᵒἰᵒᵒἰḡἰ-ἰ, {HEROD} ἰἰἰᵒᵒἰ½ ἰ,,ἰḡἰ½ {SEEING} ἰἰἰfἰḡἰ...ἰ½ {JESUS} ἰµῖ±ἰἰᵒἰ- {REJOICED} ἰ»ἰἰ±ἰ½ {GREATLY,} ἰ-ἰ½ ἰḡἰᵒἰ- {FOR HE WAS} ἰἰµ»ἰᵒᵒἰ½ ἰµῖ¼ {WISHING} ἰἰᵒἰ±ἰ½ἰḡἰ... {FOR LONG} ἰἰἰµῖἰ½ {TO SEE} ἰ±ἰ...ἰ,,ἰḡἰ½ {HIM,} ἰἰἰἰ± ἰ,,ἰḡ {BECAUSE OF} ἰ±ἰᵒἰḡἰ...ἰµῖἰ½ {HEARING} ἰἰἰḡἰ»ἰἰ± {MANY THINGS} ἰἰἰµῖἰ¹ {CONCERNING} ἰ±ἰ...ἰ,,ἰḡἰ... {HIM,} ἰᵒἰ±ἰ¹ {AND} ἰ-ἰ»ἰἰἰḡἰµῖ½ {HE WAS HOPING} ἰ,,ἰ¹ {SOME} ἰfἰ-ἰ¼ἰµῖἰḡἰ½ {SIGN} ἰἰἰµῖἰ½ {TO SEE} ἰ...ἰἰἰ {BY} ἰ±ἰ...ἰ,,ἰḡἰ... {HIM} ἰḡἰἰ½ἰḡἰ¼ἰµῖἰḡἰ½ {DONE.} (IGNT)

Luke 23:8 (RWP)

Was exceeding glad (ἰµῖ±ἰἰᵒἰ- ἰ»ἰἰ±ἰ½). Second aorist passive indicative of ἰḡἰἰᵒἰᵒᵒἰ%, ingressive aorist, became glad.

Of a long time (ἰµῖ¼ ἰἰᵒἰ±ἰ½ἰᵒᵒἰ½ ἰḡἰᵒἰḡἰḡἰᵒᵒἰ½). For this idiom see 8:27; 20:9; Acts 8:11).

He hoped (ἐπιπροσέδο). 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 (ἐπιθεωρούμενος). 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) ἔγειρεν Πέτρος {BUT} ἔβη εἰς τὸ σῆμα, {PETER} ἔστη ἄνω, {HAVING RISEN UP} ἔβη εἰς τὸ σῆμα {RAN} ἔβη εἰς τὸ σῆμα {TO} ἔβη εἰς τὸ σῆμα {THE} ἔβη εἰς τὸ σῆμα {TOMB,} ἔβη εἰς τὸ σῆμα {AND} ἔβη εἰς τὸ σῆμα... ἔβη εἰς τὸ σῆμα, {HAVING STOOPED DOWN} ἔβη εἰς τὸ σῆμα {HE SEES} ἔβη εἰς τὸ σῆμα {THE} ἔβη εἰς τὸ σῆμα {LINEN CLOTHES} ἔβη εἰς τὸ σῆμα {LYING} ἔβη εἰς τὸ σῆμα {ALONE,} ἔβη εἰς τὸ σῆμα {AND} ἔβη εἰς τὸ σῆμα... ἔβη εἰς τὸ σῆμα, {WENT AWAY} ἔβη εἰς τὸ σῆμα... ἔβη εἰς τὸ σῆμα {HOME} ἔβη εἰς τὸ σῆμα... ἔβη εἰς τὸ σῆμα {WONDERING AT} ἔβη εἰς τὸ σῆμα {THAT WHICH} ἔβη εἰς τὸ σῆμα, {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 (ἐπιθεωροῦμενος... ἐπιθεωροῦμενος). First aorist active participle of ἐπιθεωροῦμαι... ἐπιθεωροῦμαι, 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 (εἰς τὸ οἶκόν αὐτοῦ). 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) ἔβη εἰς τὸ σῆμα {BUT YET} ἔβη εἰς τὸ σῆμα... ἔβη εἰς τὸ σῆμα {WHILE THEY WERE DISBELIEVING} ἔβη εἰς τὸ σῆμα, {FOR} ἔβη εἰς τὸ σῆμα, {JOY} ἔβη εἰς τὸ σῆμα {AND} ἔβη εἰς τὸ σῆμα... ἔβη εἰς τὸ σῆμα {WERE WONDERING,} ἔβη εἰς τὸ σῆμα {HE SAID} ἔβη εἰς τὸ σῆμα... ἔβη εἰς τὸ σῆμα, {TO THEM,} ἔβη εἰς τὸ σῆμα {HAVE YE} ἔβη εἰς τὸ σῆμα {ANYTHING} ἔβη εἰς τὸ σῆμα {EATABLE} ἔβη εἰς τὸ σῆμα {HERE?} (IGNT)

Luke 24:41 (RWP)

Disbelieved for joy (ἀπεπίστευσαν ἰσχυρῶς αὐτῷ ἕνεκα τῆς χαρᾶς). Genitive absolute and a quite understandable attitude. They were slowly reconvinced, but it was after all too good to be true.

Anything to eat (τίσιν φαγεῖν ἕμεν). Only here in the N.T., though an old word from τίσιν φαγεῖν οἷον, to eat.

John 2:11

11 (AV) This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. (AV)

11 (IGNT) Ἡ ἀρχὴ τῶν σημείων ἃ ἔποίησεν Ἰησοῦς ἐν τῇ ἐκκλησίᾳ τῆς Κανά τῆς Γαλιλαίας, ἡ ἡμέρα ἐκείνη, ἐξέδη ἡ δόξα αὐτοῦ, καὶ ἠπίστευσαν ἐν αὐτῷ οἱ μαθηταὶ αὐτοῦ. (IGNT)

John 2:11 (RWP)

This beginning of his signs did Jesus (Ἡ ἀρχὴ τῶν σημείων ἃ ἔποίησεν Ἰησοῦς ἐν τῇ ἐκκλησίᾳ τῆς Κανά τῆς Γαλιλαίας). Rather, "this Jesus did as a beginning of his signs," for there is no article between Ἡ ἀρχὴ τῶν σημείων ἃ ἔποίησεν and Ἰησοῦς. "We have now passed from the witness of the Baptist to the witness of the works of Jesus" (Bernard). This is John's favourite word "signs" rather than wonders (τὰ ἄσημα) or powers (τὰ κράνη) for the works (ἔργα) of Jesus. φαγεῖν οἷον is an old word from φαγεῖν οἷον, to give a sign (12:33). He selects eight in his Gospel by which to prove the deity of Christ (20:30) of which this is the first.

Manifested his glory (ἐξέδη ἡ δόξα αὐτοῦ). First aorist (effective) active indicative of ἐξεδέωμι, that glory of which John spoke in 1:14.

