

Matthew 16:3

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

Matthew 16:3 (RWP)

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

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

Matthew 16:3 (Vincent NTWordStudies)

3. Lowering (if I, I... I 1/2 I 1/2 I 1/2 I 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) ἰ³ῖμῐ½ῖμῐ± {A GENERATION} ἱἶḷῖῖ½ῖ·ῖ·ῖ± {WICKED} ῖῖ±ῖ¹ {AND} ῖ¼Ἀḷῖῖῖ±ῖ»ῖῖ,
 {ADULTEROUS} ῖfῖ·ῖ¼ῖμῐῖḷῖῖ½ {A SIGN} ῖμῐἶῖῖῖ·ῖ.,ῖμῐ¹ {SEEKS,} ῖῖ±ῖ¹ {AND} ῖfῖ·ῖ¼ῖμῐῖḷῖῖ½ ῖḷῖ...
 {A SIGN} ῖῖḷῖ,ῖ·ῖfῖμῐ.,ῖ±ῖ¹ {SHALL NOT BE GIVEN} ῖῖ...ῖ.,ῖ· {TO IT,} ῖμῐ¹ ῖ¼ῖ· {EXCEPT} ῖ.,ḷῖ {THE}
 ῖfῖ·ῖ¼ῖμῐῖḷῖῖ½ {SIGN} ῖῖ%ῖῖ½ῖ± {OF JONAH} ῖ.,ḷῖ... {THE} ἱἶῖ·ῖḷῖῖῖῖ·ῖ.,ḷῖḷῖ... {PROPHET.} ῖῖ±ῖ¹
 {AND} ῖῖῖῖ.,ῖῖῖ»ῖῖῖῖῖ%ῖῖ½ {LEAVING} ῖῖ...ῖ.,ḷῖḷῖ...ῖ, {THEM} ῖῖῖῖ·ῖ»ῖ,ῖμῐ½ {HE WENT AWAY.}
 (IGNT)

Matthew 16:4 (RWP)

Same words in Matthew 12:39 except ἱ, ἁ... ἱεῖ•ἁ ἁ ἁ ἁ... ἁ ἁ..., 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) ἁ ἁ ἁ ἁ ἁ {BUT SEEING} ἁ ἁ {THE} ἁ ἁ ἁ ἁ ἁ {CHIEF PRIESTS} ἁ ἁ ἁ {AND} ἁ ἁ {THE} ἁ ἁ ἁ ἁ ἁ {SCRIBES} ἁ ἁ {THE} ἁ ἁ ἁ ἁ ἁ {WONDERS} ἁ ἁ {WHICH} ἁ ἁ ἁ ἁ ἁ {HE WROUGHT,} ἁ ἁ {AND} ἁ ἁ ἁ ἁ ἁ {THE} ἁ ἁ ἁ ἁ ἁ {CHILDREN} ἁ ἁ ἁ ἁ ἁ {CRYING} ἁ ἁ {IN} ἁ ἁ {THE} ἁ ἁ ἁ ἁ {TEMPLE,} ἁ ἁ {AND} ἁ ἁ ἁ ἁ ἁ {SAYING,} ἁ ἁ ἁ ἁ ἁ {HOSANNA} ἁ ἁ {TO THE} ἁ ἁ ἁ ἁ {SON} ἁ ἁ ἁ ἁ {OF DAVID,} ἁ ἁ ἁ ἁ ἁ {THEY WERE INDIGNANT,} (IGNT)

Matthew 21:15 (RWP)

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

Matthew 24:3 (RWP)

As he sat (ἁ ἁ ἁ ἁ ἁ). 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 (ἁ ἁ ἁ ἁ ἁ... ἁ ἁ ἁ, 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) İµİİµİ•İ,İ•İfİİ½İ,İ±İ {THERE WILL ARISE} İ³İ±İ• {FOR} İİµİ...İİÇİİ±İ•İİfİ,İÇİİ¹ {FALSE CHRISTS} İ°İ±İ¹ {AND} İİµİ...İİÇİİ€İ•İÇİİ±İ•İ,İ±İ¹ {FALSE PROPHETS,} İ°İ±İ¹ {AND} İİ%İfİÇİ...İfİİ½İ {WILL GIVE} İfİ•İ¼İµİİ±İ {SIGNS} İ¼İµİİ³İ±İ»İ±İ {GREAT} İ°İ±İ¹ {AND} İ,İµİ•İ±İ,İ±İ {WONDERS,} İ%İfİ,İµ {SO AS} İ€İ»İ±İ½İ•İfİİ±İ {TO MISLEAD,} İµİ¹ {IF} İİ...İ½İ±İ,İÇİİ½İ {POSSIBLE,} İ°İ±İ¹ {EVEN} İ,İÇİİ...İ, {THE} İµİ°İ»İµİ°İ,İÇİİ...İ, {ELECT.} (IGNT)

Matthew 24:24 (RWP)

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

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

Mark 6:51 (RWP)

They were sore amazed in themselves ($\hat{I} \gg \hat{I}^{\pm 1} \pm \hat{I}^{1/2} \hat{I} \mu^{\pm 1/2} \hat{I} \mu^{\pm 1} \dots \hat{I}, \hat{I} \hat{\zeta} \hat{I}^{\pm 1}, \hat{I} \mu^{\mp 3/4} \hat{I}^{\pm 1} f \hat{I}, \hat{I}^{\pm 1} \pm \hat{I}^{1/2} \hat{I}, \hat{I} \hat{\zeta}$). 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±Î• {FOR} ÎĥÎ...Î½ÎĤÎ°Î±Î½ {THEY UNDERSTOOD NOT} ÎġÎ€Î¹ {BY} ÎĴ,ÎĤÎĤÎ,
 {THE} Î±Î±Î•,ÎĤÎĤÎ, {LOAVES,} ÎĤÎ½ Î³Î±Î±Î• ÎĤ. {FOR WAS} Î°Î±Î±ÎĤÎ± Î±Î±Î±...ÎĴ,Î°Î°Î½ {THEIR HEART}
 Î€ÎġÎġÎ€Î°Î°Î°Î¼ÎġÎ½ÎĤÎ. {HARDENED.} (IGNT)

Mark 6:52 (RWP)

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

was hardened (1 Peter 3:13). See RWP on "Mr 3:5" about the Pharisees. 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 מִלְכָּא דְּמַחְלָה). At once they met Jesus and opened a controversy. Matthew 16:1 adds "and Sadducees," the first time these two parties appear together against Jesus. See discussion on Matthew 16:1. The Pharisees and Herodians had already joined hands against Jesus in the sabbath controversy. {Mark 3:6} They

Mark 8:12 (RWP)

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

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

39 (IGNT) ÎĈ ÎŦÎµ {BUT} ÎŦÎ·îfÎĈİ...İ, {JESUS} ÎµÎŦİ€ÎµÎµ½ Î¼¼Î· {SAID,} ÎŦİ%»İ...Îµİ,,Îµ {FORBID
NOT} Î±İ...İ,ÎĈİ½ {HIM;} ÎĈİ...İ ÎµİŦİ, Î³İ±• {FOR NO ONE} Îµİfİ,,ÎŦİ½ {THERE IS} ÎĈİ, {WHO }
İ€ÎĈİŦİ·îfÎµİ¹ {SHALL DO} ÎŦİ...İ½İ±İ¼İŦİ½ {A WORK OF POWER} Îµİ€İ İ,,İ% {IN} ÎĈİ½İĈİ¼İ±İ,,ÎŦİ
Î¼¼İĈİ... {MY NAME, } ÎŦİ±İ¹ {AND} ÎŦİ...İ½İ·îfÎµİ,,ÎŦİ¹ {BE ABLE} İ,,İ±İ±İ... {READILY}
İŦİ±İŦİĈİ»İĈİŦİ·îfÎ±İ¹ {TO SPEAK EVIL OF} Î¼¼Îµ {ME;} (IGNT)

