

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

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

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

Matthew 7:22

22 (AV) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? (AV)
 22 (IGNT) IēĠĠ»Ġ»ĠĠ {MANY} ĠμĠ•ĠĠĠ...ĠfĠĠ½ {WILL SAY} Ġ¼ĠĠ {TO ME} ĠμĠ½ {IN} ĠμĠōĠμĠ¼Ġ½Ġ.
 Ġ,,Ġ. {THAT} ĠĠ¼ĠμĠ± {DAY,} ĠōĠ...ĠĠ¼Ġμ {LORD,} ĠōĠ...ĠĠ¼Ġμ {LORD,} ĠĠĠ... Ġ,,Ġ% {NOT} ĠfĠ%
 {THROUGH THY} ĠĠ½ĠĠĠ¼Ġ¼Ġ±,Ġ {NAME} IēĠ•ĠĠĠμĠĠĠ,,ĠμĠ...ĠfĠ±¼Ġ¼Ġμ½ {DID WE PROPHECY,}
 ĠōĠ±Ġ Ġ,,Ġ% {AND} ĠfĠ% {THROUGH THY} ĠĠ½ĠĠĠ¼Ġ¼Ġ±,Ġ {NAME} ĠĠ±¼Ġ¼ĠĠ¼Ġ½Ġ± {DEMONS}
 ĠμĠ¼ĠμĠ²Ġ±Ġ»ĠĠ¼ĠμĠ½ {CAST OUT,} ĠōĠ±Ġ Ġ,,Ġ% {AND} ĠfĠ% {THROUGH THY} ĠĠ½ĠĠĠ¼Ġ¼Ġ±,Ġ
 {NAME} ĠĠ...Ġ½Ġ±¼Ġ¼ĠμĠ, {WORKS OF POWER} IēĠĠ»Ġ»Ġ±, {MANY} ĠμĠēĠĠ¼ĠĠfĠ±¼Ġ¼Ġμ½
 {PERFORM?} (IGNT)

Matthew 7:22 (RWP)

[illegible]

Matthew 7:22 (Vincent NTWordStudies)

22. Have we not (ÎĈİ...). That form of the negative is used which expects an affirmative answer. It therefore pictures both the self-conceit and the self-deception of these persons. "Surely we have prophesied," etc.

Matthew 12:38

38 ¶ (AV) Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. (AV)

38 (IGNT) ÎĈİ...ÎĤ {THEN} Î±İĖÎĤİİ•ÎĤİİ•İĤİ±İ½ {ANSWERED} ÎĤİİ½ÎĤİİ, {SOME} ÎĤİİ½ {OF THE} ÎĤİİ•Î±İ½ÎĤİİ•ÎĤİİİ½ {SCRIBES} ÎĤİİ±İ {AND} ÎĤİİ±İ•ÎĤİİİĤİİİİ½ {PHARISEES,} ÎĤİİİİİİİİİİİİİİ, {SAYING,} ÎĤİİİİİİİİİİİİİİ {TEACHER,} ÎĤİİİİİİİİİİİİİİ {WE WISH} Î±İĖÎĤİİ {FROM} ÎĤİİİİİİİİİİİİİİ {THEE} ÎĤİİİİİİİİİİİİİİ {A SIGN} ÎĤİİİİİİİİİİİİİİ {A SIGN} ÎĤİİİİİİİİİİİİİİ {A SIGN} ÎĤİİİİİİİİİİİİİİ {A SIGN} ÎĤİİİİİİİİİİİİİİ {TO SEE.} (IGNT)

Matthew 12:38 (RWP)

A sign from thee (Î±İĖÎĤİİ İĤİİİİİİİİİİİİİİ ÎĤİİİİİİİİİİİİİİ). One wonders at the audacity of scribes and Pharisees who accused Jesus of being in league with Satan and thus casting out demons who can turn round and blandly ask for a "sign from thee." As if the other miracles were not signs! "The demand was impudent, hypocritical, insulting" (Bruce).

39 (AV) But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: (AV)

39 (IGNT) ÎĤİİ ÎĤİİ {BUT HE} Î±İĖÎĤİİİİİİİİİİİİİİ, {ANSWERING} ÎĤİİİİİİİİİİİİİİ {SAID} Î±İİİİİİİİİİİİİİ, {TO THEM,} ÎĤİİİİİİİİİİİİİİ {A GENERATION} ÎĖÎĤİİİİİİİİİİİİİİ {WICKED} ÎĤİİİİİİ {AND} ÎĤİİİİİİİİİİİİİİ {ADULTEROUS} ÎĤİİİİİİİİİİİİİİ {A SIGN} ÎĤİİİİİİİİİİİİİİ {SEEKS FOR,} ÎĤİİİİİİ {AND} ÎĤİİİİİİİİİİİİİİ {A SIGN} ÎĤİİİİİİİİİİİİİİ {SHALL NOT BE GIVEN} Î±İİİİİİİİİİİİİİ {TO IT,} ÎĤİİİİİİİİİİİİİİ {EXCEPT} ÎĤİİİİİİ {THE} ÎĤİİİİİİİİİİİİİİ {SIGN} ÎĤİİİİİİİİİİİİİİ {OF JONAH} ÎĤİİİİİİİİİİİİİİ {THE} ÎĖÎİİİİİİİİİİİİİİİİİİİİİİİİİİİİİİ {PROPHET.} (IGNT)

Matthew 12:39 (RWP)

An evil and adulterous generation (ÎĤİİİİİİİİİİİİİİ ÎĖÎĤİİİİİİİİİİİİİİ ÎĤİİİİİİİİİİİİİİ ÎĤİİİİİİİİİİİİİİ). They had broken the marriage tie which bound them to Jehovah (Plummer). See Psalms 73:27 Isaiah 57:3 62:5 Ezekiel 23:27 James 4:4 Revelation 2:20. What is "the sign of Jonah?"

Matthew 12:39 (Vincent_NTWordStudies)

39. Adulterous (ÎĤİİİİİİİİİİİİİİ). A very strong and graphic expression, founded upon the familiar Hebrew representation of the relation of God's people to him under the figure of marriage. See Psalms 73:27 Isaiah 57:3 sqq.; Isaiah 62:5 Ezekiel 23:27. Hence idolatry and intercourse with Gentiles were described as adultery; and so here, of moral unfaithfulness to God. Compare James 4:4 Revelation 2:20 sqq. Thus Dante:

"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) {SO THAT} {THE} {CROWDS} {WONDERED,} {SEEING} {DUMB} {SPEAKING,} {MAIMED} {SOUND,} {LAME} {WALKING,} {AND} {BLIND} {SEEING;} {AND} {THEY GLORIFIED} {THE} {GOD} {OF ISRAEL.} (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) $\hat{\text{I}}\hat{\text{o}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1$ {AND} $\hat{\text{i}}\hat{\text{e}}\hat{\text{i}}^1\cdot\hat{\text{i}}\hat{\text{e}}\hat{\text{i}}^1\hat{\text{f}}\hat{\text{i}}\hat{\text{m}}\hat{\text{u}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1\hat{\text{a}}\hat{\text{i}}^1\hat{\text{a}}\hat{\text{i}}^1\hat{\text{a}}\hat{\text{i}}^1$, {HAVING COME TO HIM} $\hat{\text{i}}\hat{\text{e}}\hat{\text{i}}^1\hat{\text{a}}\hat{\text{i}}^1$ {THE} $\hat{\text{i}}\hat{\text{t}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\cdot\hat{\text{i}}\hat{\text{t}}\hat{\text{i}}^1\hat{\text{f}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1$ {PHARISEES} $\hat{\text{i}}\hat{\text{o}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1$ {AND} $\hat{\text{i}}\hat{\text{f}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1\ldots\hat{\text{i}}\hat{\text{o}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1$ {SADDUCEES} $\hat{\text{i}}\hat{\text{e}}\hat{\text{i}}\hat{\text{m}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\cdot\hat{\text{i}}\hat{\text{o}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\hat{\text{f}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1\hat{\text{a}}\hat{\text{i}}^1\hat{\text{a}}\hat{\text{i}}^1$, {TEMPTING HIM} $\hat{\text{i}}\hat{\text{m}}\hat{\text{i}}\hat{\text{e}}\hat{\text{i}}^1\cdot\hat{\text{i}}\hat{\text{o}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\cdot\hat{\text{i}}\hat{\text{f}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1\hat{\text{a}}\hat{\text{i}}^1$ {ASKED} $\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\ldots\hat{\text{i}}\hat{\text{e}}\hat{\text{i}}^1\hat{\text{a}}\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1$ {HIM} $\hat{\text{i}}\hat{\text{f}}\hat{\text{i}}^1\cdot\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\hat{\text{m}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1\hat{\text{a}}\hat{\text{i}}^1$ {A SIGN} $\hat{\text{i}}\hat{\text{m}}\hat{\text{i}}^{\text{o}}$ {OUT OF} $\hat{\text{i}}\hat{\text{e}}\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1\ldots$ {THE} $\hat{\text{i}}\hat{\text{e}}\hat{\text{i}}^1\ldots\hat{\text{i}}\hat{\text{o}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1\ldots$ {HEAVEN} $\hat{\text{i}}\hat{\text{m}}\hat{\text{i}}\hat{\text{e}}\hat{\text{i}}^1\hat{\text{i}}^1\hat{\text{m}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\hat{\text{a}}\hat{\text{i}}^1\hat{\text{a}}\hat{\text{i}}^1$ {TO SHEW} $\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\ldots\hat{\text{i}}\hat{\text{e}}\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1$, {THEM.} (IGNT)

Matthew 16:1 (RWP)

The Pharisees and Sadducees ($\hat{I}\hat{\chi}\hat{I}^1\hat{I}\dagger\hat{I}\pm\hat{I}\cdot\hat{I}\ddagger\hat{f}\hat{I}\pm\hat{I}^1\hat{I}\hat{\chi}\hat{I}^1\hat{I}\circ\hat{I}\pm\hat{I}^1\hat{I}\ddagger\hat{f}\hat{I}\pm\hat{I}^1\hat{I}\hat{\chi}\hat{I}\dots\hat{I}\circ\hat{I}\pm\hat{I}^1\hat{I}\hat{\chi}\hat{I}^1$). 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 (iġġi¹•iġġi²iġġi³). Their motive was bad.