Believed on him (ἠπίστευσαν ἐν αὐτῷ). First aorist active indicative of πίστευμι, to believe, to put trust in, so common in John. These six disciples (learners) had already believed in Jesus as the Messiah (1:35-51). Now their faith was greatly strengthened. So it will be all through this Gospel. Jesus will increasingly reveal himself while the disciples will grow in knowledge and trust and the Jews will become increasingly hostile till the culmination.

John 2:18

18 (AV) Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? (AV)

18 (IGNT) Ἰσχυρῶς ἀποκρίθη αὐτοῖς Ἰησοῦς, λέγων, τί σημεῖον σοὶ δείκνυμι, ἄρα οὕτως ποιεῖς ταῦτα? (IGNT)

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

John 2:18 (RWP)

What sign shewest thou unto us? (ἰδοὺ ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι ἰδοὺ ἔρχομαι... ἰδοὺ, ἰδοὺ ἔρχομαι;). 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) ἰδοὺ, ἰδοὺ {BUT WHEN} ἰδοὺ {HE WAS} ἰδοὺ {IN} ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι... ἰδοὺ ἔρχομαι, { JERUSALEM} ἰδοὺ {AT} ἰδοὺ {THE} ἰδοὺ ἔρχομαι αὐτὸν {PASSOVER,} ἰδοὺ {AT} ἰδοὺ {THE} ἰδοὺ ἔρχομαι αὐτὸν, {FEAST,} ἰδοὺ ἔρχομαι αὐτὸν {MANY} ἰδοὺ ἔρχομαι αὐτὸν... ἰδοὺ ἔρχομαι {BELIEVED} ἰδοὺ, ἰδοὺ { ON} ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι ἰδοὺ... ἰδοὺ ἔρχομαι... {HIS NAME,} ἰδοὺ ἔρχομαι αὐτὸν... ἰδοὺ ἔρχομαι, {BEHOLDING} ἰδοὺ... ἰδοὺ ἔρχομαι... ἰδοὺ {HIS} ἰδοὺ ἔρχομαι αὐτὸν {SIGNS } ἰδοὺ {WHICH} ἰδοὺ ἔρχομαι αὐτὸν {HE WAS DOING.} (IGNT)

John 2:23 (RWP)

In Jerusalem (ἰδοὺ ἔρχομαι αὐτὸν, ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι... ἰδοὺ ἔρχομαι). The form ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι... ἰδοὺ ἔρχομαι as in 2:13 always in this Gospel and in Mark, and usually in Matthew, though ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι... ἰδοὺ ἔρχομαι only in Revelation, and both forms by Luke and Paul.

During the feast (ἰδοὺ ἔρχομαι αὐτὸν, ἰδοὺ ἔρχομαι αὐτὸν). The feast of unleavened bread followed for seven days right after the passover (one day strictly), though ἰδοὺ ἔρχομαι ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι is used either for the passover meal or for the whole eight days.

Believed on his name (ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι... ἰδοὺ ἔρχομαι ἰδοὺ, ἰδοὺ ἔρχομαι ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι... ἰδοὺ ἔρχομαι...). See on "Jn 1:12" for this phrase. Only one has to watch for the real import of ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι... ἰδοὺ ἔρχομαι.

Beholding his signs (ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι... ἰδοὺ ἔρχομαι, ἰδοὺ ἔρχομαι... ἰδοὺ ἔρχομαι... ἰδοὺ ἔρχομαι ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι). Present active participle (causal use) of ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι.

Which he did (ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι). "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) ἴδι...ἴδι, {HE} ἴδι»ἴδι½ {CAME} ἴδι•ἴδι, ἴδι½ {TO} ἴδι•ἴδι...ἴδι½ { JESUS} ἴδι...ἴδι, {BY NIGHT,} ἴδι½ {AND} ἴδιἴδιἴδι½ {SAID} ἴδι...ἴδι% {TO HIM,} ἴδιἴδιἴδι½ {RABBI,} ἴδιἴδιἴδι½ {WE KNOW} ἴδι,ἴδι {THAT} ἴδιἴδι {FROM} ἴδιἴδι... {GOD} ἴδι»ἴδι»ἴδι...ἴδι, {THOU HAST COME} ἴδιἴδιἴδιἴδι»ἴδι, {A TEACHER,} ἴδι...ἴδιἴδι, ἴδιἴδι• {FOR NO ONE} ἴδι,ἴδι...ἴδι,ἴδι {THESE} ἴδιἴδιἴδιἴδι {SIGNS} ἴδι...ἴδιἴδι,ἴδιἴδι {IS ABLE} ἴδιἴδιἴδιἴδι½ {TO DO} ἴδι {WHICH} ἴδι... {THOU} ἴδιἴδιἴδιἴδι, ἴδιἴδι½ {DOEST} ἴδι• {UNLESS} ἴδι• ἴδι {BE} ἴδιἴδι, {GOD} ἴδιἴδι, {WITH} ἴδι...ἴδι,ἴδι... {HIM.} (IGNT)

John 3:2 (RWP)

The same (ἴδι...ἴδι). "This one."

By night (ἴδι...ἴδι). 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 (ἴδιἴδιἴδι). 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 (ἴδιἴδιἴδιἴδι). 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 (ἴδιἴδι ἴδιἴδι... ἴδι»ἴδι»ἴδι...ἴδι, ἴδιἴδιἴδιἴδιἴδι»ἴδι). "Thou hast come from God as a teacher." Second perfect active indicative of ἴδιἴδιἴδιἴδι and predicative nominative ἴδιἴδιἴδιἴδι»ἴδι. 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 (ἴδι...ἴδιἴδι,ἴδιἴδι ἴδιἴδιἴδιἴδι). "Can go on doing" (present active infinitive of ἴδιἴδιἴδι% and so linear).

These signs that thou doest (ἴδι,ἴδι...ἴδι,ἴδι ἴδιἴδιἴδιἴδιἴδι ἴδι ἴδι... ἴδιἴδιἴδιἴδι). Those mentioned in

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 ἑώρακα τὰ σημεῖα, ἀλλ' ἐπειδὴ ἐφάγα τὰ ἄρτια καὶ ἐπλήσθη. (IGNT) Ἰησοῦς ἀπεκρίθη αὐτοῖς λέγων· ἀληθῶς λέγω ὑμῖν, οὐκ ἐπεὶ ἑώρακα τὰ σημεῖα, ἀλλ' ἐπειδὴ ἐφάγα τὰ ἄρτια καὶ ἐπλήσθη. (IGNT)

John 6:26 (RWP)

Not because ye saw signs (ἐφάγα τὰ ἄρτια καὶ ἐπλήσθη). Second aorist active indicative of the defective verb ἐφαγῶ. 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 (ἐφάγα τὰ ἄρτια καὶ ἐπλήσθη). Second aorist active indicative of ἐφαγῶ, defective verb.