Mark 9:39 (RWP)

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

Mark 13:4

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

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

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 (ℓ, μ) and the

what sign (ἰ, ἰ̂, ἰ̇, ἰ̈, ἰ̊, ἰ̋, ἰ̌, ἰ̍, ἰ̎, ἰ̏, ἰ̐, ἰ̑, ἰ̒, ἰ̓, ἰ̔, ἰ̕, ἰ̖, ἰ̗, ἰ̘, ἰ̙, ἰ̚, ἰ̛, ἰ̜, ἰ̝, ἰ̞, ἰ̟, ἰ̠, ἰ̡, ἰ̢, ἰ̣, ἰ̤, ἰ̥, ἰ̦, ἰ̧, ἰ̨, ἰ̩, ἰ̪, ἰ̫, ἰ̬, ἰ̭, ἰ̮, ἰ̯, ἰ̰, ἰ̱, ἰ̲, ἰ̳, ἰ̴, ἰ̵, ἰ̶, ἰ̷, ἰ̸, ἰ̹, ἰ̺, ἰ̻, ἰ̼, ἰ̽, ἰ̾, ἰ̿, ἲ, ἴ, ἶ, ἰ̓, ἰ̈́, ἰͅ, ἰ͆, ἰ͇, ἰ͈, ἰ͉, ἰ͊, ἰ͋, ἰ͌, ἰ͍, ἰ͎, ἰ͏, ἰ͐, ἰ͑, ἰ͒, ἰ͓, ἰ͔, ἰ͕, ἰ͖, ἰ͗, ἰ͘, ἰ͙, ἰ͚, ἰ͛, ἰ͜, ἰ͝, ἰ͞, ἰ͟, ἰ͠, ἰ͡, ἰ͢, ἰͣ, ἰͤ, ἰͥ, ἰͦ, ἰͧ, ἰͨ, ἰͩ, ἰͪ, ἰͫ, ἰͬ, ἰͭ, ἰͮ, ἰͯ, ἰͰ, ἰͱ, ἰͲ, ἰͳ, ἰʹ, ἰ͵, ἰͶ, ἰͷ, ἰ͸, ἰ͹, ἰͺ, ἰͻ, ἰͼ, ἰͽ, ἰͿ, ἰͽͿ, ἰͿͿ, ἰͿͿͿ). 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) $\hat{\mu}^3 \hat{\mu} \cdot \hat{1} \cdot \hat{f} \hat{\zeta} \hat{1}^{1/2} \hat{1} \pm \hat{1} \{ \text{THERE WILL ARISE} \} \hat{1}^3 \pm \hat{1} \cdot \{ \text{FOR} \} \hat{1} \hat{\mu} \dots \hat{1} \hat{\zeta} \hat{1} \pm \hat{1} \cdot \hat{1} \hat{f} \hat{1} \hat{\zeta} \hat{1} \{ \text{FALSE} \}$

[illegible]

Mark 13:22 (RWP)

[illegible]

Mark 16:17

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

17 {IGNT} İ̇fİ̇İ̇¼İ̇µİ̇İ̇± İ̇İ̇µ {AND SIGNS} İ̇İ̇Ĉİ̇İ̇, {THOSE THAT} İ̇€İ̇İ̇fİ̇İ̇µİ̇...İ̇fİ̇İ̇fİ̇İ̇½ {BELIEVE}
İ̇İ̇±İ̇...İ̇İ̇± {THESE} İ̇€İ̇İ̇•İ̇±İ̇°İ̇Ĉİ̇»İ̇Ĉİ̇...İ̇İ̇fİ̇İ̇µİ̇ {SHALL FOLLOW:} İ̇µİ̇½ İ̇İ̇%o {IN} İ̇Ĉİ̇½İ̇Ĉİ̇¼İ̇±İ̇,İ̇
İ̇¼İ̇Ĉİ̇... {MY NAME} İ̇İ̇±İ̇İ̇¼İ̇Ĉİ̇İ̇½İ̇İ̇± {DEMONS} İ̇µİ̇°İ̇²İ̇±İ̇»İ̇Ĉİ̇...İ̇fİ̇İ̇½ {THEY SHALL CAST OUT;}
İ̇³İ̇»İ̇%oİ̇fİ̇fİ̇İ̇±İ̇İ̇, {WITH TONGUES} İ̇»İ̇±İ̇»İ̇İ̇fİ̇Ĉİ̇...İ̇fİ̇İ̇½ {THEY SHALL SPEAK } İ̇°İ̇±İ̇İ̇½İ̇±İ̇İ̇,
{NEW;} {IGNT}

Mark 16:17 (RWP)

They shall speak with new tongues (ἰσχυροῦς ἡ ψαλμῶν, ἰσχυροῦς ἡ ψαλμῶν... ἰσχυροῦς 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 ($\dot{\iota}\,,\hat{1}_{\zeta}\dot{\iota} \dots \dot{\iota}^0\dot{\iota} \dots \dot{\iota}^1\hat{1}_{\zeta}\dot{\iota} \dots \ddot{f}\dot{\iota} \dots \hat{1}^2\hat{1}_{\mu}\dot{\iota}^3\hat{1}_{\zeta} \dots \hat{1}^{1/2}\dot{\iota}\,,\hat{1}_{\zeta}\dot{\iota}$). Genitive absolute. This participle not in Gospels elsewhere nor is $\hat{1}^2\hat{1}_{\mu}\hat{1}^2\pm\hat{1}^1\hat{1}_{\zeta}\dot{\iota} \dots \hat{1}^{1/2}\dot{\iota}\,,\hat{1}_{\zeta}\dot{\iota}$, nor the compound

Luke 2:12

Luke 2:18

Luke 2:34

Luke 2:34 (RWP)

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

Spoken against (Ĥ±Ĥ½Ĭ,,Ĥ¹Ĭ»ĤġĤ³ĬĤĤ¼ĤġĤ½ĬĤĤ½Ĭ). 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} ἰμῖ¼ἱ±ἱ•ἲ,,ἲ...ἲ•ἲḂḂ...ἲ½ {BORE WITNESS} ἲ±ἲ...ἲ,,ἲ% {TO HIM,} ἰοῖ±ἱ¹ {AND} ἰμῖ, ἲ±ἲ...ἲ¼ἱ±ἱḂḂἲḂḂḂ {WONDERED} ἲμῖἔἱ¹ {AT} ἲ,,ἲḂḂἲḂḂ, {THE} ἲ»ἲḂḂἲḂḂἲḂḂ, ἲ,,ἲ-ἲ, {WORDS} ἲ±ἲἲ•ἲḂḂ,,ἲḂḂ, {OF GRACE} ἲ,,ἲḂḂἲḂḂ, {WHICH} ἲμῖṁἔἱḂḂἲ•ἲμῖ...ἲḂḂ¼ἲμῖ½ἲḂḂἲḂḂ, {PROCEEDED} ἲμῖṁ ἲ,,ἲḂḂ... {OUT OF} ἲfἲ,,ἲḂḂἲ¼ἱ±ἱ,,ἲḂḂ, ἲ±ἲ...ἲ,,ἲḂḂ... {HIS MOUTH;} ἰοῖ±ἱ¹ {AND} ἲμῖ»ἲμῖ³ἲḂḂḂḂ {THEY SAID,} ἲḂḂ...ἲ± {NOT} ἲḂḂ...ἲ,,ἲḂḂ, {THIS} ἲμῖḂfἲ,,ἲḂḂ½ {IS} ἲḂ {THE} ἲ...ἲḂḂḂḂ, {SON} ἲḂḂ%ἲfἲ-ἲḂ {OF JOSEPH?} (IGNT)

Luke 4:22 (RWP)