A sign from heaven (İfî-Î¼Î¼¹ĈĈ½ Î¼¹° İ„ÎĈ... ÎĈİ...İ•İ±Î¼¹Ĉİ...). The scribes and Pharisees had already asked for a sign. {Matthew 12:38} Now this new combination adds "from heaven." What did they have in mind? They may not have had any definite idea to embarrass Jesus. The Jewish apocalypses did speak of spectacular displays of power by the Son of Man (the Messiah). The devil had suggested that Jesus let the people see him drop down from the pinnacle of the temple and the people expected the Messiah to come from an unknown source {John 7:27} who would do great signs. {John 7:31} Chrysostom (Hom. liii.) suggests stopping the course of the sun, bridling the moon, a clap of thunder.

Matthew 16:3

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

Matthew 16:3 (RWP)

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

The signs of the times ($\hat{I}_n \pm \hat{I}_f \hat{I}_4 \hat{\mu} \hat{I}_1 \pm \hat{I}_n \hat{I}_0 \hat{I}_2 \hat{I}_0 \hat{I}_1 \hat{I}_1 \hat{I}_0 \hat{I}_2$). How little the Pharisees and Sadducees understood the situation. Soon Jerusalem would be destroyed and the Jewish state overturned. It is not always easy to discern ($\hat{I}_1 \hat{I}_1 \pm \hat{I}_0 \hat{I}_1 \hat{I}_2 \hat{\mu} \hat{I}_1 \hat{I}_2$, discriminate) the signs of our own time. Men are numerous with patent keys to it all. But we ought not to be blind when others are gullible.

Matthew 16:3 (Vincent NTWordStudies)

3. Lowering ($\text{if} \hat{\text{f}}_{\text{I}}, \dots \hat{\text{f}}_{\text{I}\frac{1}{2}} \hat{\text{I}} \pm \hat{\text{f}}_{\text{I}\%0} \hat{\text{I}}_{\frac{1}{2}}$). The verb means to have a gloomy look. Dr. Morison compares the Scotch gloaming or glooming. Cranmer, the sky is glooming red. The word is used only here and at Mark 10:22, of the young ruler, turning from Christ with his face overshadowed with gloom. A.V., he was sad. Rev., his countenance fell.

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

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

4 (IGNT) {A GENERATION} {WICKED} {AND} {A SIGN} {SEEKS,} {AND} {A SIGN} {SHALL NOT BE GIVEN} {TO IT,} {EXCEPT} {THE} {SIGN} {OF JONAH} {THE} {PROPHET.} {AND} {LEAVING} {THEM} {HE WENT AWAY.} (IGNT)

Matthew 16:4 (RWP)

Same words in Matthew 12:39 except ἱ, ἰ, ἴ... ἱ, ἰ, ἴ... ἱ, ἰ, ἴ..., a real doublet.

Matthew 21:15

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

15 (IGNT) ἰ, ἰ, ἴ... ἰ, ἰ, ἴ... ἰ, ἰ, ἴ... {BUT SEEING} ἰ, ἰ, ἴ... {THE} ἰ, ἰ, ἴ... {CHIEF PRIESTS} ἰ, ἰ, ἴ... {AND} ἰ, ἰ, ἴ... {THE} ἰ, ἰ, ἴ... {SCRIBES} ἰ, ἰ, ἴ... {THE} ἰ, ἰ, ἴ... {WONDERS} ἰ, ἰ, ἴ... {WHICH} ἰ, ἰ, ἴ... {HE WROUGHT,} ἰ, ἰ, ἴ... {AND} ἰ, ἰ, ἴ... {THE} ἰ, ἰ, ἴ... {CHILDREN} ἰ, ἰ, ἴ... {CRYING} ἰ, ἰ, ἴ... {IN} ἰ, ἰ, ἴ... {THE} ἰ, ἰ, ἴ... {TEMPLE,} ἰ, ἰ, ἴ... {AND} ἰ, ἰ, ἴ... {SAYING,} ἰ, ἰ, ἴ... {HOSANNA} ἰ, ἰ, ἴ... {TO THE} ἰ, ἰ, ἴ... {SON} ἰ, ἰ, ἴ... {OF DAVID,} ἰ, ἰ, ἴ... {THEY WERE INDIGNANT,} (IGNT)

Matthew 21:15 (RWP)

The children (ἰ, ἰ, ἴ... ἰ, ἰ, ἴ...). Masculine and probably boys who had caught the enthusiasm of the crowd.

Matthew 24:3

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

3 (IGNT) ἰ, ἰ, ἴ... ἰ, ἰ, ἴ... {AND AS WAS SITTING} ἰ, ἰ, ἴ... {HE} ἰ, ἰ, ἴ... {UPON} ἰ, ἰ, ἴ... {THE} ἰ, ἰ, ἴ... {MOUNT} ἰ, ἰ, ἴ... {OF OLIVES} ἰ, ἰ, ἴ... {CAME TO} ἰ, ἰ, ἴ... {HIM} ἰ, ἰ, ἴ... {THE} ἰ, ἰ, ἴ... {DISCIPLES} ἰ, ἰ, ἴ... {APART,} ἰ, ἰ, ἴ... {SAYING,} ἰ, ἰ, ἴ... {TELL} ἰ, ἰ, ἴ... {US,} ἰ, ἰ, ἴ... {WHEN} ἰ, ἰ, ἴ... {THESE THINGS} ἰ, ἰ, ἴ... {SHALL BE?} ἰ, ἰ, ἴ... {AND} ἰ, ἰ, ἴ... {WHAT IS} ἰ, ἰ, ἴ... {THE} ἰ, ἰ, ἴ... {SIGN} ἰ, ἰ, ἴ... {OF THY} ἰ, ἰ, ἴ... {COMING} ἰ, ἰ, ἴ... {AND} ἰ, ἰ, ἴ... {OF THE} ἰ, ἰ, ἴ... {COMPLETION} ἰ, ἰ, ἴ... {OF THE} ἰ, ἰ, ἴ... {AGE?} (IGNT)

Matthew 24:3 (RWP)

As he sat (ἰ, ἰ, ἴ... ἰ, ἰ, ἴ...). Genitive absolute. Picture of Jesus sitting on the Mount of Olives looking down on Jerusalem and the temple which he had just left. After the climb up the mountain four of the disciples (Peter, James, John, Andrew) come to Jesus with the problem raised by his solemn words. They ask these questions about the destruction of Jerusalem and the temple, his own second coming (ἰ, ἰ, ἴ... ἰ, ἰ, ἴ..., presence, common in the papyri for the visit of the

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

Matthew 24:3 (Vincent_NTWordStudies)

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

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

Matthew 24:24

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

Matthew 24:24 (RWP)

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

if possible ($\hat{\mu}_1 \hat{\tau}_1 \hat{\tau}_2 \dots \hat{\tau}_{1/2} \hat{\tau}_{1/2} \dots \hat{\tau}_{1/2} \hat{\tau}_{1/2}$), lead astray the very elect. The implication is that it is not possible. People become excited and are misled and are unable to judge of results. Often it is post hoc, sed non propter hoc. Patent-medicine men make full use of the credulity of people along this line as do spiritualistic mediums. Sleight-of-hand men can deceive the unwary.

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

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

Matthew 24:30 (RWP)

The sign of the Son of Man in heaven (İ,ÎÇ İfİ·İ¼İµİÎÇİ½ İ„İÇİ... İ...İÎÇİ... İ„İÇİ... Î±İ½İ·İ•İ%İ€İÇİ...

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

Mark 6:51 (RWP)

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

52 (AV) For they considered not the miracle of the loaves: for their heart was hardened. (AV)
 52 (IGNT) ÎĤÎ... Î³Î±İ• {FOR} İfİ...İ½İ•İ°İ±İ½ {THEY UNDERSTOOD NOT} Îµİ€İ¹ {BY} İ„İĤİ¹İ,
 {THE} İ±İ•İ„İĤİ¹, {LOAVES,} İ•İ½İ Î³Î±İ• İ• {FOR WAS} İ°İ±İ•İŦİ¹İ± İ±İ...İ„İ°İœİ½ {THEIR HEART}
 İ€İµİ€İ°œİ•İ°œİ¼İµİ½İ• {HARDENED.} (IGNT)

Mark 6:52 (RWP)

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

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

Mark 8:11

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

[illegible]

Mark 8:11 (RWP)

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

Mark 8:12 (RWP)

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

Mark 9:39 (RWP)

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

Mark 13:4

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

[illegible]

Mark 13:4 (RWP)

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

when $(\hat{\chi}, \hat{\mu})$ and the

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

Mark 13:22

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

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

[illegible]

Mark 13:22 (RWP)

That they may lead astray ($\dot{\iota}\epsilon\acute{\imath} \bullet \hat{\imath}_{\check{I}}$, $\ddot{\imath}, \hat{\imath}_C$ $\hat{\imath} \pm \epsilon \hat{\imath}_C \dot{\imath} \epsilon \rangle \hat{\imath} \pm \frac{1}{2} \hat{\imath} \pm \frac{1}{2}$). With a view to leading off ($\dot{\iota}\epsilon\acute{\imath} \bullet \hat{\imath}_{\check{I}}$, and the infinitive). Matthew 24:24 has $\dot{\imath} \% \circ f \dot{\imath}, \mu$ $\hat{\imath} \pm \epsilon \hat{\imath}_C \dot{\imath} \epsilon \rangle \hat{\imath} \pm f \hat{\imath}. \hat{\imath} \pm^1$, so as to lead off.