Ye were filled (ἐπλήσθη). First aorist passive indicative of ἐπιπλήσσω, from ἐπιπλήσσω, ἄρτιον (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 λέγων· τί σημεῖον σοὶ δείξῃς ἵνα ἴδωμεν καὶ πιστεύωμεν σοι; τί ἔργον ποιεῖς; (IGNT) ἔλεγον οὖν αὐτῷ λέγων· τί σημεῖον σοὶ δείξῃς ἵνα ἴδωμεν καὶ πιστεύωμεν σοι; τί ἔργον ποιεῖς; (IGNT)

John 6:30 (RWP)

For a sign (τί σημεῖον σοὶ δείξῃς). 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 πιστεύωμεν σοι). Purpose

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

John 7:31 (RWP)

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

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

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

Hath done (ἵνα ἴδῃσθε ἵνα ἴδῃσθε). First aorist active indicative of ἵνα ἴδῃσθε ἵνα ἴδῃσθε, 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) ἤγαγον... ἡμεῖς ἡμεῖς (GATHERED) ἕνεκα... ἕνεκα (THEREFORE) οἱ ἄρχιερεῖς (THE) καὶ οἱ ἀρχιερεῖς (CHIEF PRIESTS) καὶ οἱ φαρισαῖοι (AND) οἱ ἑβραῖοι (THE) ἡ συνέλευσις ἡμεῖς (PHARISEES) ἡ συνέλευσις ἡμεῖς (A COUNCIL,) καὶ ἡμεῖς (AND) εἶπεν... ἡμεῖς (SAID,) ὅτι... ἡμεῖς (WHAT) ποῦ... ἡμεῖς (DO WE?) ἕνεκα... ἡμεῖς (FOR) ἕνεκα... ἡμεῖς, ἡμεῖς (THIS) ἕνεκα... ἡμεῖς, ἡμεῖς (MAN) ἕνεκα... ἡμεῖς (MANY) ἡμεῖς... ἡμεῖς (SIGNS) ἕνεκα... ἡμεῖς (DOES.) (IGNT)

John 11:47 (RWP)

Gathered a council (ἤγαγον... ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς). Second aorist active indicative of ἤγαγον... ἡμεῖς ἡμεῖς and ἤγαγον... ἡμεῖς ἡμεῖς, 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 (ἤρξατο... ἡμεῖς ἡμεῖς). Imperfect active of ἤρξατο... ἡμεῖς ἡμεῖς, perhaps inchoative, "began to say."

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

Doeth (ἡμεῖς... ἡμεῖς ἡμεῖς). 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... ἡμεῖς ἡμεῖς (ON ACCOUNT OF) ἡμεῖς... ἡμεῖς ἡμεῖς (THIS) ἡμεῖς... ἡμεῖς ἡμεῖς (ALSO) ἡμεῖς... ἡμεῖς ἡμεῖς ἡμεῖς (MET) ἡμεῖς... ἡμεῖς ἡμεῖς (HIM) ἡμεῖς (THE) ἡμεῖς... ἡμεῖς ἡμεῖς (CROWD,) ἡμεῖς... ἡμεῖς ἡμεῖς (BECAUSE) ἡμεῖς... ἡμεῖς ἡμεῖς (IT HEARD) ἡμεῖς... ἡμεῖς ἡμεῖς (THIS) ἡμεῖς... ἡμεῖς ἡμεῖς (OF HIS) ἡμεῖς... ἡμεῖς ἡμεῖς ἡμεῖς (HAVING DONE) ἡμεῖς... ἡμεῖς ἡμεῖς (SIGN.) (IGNT)

John 12:18 (RWP)

The multitude (ἡμεῖς ἡμεῖς ἡμεῖς). 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 (ἡμεῖς... ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς). First aorist active indicative of ἡμεῖς... ἡμεῖς ἡμεῖς ἡμεῖς, old compound verb (ἡμεῖς... ἡμεῖς ἡμεῖς, ἡμεῖς ἡμεῖς ἡμεῖς) to go to meet, with associative instrumental case ἡμεῖς... ἡμεῖς ἡμεῖς. Cf. John 4:51.

{GOD.} ἰὸἤ {AND} ἴ,ἴἴ...ἴ,ἴἴ {THIS} ἰμἰἴἴἴἴ {HAVING SAID} ἰ»ἰμἰἴἴἴἴ {HE SAYS} ἰἴ...ἴ,ἴἴ {TO HIM,} ἰἴἴἴἴἴ»ἴἴ...ἴ,ἴἴ {FOLLOW} ἰ¼ἴἴἴ {ME.} (IGNT)

John 21:19 (RWP)

By what manner of death (ἰἴἴἴἴἴἴ ἰ,ἴἴἴἴἴἴἴ,ἴἴἴ). 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) ἰὸἤ {AND} ἰἴἴἴἴἴἴ {I WILL GIVE} ἴ,ἴμἰἴἴἴ,ἴἴ {WONDERS} ἰμἰἴ { IN} ἴ,ἴἴ {THE} ἴἴ...ἴἴἴἴἴἴ {HEAVEN} ἰἴἴἴἴἴ {ABOVE} ἰὸἤ {AND} ἰἴἴἴἴἴἴ {SIGNS} ἰμἰἴἴ {ON} ἴ,ἴἴ, {THE} ἰἴἴἴ, {EARTH} ἰὸἤ,ἴἴἴ {BELOW,} ἰἴἴἴἴἴ {BLOOD} ἰὸἤ {AND} ἰἴἴ...ἴἴ {FIRE} ἰὸἤ {AND} ἰἴἴἴἴἴἴ { VAPOUR} ἰὸἤἴἴἴἴἴἴ {OF SMOKE.} (IGNT)

Acts 2:19 (RWP)

Wonders (ἴ,ἴμἰἴἴἴἴ,ἴἴ). Apparently akin to the verb ἴ,ἴἴἴἴἴ, to watch like a wonder in the sky, miracle (ἰ¼ἴἴἴἴἴἴἴ...ἴἴἴἴἴἴ), marvel, portent. In the New Testament the word occurs only in the plural and only in connection with ἰἴἴἴἴἴἴἴ (signs) as here and in verse 43. But

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

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

Blood and fire and vapour of smoke (ἴἴἴἴἴἴἴἴ ἰὸἤἴἴἴἴἴ ἰἴἴ...ἴἴ ἰὸἤἴἴἴ ἴἴἴἴἴἴἴἴ ἰὸἤἴἴἴἴἴἴἴἴἴ). 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 (ἰἴἴἴἴἴἴἴ). Lit., I will give.