Bare him witness (ἰμῖν ἵνα μαρτυρήσῃ). 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 μαρτυρήσῃ is a very old and common one. It is frequent in Acts, Paul's Epistles, and the Johannine books. The substantive ἰμῖν ἵνα μαρτυρήσῃ is seen in our English ἰμῖν ἵνα μαρτυρήσῃ, 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 ($\hat{\imath}\hat{\mu}\hat{\iota}^{\circ}\hat{\epsilon}\hat{\imath}\hat{\gamma}\hat{\iota}$, $\hat{\imath}\gg\hat{\alpha}\hat{\beta}\hat{\gamma}\hat{\delta}\hat{\iota}\hat{\mu}\hat{\iota}$, $\hat{\imath},\hat{\imath}\cdot\hat{\imath}$, $\hat{\imath}\hat{\pm}\hat{\imath}\hat{\pm}\hat{\bullet}\hat{\iota}\hat{\mu}\hat{\iota},\hat{\alpha}\hat{\gamma}\hat{\iota}$). See RWP on "Lu 1:30"; See RWP on "Lu 2:52" for this wonderful word $\hat{\imath}\hat{\pm}\hat{\imath}\hat{\pm}\hat{\bullet}\hat{\iota}\hat{\mu}\hat{\iota}$, so full of meaning and so often in the N.T. The genitive case (case of genus or kind) here means that the words that came out of the mouth of Jesus in a steady stream (present tense, $\hat{\imath}\hat{\mu}\hat{\iota}^{\circ}\hat{\epsilon}\hat{\imath}\hat{\gamma}\hat{\iota}\hat{\mu}\hat{\iota}\dots\hat{\alpha}\hat{\gamma}\hat{\iota}\hat{\mu}\hat{\iota}\frac{1}{2}\hat{\alpha}\hat{\gamma}\hat{\iota}$) 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.

Luke 8:25

25 (IGNT) Îµî±¹€îµî½ î´îµ {AND HE SAID} Î±î...î„Î¸î±¹, {TO THEM,} î€î¸î... {WHERE} Îµîfî„î±¹½ î·
 {IS} î€î±¹fî„î±¹, î...î¼î%î½ {YOUR FAITH?} Î†î¸î²î·î Îµî½î„îµî, î´îµ {AND BEING AFRAID}
 Îµî, Î±î...î¼î±¹fî±¹½ {THEY WONDERED,} î»îµ³î¸î½î„îµî, {SAYING} î€î•î¸î, {TO} Î±î»î»î·î»î¸î...î,
 {ONE ANOTHER,} î„î±¹, {WHO} Î±î•î± {THEN} Î¸î...î„Î¸î, {THIS} Îµîfî„î±¹½ {IS,} Î¸î„î±¹ {THAT} î¶î±¹
 {EVEN} î„Î¸î±¹, {THE} Î±¹½îµî¼î¸î±¹, {WINDS} Îµî€î±¹„î±¹fîfîµî¹ {HE COMMANDS} î¶î±¹ {AND} î„î%
 {THE} î...î´î±î„î±¹ {WATER,} î¶î±¹ {AND} î...î€î±î¶î¸î...î¸î...îfî±¹½ {THEY OBEY} Î±î...î„î% {HIM?}
 (IGNT)

[illegible][illegible]

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

Luke 11:14 (RWP)

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

Luke 11:16

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

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

Luke 11:16 (RWP)

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

Luke 11:29 (RWP)

Were gathering together unto him (ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς). Genitive absolute present middle participle of ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς, a rare verb, Plutarch and here only in the N.T., from ἡμεῖς ἡμεῖς and ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς (a common enough verb). It means to throng together (ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς, 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) ἦν ἡμέρα {AND} ἡμέρα {THERE SHALL BE} ἡμέρα {SIGNS} ἡμέρα {IN} ἡμέρα {SUN} ἡμέρα {AND} ἡμέρα {MOON} ἡμέρα {AND} ἡμέρα {STARS,} ἡμέρα {AND} ἡμέρα {UPON} ἡμέρα {THE} ἡμέρα {EARTH} ἡμέρα {DISTRESS} ἡμέρα {OF NATIONS} ἡμέρα {WITH} ἡμέρα {PERPLEXITY,} ἡμέρα {ROARING} ἡμέρα {OF THE SEA} ἡμέρα {AND} ἡμέρα {ROLLING SURGE,} (IGNT)

Luke 21:25 (RWP)

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

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

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

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

Luke 23:8

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

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

Luke 23:8 (RWP)

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

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

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

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

Luke 24:12

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

12 (IGNT) ἰδὼν {BUT} Ἰσχυρὸν {PETER} ἑλπίσκειν {HAVING RISEN UP} ἑλπίσκειν {RAN} ἑλπίσκειν {TO} ἑλπίσκειν {THE} ἑλπίσκειν {TOMB,} ἑλπίσκειν {AND} ἑλπίσκειν {HAVING STOOPED DOWN} ἑλπίσκειν {HE SEES} ἑλπίσκειν {THE} ἑλπίσκειν {LINEN CLOTHES} ἑλπίσκειν {LYING} ἑλπίσκειν {ALONE,} ἑλπίσκειν {AND} ἑλπίσκειν {WENT AWAY} ἑλπίσκειν {HOME} ἑλπίσκειν {WONDERING AT} ἑλπίσκειν {THAT WHICH} ἑλπίσκειν {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...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 (ἑλπίσκειν). 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) ἰδὼν {BUT YET} ἰδὼν {WHILE THEY WERE DISBELIEVING} ἰδὼν {FOR} ἰδὼν {JOY} ἰδὼν {AND} ἰδὼν {WERE WONDERING,} ἰδὼν {HE SAID} ἰδὼν {TO THEM,} ἰδὼν {HAVE YE} ἰδὼν {ANYTHING} ἰδὼν {EATABLE} ἰδὼν {HERE?} (IGNT)

Luke 24:41 (RWP)

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

John 2:18 (RWP)

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

John 2:23

23 ¶ (AV) Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. (AV)
 23 (IGNT) ἡμεῖς, ἡμεῖς {BUT WHEN} ἡμεῖς {HE WAS} ἡμεῖς {IN} ἡμεῖς ἡμεῖς... ἡμεῖς ἡμεῖς, {JERUSALEM} ἡμεῖς {AT} ἡμεῖς {THE} ἡμεῖς ἡμεῖς {PASSEOVER,} ἡμεῖς {AT} ἡμεῖς {THE} ἡμεῖς ἡμεῖς {FEAST,} ἡμεῖς ἡμεῖς... ἡμεῖς {MANY} ἡμεῖς ἡμεῖς ἡμεῖς... ἡμεῖς ἡμεῖς {BELIEVED} ἡμεῖς, ἡμεῖς {ON} ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς... ἡμεῖς ἡμεῖς... {HIS NAME,} ἡμεῖς ἡμεῖς... ἡμεῖς, {BEHOLDING} ἡμεῖς... ἡμεῖς ἡμεῖς... ἡμεῖς {HIS} ἡμεῖς ἡμεῖς ἡμεῖς {SIGNS} ἡμεῖς {WHICH} ἡμεῖς ἡμεῖς ἡμεῖς {HE WAS DOING.} (IGNT)

John 2:23 (RWP)

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

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

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

Beholding his signs (ἡμεῖς ἡμεῖς ἡμεῖς... ἡμεῖς ἡμεῖς, ἡμεῖς... ἡμεῖς ἡμεῖς... ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς). Present active participle (causal use) of ἡμεῖς ἡμεῖς ἡμεῖς.