Mark 16:17

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

17 {IGNT} İ̇fİ̇İ̇¼İ̇µİ̇± İ̇İ̇µ {AND SIGNS} İ̇İ̇Ĉİ̇İ̇, {THOSE THAT} İ̇€İ̇İ̇fİ̇İ̇µİ̇...İ̇fİ̇±İ̇fİ̇İ̇½ {BELIEVE}
İ̇İ̇±İ̇...İ̇İ̇± {THESE} İ̇€İ̇İ̇•İ̇±İ̇°İ̇Ĉİ̇»İ̇Ĉİ̇...İ̇İ̇İ̇fİ̇µİ̇¹ {SHALL FOLLOW:} İ̇µİ̇½ İ̇İ̇%o {IN} İ̇Ĉİ̇½İ̇Ĉİ̇¼İ̇±İ̇,İ̇
İ̇¼İ̇Ĉİ̇Ĉİ̇... {MY NAME} İ̇İ̇±İ̇İ̇¼İ̇Ĉİ̇½İ̇²İ̇± {DEMONS} İ̇µİ̇°İ̇²İ̇±İ̇»İ̇Ĉİ̇...İ̇fİ̇İ̇½ {THEY SHALL CAST OUT;}
İ̇³İ̇»İ̇%oİ̇fİ̇fİ̇±İ̇İ̇, {WITH TONGUES} İ̇»İ̇±İ̇»İ̇İ̇fİ̇Ĉİ̇...İ̇fİ̇İ̇½ {THEY SHALL SPEAK } İ̇°İ̇±İ̇İ̇½İ̇±İ̇İ̇,
{NEW;} {IGNT}

Mark 16:17 (RWP)

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

Mark 16:20

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

[illegible]

Mark 16:20 (RWP)

The Lord working with them ($\dot{\iota}\,,\hat{1}_{\zeta}\dot{\iota} \dots \dot{\iota}^0\dot{\iota} \dots \dot{\iota}\cdot\hat{1}\hat{1}_{\zeta}\dot{\iota} \dots \ddot{f}\dot{\iota} \dots \hat{1}^2\hat{1}_{\mu}\dot{\iota}\cdot\hat{1}^3\hat{1}_{\zeta}\dot{\iota} \dots \hat{1}^2\dot{\iota}\,,\hat{1}_{\zeta}\dot{\iota}$). Genitive absolute. This participle not in Gospels elsewhere nor is $\hat{1}^2\hat{1}_{\mu}\hat{1}^2\pm\hat{1}\hat{1}_{\zeta}\dot{\iota} \dots \hat{1}^2\dot{\iota}\,,\hat{1}_{\zeta}\dot{\iota}$, nor the compound

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 (1±1/2, 11»131Ĉ1/4111/2Ĉ1/2). 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) ἰοῖ±ἱ¹ {AND} ἰἔἵ±ἱ½ἲ,,ἰμῖ, {ALL} ἰμῖ¼ἵ±ἱ•ἲ,,ἲ...ἲ•ἲḂḂ...ἲ½ {BORE WITNESS} ἲ±ἲ...ἲ,,ἲ% {TO HIM,} ἰοῖ±ἱ¹ {AND} ἰμῖ, ἲ±ἲ...ἲ¼ἵ±ἱ¶ἲḂḂḂ {WONDERED} ἰμῖἔἱ¹ {AT} ἲ,,ἲḂḂḂ, {THE} ἲ»ἲḂḂḂḂḂḂ, ἲ,,ἲ-ἲ, {WORDS} ἲ‡ἲ±ἱ•ḂḂ,,ἲḂḂ, {OF GRACE} ἲ,,ἲḂḂḂ, {WHICH} ἰμῖṑἒḂḂḂḂḂḂ...ḂḂḂ¼ἲμῖ½ἲḂḂḂḂ, {PROCEEDED} ἰμῖṑ ἲ,,ḂḂḂ... {OUT OF} ἲfἲ,,ἲḂḂḂḂḂḂ,ἲḂḂ, ἲ±ἲ...ἲ,,ḂḂḂ... {HIS MOUTH;} ἰοῖ±ἱ¹ {AND} ἰμῖ»ἲḂḂḂḂḂḂḂḂ {THEY SAID,} ἲḂḂ...ἲ‡ {NOT} ἲḂḂ...ἲ,,ḂḂḂ, {THIS} ἰμῖḂfἲ,,ἲḂḂ½ {IS} ἲḂ {THE} ἲ...ἲḂḂḂ, {SON} ἲḂḂ%ἲfἲ-ἲḂ {OF JOSEPH?} (IGNT)

Luke 4:22 (RWP)

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

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

At the words of grace ($\hat{\imath}\hat{\mu}\hat{\iota}^{\circ}\hat{\epsilon}\hat{\lambda}\hat{I}_{\text{,,}}\hat{\imath}\hat{\alpha}\hat{\imath}$, $\hat{\imath}\hat{\gg}\hat{\imath}\hat{\beta}\hat{\imath}\hat{\alpha}\hat{\imath}$, $\hat{\imath}_{\text{,,}}\hat{\imath}\cdot\hat{\imath}$, $\hat{\imath}\hat{\pm}\hat{\imath}\hat{\pm}\hat{\imath}\cdot\hat{\imath}\hat{\imath}_{\text{,,}}\hat{\imath}\hat{\alpha}\hat{\imath}$). See RWP on "Lu 1:30"; See RWP on "Lu 2:52" for this wonderful word $\hat{\imath}\hat{\pm}\hat{\imath}\hat{\pm}\hat{\imath}\cdot\hat{\imath}\hat{\imath}$, so full of meaning and so often in the N.T. The genitive case (case of genus or kind) here means that the words that came out of the mouth of Jesus in a steady stream (present tense, $\hat{\imath}\hat{\mu}\hat{\iota}^{\circ}\hat{\epsilon}\hat{\lambda}\hat{I}\cdot\hat{\imath}\hat{\mu}\hat{\imath}\dots\hat{\imath}\hat{\alpha}\hat{\imath}\frac{1}{4}\hat{\imath}\hat{\mu}\hat{\imath}\frac{1}{2}\hat{\imath}\hat{\alpha}\hat{\imath}$) 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 Joseph's son? (ÎĈĬ...Ĭ±Ĭ¹ Ĭ...Ĭ¹ĈĬĬ, ĬµĬfĬĬ,Ĭ¹Ĭ½ Ĭ¹Ĭ%ĬfĬĬ·Ĭ† ĬĈĬ...Ĭ,ĬĈĬ,;). Witness and wonder gave way to bewilderment as they began to explain to themselves the situation. The use of ĬĈĬ...Ĭ±Ĭ¹ intensive form of ĬĈĬ...Ĭ° 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 carpenter'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) ĬµĬ¹ĬĖĬµĬ¹½ Ĭ¹Ĭµ {AND HE SAID} Ĭ±Ĭ...Ĭ,ĬĈĬ¹Ĭ, {TO THEM,} ĬĖĬĈĬĬ... {WHERE} ĬµĬfĬĬ,Ĭ¹Ĭ½ Ĭ· {IS} ĬĖĬ¹fĬĬ,Ĭ¹Ĭ, Ĭ...Ĭ¹¼Ĭ%Ĭ¹½ {YOUR FAITH?} Ĭ†ĬĈĬĬ¹Ĭ·ĬµĬ¹½Ĭ,ĬµĬ, Ĭ¹Ĭµ {AND BEING AFRAID} ĬµĬĬ±Ĭ...Ĭ¹¼Ĭ±ĬfĬ±Ĭ½ {THEY WONDERED,} Ĭ»ĬµĬ³ĈĬĬ½Ĭ,ĬµĬ, {SAYING} ĬĖĬ·ĬĈĬ, {TO} Ĭ±Ĭ»Ĭ»Ĭ·Ĭ»ĬĈĬ...Ĭ, {ONE ANOTHER,} Ĭ,Ĭ¹Ĭ, {WHO} Ĭ±Ĭ·Ĭ± {THEN} ĬĈĬ...Ĭ,ĬĈĬ, {THIS} ĬµĬfĬĬ,Ĭ¹Ĭ½ {IS,} ĬĈĬ,Ĭ¹ {THAT} Ĭ°Ĭ±Ĭ¹ {EVEN} Ĭ,ĬĈĬ¹Ĭ, {THE} Ĭ±Ĭ½ĬµĬ¹¼ĬĈĬ¹Ĭ, {WINDS} ĬµĬĖĬĬ,Ĭ±ĬfĬfĬµĬ¹ {HE COMMANDS} Ĭ°Ĭ±Ĭ¹ {AND} Ĭ,Ĭ%Ĭ {THE} Ĭ...Ĭ¹Ĭ±Ĭ,Ĭ¹ {WATER,} Ĭ°Ĭ±Ĭ¹ {AND} Ĭ...ĬĖĬ±Ĭ°ĬĈĬĬ...ĬĈĬ...ĬfĬ¹Ĭ½ {THEY OBEY} Ĭ±Ĭ...Ĭ,Ĭ%Ĭ {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) ĬµĬ¹¼ĬµĬĖĬĬ·ĬfĬfĬĈĬĬ½Ĭ,ĬĈĬ Ĭ¹Ĭµ {AND WERE ASTONISHED} ĬĖĬ±Ĭ½Ĭ,ĬµĬ, {ALL} ĬµĬĖĬ¹ {AT} Ĭ,Ĭ· {THE} Ĭ¹¼ĬµĬ¹±Ĭ»ĬµĬ¹ĈĬĬ,Ĭ·Ĭ,Ĭ¹ Ĭ,ĬĈĬĬ... {MAJESTY} Ĭ,ĬµĬĈĬĬ... {OF GOD.} ĬĖĬ±Ĭ½Ĭ,Ĭ%Ĭ¹½ Ĭ¹Ĭµ {AND AS ALL} Ĭ Ĭ±Ĭ...Ĭ¹¼Ĭ±Ĭ¶ĬĈĬĬ½Ĭ,Ĭ%Ĭ¹½ {WERE WONDERING} ĬµĬĖĬ¹ {AT} ĬĖĬ±ĬfĬ¹Ĭ½ {ALL} ĬĈĬ¹Ĭ, {WHICH} ĬµĬĖĬĈĬĬ·ĬfĬµĬ¹½ ĬĈĬ {DID} Ĭ¹Ĭ·ĬfĬĈĬĬ...Ĭ, {JESUS,} ĬµĬ¹ĖĬĬµĬ¹½ {HE SAID} ĬĖĬ·ĬĈĬ, Ĭ,ĬĈĬĬ...Ĭ, {TO} Ĭ¹¼Ĭ±Ĭ,Ĭ·Ĭ,Ĭ±Ĭ, Ĭ±Ĭ...Ĭ,ĬĈĬĬ... {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) Ĭ°Ĭ±Ĭ¹ {AND} Ĭ·Ĭ½ {HE WAS} ĬµĬ°Ĭ²Ĭ±Ĭ»Ĭ»Ĭ%Ĭ¹½ {CASTING OUT} Ĭ¹Ĭ±Ĭ¹¼ĬĈĬĬ½Ĭ¹ĬĈĬĬ½ {A DEMON,} Ĭ°Ĭ±Ĭ¹ {AND} Ĭ±Ĭ...Ĭ,ĬĈĬ {IT} Ĭ·Ĭ½ {WAS} Ĭ°Ĭ°Ĭ†ĬĈĬĬ½ {DUMB,} ĬµĬ³ĬµĬ¹½ĬµĬ,ĬĈĬ Ĭ¹Ĭµ Ĭ,ĬĈĬĬ... {AND IT CAME TO PASS} Ĭ¹Ĭ±Ĭ¹¼ĬĈĬĬ½Ĭ¹ĬĈĬĬ... {ON THE DEMON} ĬµĬ¹¼ĬµĬ»Ĭ,ĬĈĬ¹½Ĭ,ĬĈĬ, {HAVING