Wonders (ἴ,ἴμἰἴἴἴἴ,ἴἴ). 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) Ἴσραηλίται, {MEN} ἰσραηλίται ἠκούσατε τῶν λόγων τούτων· Ἰησοῦς ὁ Ναζαρενὸς, ἄνθρωπος ὁποῖός ἐστις ὁ θεὸς ἐπίστευσα ἐν αὐτῷ διὰ τῶν σημείων καὶ τῶν θαυμάτων καὶ τῶν σημάτων, ἃ ἐποίησεν ἐν ὑμῖν ἐν μέσῳ ὑμῶν, ὡς καὶ ὑμεῖς οἴσασθε· (AV)

Acts 2:22 (RWP)

Hear these words (ἰσραηλίται ἠκούσατε τῶν λόγων τούτων, ἠκούσατε τῶν λόγων τούτων, ἠκούσατε τῶν λόγων τούτων). 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 (ἵνα ὑμεῖς οἴσασθε, ἵνα ὑμεῖς οἴσασθε ἵνα ἴσραηλίται ἠκούσατε). Note ἵνα ἵνα ἵνα for emphasis. Peter calls the audience to witness that his statements are true concerning "Jesus the Nazarene." He wrought his miracles by the power of God in the midst of these very people here present.

Acts 2:22 (Vincent_NTWordStudies)

22. Approved (ἵνα ἴσραηλίται ἠκούσατε τῶν λόγων τούτων). The verb means to point out or shew forth. Shewn to be that which he claimed to be.

Miracles (ἵνα ἴσραηλίται ἠκούσατε). 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) ἐγένετο φόβος ἐπὶ πάντας τὰς ψυχάς, καὶ ἐγένετο πολλὰ σημάδια καὶ θαύματα ἐπὶ τοῖς ἀποστόλοις· (AV)

11 (IGNT) ἰ̅ῶ̅•ἰ̅ῷ̅, ἰ̅ῳ̅... ἰ̅ῴ̅, ἰ̅Ὸ̅, ἰ̅Ὼ̅ {AND AS HELD} ἰ̅, ἰ̅... {THE} ἰ̅ῷ̅ἰ̅ῳ̅ἰ̅ῴ̅, ἰ̅Ὸ̅, {WHO HAD BEEN HEALED} ἰ̅ῷ̅ἰ̅ῳ̅ἰ̅ῴ̅» ἰ̅ῳ̅... ἰ̅, ἰ̅ῴ̅ {LAME MAN} ἰ̅Ὸ̅ἰ̅ῳ̅, ἰ̅ῴ̅ῳ̅ {PETER} ἰ̅ῷ̅ἰ̅ῳ̅ἰ̅ῴ̅ {AND} ἰ̅ῷ̅ἰ̅ῳ̅ἰ̅ῴ̅ἰ̅ῴ̅ἰ̅ῳ̅ἰ̅ῴ̅ {JOHN,} ἰ̅ῳ̅... ἰ̅ῷ̅ἰ̅ῳ̅ἰ̅ῴ̅ἰ̅ῴ̅ἰ̅ῳ̅ἰ̅ῴ̅ {RAN TOGETHER} ἰ̅Ὸ̅ἰ̅ῳ̅, {TO} ἰ̅ῷ̅... ἰ̅, ἰ̅ῳ̅... ἰ̅, {THEM} ἰ̅Ὸ̅ἰ̅ῳ̅, {ALL} ἰ̅ῳ̅ {THE } ἰ̅» ἰ̅ῳ̅ῳ̅, {PEOPLE} ἰ̅Ὸ̅ἰ̅ῳ̅ἰ̅ῴ̅ {IN} ἰ̅, ἰ̅. {THE} ἰ̅ῳ̅, ἰ̅ῳ̅ῳ̅ ἰ̅, ἰ̅. {PORCH} ἰ̅ῷ̅ἰ̅ῳ̅ἰ̅ῴ̅» ἰ̅ῳ̅... ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅. {CALLED} ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅» ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ἰ̅ῳ̅ῳ̅, {SOLOMON} ἰ̅ῳ̅ῳ̅, ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ἰ̅ῴ̅ἰ̅ῳ̅ῳ̅ {GREATLY AMAZED.} (IGNT)

Acts 3:11 (RWP)

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

As he held (ἰ̅ῶ̅•ἰ̅ῷ̅, ἰ̅ῳ̅... ἰ̅ῴ̅, ἰ̅Ὸ̅, ἰ̅Ὼ̅... ἰ̅, ἰ̅ῳ̅...). Genitive absolute of ἰ̅ῶ̅•ἰ̅ῷ̅, ἰ̅ῳ̅, to hold fast, with accusative rather than genitive to get hold of (Acts 27:13). Old and common verb from ἰ̅ῶ̅•ἰ̅ῷ̅, ἰ̅ῳ̅, (strength, force). Perhaps out of gratitude and partly from fear (Luke 8:38).

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

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

Acts 3:11 (Vincent_NTWordStudies)

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

Held (ἰ̅ῶ̅•ἰ̅ῷ̅, ἰ̅ῳ̅... ἰ̅ῴ̅, ἰ̅Ὸ̅). Held them firmly, took fast hold. The verb from ἰ̅ῶ̅•ἰ̅ῷ̅, ἰ̅ῳ̅, strength.

Greatly wondering (ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅, ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ἰ̅ῳ̅ῳ̅). Wondering out of measure (ἰ̅ῳ̅ῳ̅). Compare wonder. (ver. 10).

Acts 4:16

16 (AV) Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. (AV) 16 (IGNT) ἰ̅» ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅, ἰ̅ῳ̅, {SAYING,} ἰ̅, ἰ̅ {WHAT} ἰ̅Ὸ̅ἰ̅ῳ̅ἰ̅ῴ̅. ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ ἰ̅, ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅, {SHALL WE DO} ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅, {TO MEN} ἰ̅, ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅... ἰ̅, ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅, {THESE?} ἰ̅ῳ̅ῳ̅, ἰ̅ {THAT} ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ {INDEED} ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ {FOR } ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ {A KNOWN} ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅. ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ {SIGN} ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ {HAS COME TO PASS} ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ {THROUGH} ἰ̅ῳ̅ῳ̅... ἰ̅, ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ {THEM,} ἰ̅Ὸ̅ἰ̅ῳ̅ἰ̅ῴ̅ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ {TO ALL} ἰ̅, ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅, {THOSE} ἰ̅ῷ̅ἰ̅ῳ̅ἰ̅ῴ̅ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅... ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ {INHABITING} ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅... ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅» ἰ̅ῳ̅ῳ̅. ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ {IS MANIFEST,} ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ {AND} ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅... {WE} ἰ̅ῳ̅ῳ̅... ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅, ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ {ARE UNABLE} ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅. ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ἰ̅ῳ̅ῳ̅ἰ̅ῴ̅ {TO DENY IT.} (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 {STRETCHES 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} İ¹İ¹İ± {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 (ἰσηματα ἢ σημεῖα καὶ τέρατα ἐπιτελεῖσθαι ἐν ἑστέῃσιν ἡμέραις αὐτῶν). Either to be taken as in the same construction as ἰσηματα καὶ τέρατα ἐπιτελεῖσθαι with ἰσηματα ἢ σημεῖα as Revised Version has it here or to be treated as subordinate purpose to ἰσηματα ἢ σημεῖα ἐπιτελεῖσθαι (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) ἰσηματα {AND} ἢ σημεῖα {BY} ἡμεῖς {THE} ἐπιτελεῖσθαι {HANDS} ἡμεῖς {OF THE} ἰσηματα καὶ τέρατα ἐπιτελεῖσθαι {APOSTLES} ἰσηματα καὶ τέρατα ἐπιτελεῖσθαι {CAME TO PASS} ἰσηματα ἢ σημεῖα {SIGNS} ἰσηματα {AND} ἢ σημεῖα {WONDERS} ἰσηματα {AMONG} ἡμεῖς {THE} ἰσηματα { PEOPLE} ἰσηματα {MANY;} ἰσηματα {AND} ἰσηματα {THEY WERE} ἰσηματα ἢ σημεῖα ἰσηματα {WITH ONE ACCORD} ἰσηματα {ALL} ἰσηματα {IN} ἡμεῖς {THE} ἰσηματα ἐπιτελεῖσθαι {PORCH} ἰσηματα ἐπιτελεῖσθαι {OF SOLOMON,} (IGNT)

Acts 5:12 (RWP)

Were wrought (ἰσηματα ἐπιτελεῖσθαι). Imperfect middle, wrought from time to time.