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

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

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

John 3:2 (RWP)

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

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

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

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

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

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

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

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

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

John 4:48

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

John 4:48 (RWP)

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

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

John 4:54

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

John 4:54 (RWP)

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

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

[illegible]

John 6:2 (RWP)

Followed (ἰ·ῑ·ῒ·῔·ῖ·ῗ·Ῑ·Ὶ·Ί·῜·῞·῟·ῠ·ῡ·ῢ·ΰ·ῤ·ῥ·ῦ·ῧ·Ῠ·Ῡ·Ὺ·Ύ·Ῥ·῭·΅·`·῰·῱·ῲ·ῳ·ῴ·῵·ῶ·ῷ). 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 ($\hat{\imath}\mu\hat{\iota}, \hat{\imath}\mu\hat{\iota}^{\circ}\hat{\imath}^{\bullet}\hat{\iota}\hat{\zeta}\hat{\iota}\dots\hat{\iota}^{1/2}$). Imperfect active of $\hat{\imath}, \hat{\imath}\mu\hat{\iota}^{\circ}\hat{\imath}^{\bullet}\hat{\imath}\mu\hat{\iota}^{\circ}$. They had been beholding the signs which Jesus had been doing ($\hat{\imath}\mu\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\zeta}\hat{\iota}^{1}\hat{\imath}\mu\hat{\iota}^{1}$, 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" ($\hat{\imath}\mu\hat{\iota}\hat{\epsilon}\hat{\iota}^{1}\hat{\iota}, \hat{\iota}^{\circ}\hat{\imath}^{\circ}\hat{\iota}^{1/2} \hat{\iota}\pm f\hat{\iota}, \hat{\imath}\mu\hat{\iota}^{1/2}\hat{\iota}\hat{\zeta}\hat{\iota}\dots\hat{\iota}^{1/2}\hat{\iota}, \hat{\iota}^{\circ}\hat{\imath}^{1/2}$, the weak or feeble, without strength, $\hat{\iota}\pm$ privative and $f\hat{\iota}\hat{\iota}, \hat{\imath}\mu\hat{\iota}^{1/2}\hat{\iota}\hat{\zeta}\hat{\iota}$, 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 ($\hat{1}\hat{1}^{\wedge}\hat{1}_{\hat{2}}\hat{1}, \hat{1}\hat{\mu}\hat{1}, \hat{1}\pm \hat{1}\hat{\mu}\hat{1}\hat{\epsilon}\hat{1}\hat{1}^{\wedge}. \hat{1}\hat{f}\hat{1}\hat{\mu}\hat{1}_{\hat{2}} \hat{1}\hat{f}\hat{1}^{\wedge}\hat{1}_{\hat{4}}\hat{1}\hat{\mu}\hat{1}\hat{1}\pm$). "Signs" oldest MSS. have.
This sign added to those already wrought (verse 2). Cf. 2:23; 3:2.

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

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

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

clause with ἵνα and the second aorist (ingressive) active subjunctive of ἵκω and the first aorist (ingressive) active subjunctive of ἵδωμι, "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)

[illegible]

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

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

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

John 9:16

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

16 (IGNT) ἰμῖ»ἰμῖς ἔχῃ½ {SAID} ἔχῃ...ἔχῃ½ {THEREFORE} ἰμῖ {OF} ἰμῖ½ {THE } ἰτῖ»ἰτῖς ἰμῖ½ {PHARISEES} ἰμῖ½ἰμῖ, {SOME,} ἔχῃ...ἔχῃ, ἔχῃ {THIS} ἰμῖ½ἰμῖ ἰμῖ½ἰμῖ, {THE} ἔχῃ...ἔχῃ {MAN} ἰμῖς ἰμῖ½ {IS NOT} ἰμῖ»ἰμῖ ἰμῖ... {FROM} ἰμῖς ἔχῃ... {GOD,} ἔχῃ,ἔχῃ {FOR} ἰμῖ { THE } ἰμῖ»ἰμῖς ἔχῃ½ ἔχῃ... {SABBATH} ἰμῖ»ἰμῖ {HE DOES NOT KEEP.} ἰμῖ»ἰμῖς ἔχῃ {OTHERS} ἰμῖ»ἰμῖς ἔχῃ½ {SAID, } ἰμῖ, {HOW} ἰμῖ...ἰμῖς ἔχῃ,ἔχῃ {CAN} ἰμῖ½ἰμῖ ἰμῖ½ἰμῖ, {A MAN} ἰμῖ½ἰμῖ»ἰμῖ,ἰμῖ, {A SINNER} ἰμῖς ἔχῃἔχῃ...ἔχῃ,ἔχῃ {SUCH} ἰμῖ»ἰμῖς ἔχῃ {SIGNS} ἰμῖς ἔχῃἔχῃ½ {DO?} ἰμῖς {AND} ἰμῖς ἰμῖς ἔχῃ { A DIVISION} ἰμῖ½ {WAS} ἰμῖ½ {AMONG} ἔχῃ...ἔχῃ, {THEM.} (IGNT)

John 9:16 (RWP)

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

How can a man that is a sinner do such signs? (ἰμῖ»ἰμῖς, ἰμῖ...ἔχῃἔχῃ,ἔχῃ ἔχῃἔχῃ,ἔχῃ»ἔχῃ, ἔχῃ»ἔχῃ»ἔχῃ,ἔχῃ ἔχῃἔχῃἔχῃἔχῃ, ἔχῃ,ἔχῃ ἔχῃἔχῃ...ἔχῃ,ἔχῃ ἰμῖς ἔχῃἔχῃἔχῃ ἔχῃἔχῃἔχῃἔχῃ;). This was the argument of Nicodemus, himself a Pharisee and one of the Sanhedrin, long ago (3:2). It was a conundrum for the Pharisees. No wonder there was "a division" (ἰμῖς ἔχῃἔχῃἔχῃ, schism, split, from ἰμῖς ἔχῃἔχῃ) as in 7:43; 10:19.

John 10:41

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

41 (IGNT) ἰμῖς {AND} ἰμῖς ἔχῃ»ἔχῃ ἔχῃ {MANY} ἔχῃ»ἔχῃ ἔχῃ½ {CAME} ἰμῖς ἔχῃ, {TO } ἔχῃ...ἔχῃ,ἔχῃ {HIM,} ἰμῖς {AND} ἰμῖς ἔχῃ»ἔχῃ ἔχῃ½ ἔχῃ,ἔχῃ {SAID,} ἰμῖς ἔχῃἔχῃἔχῃἔχῃ, {JOHN} ἔχῃἔχῃ {INDEED} ἰμῖς ἔχῃἔχῃἔχῃἔχῃ {SIGN} ἰμῖς ἔχῃἔχῃ {DID} ἔχῃ...ἔχῃἔχῃ {NO;} ἰμῖς ἔχῃἔχῃ,ἔχῃ { BUT ALL} ἔχῃἔχῃ {WHATSOEVER} ἰμῖς ἔχῃἔχῃ {SAID} ἰμῖς ἔχῃἔχῃἔχῃἔχῃ, {JOHN} ἰμῖς ἔχῃ {CONCERNING} ἔχῃ,ἔχῃ...ἔχῃ,ἔχῃ {THIS MAN,} ἔχῃ»ἔχῃ,ἔχῃ {TRUE} ἔχῃ½ {WERE.} (IGNT)

John 10:41 (RWP)

Many came to him (ἰμῖς ἔχῃ»ἔχῃ ἔχῃ ἔχῃ»ἔχῃ,ἔχῃ ἔχῃ½ ἰμῖς ἔχῃ, ἔχῃ...ἔχῃ,ἔχῃ). Jesus was busy here and in a more congenial atmosphere than Jerusalem. John wrought no signs the crowds recall, though Jesus did many here (Matthew 19:2). The crowds still bear the impress of John's witness to Christ as "true" (ἔχῃ»ἔχῃ,ἔχῃ). Here was prepared soil for Christ.

John 11:47

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

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.