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

Luke 11:14 (RWP)

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

Luke 11:16

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

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

Luke 11:16 (RWP)

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

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

Luke 11:29

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

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

Luke 11:29 (RWP)

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

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) $\hat{\imath}\hat{o}\hat{\iota}\pm\hat{\imath}^1$ {AND} $\hat{\imath}\mu\hat{f}\hat{\imath}\hat{\imath}\pm\hat{\imath}^1$ {THERE SHALL BE} $\hat{\imath}f\hat{\imath}\cdot\hat{\imath}\frac{1}{4}\hat{\imath}\mu\hat{\imath}^1\pm$ {SIGNS} $\hat{\imath}\mu\hat{\imath}\frac{1}{2}$ {IN} $\hat{\imath}\cdot\hat{\imath}\gg\hat{\imath}^1\%$ {SUN} $\hat{\imath}\hat{o}\hat{\iota}\pm\hat{\imath}^1$ {AND} $\hat{\imath}f\hat{\imath}\mu\hat{\imath}\gg\hat{\imath}\cdot\hat{\imath}\frac{1}{2}\hat{\imath}\cdot$ {MOON} $\hat{\imath}\hat{o}\hat{\iota}\pm\hat{\imath}^1$ {AND} $\hat{\imath}\pm\hat{f}\hat{\imath}\hat{\imath}\cdot\hat{\imath}\cdot\hat{\imath}\hat{\imath}\hat{\imath}$, {STARS,} $\hat{\imath}\hat{o}\hat{\iota}\pm\hat{\imath}^1$ {AND} $\hat{\imath}\mu\hat{\imath}\epsilon\hat{\imath}^1$ {UPON} $\hat{\imath}\cdot\hat{\imath}\cdot\hat{\imath}$, {THE} $\hat{\imath}\hat{\imath}\hat{\imath}\cdot\hat{\imath}$, {EARTH} $\hat{\imath}f\hat{\imath}\dots\hat{\imath}\frac{1}{2}\hat{\imath}\hat{\imath}\hat{\imath}\pm\hat{\imath}\cdot$ {DISTRESS} $\hat{\imath}\mu\hat{\imath}\hat{\imath}\frac{1}{2}\hat{\imath}\%$ {OF NATIONS} $\hat{\imath}\mu\hat{\imath}\frac{1}{2}$ {WITH} $\hat{\imath}\pm\hat{\imath}\epsilon\hat{\imath}\hat{\imath}\cdot\hat{\imath}\hat{\imath}\pm$ {PERPLEXITY,} $\hat{\imath}\cdot\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}\dots\hat{\imath}f\hat{\imath}\cdot\hat{\imath}$, {ROARING} $\hat{\imath}\hat{\imath}\pm\hat{\imath}\gg\hat{\imath}\hat{\imath}f\hat{\imath}f\hat{\imath}\cdot\hat{\imath}$, {OF THE SEA} $\hat{\imath}\hat{o}\hat{\iota}\pm\hat{\imath}^1$ {AND} $\hat{\imath}f\hat{\imath}\hat{\imath}\pm\hat{\imath}\hat{\imath}\hat{\imath}\dots$ {ROLLING SURGE,} (IGNT)

Luke 21:25 (RWP)

Distress ($\hat{\imath}f\hat{\imath}\dots\hat{\imath}\frac{1}{2}\hat{\imath}\hat{\imath}\hat{\imath}\pm\hat{\imath}\cdot$). From $\hat{\imath}f\hat{\imath}\dots\hat{\imath}\frac{1}{2}\hat{\imath}\mu\hat{\imath}\hat{\imath}\%$. In the N.T. only here and 2 Corinthians 2:4. Anguish.

In perplexity ($\hat{\imath}\mu\hat{\imath}\frac{1}{2}\hat{\imath}\pm\hat{\imath}\epsilon\hat{\imath}\hat{\imath}\cdot\hat{\imath}\hat{\imath}\pm$). State of one who is $\hat{\imath}\pm\hat{\imath}\epsilon\hat{\imath}\hat{\imath}\cdot\hat{\imath}\hat{\imath}\hat{\imath}$, who has lost his way ($\hat{\imath}\pm$ privative and $\hat{\imath}\epsilon\hat{\imath}\hat{\imath}\cdot\hat{\imath}\hat{\imath}\hat{\imath}$). Here only in the N.T. though an old and common word.

For the roaring of the sea ($\hat{\imath}\cdot\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}\dots\hat{\imath}$, $\hat{\imath}\hat{\imath}\pm\hat{\imath}\gg\hat{\imath}\hat{\imath}f\hat{\imath}f\hat{\imath}\cdot\hat{\imath}$). Our word echo (Latin echo) is this word $\hat{\imath}\cdot\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}$, a reverberating sound. Sense of rumour in Luke 4:37.

Billows ($\hat{\imath}f\hat{\imath}\hat{\imath}\pm\hat{\imath}\gg\hat{\imath}\hat{\imath}\hat{\imath}\dots$). Old word $\hat{\imath}f\hat{\imath}\hat{\imath}\pm\hat{\imath}\gg\hat{\imath}\hat{\imath}$, 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) $\hat{\imath}\hat{\imath}$ $\hat{\imath}\hat{\imath}\mu$ {AND} $\hat{\imath}\cdot\hat{\imath}\cdot\hat{\imath}\%$ {HEROD} $\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}\%$ $\hat{\imath}\cdot\hat{\imath}\hat{\imath}\frac{1}{2}$ {SEEING} $\hat{\imath}\hat{\imath}\cdot\hat{\imath}f\hat{\imath}\hat{\imath}\dots\hat{\imath}\frac{1}{2}$ {JESUS} $\hat{\imath}\mu\hat{\imath}\hat{\imath}\pm\hat{\imath}\cdot\hat{\imath}$ {REJOICED} $\hat{\imath}\gg\hat{\imath}\hat{\imath}\pm\hat{\imath}\frac{1}{2}$ {GREATLY,} $\hat{\imath}\cdot\hat{\imath}\frac{1}{2}$ $\hat{\imath}\hat{\imath}\pm\hat{\imath}\cdot$ {FOR HE WAS} $\hat{\imath}\hat{\imath}\mu\hat{\imath}\gg\hat{\imath}\%$ $\hat{\imath}\mu\hat{\imath}\frac{3}{4}$ {WISHING} $\hat{\imath}\hat{\imath}\hat{o}\hat{\iota}\pm\hat{\imath}\frac{1}{2}\hat{\imath}\hat{\imath}\dots$ {FOR LONG} $\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}\frac{1}{2}$ {TO SEE} $\hat{\imath}\pm\hat{\imath}\dots\hat{\imath}\cdot\hat{\imath}\frac{1}{2}$ {HIM,} $\hat{\imath}\hat{\imath}\hat{\imath}\pm\hat{\imath}\cdot\hat{\imath}\hat{\imath}$ {BECAUSE OF} $\hat{\imath}\pm\hat{\imath}\hat{o}\hat{\iota}\hat{\imath}\dots\hat{\imath}\mu\hat{\imath}\hat{\imath}\frac{1}{2}$ {HEARING} $\hat{\imath}\epsilon\hat{\imath}\hat{\imath}\hat{\imath}\gg\hat{\imath}\hat{\imath}\pm$ {MANY THINGS} $\hat{\imath}\epsilon\hat{\imath}\mu\hat{\imath}\hat{\imath}\cdot\hat{\imath}$ {CONCERNING} $\hat{\imath}\pm\hat{\imath}\dots\hat{\imath}\cdot\hat{\imath}\hat{\imath}\dots$ {HIM,} $\hat{\imath}\hat{o}\hat{\iota}\pm\hat{\imath}^1$ {AND} $\hat{\imath}\cdot\hat{\imath}\gg\hat{\imath}\epsilon\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}\mu\hat{\imath}\frac{1}{2}$ {HE WAS HOPING} $\hat{\imath}\cdot\hat{\imath}^1$ {SOME} $\hat{\imath}f\hat{\imath}\cdot\hat{\imath}\frac{1}{4}\hat{\imath}\mu\hat{\imath}\hat{\imath}\hat{\imath}\frac{1}{2}$ {SIGN} $\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}\mu\hat{\imath}\hat{\imath}\frac{1}{2}$ {TO SEE} $\hat{\imath}\dots\hat{\imath}\epsilon$ {BY} $\hat{\imath}\pm\hat{\imath}\dots\hat{\imath}\cdot\hat{\imath}\hat{\imath}\dots$ {HIM} $\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}\frac{1}{2}\hat{\imath}\hat{\imath}\hat{\imath}\frac{1}{4}\hat{\imath}\mu\hat{\imath}\hat{\imath}\hat{\imath}\frac{1}{2}\hat{\imath}\hat{\imath}\frac{1}{2}$ {DONE.} (IGNT)