With one accord (ἰσηματα ἢ σημεῖα ἰσηματα). 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 (ἰσηματα ἐπιτελεῖσθαι). The best texts read ἰσηματα ἐπιτελεῖσθαι, 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) ἰσηματα καὶ τέρατα ἐπιτελεῖσθαι ἰσηματα {AND STEPHEN,} ἰσηματα {FULL} ἰσηματα ἢ σημεῖα {OF FAITH} ἰσηματα {AND} ἰσηματα ἢ σημεῖα {POWER,} ἰσηματα ἐπιτελεῖσθαι {WROUGHT} ἰσηματα ἢ σημεῖα {WONDERS} ἰσηματα {AND} ἰσηματα ἢ σημεῖα {SIGNS} ἰσηματα ἐπιτελεῖσθαι {GREAT} ἰσηματα {AMONG} ἡμεῖς {THE} ἰσηματα {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) ἔργαζομαι {AND} ἔργαζομαι {MOSES} ἑώρακεν {SEEING IT} ἔργαζομαι... ἔργαζομαι {WONDERED AT} ἔργαζομαι {THE} ἔργαζομαι {VISION;} ἔργαζομαι... ἔργαζομαι {AND COMING NEAR} ἔργαζομαι... {HE} ἔργαζομαι... ἔργαζομαι {TO CONSIDER IT,} ἔργαζομαι... ἔργαζομαι {THERE WAS} ἔργαζομαι... ἔργαζομαι {A VOICE} ἔργαζομαι... ἔργαζομαι {OF THE LORD} ἔργαζομαι, {TO} ἔργαζομαι... ἔργαζομαι {HIM,} (IGNT)

Acts 7:31 (RWP)

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

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

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

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

Acts 7:31 (Vincent_NTWordStudies)

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

13 (IGNT) ἰδὼν ἰσχυρὰ ἑαυτοῦ {AND} ἰσχυρὰ ἑαυτοῦ {SIMON} ἰσχυρὰ ἑαυτοῦ {ALSO} ἑαυτοῦ ἑαυτοῦ, ἑαυτοῦ, {HIMSELF} ἰσχυρὰ ἑαυτοῦ ἑαυτοῦ... ἑαυτοῦ ἑαυτοῦ {BELIEVED,} ἰσχυρὰ ἑαυτοῦ {AND} ἰσχυρὰ ἑαυτοῦ ἑαυτοῦ, {HAVING BEEN BAPTIZED} ἰσχυρὰ ἑαυτοῦ {WAS} ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ {STEADFASTLY CONTINUING} ἑαυτοῦ, ἑαυτοῦ {WITH} ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ {PHILIP;} ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ {BEHOLDING} ἑαυτοῦ, ἑαυτοῦ {AND} ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ {SIGNS} ἑαυτοῦ ἑαυτοῦ {AND} ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ, {WORKS OF POWER} ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ, {GREAT} ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ, {BEING DONE,} ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ, ἑαυτοῦ, ἑαυτοῦ {WAS AMAZED.} (IGNT)

Acts 8:13 (RWP)

And Simon also himself believed (ἰδὼν ἰσχυρὰ ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ). Note the same verb in the aorist tense ἰσχυρὰ ἑαυτοῦ ἑαυτοῦ... ἑαυτοῦ ἑαυτοῦ. 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" (Furieux). 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 (ἰσχυρὰ ἑαυτοῦ ἑαυτοῦ, first aorist passive participle of ἰσχυρὰ ἑαυτοῦ ἑαυτοῦ), clear proof that baptism does not convey salvation.

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

Beholding (ἰσχυρὰ ἑαυτοῦ ἑαυτοῦ). Watching the signs and miracles (powers, ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ, that threw his "power" in the shade) as they were wrought (ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ, present middle participle of ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ). The more he watched the more the wonder grew (ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ). 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_NTWordStudies)

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

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

Which were done (ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ ἑαυτοῦ). 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) ἰστῆσαν ἑξ ἑνὸς τῶν αὐτῶν, ὁ ὄνομα αὐτοῦ ἄγαβος, ὁ ὁδηγῶν διὰ τοῦ πνεύματος ἵνα εὐχρηστία μεγάλη γένηται ἐν ὅλῳ τῷ κόσμῳ, ἡ ἣν ἐποίησεν ἡ γηραιότης ἐν ταῖς ἡμέραις τοῦ κλαυδίου καίσαρος. (IGNT)

Acts 11:28 (RWP)

Signified (ἰστῆσαν ἑξ ἑνὸς τῶν αὐτῶν). Imperfect active in Westcott and Hort, but aorist active ἰστῆσαν ἑξ ἑνὸς τῶν αὐτῶν in the margin. The verb is an old one from ἰσθῆμι (ἰσθῆμι ἑξ ἑνὸς τῶν αὐτῶν) 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 (ἰσθῆμι ἑξ ἑνὸς τῶν αὐτῶν ἰσθῆμι ἑξ ἑνὸς τῶν αὐτῶν). ἰσθῆμι ἑξ ἑνὸς τῶν αὐτῶν 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 (ἰσθῆμι ἑξ ἑνὸς τῶν αὐτῶν ἰσθῆμι ἑξ ἑνὸς τῶν αὐτῶν). Over all the inhabited earth (ἰσθῆμι ἑξ ἑνὸς τῶν αὐτῶν, 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 (ἰσθῆμι ἑξ ἑνὸς τῶν αὐτῶν ἰσθῆμι ἑξ ἑνὸς τῶν αὐτῶν). He was Roman Emperor A.D. 41-44. The Roman writers (Suetonius, Dio Cassius, Tacitus) all tell of dearths (assiduae sterilitates) during the brief reign of Claudius who was preceded by Caligula and followed by Nero.