John 12:33

[illegible]

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 ($\hat{\imath}\hat{\imath}\dots\hat{\imath}^{\circ}$ $\hat{\imath}\hat{\imath}f\hat{\imath}\cdot\hat{\imath}^{\frac{1}{2}}$ $\hat{\imath}^3\hat{\imath}\hat{\imath}^3\hat{\imath}\cdot\hat{\imath}\pm\hat{\imath}^{\frac{1}{4}}\hat{\imath}^{\frac{1}{4}}\hat{\imath}\hat{\imath}^{\frac{1}{2}}\hat{\imath}\pm$). 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" ($\hat{\imath}\hat{\imath}^{\frac{1}{2}}\hat{\imath}\%_{\hat{\imath}}\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}^{\frac{1}{2}}$ $\hat{\imath}\cdot\hat{\imath}\%_{\hat{\imath}}\hat{\imath}^{\frac{1}{2}}$ $\hat{\imath}^{\frac{1}{4}}\hat{\imath}\pm\hat{\imath}\cdot\hat{\imath}\cdot\hat{\imath}\%_{\hat{\imath}}\hat{\imath}^{\frac{1}{2}}$), 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} $\hat{\imath}\cdot\hat{\imath}\hat{\imath}\hat{\imath}^{\frac{1}{2}}$

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

John 21:19 (RWP)

By what manner of death! (1 Peter 3:18). Undoubtedly John, who is writing long after Peter's death, seems to mean that Peter was to die (and did die) a martyr's death. "Whither thou wouldest not." There is a tradition that Peter met death by crucifixion and asked to be crucified head downwards, but that is not made plain here.

Acts 2:19

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

19 (IGNT) $\hat{\text{I}}^{\text{O}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}} \{ \text{AND} \} \hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{O}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}} \{ \text{I WILL GIVE} \} \hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}} \{ \text{WONDERS} \} \hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}} \{ \text{IN} \} \hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{O}} \{ \text{THE} \}$
 $\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\dots\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}} \{ \text{HEAVEN} \} \hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}} \{ \text{ABOVE} \} \hat{\text{I}}^{\text{O}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}} \{ \text{AND} \} \hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}} \{ \text{SIGNS} \} \hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}} \{ \text{ON} \} \hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}} \{ \text{THE} \} \hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}} \{ \text{EARTH} \} \hat{\text{I}}^{\text{O}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}} \{ \text{BELOW.} \} \hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}} \{ \text{BLOOD} \} \hat{\text{I}}^{\text{O}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}} \{ \text{AND} \} \hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\dots\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}} \{ \text{FIRE} \} \hat{\text{I}}^{\text{O}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}} \{ \text{AND} \}$
 $\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}} \{ \text{VAPOUR} \} \hat{\text{I}}^{\text{O}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}}\hat{\text{I}}^{\text{I}} \{ \text{OF SMOKE.} \} \text{(IGNT)}$

Acts 2:19 (RWP)

Wonders (ĭ,ĥμĭ•ĥ±ĭ,ĥ±). Apparently akin to the verb ĭ,ĥ•ĭ•ĥμĭ%, to watch like a wonder in the sky,

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

signs ($\hat{\imath}\hat{f}\cdot\hat{\imath}^{\frac{1}{4}}\hat{\mu}\hat{\imath}^{\pm}$) here is not in the LXX. See on Matthew 11:20. In verse Acts 2:22 all three words occur together: powers, wonders, signs ($\hat{\imath}\hat{\imath}\dots\hat{\imath}^{\frac{1}{2}}\hat{\imath}^{\pm}\hat{\imath}^{\frac{1}{4}}\hat{\mu}\hat{\imath}\hat{f}\hat{\imath}^{\pm}, \hat{\imath}_{,,}\hat{\imath}\hat{\mu}\bullet\hat{\imath}^{\pm}\hat{f}\hat{\imath}^{\pm}, \hat{\imath}\hat{f}\cdot\hat{\imath}^{\frac{1}{4}}\hat{\mu}\hat{\imath}^{\pm}\hat{\imath}^{\pm}\hat{\imath}^{\pm}$).

As above ($\hat{1}\pm\hat{1}_{/2}\hat{1}_{00}$). This word is not in the LXX nor is "beneath" ($\hat{1}\hat{0}\hat{1}\pm\hat{1}_{/2}\hat{1}_{00}$), both probably being added to make clearer the contrast between heaven and earth.

Blood and fire and vapour of smoke (Ġ±Ġ¼Ġ± Ġ±Ġ Ġ...Ġ• Ġ±Ġ Ġ±Ġ¼Ġ± Ġ± Ġ±ĠĠ½ĠĠ...). A chiasm as these words illustrate bloodshed and destruction by fire as signs here on earth.

Acts 2:19 (Vincent_NTWorDStudies)

19. I will shew ($\hat{I}'\ddot{\%}\ddot{o}\ddot{f}\ddot{\%}\ddot{o}$). Lit., I will give.

Wonders (יְמוֹת, יְמוֹת). Or portents. See on "Mt 11:20".

Signs. See on "Mt 11:20".

Acts 2:22

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

[illegible]

Acts 2:22 (RWP)

Hear these words (Ġ±ĠĠĠ...ĠfĠ±ĠĠĠ ĠĠĠĠ...Ġ, Ġ»ĠĠĠĠĠĠĠ...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, ἵνα...ἵνα ἵνα ἵνα ἵνα). Note ἵνα...ἵνα ἵνα for emphasis. Peter calls the audience to witness that his statements are true concerning "Jesus the Nazarene." He wrought his miracles by the power of God in the midst of these very people here present.

Acts 2:22 (Vincent NTWordStudies)

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

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

Acts 2:43

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

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

Acts 2:43 (RWP)

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

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

Acts 2:43 (Vincent NTWordStudies)

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

Acts 3:10

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

10 {IGNT} ĩμĕĩμĩ³ĩ½ĩ%oƒĩŋĩġĩ½ ĩ,,ĩμ {AND THEY RECOGNIZED} ĩ±...ĩ,,ĩġĩ½ {HIM} ĩġĩ,,ĩ¹ {THAT} ĩġĩ...ĩ,,ĩġĩ, {HE} ĩ·ĩ½ {IT WAS} ĩġ {WHO} ĩĕĩ·ĩġĩ, ĩ,,ĩ·ĩ½ {FOR} ĩμĩ»ĩμĩ·ĩ¼ĩġĩƒĩ...ĩ½ĩ·ĩ½ {ALMS} ĩŋĩ±ĩ·ĩ·ĩ¼ĩμĩ½ĩġĩ, {WAS SITTING} ĩμĩĕĩ¹ {AT} ĩ,,ĩ· {THE} ĩ%oĩ·ĩ±ĩ± {BEAUTIFUL} ĩĕĩ...ĩ»ĩ· {GATE} ĩ,,ĩġĩ... {OF THE} ĩ¹ĩμĩ·ĩġĩ... {TEMPLE,} ĩŋĩ±ĩ¹ {AND} ĩμĩĕĩ»ĩ·ĩƒĩ·ĩ·ĩƒĩ±ĩ½ {THEY WERE FILLED} ĩ·ĩ±ĩ¼ĩ²ĩġĩ...ĩ, {WITH WONDER} ĩŋĩ±ĩ¹ {AND} ĩμĩŋĩƒĩ,,ĩ±ĩƒĩμĩŋĩ, {AMAZEMENT} ĩμĩĕĩ¹ {AT} ĩ,,ĩ%o {THAT WHICH} ĩƒĩ...ĩ¼ĩ²ĩμĩ²ĩ·ĩŋĩġĩ,,ĩ¹ {HAD HAPPENED} ĩ±ĩ...ĩ,,ĩ%o {TO HIM.} {IGNT}

Acts 3:10 (RWP)

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

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

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

Acts 3:10 (Vincent_NTWorDStudies)

10. They knew (100%). Or recognized. Rev., took knowledge.

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

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

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

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

Acts 3:11 (RWP)

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

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

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

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

Acts 3:11 (Vincent_NTWordStudies)

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

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

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

Acts 4:16

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

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

Acts 4:16 (RWP)

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

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

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

Acts 4:22

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

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

Acts 4:22 (RWP)

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

Acts 4:30

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

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

Acts 4:30 (RWP)