Luke 23:8 (RWP)

Was exceeding glad ($\hat{\imath}\mu\hat{\imath}\hat{\imath}\pm\hat{\imath}\hat{\imath}\cdot\hat{\imath}$ $\hat{\imath}\gg\hat{\imath}\hat{\imath}\pm\hat{\imath}\frac{1}{2}$). Second aorist passive indicative of $\hat{\imath}\hat{\imath}\hat{\imath}\pm\hat{\imath}\hat{\imath}\cdot\hat{\imath}\%$, ingressive aorist, became glad.

Of a long time ($\hat{\imath}\mu\hat{\imath}\frac{3}{4}$ $\hat{\imath}\hat{\imath}\hat{o}\hat{\iota}\pm\hat{\imath}\frac{1}{2}\hat{\imath}\%$ $\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}\frac{1}{2}$ $\hat{\imath}\hat{\imath}\hat{\imath}\cdot\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}\frac{1}{2}$). For this idiom see 8:27; 20:9; Acts 8:11).

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

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

Luke 24:12

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

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

Luke 24:12 (RWP)

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

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

By themselves (ἑαυτοῖς). Without the body.

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

Luke 24:41

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

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

Luke 24:41 (RWP)

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

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

John 3:2 (RWP)

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

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

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

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

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

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

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

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

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

John 4:48

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

John 4:48 (RWP)

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

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

John 4:54

54 (AV) This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee. (AV)
54 (IGNT) ἰ, ἰζἰ...ἰ, ἰζ {THIS} ἰἰ±ἰ»ἰ½ {AGAIN} ἰἰἰ...ἰ, ἰμῖ·ἰζἰ½ {A SECOND} ἰἰ·ἰ¼ἰμῖἰἰἰἰἰ½
{SIGN} ἰμῖἰζἰἰἰ·ἰἰἰἰἰἰ½ ἰζ {DID} ἰἰ·ἰἰζἰ...ἰ, {JESUS,} ἰμῖ»ἰ, ἰ%ἰ½ {HAVING COME} ἰμῖἰ ἰ, ἰ·ἰ, {OUT
OF } ἰἰἰἰ...ἰἰ±ἰἰἰ, {JUDEA} ἰμῖἰ, ἰ, ἰ·ἰ½ {INTO} ἰἰ±ἰ»ἰἰ»ἰἰ±ἰἰ½ {GALILEE.} (IGNT)

John 4:54 (RWP)

The second sign that (ἰἰἰ...ἰ, ἰμῖ·ἰζἰ½ ἰἰ·ἰ¼ἰμῖἰἰἰἰἰ½). No article, simply predicate accusative, "This again a second sign did Jesus having come out of Judea into Galilee." The first one was also in Cana (2:1), but many were wrought in Jerusalem also (2:23).

John 6:2

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

[illegible]

John 6:2 (RWP)

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

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

John 6:14

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

[illegible]

John 6:14 (RWP)

Saw the sign which he did ($\hat{1}\hat{1}^{\dagger}\hat{1}_{\frac{1}{2}}\hat{1}, \hat{1}\mu_{\pm}, \hat{1}\pm \hat{1}\mu_{\pm}\epsilon\hat{1}\hat{1}^{\dagger}\hat{1}^{\dagger}\hat{1}\hat{1}\mu_{\frac{1}{2}}\hat{1}\hat{f}\hat{1}^{\dagger}\hat{1}_{\frac{1}{2}}\hat{1}\mu_{\pm}\hat{1}\pm$). "Signs" oldest MSS. have.
This sign added to those already wrought (verse 2). Cf. 2:23; 3:2.

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

Of a truth (ἀληθῶς). Common adverb (from ἀληθῆς) in John (7:40).

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

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

John 6:26

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

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

John 6:26 (RWP)

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

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

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

John 6:30

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

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

John 6:30 (RWP)