Acts 11:28 (Vincent_NTWordStudies)

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

Acts 13:41

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

41 (IGNT) ἰδοὺ ὑμεῖς οὐκ ἐπιτιθέμενοι καὶ θαυμάζοντες καὶ ἀποθνήσκοντες, ἵνα ἐργάσῃ ἐν ὑμῶν ταῖς ἡμέραις ἕνα ἔργον, ὃ οὐκ ἐπιτιθέμενοι, ἕως ἄνθρωπος ἀγγελεῖ ὑμῖν. (IGNT)

ἴδοντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ (ἴδοντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ). Present participle (ἴδοντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ) and present infinitive (ἴδοντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ) 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 ἰδὸντες ἄλλοτε... (a second time).

Acts 14:3 (Vincent_NTWordStudies)

3. Long (ἴδοντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ). see on "Luke 7:6".

Abode. see on "Acts 12:19".

In the Lord. Lit., upon (ἐπιτρεχόντων) 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) ἴδοντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ {KEPT SILENCE} ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ {AND} ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ {ALL} ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ {MULTITUDE}, ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ {AND} ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ {HEARD} ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ {BARNABAS} ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ {AND} ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ {PAUL} ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ {RELATING} ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ {WHAT} ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ {DID} ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ {GOD} ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ {SIGNS} ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ {AND} ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ {WONDERS} ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ {AMONG} ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ {THE} ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ {NATIONS} ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ {BY} ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ {THEM.} (IGNT)

Acts 15:12 (RWP)

Kept silence (ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ). Ingressive first aorist active of ἴδωμι, old verb, to hold one's peace. All the multitude became silent after Peter's speech and because of it.

Harkened (ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ). Imperfect active of ἀκούω, descriptive of the rapt attention, were listening.

Unto Barnabas and Paul (ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ). Note placing Barnabas before Paul as in verse 25, possibly because in Jerusalem Barnabas was still better known than Paul.

Rehearsing (ἰδὸντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐν ἡμῖν ὁ κύριος καὶ ἡμεῖς ἠκούσαμεν αὐτοῦ). Present middle participle of ἀναγγελλω, 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,} {AND} {IN A CIRCUIT} {UNTO }
 {ILLYRICUM,} {TO HAVE FULLY PREACHED} {THE}
 {GLAD TIDINGS} {OF THE} {CHRIST;} (IGNT)

Romans 15:19 (RWP)

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

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

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

Romans 15:19 (Vincent_NTWordStudies)

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

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

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

Fully preached (ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἵνα ἵνα). 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 ἵνα ἵνα. {SINCE} ἵνα ἵνα. {BOTH} ἵνα ἵνα. {JEWES} ἵνα ἵνα. {A SIGN} ἵνα ἵνα. {ASK FOR,} ἵνα ἵνα. {AND} ἵνα ἵνα. {GREEKS} ἵνα ἵνα. {WISDOM} ἵνα ἵνα. {SEEK;} (IGNT)

1 Corinthians 1:22 (RWP)

Seeing that (ἵνα ἵνα ἵνα). 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 in the apodosis is not unusual.

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

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

1 Corinthians 12:10 (RWP)

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

healings as the blindness on Elymas the sorcerer.

Prophecy (İĖİ•İġİ†İ•İ„İµİ¹İ±). Late word from İĖİ•İġİ†İ•İ„İ•İ, and İĖİ•İġİ†İ•İ¼İ¹, to speak forth. Common in papyri. This gift Paul will praise most (chapter 1 Corinthians 14). Not always prediction, but a speaking forth of Godâ€™™s message under the guidance of the Holy Spirit.

Discernings of spirits (İ¹İ¹İ±İ°İ•İ¹İƒİµİ¹İ, İĖİ½İµİ...İ¼İ±İ„İ°İ½). İ¹İ¹İ±İ°İ•İ¹İƒİ¹İ, is old word from İ¹İ¹İ±İ°İ•İ¹İ½İ° (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 (İ³İµİ½İ• İ³İ»İ°İƒİƒİ°İ½). 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, İ³İµİ½İ•) 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 (İµİ•İ¼İ•İ½İµİ¹İ± İ³İ»İ°İƒİƒİ°İ½). Old word, here only and 14:26 in N.T., from İµİ•İ¼İ•İ½İµİ...İ° from İµİ•İ¼İ•İ, (the god of speech). Cf. on İ¹İ¹İµİ•İ¼İ•İ½İµİ...İ° 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) İ°İ±İ¹ {AND} İġİ...İ, İ¼İµİ½ {CERTAIN} İµİ, İµİ„İġ İġ {DID SET} İ İµİġİ, {GOD} İµİ½ {IN} İ„İ• {THE} İµİ°İ°İ»İ•İƒİ¹İ± {ASSEMBLY;} İĖİ•İ°İ„İġ İ½ {FIRST,} İ±İĖİġİƒİ„İġİ»İġİ...İ, {APOSTLES;} İ¹İµİ...İ„İµİ•İġ İ½ {SECONDLY,} İĖİ•İġİ†İ•İ„İ±İ, {PROPHETS;} İ„İ•İ¹İ„İġ İ½ {THIRDLY,} İ¹İ¹İ±İƒİ°İ±İ»İġİ...İ, {TEACHERS;} İµİĖİµİ¹İ„İ± {THEN} İ¹İ...İ½İ±İ¼İµİ¹İ, {WORKS OF POWER;} İµİ¹İ„İ± {THEN} İ±İ±İ•İ¹İƒİ¼İ±İ„İ± {GIFTS} İ¹İ±İ¼İ±İ„İ°İ½ {OF HEALINGS;} İ±İ½İ„İ¹İ»İ•İ¹İµİ¹İ,

29 (IGNT) ἅπαντες ἄλλοι, ἅπαντες ἄποστολοι, ἅπαντες προφῆται, ἅπαντες διδάσκαλοι, ἅπαντες ἰσχυροὶ ἐξουσιῶν (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 ἵνα ᾖ σημεῖον, ἵνα ἴδωσιν οἱ ἀπιστοῦντες, ἵνα ἴδωσιν οἱ πιστοῦντες ὅτι ἔστιν ἐπισημασία, ἵνα ἴδωσιν οἱ ἀπιστοῦντες ὅτι ἔστιν ἐπισημασία, ἵνα ἴδωσιν οἱ πιστοῦντες ὅτι ἔστιν ἐπισημασία (IGNT)

1 Corinthians 14:22 (RWP)

For a sign (ἵνα ᾖ σημεῖον, ἵνα ἴδωσιν οἱ ἀπιστοῦντες). Like the Hebrew and occasional Koinê idiom 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 σημεῖα τῆς ἀποστολῆς ἐγένετο ἐν ὑμῖν ἐν ὅλῃ τῇ ὑπομονῇ, ἐν ὅλῃ τῇ ἐπισημασίᾳ, ἐν ὅλῃ τῇ ἐπισημασίᾳ, ἐν ὅλῃ τῇ ἐπισημασίᾳ (IGNT)