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

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

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

Acts 5:12

12 ¶ (AV) And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. (AV)
 12 (IGNT) ἵνα ἡ πίστις {AND} ἡ ἐκ τῶν {BY} ἁποστόλων {THE} χειρῶν {HANDS} ἐγένετο {OF THE} σημεῖα καὶ τέρατα {APOSTLES} ἐγένετο {CAME TO PASS} σημεῖα καὶ τέρατα {SIGNS} ἐν ᾧ οἱ ἀπόστολοι ἐποίησαν {AND} ἡ ἐκ τῶν {WONDERS} ἐκ τῶν {AMONG} ἁποστόλων {THE} πάντων {PEOPLE} πολλοί {MANY;} ὅσοι ἐγένοντο {AND} οἱ ἅπαντες {THEY WERE} ἐν ᾧ οἱ ἀπόστολοι ἐποίησαν {WITH ONE ACCORD} ἐκ τῶν {ALL} ἐκ τῶν {IN} ἁποστόλων {THE} ἐκ τῶν {PORCH} ἐκ τῶν {OF SOLOMON,} (IGNT)

Acts 5:12 (RWP)

Were wrought (ἐκ τῶν ἁποστόλων). Imperfect middle, wrought from time to time.

With one accord (ἐν ᾧ οἱ ἀπόστολοι ἐποίησαν). 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 (ἐκ τῶν ἁποστόλων). The best texts read ἐκ τῶν ἁποστόλων, 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) ὁ στέφανος ἡγεῖται ἐν τῇ ἐκκλησίᾳ, ὅτι ἦν ἁπλοῦς ἐν πίστει καὶ δυνάμει, καὶ ἐποίησεν σημεῖα καὶ τέρατα ἐν τῷ λαῷ. (IGNT)

Acts 6:8 (RWP)

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

Acts 6:8 (Vincent_NTWordStudies)

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

Acts 7:31

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

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

Acts 7:31 (RWP)

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

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

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

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

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

Acts 7:31 (Vincent_NTWordStudies)

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

To behold (î°î±î„î±î½î¿î·î¿î±î¹). 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) î¿î...î„î¿î, {THIS ONE} îµî¾î·î³î±î³îµî½ {LED OUT} î±î...î„î¿î...î, {THEM,} î€î¿î·î¿î·î¿î±î, {HAVING WROUGHT} î„îµî·î±î„î± {WONDERS} î°î±î¹ {AND} î¿î·î¼îµî¹î± {SIGNS} îµî½ {IN THE} î³î· {LAND} î±î¹î³î...î€î„î¿î... {OF EGYPT} î°î±î¹ {AND} îµî½ {IN THE } îµî·î...î·î± {RED} î¿î±î»î±î¿î· {SEA,} î°î±î¹ {AND} îµî½ {IN} î„î· {THE} îµî·î·î¼î¿î% {WILDERNESS} îµî„î· {YEARS} î„îµî¿î¿î±î·î±î°î¿î¿î½î„î± {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) î€î·î¿î¿îµî¹î±î¿î½ {GAVE HEED} î„îµ {AND} î¿î¹ {THE} î¿î±î»î¿î¹ { CROWDS} î„î¿î¹î, {TO THE THINGS} î»îµî³î¿î¿î¼îµî½î¿î¹î, {SPOKEN} î...î€î¿ î„î¿î... {BY} î¿î¹î»î¹î€î€î¿î... {PHILIP } î¿î¼î¿î¿î„î...î¼î±î¿î¿î½ îµî½ {WITH ONE ACCORD,} î„î% {WHEN} î±î°î¿î...îµî¹î½ {HEARD} î±î...î„î¿î...î, {THEY} î°î±î¹ {AND} î²î»îµî€îµî¹î½ {SAW} î„î± {THE} î¿î·î¼îµî¹î± {SIGNS} î± { WHICH} îµî€î¿î¹îµî¹ {HE DID.} (IGNT)

Acts 8:6 (RWP)

Gave heed (î€î·î¿î¿îµî¹î±î¿î½). Imperfect active as in verses 10,11, there with dative of the person (î±î...î„î%), here with the dative of the thing (î„î¿î¹î, î»îµî³î¿î¿î¼îµî½î¿î¹î). There is an ellipse of î½î¿î...î½ (mind). They kept on giving heed or holding the mind on the things said by Philip, spell-bound, in a word.

When they heard (îµî½ î„î% î±î°î¿î...îµî¹î½ î±î...î„î¿î...î). Favourite Lukan idiom, îµî½ and the locative case of the articular infinitive with the accusative of general reference "in the hearing as to them."

Which he did (î± îµî€î¿î¹îµî¹). 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€¹: Gr. signs and great miracles} (AV)

Acts 8:13 (RWP)

Acts 8:13 (Vincent NTWordStudies)

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

Acts 11:28 (RWP)

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

YOU.} (IGNT)

Acts 13:41 (RWP)

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

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

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

Acts 13:41 (Vincent_NTWordStudies)

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

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

Acts 14:3

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

3 (IGNT) Î¹İ°İ±İ½İĈİ½ Î½İµİ½ {A LONG} ÎĈİ...İ½ {THEREFORE} İ±İ•İĈİ½İĈİ½ {TIME} Î†İµİ,,İ•İ†İ±İ½ {THEY STAYED,} İ€İ±İ•İ•İ†İ±İ†İĤİĈİ½İµİ½İĈİ¹ {SPEAKING BOLDLY,} İµİ€İ¹ {CONFIDING IN} İ,,İ%o {THE} İ°İ...İ•İ¹İ%o {LORD,} İ,,İ%o {WHO} Î½İ±İ•İ,,İ...İ•İĈİ...İ½İ,,İ¹ {BORE WITNESS} İ,,İ%o {TO THE} Î»İĈİ³İ%o {WORD} İ,,İ•İ, {OF} İ±İ±İ•İ¹İ,,İĈİ, {GRACE,} İ±İ...İ,,İĈİ... {HIS} İ°İ±İ¹ {AND} Î†İ†İĈİĈİ½İ,,İ¹ {GIVING} İĤİ•İ½İµİ†İ± {SIGNS} İ°İ±İ¹ {AND} İ,,İµİ•İ±İ,,İ± {WONDERS} İ³İ½İµİĤİ,İ±İ¹ {TO BE DONE} Î†İ±İ İ,,İ%oİ½ {THROUGH} İ±İµİ†İ•İ%oİ½ {HANDS.} İ±İ...İ,,İ%oİ½ {THEIR} (IGNT)

Acts 14:3 (RWP)

Long time therefore (Î¹İ°İ±İ½İĈİ½ Î½İµİ½ ÎĈİ...İ½ İ±İ•İĈİ½İĈİ½). Accusative of duration of time (possibly six months) and note Î½İµİ½ ÎĈİ...İ½. There is an antithesis in İµİĤİ†İ†İĤİ,İ•İ†İµ (verse 4) and in verse 5 (İµİ³İµİ½İµİ,,İĈİ Î†İµ). After the persecution and vindication there was a season of great opportunity which Paul and Barnabas used to the full, "speaking boldly" (İ€İ±İ•İ•İ†İ±İ†İĤİĈİ½İµİ½İĈİ¹ as in 13:46 at Antioch in Pisidia, "in the Lord" (İµİ€İ¹ İ,,İ%o İ°İ...İ•İ¹İ%o), upon the basis of the Lord Jesus as in 4:17. And the Lord Jesus "bore witness to the word of his grace" as he always does, "granting signs and wonders to be done by their hands" (Î†İ†İĈİĈİ½İ,,İ¹

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

Acts 15:12 (Vincent_NTWordStudies)

12. Harkened. The imperfect ($\hat{\imath}\cdot\hat{\imath}^0\hat{\epsilon}_2\dots\hat{\imath}\hat{\epsilon}_2^{1/2}$) denotes attention to a continued narrative.