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

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

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

What workest thou? (ĭ, ĭ¹ ĭ² ĭ³ ĭ⁴ ĭ⁵ ĭ⁶ ĭ⁷ ĭ⁸ ĭ⁹ ĭ¹⁰ ĭ¹¹ ĭ¹² ĭ¹³ ĭ¹⁴ ĭ¹⁵ ĭ¹⁶ ĭ¹⁷ ĭ¹⁸ ĭ¹⁹ ĭ²⁰ ĭ²¹ ĭ²² ĭ²³ ĭ²⁴ ĭ²⁵ ĭ²⁶ ĭ²⁷ ĭ²⁸ ĭ²⁹ ĭ³⁰ ĭ³¹ ĭ³² ĭ³³ ĭ³⁴ ĭ³⁵ ĭ³⁶ ĭ³⁷ ĭ³⁸ ĭ³⁹ ĭ⁴⁰ ĭ⁴¹ ĭ⁴² ĭ⁴³ ĭ⁴⁴ ĭ⁴⁵ ĭ⁴⁶ ĭ⁴⁷ ĭ⁴⁸ ĭ⁴⁹ ĭ⁵⁰ ĭ⁵¹ ĭ⁵² ĭ⁵³ ĭ⁵⁴ ĭ⁵⁵ ĭ⁵⁶ ĭ⁵⁷ ĭ⁵⁸ ĭ⁵⁹ ĭ⁶⁰ ĭ⁶¹ ĭ⁶² ĭ⁶³ ĭ⁶⁴ ĭ⁶⁵ ĭ⁶⁶ ĭ⁶⁷ ĭ⁶⁸ ĭ⁶⁹ ĭ⁷⁰ ĭ⁷¹ ĭ⁷² ĭ⁷³ ĭ⁷⁴ ĭ⁷⁵ ĭ⁷⁶ ĭ⁷⁷ ĭ⁷⁸ ĭ⁷⁹ ĭ⁸⁰ ĭ⁸¹ ĭ⁸² ĭ⁸³ ĭ⁸⁴ ĭ⁸⁵ ĭ⁸⁶ ĭ⁸⁷ ĭ⁸⁸ ĭ⁸⁹ ĭ⁹⁰ ĭ⁹¹ ĭ⁹² ĭ⁹³ ĭ⁹⁴ ĭ⁹⁵ ĭ⁹⁶ ĭ⁹⁷ ĭ⁹⁸ ĭ⁹⁹ ĭ¹⁰⁰ ĭ¹⁰¹ ĭ¹⁰² ĭ¹⁰³ ĭ¹⁰⁴ ĭ¹⁰⁵ ĭ¹⁰⁶ ĭ¹⁰⁷ ĭ¹⁰⁸ ĭ¹⁰⁹ ĭ¹¹⁰ ĭ¹¹¹ ĭ¹¹² ĭ¹¹³ ĭ¹¹⁴ ĭ¹¹⁵ ĭ¹¹⁶ ĭ¹¹⁷ ĭ¹¹⁸ ĭ¹¹⁹ ĭ¹²⁰ ĭ¹²¹ ĭ¹²² ĭ¹²³ ĭ¹²⁴ ĭ¹²⁵ ĭ¹²⁶ ĭ¹²⁷ ĭ¹²⁸ ĭ¹²⁹ ĭ¹³⁰ ĭ¹³¹ ĭ¹³² ĭ¹³³ ĭ¹³⁴ ĭ¹³⁵ ĭ¹³⁶ ĭ¹³⁷ ĭ¹³⁸ ĭ¹³⁹ ĭ¹⁴⁰ ĭ¹⁴¹ ĭ¹⁴² ĭ¹⁴³ ĭ¹⁴⁴ ĭ¹⁴⁵ ĭ¹⁴⁶ ĭ¹⁴⁷ ĭ¹⁴⁸ ĭ¹⁴⁹ ĭ¹⁵⁰ ĭ¹⁵¹ ĭ¹⁵² ĭ¹⁵³ ĭ¹⁵⁴ ĭ¹⁵⁵ ĭ¹⁵⁶ ĭ¹⁵⁷ ĭ¹⁵⁸ ĭ¹⁵⁹ ĭ¹⁶⁰ ĭ¹⁶¹ ĭ¹⁶² ĭ¹⁶³ ĭ¹⁶⁴ ĭ¹⁶⁵ ĭ¹⁶⁶ ĭ¹⁶⁷ ĭ¹⁶⁸ ĭ¹⁶⁹ ĭ¹⁷⁰ ĭ¹⁷¹ ĭ¹⁷² ĭ¹⁷³ ĭ¹⁷⁴ ĭ¹⁷⁵ ĭ¹⁷⁶ ĭ¹⁷⁷ ĭ¹⁷⁸ ĭ¹⁷⁹ ĭ¹⁸⁰ ĭ¹⁸¹ ĭ¹⁸² ĭ¹⁸³ ĭ¹⁸⁴ ĭ¹⁸⁵ ĭ¹⁸⁶ ĭ¹⁸⁷ ĭ¹⁸⁸ ĭ¹⁸⁹ ĭ¹⁹⁰ ĭ¹⁹¹ ĭ¹⁹² ĭ¹⁹³ ĭ¹⁹⁴ ĭ¹⁹⁵ ĭ¹⁹⁶ ĭ¹⁹⁷ ĭ¹⁹⁸ ĭ¹⁹⁹ ĭ²⁰⁰ ĭ²⁰¹ ĭ²⁰² ĭ²⁰³ ĭ²⁰⁴ ĭ²⁰⁵ ĭ²⁰⁶ ĭ²⁰⁷ ĭ²⁰⁸ ĭ²⁰⁹ ĭ²¹⁰ ĭ²¹¹ ĭ²¹² ĭ²¹³ ĭ²¹⁴ ĭ²¹⁵ ĭ²¹⁶ ĭ²¹⁷ ĭ²¹⁸ ĭ²¹⁹ ĭ²²⁰ ĭ²²¹ ĭ²²² ĭ²²³ ĭ²²⁴ ĭ²²⁵ ĭ²²⁶ ĭ²²⁷ ĭ²²⁸ ĭ²²⁹ ĭ²³⁰ ĭ²³¹ ĭ²³² ĭ²³³ ĭ²³⁴ ĭ²³⁵ ĭ²³⁶ ĭ²³⁷ ĭ²³⁸ ĭ²³⁹ ĭ²⁴⁰ ĭ²⁴¹ ĭ²⁴² ĭ²⁴³ ĭ²⁴⁴ ĭ²⁴⁵ ĭ²⁴⁶ ĭ²⁴⁷ ĭ²⁴⁸ ĭ²⁴⁹ ĭ²⁵⁰ ĭ²⁵¹ ĭ²⁵² ĭ²⁵³ ĭ²⁵⁴ ĭ²⁵⁵ ĭ²⁵⁶ ĭ²⁵⁷ ĭ²⁵⁸ ĭ²⁵⁹ ĭ²⁶⁰ ĭ²⁶¹ ĭ²⁶² ĭ²⁶³ ĭ²⁶⁴ ĭ²⁶⁵ ĭ²⁶⁶ ĭ²⁶⁷ ĭ²⁶⁸ ĭ²⁶⁹ ĭ²⁷⁰ ĭ²⁷¹ ĭ²⁷² ĭ²⁷³ ĭ²⁷⁴ ĭ²⁷⁵ ĭ²⁷⁶ ĭ²⁷⁷ ĭ²⁷⁸ ĭ²⁷⁹ ĭ²⁸⁰ ĭ²⁸¹ ĭ²⁸² ĭ²⁸³ ĭ²⁸⁴ ĭ²⁸⁵ ĭ²⁸⁶ ĭ²⁸⁷ ĭ²⁸⁸ ĭ²⁸⁹ ĭ²⁹⁰ ĭ²⁹¹ ĭ²⁹² ĭ²⁹³ ĭ²⁹⁴ ĭ²⁹⁵ ĭ²⁹⁶ ĭ²⁹⁷ ĭ²⁹⁸ ĭ²⁹⁹ ĭ³⁰⁰ ĭ³⁰¹ ĭ³⁰² ĭ³⁰³ ĭ³⁰⁴ ĭ³⁰⁵ ĭ³⁰⁶ ĭ³⁰⁷ ĭ³⁰⁸ ĭ³⁰⁹ ĭ³¹⁰ ĭ³¹¹ ĭ³¹² ĭ³¹³ ĭ³¹⁴ ĭ³¹⁵ ĭ³¹⁶ ĭ³¹⁷ ĭ³¹⁸ ĭ³¹⁹ ĭ³²⁰ ĭ³²¹ ĭ³²² ĭ³²³ ĭ³²⁴ ĭ³²⁵ ĭ³²⁶ ĭ³²⁷ ĭ³²⁸ ĭ³²⁹ ĭ³³⁰ ĭ³³¹ ĭ³³² ĭ³³³ ĭ³³⁴ ĭ³³⁵ ĭ³³⁶ ĭ³³⁷ ĭ³³⁸ ĭ³³⁹ ĭ³⁴⁰ ĭ³⁴¹ ĭ³⁴² ĭ³⁴³ ĭ³⁴⁴ ĭ³⁴⁵ ĭ³⁴⁶ ĭ³⁴⁷ ĭ³⁴⁸ ĭ³⁴⁹ ĭ³⁵⁰ ĭ³⁵¹ ĭ³⁵² ĭ³⁵³ ĭ³⁵⁴ ĭ³⁵⁵ ĭ³⁵⁶ ĭ³⁵⁷ ĭ³⁵⁸ ĭ³⁵⁹ ĭ³⁶⁰ ĭ³⁶¹ ĭ³⁶² ĭ³⁶³ ĭ³⁶⁴ ĭ³⁶⁵ ĭ³⁶⁶ ĭ³⁶⁷ ĭ³⁶⁸ ĭ³⁶⁹ ĭ³⁷⁰ ĭ³⁷¹ ĭ³⁷² ĭ³⁷³ ĭ³⁷⁴ ĭ³⁷⁵ ĭ³⁷⁶ ĭ³⁷⁷ ĭ³⁷⁸ ĭ³⁷⁹ ĭ³⁸⁰ ĭ³⁸¹ ĭ

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) ἰἔλγῶ»ἰἔλγῶ ἰἔλγῶ {BUT MANY} ἰἔλγῶ {OF} ἰἔλγῶ... {THE} ἰἔλγῶ»ἰἔλγῶ... {CROWD} ἰἔλγῶ ἰἔλγῶ ἰἔλγῶ... ἰἔλγῶ ἰἔλγῶ {BELIEVED} ἰἔλγῶ, {ON} ἰἔλγῶ... ἰἔλγῶ {HIM}, ἰἔλγῶ ἰἔλγῶ {AND} ἰἔλγῶ»ἰἔλγῶ ἰἔλγῶ ἰἔλγῶ {SAID,} ἰἔλγῶ {THE} ἰἔλγῶ ἰἔλγῶ, ἰἔλγῶ, {CHRIST,} ἰἔλγῶ, ἰἔλγῶ {WHEN} ἰἔλγῶ»ἰἔλγῶ ἰἔλγῶ ἰἔλγῶ {HE COMES,} ἰἔλγῶ»ἰἔλγῶ ἰἔλγῶ ἰἔλγῶ {MORE} ἰἔλγῶ ἰἔλγῶ ἰἔλγῶ {SIGNS} ἰἔλγῶ... ἰἔλγῶ ἰἔλγῶ {THAN THESE} ἰἔλγῶ ἰἔλγῶ ἰἔλγῶ {WILL HE DO} ἰἔλγῶ ἰἔλγῶ {WHICH} ἰἔλγῶ... ἰἔλγῶ, {THIS MAN} ἰἔλγῶ ἰἔλγῶ ἰἔλγῶ {DID?} (IGNT)

John 7:31 (RWP)

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

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

Than those which ($\hat{I}\%_{0}^{1/2}$). One must supply the unexpressed antecedent $\hat{I}, \hat{I}_{\hat{C}} \dots \hat{I}, \hat{I}\%_{0}^{1/2}$ in the ablative case after $\hat{I}\hat{E}\rangle\hat{\mu}^{1/2}\hat{I}_{\hat{C}}\hat{I}\%_{0}^{1/2}\pm$ (more). Then the neuter plural accusative relative $\hat{I}\pm$ (referring to $\hat{I}f\hat{I}\cdot\hat{I}\%_{4}\hat{\mu}^{1/2}\hat{I}\pm$ signs) is attracted to the ablative case of the pronominal antecedent $\hat{I}, \hat{I}_{\hat{C}} \dots \hat{I}, \hat{I}\%_{0}^{1/2}$ (now dropped out).