2 Corinthians 12:12 (RWP)

Of an apostle (ἡ σημεῖα τῆς ἀποστολῆς ἐγένετο ἐν ὑμῖν...). "Of the apostle" (definite article). Note the three words here for miracles wrought by Paul (ἵνα ᾖ σημεῖον, signs, ἐπισημασία, wonders, ἰσχυροὶ ἐξουσιῶν, 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) ἰς {HE WHO} ἵνα... ἵνα {THEREFORE} ἡμιτοῦν... ἵνα {SUPPLIES} ἡμιτοῦν... ἵνα {TO YOU} ἡμιτοῦν {THE} ἡμιτοῦν... ἵνα {SPIRIT,} ἡμιτοῦν {AND} ἡμιτοῦν... ἵνα {WORKS} ἡμιτοῦν... ἵνα {WORKS OF POWER} ἡμιτοῦν {AMONG} ἡμιτοῦν... ἵνα {YOU, IS IT} ἡμιτοῦν {BY} ἡμιτοῦν... ἵνα {WORKS} ἡμιτοῦν... ἵνα {OF LAW} ἡμιτοῦν {OR} ἡμιτοῦν... ἵνα {BY} ἡμιτοῦν... ἵνα {REPORT} ἡμιτοῦν... ἵνα {OF FAITH?} (IGNT)

Galatians 3:5 (RWP)

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

Worketh miracles (ἡμιτοῦν... ἵνα). On the word ἡμιτοῦν... ἵνα see 1 Thessalonians 2:13; 1 Corinthians 12:6. It is a great word for God's activities (Philippians 2:13). "In you" (Lightfoot) is preferable to "among you" for ἡμιτοῦν... ἵνα (1 Corinthians 13:10; Matthew 14:2). The principal verb for "doeth he it" (ἡμιτοῦν... ἵνα) 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) ἰς... {WHOSE} ἡμιτοῦν... ἵνα {IS} ἡμιτοῦν... ἵνα {COMING} ἡμιτοῦν... ἵνα {ACCORDING TO THE} ἡμιτοῦν... ἵνα {WORKING} ἡμιτοῦν... ἵνα {OF SATAN} ἡμιτοῦν {IN} ἡμιτοῦν... ἵνα {EVERY} ἡμιτοῦν... ἵνα {POWER} ἡμιτοῦν {AND} ἡμιτοῦν... ἵνα {SIGNS} ἡμιτοῦν {AND} ἡμιτοῦν... ἵνα {WONDERS} ἡμιτοῦν... ἵνα {OF FALSEHOOD,} (IGNT)

2 Thessalonians 2:9 (RWP)

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

Lying wonders (ἡμιτοῦν... ἵνα). "In wonders of a lie." Note here the three words for the miracles of Christ (Hebrews 2:4), power (ἡμιτοῦν... ἵνα), signs (ἡμιτοῦν... ἵνα), wonders (ἡμιτοῦν... ἵνα), but all according to the working of Satan (ἡμιτοῦν... ἵνα ἡμιτοῦν... ἵνα ἡμιτοῦν... ἵνα), 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} ἰḂἰḂἰ... {GOD} ἰφῖἰḂἰḂἰἰḂἰḂἰḂἰ, {BY SIGNS } ἰ,,ἰμ {BOTH} ἰḂἰḂἰ {AND} ἰ,,ἰμἰ•ἰ±ἰφῖἰḂἰ {WONDERS} ἰḂἰḂἰ {AND} ἰἔἰḂἰḂἰḂἰḂἰḂἰḂἰ, {VARIOUS} ἰḂἰ...ἰ½ἰ±ἰḂἰḂἰḂἰḂἰḂἰ {ACTS OF POWER,} ἰḂἰḂἰ {AND} ἰἔἰḂἰḂἰḂἰ...ἰḂἰḂἰ,ἰḂἰ, {OF THE SPIRIT} ἰ±ἰḂἰḂἰḂἰ... {HOLY} ἰḂἰḂἰḂἰḂἰḂἰḂἰḂἰ, {DISTRIBUTIONS,} ἰḂἰḂἰ,ἰ± ἰ,,ἰḂἰ {ACCORDING TO} ἰ±ἰ...ἰ,,ἰḂἰ... {HIS} ἰḂἰḂἰḂἰḂἰḂἰḂἰ {WILL.} (IGNT)

Hebrews 2:4 (RWP)

God also bearing witness with them (ἰφῖ...ἰ½ἰμῖἔἰἰ¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰḂἰ...ἰ½ἰ,,ἰḂἰ, ἰ,,ἰḂἰ... ἰḂἰḂἰḂἰ...). Genitive absolute with the present active participle of the late double compound verb ἰφῖ...ἰ½ἰμῖἔἰἰ¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰμῖ%, to join (ἰφῖ...ἰ½) in giving additional (ἰμῖἔἰ) testimony (ἰḂἰḂἰḂἰḂἰḂἰḂἰ). Here only in N.T., but in Aristotle, Polybius, Plutarch.

Both by signs (ἰφῖἰḂἰḂἰḂἰḂἰḂἰḂἰ, ἰ,,ἰμ ἰḂἰḂἰ)

and wonders (ἰḂἰḂἰ ἰ,,ἰμἰ•ἰ±ἰφῖἰḂἰḂἰ)

and by manifold powers (ἰḂἰḂἰ ἰἔἰḂἰḂἰḂἰḂἰḂἰḂἰḂἰ, ἰḂἰ...ἰ½ἰ±ἰḂἰḂἰḂἰḂἰḂἰ)

and by gifts of the Holy Ghost (ἰḂἰḂἰ ἰἔἰḂἰḂἰḂἰḂἰḂἰḂἰḂἰ, ἰ±ἰḂἰḂἰḂἰḂἰ... ἰḂἰḂἰḂἰḂἰḂἰḂἰḂἰḂἰ). 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 ἰμῖḂἰḂἰ (works) of Christ. ἰ,,ἰμἰ•ἰ±ἰ, (wonder) attracts attention, ἰḂἰ...ἰ½ἰ±ἰḂἰḂἰḂἰḂἰ, (power) shows God's power, ἰφῖἰḂἰḂἰḂἰḂἰḂἰḂἰ reveals the purpose of God in the miracles. For ἰἔἰḂἰḂἰḂἰḂἰḂἰḂἰḂἰ, (manifold, many-coloured) see Matthew 4:24; James 1:2. For ἰḂἰḂἰḂἰḂἰḂἰḂἰḂἰḂἰ, for distribution (old word, in N.T. only here and Hebrews 4:12) see 1 Corinthians 12:4-30.

According to his own will (ἰḂἰḂἰ,ἰ± ἰ,,ἰḂἰ ἰ±ἰ...ἰ,,ἰḂἰ... ἰḂἰḂἰḂἰḂἰḂἰḂἰḂἰ). The word ἰḂἰḂἰḂἰḂἰḂἰḂἰ, is called a vulgarity by Pollux. The writer is fond of words in - ἰḂἰ.