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

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

Acts 19:11

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

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

Acts 19:11 (RWP)

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

Romans 4:11

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

11 (IGNT) {AND THE} {SIGN} {HE RECEIVED} {OF CIRCUMCISION, AS} {SEAL} {OF} {THE
RIGHTEOUSNESS} {OF THE} {FAITH} {WHICH HE HAD} {IN} .

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

Romans 15:19 (RWP)

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

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

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

Romans 15:19 (Vincent_NTWordStudies)

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

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

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

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

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

1 Corinthians 1:22

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

22 (IGNT) İµİĖİµİ¹İ¹. {SINCE} İİ±İ¹ {BOTH} İ¹Ėİ...İ¹±İ¹Ėİ {JEWS} İİİ·İ¼İµİ¹İĖİ½ {A SIGN} İ±İ¹İ,İĖİ...İİİ¹İ½ {ASK FOR,} İİİ±İ¹ {AND} İµİ»İ»İ·İ½İµİ, {GREEKS} İİİĖİİ±İ±İ½ {WISDOM} İİİ·İ,İĖİ...İİİ¹İ½ {SEEK;} (IGNT)

1 Corinthians 1:22 (RWP)

Seeing that (İµİĖİµİ¹İ¹). Resumes from verse 21. The structure is not clear, but probably verses 23,24 form a sort of conclusion or apodosis to verse 22 the protasis. The resumptive, almost inferential, use of İİµ like İ±İ»İ»İ± in the apodosis is not unusual.

Ask for signs (İİİ·İ¼İµİ¹İ± İ±İ¹İ,İĖİ...İİİ¹İ½). The Jews often came to Jesus asking for signs (Matthew 12:38; 16:1; John 6:30).

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

1 Corinthians 12:10

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

10 (IGNT) İ±İ»İ»İ% İİµ {AND TO ANOTHER} İµİ½İµİ·İ³İ·İ¼İ±İ,İ± {OPERATIONS} İİ...İ½İ±İ¼İµİİ%İ½ {OF WORKS OF POWER;} İ±İ»İ»İ% İİµ {AND TO ANOTHER} İĖİ·İĖİİ±İ,İµİ¹İ± {PROPHECY;} İ±İ»İ»İ% İİµ {AND TO ANOTHER} İİİ±İİİ·İİİİµİ¹İ, {DISCERNING} İĖİ½İµİ...İ¼İ±İ,İ%İ½ {OF SPIRITS;} İµİ,İµİ·İ% İİµ {AND TO A DIFFERENT ONE} İ³İµİ½İ· {KINDS} İ³İ»İ%İİİİ%İ½ {OF TONGUES;} İ±İ»İ»İ% İİµ {AND TO ANOTHER} İµİ·İ¼İ·İ½İµİ¹İ± {INTERPRETATION} İ³İ»İ%İİİİ%İ½ {OF TONGUES.} (IGNT)

1 Corinthians 12:10 (RWP)

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

healings as the blindness on Elymas the sorcerer.

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

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

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

The interpretation of tongues (ἡ ἰσχυρία). ἡ ἰσχυρία... ἡ ἰσχυρία. Old word, here only and 14:26 in N.T., from ἡ ἰσχυρία... ἡ ἰσχυρία from ἡ ἰσχυρία, (the god of speech). Cf. on ἡ ἰσχυρία... ἡ ἰσχυρία in Luke 24:27; Acts 9:36. In case there was no one present who understood the particular tongue it required a special gift of the Spirit to some one to interpret it if any one was to receive benefit from it.

1 Corinthians 12:28

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

28 (IGNT) ἡ ἰσχυρία {AND} ἡ ἰσχυρία... ἡ ἰσχυρία {CERTAIN} ἡ ἰσχυρία, ἡ ἰσχυρία, ἡ ἰσχυρία {DID SET} ἡ ἰσχυρία, {GOD} ἡ ἰσχυρία {IN} ἡ ἰσχυρία {THE} ἡ ἰσχυρία... ἡ ἰσχυρία {ASSEMBLY;} ἡ ἰσχυρία... ἡ ἰσχυρία {FIRST;} ἡ ἰσχυρία... ἡ ἰσχυρία {APOSTLES;} ἡ ἰσχυρία... ἡ ἰσχυρία {SECONDLY;} ἡ ἰσχυρία... ἡ ἰσχυρία {PROPHETS;} ἡ ἰσχυρία... ἡ ἰσχυρία {THIRDLY;} ἡ ἰσχυρία... ἡ ἰσχυρία {TEACHERS;} ἡ ἰσχυρία... ἡ ἰσχυρία {THEN} ἡ ἰσχυρία... ἡ ἰσχυρία {WORKS OF POWER;} ἡ ἰσχυρία... ἡ ἰσχυρία {THEN} ἡ ἰσχυρία... ἡ ἰσχυρία {GIFTS} ἡ ἰσχυρία... ἡ ἰσχυρία {OF HEALINGS;} ἡ ἰσχυρία... ἡ ἰσχυρία,

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

1 Corinthians 12:28 (RWP)

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

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

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

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

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

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

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

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

Galatians 3:5 (RWP)

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

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

2 Thessalonians 2:9

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

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

2 Thessalonians 2:9 (RWP)

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

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

Hebrews 2:4

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

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

[illegible]

Hebrews 2:4 (RWP)

God also bearing witness with them ($\hat{\imath}\hat{f}\hat{\imath}...\hat{1}_{\hat{2}}\hat{\mu}\hat{\imath}\hat{\epsilon}\hat{1}_{\hat{4}}\hat{\pm}\hat{\imath}_{\hat{1}}\hat{\imath}...\hat{\imath}\hat{\zeta}\hat{\imath}...\hat{1}_{\hat{2}}\hat{\imath}\hat{\zeta}\hat{\imath}, \hat{\imath}_{\hat{1}}\hat{\zeta}\hat{\imath}...\hat{\imath}_{\hat{1}}\hat{\mu}\hat{\imath}\hat{\zeta}\hat{\imath}...\hat{\imath}_{\hat{1}}\hat{\mu}\hat{\imath}\hat{\zeta}\hat{\imath}...$). Genitive absolute with the present active participle of the late double compound verb $\hat{\imath}\hat{f}\hat{\imath}...\hat{1}_{\hat{2}}\hat{\mu}\hat{\imath}\hat{\epsilon}\hat{1}_{\hat{4}}\hat{\pm}\hat{\imath}_{\hat{1}}\hat{\imath}...\hat{\imath}\hat{\mu}\hat{\imath}\%$, to join ($\hat{\imath}\hat{f}\hat{\imath}...\hat{1}_{\hat{2}}$) in giving additional ($\hat{\imath}\hat{\mu}\hat{\imath}\hat{\epsilon}\hat{1}_{\hat{4}}$) testimony ($\hat{1}_{\hat{4}}\hat{\pm}\hat{\imath}_{\hat{1}}\hat{\imath}...\hat{\imath}\hat{\mu}\hat{\imath}\%$). Here only in N.T., but in Aristotle, Polybius, Plutarch.