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

John 9:16

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

47 (IGNT) ἵνα...ἵνα...ἵνα {GATHERED} ἵνα...ἵνα {THEREFORE} ἵνα {THE} ἵνα...ἵνα {CHIEF PRIESTS} ἵνα...ἵνα {AND} ἵνα {THE} ἵνα...ἵνα {PHARISEES} ἵνα...ἵνα {A COUNCIL, } ἵνα...ἵνα {AND} ἵνα...ἵνα {SAID,} ἵνα {WHAT} ἵνα...ἵνα {DO WE?} ἵνα...ἵνα {FOR} ἵνα...ἵνα, ἵνα {THIS} ἵνα...ἵνα, ἵνα {MAN} ἵνα...ἵνα {MANY} ἵνα...ἵνα {SIGNS } ἵνα...ἵνα {DOES.} (IGNT)

John 11:47 (RWP)

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

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

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

John 12:18 (RWP)

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

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

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

John 18:32 (RWP)

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

John 20:30

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

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

John 20:30 (RWP)

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

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

John 21:19

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

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

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)

[illegible]

Acts 2:22 (RWP)

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

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

Acts 2:22 (Vincent NTWordStudies)

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

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

Acts 2:43

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

43 (IGNT) Îµ¹³îµ¹½îµĭ.,ÎĈ {THERE CAME} Îĥ {AND} ÎĖ±ĭĤĭ. {UPON EVERY} ÎĤ...ÎĤ±. {SOUL} ÎĤÎĈÎĤÎĈ, {FEAR,} ÎĖĈÎĤ»ÎĤ± Îĥ {AND MANY} Îĥ,Îµĭ±,ÎĤ {WONDERS} ÎĤ±ÎĤ {AND} ÎĤĭ.ÎĤ¼ÎµĭÎĤ {SIGNS} ÎĤÎĤ± {THROUGH} Îĥ,ÎĤ%ÎĤ½ {THE} ÎĤÎĖĈÎĤĭ,ÎĈÎĤ»ÎĤ%ÎĤ½ {APOSTLES} Îµ¹³îµ¹½îµĭ.,ÎĈ {TOOK PLACE.} (IGNT)

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

Acts 3:11 (RWP)

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

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

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

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

Acts 3:11 (Vincent_NTWordStudies)

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

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

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

Acts 4:16

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

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

Acts 4:16 (RWP)

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

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

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

Acts 4:22

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

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

Acts 4:22 (RWP)

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

Acts 4:30

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

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

Acts 4:30 (RWP)

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

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

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

Acts 5:12

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

Acts 5:12 (RWP)

Were wrought (ἵνα ἡ δόξα τοῦ πατρὸς ἡμῶν ἐκτελέσῃται). Imperfect middle, wrought from time to time.

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

Acts 5:12 (Vincent_NTWordStudies)

12. Were wrought (ἵνα ἡ δόξα τοῦ πατρὸς ἡμῶν ἐκτελέσῃται). The best texts read ἵνα ἡ δόξα τοῦ πατρὸς ἡμῶν ἐκτελέσῃται, the imperfect, were being wrought from time to time.

All. The whole body of believers.

Acts 6:8

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

Acts 6:8 (RWP)

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

Acts 7:36

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

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

Acts 8:6

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

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

Acts 8:6 (RWP)

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

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

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

Acts 8:13

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

13 (IGNT) ἰδὼν ἰμ {AND} ἰφῖνῳῖν {SIMON} ἰοῖν {ALSO} ἰῖ...ἰ, ἰ, {HIMSELF }
 ἰμῖνῖνῖνῖνῖν {BELIEVED,} ἰοῖν {AND} ἰνῖνῖνῖνῖνῖν {HAVING BEEN BAPTIZED} ἰνῖν
 {WAS} ἰνῖνῖνῖνῖνῖνῖν {STEADFASTLY CONTINUING} ἰ, ἰ, {WITH} ἰνῖνῖνῖνῖνῖν
 {PHILIP;} ἰ, ἰμῖνῖνῖνῖνῖν {BEHOLDING} ἰ, ἰμ {AND} ἰφῖνῳῖνῖνῖν {SIGNS} ἰοῖν {AND}
 ἰνῖνῖνῖνῖνῖνῖν, {WORKS OF POWER} ἰνῖνῖνῖνῖνῖνῖν, {GREAT} ἰνῖνῖνῖνῖνῖνῖν, {BEING DONE,}
 ἰμῖνῖνῖνῖνῖνῖν, ἰ, ἰ, {WAS AMAZED.} (IGNT)

Acts 8:13 (RWP)

And Simon also himself believed (ἰδὼν ἰμ ἰφῖνῳῖνῖνῖν ἰοῖν ἰῖ...ἰ, ἰ, ἰμῖνῖνῖνῖνῖνῖνῖνῖν). Note the same verb in the aorist tense ἰμῖνῖνῖνῖνῖνῖν. 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" (Furneaux). 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 (ἰνῖνῖνῖνῖνῖνῖν, first aorist passive participle of ἰνῖνῖνῖνῖνῖνῖν), clear proof that baptism does not convey salvation.

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

Beholding (ἰ, ἰμῖνῖνῖνῖνῖνῖν). Watching the signs and miracles (powers, ἰνῖνῖνῖνῖνῖνῖνῖν, that threw his "power" in the shade) as they were wrought (ἰνῖνῖνῖνῖνῖνῖνῖν, present middle participle of ἰνῖνῖνῖνῖνῖνῖνῖν). The more he watched the more the wonder grew (ἰμῖνῖνῖνῖνῖνῖνῖν). 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 (ἰφῖνῳῖνῖνῖνῖν ἰοῖν ἰνῖνῖνῖνῖνῖνῖν). Lit., signs and powers. See on "Mt 11:20"; {see} on "Ac 2:22".

Which were done (ἰνῖνῖνῖνῖνῖνῖν). 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) ἰὸν ἑκ τῶν αὐτῶν ὁ ἀγαβὸς, ὁ δὲ ἰσχυρῶς ἠγορεύσας ὑπὲρ τοῦ κόσμου, ὅτι ἐλπίσκειν ἔσται ἐν ταῖς ἡμέραις τοῦ κλαυδίου καίσαρος. (AV)

Acts 11:28 (RWP)

Signified (ἰσχυρῶς ἠγορεύσας). Imperfect active in Westcott and Hort, but aorist active ἠγορεύσας in the margin. The verb is an old one from ἰσχυρῶς ἠγορεύω (ἰσχυρῶς ἠγορεύω) 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 (ἰσχυρῶς ἠγορεύσας ἠγορεύσας ἠγορεύσας). ἠγορεύω 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 (ὑπὲρ τοῦ κόσμου). Over all the inhabited earth (ὑπὲρ τοῦ κόσμου, 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 (ἐν ταῖς ἡμέραις τοῦ κλαυδίου). 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, ὁ δὲ ἐκ τῶν αὐτῶν ὁ ἀγαβὸς, ὁ δὲ ἰσχυρῶς ἠγορεύσας ὑπὲρ τοῦ κόσμου, ὅτι ἐλπίσκειν ἔσται ἐν ταῖς ἡμέραις τοῦ κλαυδίου καίσαρος. (AV)

YOU.} (IGNT)

Acts 13:41 (RWP)

Ye despisers (ÎĈÎĦ Î°İ±İ,,İ±İĦİ•İĈİ½İ•İ,,İ±İ¹). Not in the Hebrew, but in the LXX. It is pertinent for Paulâ€™s purpose.

Perish (Î±İĦİ±İ½İĦİĦİ,İ•İ,,İµ). Or vanish away. First aorist passive imperative. Added by the LXX to the Hebrew.

If one declare it unto you (Îµİ±İ½ İ,,İĦİ, İµİ°İĦİ•İĦİ•İ,,İ±İ¹ İ•İ½İ½İ½). Condition of third class with present middle subjunctive, if one keep on outlining (double compound, İµİ°-İĦİ-İĦİµİĈİ½İ±İ¹) it unto you. Paul has hurled a thunderbolt at the close.

Acts 13:41 (Vincent_NTWordStudies)

41. Perish (Î±İĦİ±İ½İĦİĦİ,İ•İ,,İµ). Lit., vanish.

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

Acts 14:3

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

3 (IGNT) ÎĦİ°İ±İ½İĈİ½ İ½İµİ½ {A LONG} ÎĈİ...İ½ {THEREFORE} İĦİ•İĈİ½İĈİ½ {TIME} İĦİµİ,,İ•İĦİİ±İ½ {THEY STAYED,} İĈİ±İ•İ•İĦİİ±İĦİĦİĈİ½İµİ½İĈİİ¹ {SPEAKING BOLDLY,} İµİĈİ¹ {CONFIDING IN} İ,,İ%o {THE} İ°İ...İ•İİ%o {LORD,} İ,,İ%o {WHO} İ½İ±İ•İ,,İ...İ•İĈİ...İ½İ,,İ¹ {BORE WITNESS} İ,,İ%o {TO THE} İ»İĈİİ%o {WORD} İ,,İ•İ, {OF} İĦİ±İ•İĦİ,,İĈİ, {GRACE,} İ±İ...İ,,İĈİ... {HIS} İ°İ±İ¹ {AND} İĦİİĦİĈİ½İ,,İ¹ {GIVING} İĦİİ•İ½İµİİ± {SIGNS} İ°İ±İ¹ {AND} İ,,İµİ•İ±İ,,İ± {WONDERS} İĦİİ½İµİĦİ,İ±İ¹ {TO BE DONE} İĦİİ± İ,,İ%oİ½ {THROUGH} İĦİµİİĦİ•İ%oİ½ {HANDS.} İ±İ...İ,,İ%oİ½ {THEIR} (IGNT)

Acts 14:3 (RWP)

Long time therefore (İĦİ°İ±İ½İĈİ½ İ½İµİ½ İĈİ...İ½ İĦİ•İĈİ½İĈİ½). Accusative of duration of time (possibly six months) and note İ½İµİ½ İĈİ...İ½. There is an antithesis in İµİĦİĦİİĦİĦİ,İ•İĦİµ (verse 4) and in verse 5 (İµİĦİµİ½İµİ,,İĈİ İĦİµ). After the persecution and vindication there was a season of great opportunity which Paul and Barnabas used to the full, "speaking boldly" (İĈİ±İ•İ•İĦİİ±İĦİĦİĈİ½İµİ½İĈİİ¹ as in 13:46 at Antioch in Pisidia, "in the Lord" (İµİĈİ¹ İ,,İ%o İ°İ...İ•İİ%o), upon the basis of the Lord Jesus as in 4:17. And the Lord Jesus "bore witness to the word of his grace" as he always does, "granting signs and wonders to be done by their hands" (İĦİİĦİĈİ½İ,,İ¹

{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 εὐαγγελία ἵσταται ἐν παντί). Lit., fulfilled Some explain, have given the Gospel its full development so that it has reached every quarter.