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) ἰḂἰḂἰ {AND} ἰφῖἰḂἰḂἰḂἰḂἰḂἰḂἰ {A SIGN} ἰḂἰḂἰḂἰḂἰ {GREAT} ἰ%ḂἰḂἰḂἰ. {WAS SEEN} ἰμḂἰ {IN} ἰ,,ἰ% {THE} ἰḂἰ...ἰḂἰḂἰḂἰḂἰ {HEAVEN;} ἰḂἰ...ἰḂἰ. {A WOMEN} ἰἔἰḂἰḂἰḂἰḂἰḂἰḂἰḂἰḂἰḂἰ. {CLOTHED WITH} ἰ,,ἰḂἰḂἰ {THE} ἰḂἰḂἰḂἰḂἰḂἰḂἰ {SUN,} ἰḂἰḂἰ {AND} ἰ. {THE} ἰφῖḂἰḂἰḂἰḂἰḂἰ. {MOON} ἰ...ἰἔἰḂἰḂἰḂἰ,ἰ% {UNDER} ἰ,,ἰ%ḂἰḂἰ ἰἔἰḂἰḂἰḂἰḂἰḂἰḂἰḂἰ ἰ±ἰ...ἰ,,ἰḂἰ, {HER FEET,} ἰḂἰḂἰ {AND} ἰμῖἔἰ {ON} ἰ,,ἰḂἰ, ἰḂἰḂἰḂἰḂἰḂἰḂἰḂἰ, ἰ±ἰ...ἰ,,ἰḂἰ, {HER HEAD} ἰφῖḂἰḂἰḂἰḂἰḂἰḂἰḂἰḂἰ, {A CROWN} ἰ±ἰφῖḂἰḂἰḂἰḂἰḂἰḂἰ {OF STARS} ἰḂἰḂἰḂἰḂἰḂἰḂἰ {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±İİ İİİİ... 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€İµİİİİµİ²İ»İ-İ¼İµİ½İ- İ,İ½ İ-İ»İİİ½). Perfect passive participle of İ€İµİİİİµİ²İ»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±), 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±İ»İ {AND} İ%oİİİ {WAS SEEN} İ±İ»İİ½ {ANOTHER} İfİ-İ¼İµİİİ½ { SIGN} İµİ½ {IN} İ,İ%o {THE} İİ...İİ±İ½İ%o {HEAVEN,} İİ±İ»İ {AND} İİİİ... {BEHOLD,} İİ±İİ%oİ½ {A DRAGON} İ¼İµİ³İ±İ, {GREAT} İ€İ...İİİİ, {RED,} İµİİ%oİ½ { HAVING} İİµİİ±İ»İ±İ, {HEADS} İµİ€İ,İ± {SEVEN} İİ±İ»İ {AND} İİµİİ±İ,İ± {HORNS} İİµİİ± {TEN,} İİ±İ»İ {AND} İµİ€İİ {UPON} İ,İ±İ, İİµİİ±İ»İ±İ, İ±İ...İ,İİ... {HIS HEADS} İİ±İİ±İ-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} ἰἔλῆσθαι {IT MISLEADS} ἰἰ, ἰἰ... ἰ, {THOSE WHO} ἰὸῦδῶν, ἰἰ ἰὸῦδῶν... ἰἰ, ἰἰ, ἰἰ, {DWELL} ἰἰ ἰἰ {ON} ἰἰ, ἰἰ, {THE} ἰἰ, ἰἰ, {EARTH,} ἰἰ ἰἰ {BY REASON OF} ἰἰ, ἰἰ {THE} ἰἰ ἰἰ ἰἰ ἰἰ {SIGNS} ἰἰ {WHICH} ἰἰ ἰἰ ἰἰ ἰἰ {IT WAS GIVEN} ἰἰ... ἰἰ, ἰἰ {TO IT} ἰἰ ἰἰ ἰἰ ἰἰ {TO WORK} ἰἰ ἰἰ ἰἰ ἰἰ {BEFORE} ἰἰ, ἰἰ... {THE} ἰἰ, ἰἰ ἰἰ ἰἰ... {BEAST, } ἰἰ ἰἰ ἰἰ ἰἰ {SAYING} ἰἰ, ἰἰ ἰἰ, {TO THOSE WHO} ἰὸῦδῶν, ἰἰ ἰὸῦδῶν... ἰἰ ἰἰ {DWELL} ἰἰ ἰἰ {ON} ἰἰ, ἰἰ, {THE} ἰἰ, ἰἰ, {EARTH,} ἰἰ ἰἰ ἰἰ ἰἰ {TO MAKE} ἰἰ ἰἰ ἰἰ ἰἰ {AN IMAGE} ἰἰ, ἰἰ { TO THE} ἰἰ, ἰἰ ἰἰ {BEAST,} ἰἰ ἰἰ {WHICH} ἰἰ ἰἰ ἰἰ {HAS} ἰἰ, ἰἰ ἰἰ {THE} ἰἰ ἰἰ ἰἰ ἰἰ {WOUND} ἰἰ, ἰἰ, {OF THE} ἰἰ ἰἰ ἰἰ ἰἰ ἰἰ, {SWORD,} ἰὸῦδῶν {AND} ἰἰ ἰἰ ἰἰ ἰἰ { LIVED.} (IGNT)

Revelation 13:14 (RWP)

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

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

Working signs (ἔργα τῆς ἀποκαταστάσεως). "Doing signs" (present active participle of ἔργα τῆς ἀποκαταστάσεως). 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 ἴδωσιν ἔργα τῆς ἀποκαταστάσεως). Singular verb with neuter plural (collective) subject.

Unto the kings (ἵνα ἴδωσιν ἔργα τῆς ἀποκαταστάσεως). 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 ἴδωσιν ἔργα τῆς ἀποκαταστάσεως). Second aorist active infinitive of ἵνα ἴδωσιν ἔργα τῆς ἀποκαταστάσεως, to express purpose (that of the unclean spirits).

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

Revelation 19:20 (RWP)

Was taken (ἵνα ἴδωσιν ἔργα τῆς ἀποκαταστάσεως). First aorist (prophetic) passive indicative of the Doric ἵνα ἴδωσιν ἔργα τῆς ἀποκαταστάσεως (Attic ἵνα ἴδωσιν ἔργα τῆς ἀποκαταστάσεως). 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 ὀφθαλμοῖς αὐτοῦ). As in 13:14.

Wherewith (ἐν ᾗ). "In which" signs.

He deceived (ἐπαπατήσεν αὐτοὺς). First aorist active indicative of ἐπαπατίζω. He was only able to deceive "them that had received" (οἱ λαβόντες, articular second aorist active participle of λαμβάνω, "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 ἐπιπέσομαι. 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 (ζῶντες). Present active participle of ζῶ, predicative nominative, "living."

Into the lake of fire (εἰς τὴν λίαν τοῦ πυρός). Genitive λίαν τοῦ πυρός, describes this lake, cf. Luke 5:1) as it does λίαν τοῦ πυρός 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 καίεντες ἐν θείοις). Note the genitive here in place of the accusative τὴν λίαν τοῦ πυρός, perhaps because of the intervening genitive λίαν τοῦ πυρός (neuter, not feminine). The agreement is regular in 21:8. For καίεντες ἐν θείοις (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.