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

1 Corinthians 1:22

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

22 (IGNT) ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {SINCE} ἵνα καὶ οἱ Ἰουδαῖοι ἵστανται {JEWES} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {A SIGN} ἵνα καὶ οἱ Ἕλληες ἀναζητοῦσιν {AND} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {GREEKS} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {WISDOM} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {SEEK;} (IGNT)

1 Corinthians 1:22 (RWP)

Seeing that (ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί). 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 καὶ ἵνα in the apodosis is not unusual.

Ask for signs (ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. ἵνα καὶ οἱ Ἰουδαῖοι ἵστανται). The Jews often came to Jesus asking for signs (Matthew 12:38; 16:1; John 6:30).

Seek after wisdom (ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. ἵνα καὶ οἱ Ἕλληες ἀναζητοῦσιν). "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 καὶ ἡ εὐαγγελία ἵσταται ἐν παντί. ἵνα καὶ οἱ Ἰουδαῖοι ἵστανται {OPERATIONS} ἵνα καὶ οἱ Ἰουδαῖοι ἵστανται {OF WORKS OF POWER;} ἵνα καὶ οἱ Ἰουδαῖοι ἵστανται {AND TO ANOTHER} ἵνα καὶ οἱ Ἰουδαῖοι ἵστανται {PROPHECY;} ἵνα καὶ οἱ Ἰουδαῖοι ἵστανται {AND TO ANOTHER} ἵνα καὶ οἱ Ἰουδαῖοι ἵστανται {DISCERNING} ἵνα καὶ οἱ Ἰουδαῖοι ἵστανται {OF SPIRITS;} ἵνα καὶ οἱ Ἰουδαῖοι ἵστανται {AND TO A DIFFERENT ONE} ἵνα καὶ οἱ Ἰουδαῖοι ἵστανται {KINDS} ἵνα καὶ οἱ Ἰουδαῖοι ἵστανται {OF TONGUES;} ἵνα καὶ οἱ Ἰουδαῖοι ἵστανται {AND TO ANOTHER} ἵνα καὶ οἱ Ἰουδαῖοι ἵστανται {INTERPRETATION} ἵνα καὶ οἱ Ἰουδαῖοι ἵστανται {OF TONGUES.} (IGNT)

1 Corinthians 12:10 (RWP)

Workings of miracles (ἵνα καὶ οἱ Ἰουδαῖοι ἵστανται). Workings of powers. Cf.

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

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

Galatians 3:5 (RWP)

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

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

2 Thessalonians 2:9

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

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

2 Thessalonians 2:9 (RWP)

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

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

Hebrews 2:4

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

Revelation 12:1 (RWP)

A great sign (İfİ·İ¼Äµİİİ½ İ¼Äµİ³İ±). The first of the visions to be so described (13:3; 15:1), and it is introduced by İ%İ†İ· as in 11:19; 12:3, not by İ¼Äµİ„İ± İ„İ±İ...İ„İ½ or by İµİİİİ½ or by İµİİİİ½ İ°İ±İ İİİİ... as heretofore. This "sign" is really a İ„İµİ•İ±İ, (wonder), as it is so by association in Matthew 24:24; John 4:48; Acts 2:22; 5:12. The element of wonder is not in the word İfİ·İ¼Äµİİİ½ as in İ„İµİ•İ±İ, , but often in the thing itself as in Luke 21:11; John 9:16; Revelation 13:13; 15:1; 16:14; 19:20.

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

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

Revelation 12:3

3 (AV) And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. {wonder: or, sign} (AV)
3 (IGNT) İ°İ±İ {AND} İ%İ†İ· {WAS SEEN} İ±İ»İİ½ {ANOTHER} İfİ·İ¼Äµİİİ½ {SIGN} İµİ½ {IN} İ„İ% {THE} İ½İ...İ·İ½İ% {HEAVEN,} İ°İ±İ {AND} İİİİ... {BEHOLD,} İ°İ±İ°İ%İ½ {A DRAGON} İ¼Äµİ³İ±İ, {GREAT} İ€İ...İ·İ½İ, {RED,} İµİ±İ%İ½ {HAVING} İ°İµİ†İ±İ»İ±İ, {HEADS} İµİ€İ„İ± {SEVEN} İ°İ±İ {AND} İ°İµİ•İ±İ„İ± {HORNS} İ°İµİ°İ± {TEN,} İ°İ±İ {AND} İµİ€İ¹ {UPON} İ„İ±İ, İ°İµİ†İ±İ»İ±İ, İ±İ...İ„İ½İ... {HIS HEADS} İ°İ±İİ·İ¼Äµİ„İ± {DIADEMS} İµİ€İ„İ± {SEVEN;} (IGNT)

Revelation 12:3 (RWP)

Another sign (ἰῶντα ἰῶντα ἰῶντα ἰῶντα ἰῶντα). "A second tableau following close upon the first and inseparable from it" (Swete).

And behold (ἰδοὺ ἰδοὺ ἰδοὺ...). As often (4:1; 6:2,5,8, etc.).

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

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

Revelation 13:13

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

13 (IGNT) ἰῶντα ἰῶντα {AND} ἰῶντα ἰῶντα {IT WORKS} ἰῶντα ἰῶντα ἰῶντα {SIGNS} ἰῶντα ἰῶντα ἰῶντα { GREAT, } ἰῶντα ἰῶντα {THAT} ἰῶντα ἰῶντα {EVEN} ἰῶντα ἰῶντα {FIRE} ἰῶντα ἰῶντα {IT SHOULD CAUSE} ἰῶντα ἰῶντα ἰῶντα ἰῶντα ἰῶντα {TO COME DOWN} ἰῶντα ἰῶντα {OUT} ἰῶντα ἰῶντα {OF THE} ἰῶντα ἰῶντα ἰῶντα ἰῶντα {HEAVEN} ἰῶντα ἰῶντα, {TO} ἰῶντα ἰῶντα {THE} ἰῶντα ἰῶντα {EARTH} ἰῶντα ἰῶντα ἰῶντα ἰῶντα ἰῶντα {BEFORE} ἰῶντα ἰῶντα ἰῶντα ἰῶντα {MEN. } (IGNT)

Revelation 13:13 (RWP)

That he should even make fire come down out of heaven (ἰῶντα ἰῶντα ἰῶντα ἰῶντα ἰῶντα ἰῶντα ἰῶντα ἰῶντα ἰῶντα ἰῶντα). Purpose clause again with ἰῶντα ἰῶντα and the present active subjunctive of ἰῶντα ἰῶντα and the object infinitive of ἰῶντα ἰῶντα ἰῶντα ἰῶντα after ἰῶντα ἰῶντα. Christ promised great signs to the disciples (John 14:12), but he also warned them against false prophets and false christs with their signs and wonders (Mark 13:22). So also Paul had pictured the power of the man of sin (2 Thessalonians 2:9). Elijah had called down fire from heaven (1 Kings 18:38; 2 Kings 1:10) and James and John had once even urged Jesus to do this miracle

(Luke 9:54).

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

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

Revelation 13:14 (RWP)

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

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

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

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

Revelation 15:1

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

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

Working signs ($\hat{\epsilon}\hat{e}\hat{l}\hat{z}\hat{i}\hat{1}\hat{z}\hat{i} \dots \hat{i}\hat{1}/\hat{2}\hat{i}, \hat{i}\pm \hat{i}f\hat{i}\cdot\hat{i}\hat{1}/\hat{4}\hat{i}\mu\hat{i}\hat{1}\pm$). "Doing signs" (present active participle of $\hat{\epsilon}\hat{e}\hat{l}\hat{z}\hat{i}\hat{1}\mu\hat{i}\%$). The Egyptian magicians wrought "signs" (tricks), as did Simon Magus and later Apollonius of Tyana. Houdini claimed that he could reproduce every trick of the spiritualistic mediums.

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

Unto the kings (ÎµîĒ Ĩ, ÎĴĬ...Ī, Î²İfĦİ»Îµİİ). 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 (ἵψ...ἡ₂ἰἡ₃ἰἡ₃ἰἡ₁ἡ₂). Second aorist active infinitive of ἵψ...ἡ₂ἰἡ₃ἰἡ₃ἰἡ₁ἡ₂, to express purpose (that of the unclean spirits).

[illegible]

Revelation 19:20

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

Revelation 19:20 (RWP)

Was taken (ἡμεῖς ἐλαβόμεθα). First aorist (prophetic) passive indicative of the Doric ἔλαβ- (Attic ἔλαβ-). Cf. 2 Thessalonians 2:8.

The false prophet (ἰς τὸν ποταμὸν τοῦ ὕδατος τοῦ ζῆντος). 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 (ἐν τοῖς ὄψεσιν αὐτοῦ). As in 13:14.

Wherewith (ἐν τοῖς σημείοις). "In which" signs.

He deceived (ἐπατήρησεν αὐτοὺς). First aorist active indicative of ἐπατήρειν. He was only able to deceive "them that had received" (οἱ λαβόντες τὸ σημεῖον τοῦ θύματος, 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 (ἐβλήθησαν). First aorist passive indicative of ἐβλέπω. 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 (οἶοντες). Present active participle of οἶναι, predicative nominative, "living."

Into the lake of fire (ἐν τῷ λίθῳ τοῦ πυρός). Genitive ἐκ τῆς λίθου, describes this ἡ λίθου τοῦ πυρός (lake, cf. Luke 5:1) as it does τὸν ποταμὸν τοῦ ζῆντος 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 (ἐν τῷ πυρὶ τῷ θειοτάτῳ). Note the genitive here in place of the accusative τὸν ποταμὸν τοῦ πυρός, perhaps because of the intervening genitive ἐκ τῆς λίθου, (neuter, not feminine). The agreement is regular in 21:8. For ἐν τῷ πυρὶ τῷ θειοτάτῳ (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.