Both by signs $(\ddot{f} \hat{1} \cdot \hat{1}^{1/4} \hat{\mu} \hat{1} \hat{\zeta} \hat{1} \ddot{,} \ddot{,} \hat{\mu} \hat{1}^0 \hat{\pm} \hat{1}^1)$

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

and by manifold powers $(\hat{1}^0\pm\hat{1}^1\llbracket\hat{1}^0\hat{1}^1\rrbracket\pm\hat{1}^1\hat{1}^1,\hat{1}^1\ldots\hat{1}^1_2\hat{1}^1\pm\hat{1}^1_4\hat{1}^1\rrbracket f\hat{1}^1\hat{1}^1_2)$

and by gifts of the Holy Ghost ($\hat{I}^0\hat{\pm}\hat{1}^\pm \hat{I}^{\epsilon}\hat{I}^{\frac{1}{2}}\hat{\mu}\hat{I} \dots \hat{I}^{\frac{1}{4}}\hat{\pm}\hat{I}^\pm, \hat{I}^{\epsilon}\hat{I}, \hat{I}^{\pm}\hat{I}^{\frac{3}{4}}\hat{I}^{\epsilon}\hat{I} \dots \hat{I}^{\frac{1}{4}}\hat{\mu}\hat{I} \bullet \hat{I}^{\frac{3}{4}}f\hat{I}^{\frac{1}{4}}\hat{I}^{\epsilon}\hat{I}^\pm$). Instrumental case used with all four items. See Acts 2:22 for the three words for miracles in inverse order (powers, wonders, signs). Each word adds an idea about the $\hat{I}^{\frac{1}{4}}\hat{\mu}\hat{I} \bullet \hat{I}^{\frac{3}{4}}$ (works) of Christ. $\hat{I}^{\frac{1}{4}}\hat{\mu}\hat{I} \bullet \hat{I}^{\pm}$, (wonder) attracts attention, $\hat{I}^{\frac{1}{4}} \dots \hat{I}^{\frac{1}{2}}\hat{\pm}\hat{I}^{\frac{1}{4}}\hat{I}^\pm$, (power) shows God's power, $\hat{I}^{\frac{1}{4}}f\hat{I}^{\frac{1}{4}}\hat{\mu}\hat{I}^{\frac{1}{4}}\hat{I}^{\frac{1}{2}}$ reveals the purpose of God in the miracles. For $\hat{I}^{\epsilon}\hat{I}^{\epsilon}\hat{I}^{\frac{1}{4}}\hat{I}^0\hat{I}^\pm \gg \hat{I}^{\pm}\hat{I}^\pm$, (manifold, many-coloured) see Matthew 4:24; James 1:2. For $\hat{I}^{\frac{1}{4}}\hat{\mu}\hat{I} \bullet \hat{I}^{\frac{3}{4}}f\hat{I}^{\frac{1}{4}}\hat{I}^{\epsilon}\hat{I}$, for distribution (old word, in N.T. only here and Hebrews 4:12) see 1 Corinthians 12:4-30.

According to his own will (îŋî±î„î± î„î„î½ î±î...î„î½î... î„î½î»î„î½î). The word î„î½î»î„î½î is called a vulgarism by Pollux. The writer is fond of words in - î½î„î.

Revelation 12:1

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

1 (IGNT) {AND} {A SIGN} {GREAT} {WAS SEEN} {IN}
{THE} {HEAVEN;} {A WOMEN} {CLOTHED
WITH} {THE} {SUN}, {AND} {THE} {MOON} {...}
{UNDER} {HER FEET,} {AND} {ON} {HER HEAD}
{A CROWN} {OF STARS} {TWELVE; } (IGNT)

Revelation 12:1 (RWP)

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

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

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

Revelation 12:3

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

[illegible]

Revelation 13:14 (RWP)

And he deceiveth (ἡ δὲ ψευδολογία). Present active (dramatic) indicative of ἡ δὲ ψευδολογία, the very thing that Jesus had said would happen (Matthew 24:24, "So as to lead astray" ἡ δὲ ψευδολογία, 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 (ἐποίησαν εἰκόνα τῷ θηρίῳ ὡς ἡ εἰκόνη τοῦ βασιλέως). Indirect command (this first aorist active infinitive of ποιεῖν after ὅπως in Acts 21:21, not indirect assertion. This "image" (εἰκόνη, 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 (İ,İ̇,İ̇½ İ̇İ̇»İ̇.İ̇½ İ̇,İ̇, İ̇¼İ̇±İ̇±İ̇±İ̇•İ̇.İ̇). This language can refer to the death of Nero by his own sword.

And lived ($\hat{\imath}^0\pm\hat{1}^1 \hat{\imath}\mu\hat{\imath}\hat{\imath}\cdot\hat{\imath}f\hat{\imath}\mu\hat{1}/_2$). "And he came to life" (ingressive first aorist active indicative of $\hat{\imath}\hat{\imath}\pm\hat{\imath}_{%o}$). 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) $\hat{I}^0\hat{\pm}^1$ {AND} $\hat{I}\hat{\mu}^1\hat{I}^1\hat{I}^2$ {I SAW} $\hat{I}\hat{\pm}^1\hat{\gg}^1\hat{I}^2$ {ANOTHER} $\hat{I}\hat{f}^1\hat{I}^1\hat{I}^2\hat{\mu}^1\hat{I}^2\hat{I}^2$ {SIGN} $\hat{I}\hat{\mu}^1\hat{I}^2$ {IN} $\hat{I}^1\hat{\mu}^0$ {THE} $\hat{I}^2\hat{I}^1\hat{\dots}\hat{I}^1\hat{\pm}^1\hat{I}^2\hat{\mu}^0$ {HEAVEN,} $\hat{I}^1\hat{I}^2\hat{\mu}^1\hat{I}^3\hat{\pm}^1$ {GREAT} $\hat{I}^0\hat{\pm}^1$ {AND} $\hat{I}^1\hat{I}\hat{\pm}^1\hat{\dots}\hat{I}^1\hat{I}^2\hat{\pm}^1\hat{f}^1\hat{I}^2\hat{I}^2$

{WONDERFUL;} Î±±³Î³Î¼Î»Î¸Î...Î, {ANGELS} Î¼ÎµÎ¸,,Î± {SEVEN,} Î¼Î±Î¸Î²Î¼Î¸,,Î±Î, {HAVING} Î¸Î»Î·Î³Î±Î±Î, {PLAGUES} Î¼ÎµÎ¸,,Î± {SEVEN,} Î¸,,Î±Î, {THE} Î¼Î±Î¸Î±Î±Î,,Î±Î, {LAST;} Î¸Î¸,,Î± {BECAUSE} Î¼Î¼½ {IN} Î±Î±...Î,,Î±Î±Î, {THEM} Î¼Î¸,,Î¼Î¼»Î¼Î±Î¸Î·Î·. {WAS COMPLETED} Î¸ {THE} Î¸Î¸...Î¼Î¼Î¸Î¸, Î¸,,Î¸Î¸Î¸... {FURY} Î¸Î¼Î¼Î¸Î¸... {OF GOD.} (IGNT)

Revelation 15:1 (RWP)

Another sign in heaven (1±½»Î»Ĉ Ĩfĭ-Î½4Î½μĭÎĈÎ½½ Î½μĭ½ Ĩ,,İ%o ÎĈİ...İ•Î±Î½İİ%o). Looking back to 12:1,3, after the series intervening. The Seven Bowls are parallel with the Seven Seals (ch. Revelation 6:1) and the Seven Trumpets (chapters Re 8-11), but there is an even closer connection with chapters Re 12-14, "the drama of the long conflict between the church and the world" (Swete).

Great and marvellous ($\hat{1}\frac{1}{4}\hat{1}\mu\hat{3}\hat{1}\pm\hat{1}^0\hat{1}\pm\hat{1}\hat{1},\hat{1}\pm\hat{1}\dots\hat{1}\frac{1}{4}\hat{1}\pm\hat{1}f\hat{1},\hat{1}\hat{1}\hat{1}\frac{1}{2}$). $\hat{1},\hat{1}\pm\hat{1}\dots\hat{1}\frac{1}{4}\hat{1}\pm\hat{1}f\hat{1},\hat{1}\hat{1}\hat{1}$, is an old verbal adjective (from $\hat{1},\hat{1}\pm\hat{1}\dots\hat{1}\frac{1}{4}\hat{1}\pm\hat{1}\eta\hat{1}\%$, to wonder) and is already in Matthew 21:42. The wonder extends to the end of this vision or sign (Rev 16:21).

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

Which are the last ($\hat{\imath}, \hat{\imath} \pm \hat{\imath}, \hat{\imath} \mu \hat{\imath} / \hat{\imath} \pm \hat{\imath} \pm \hat{\imath}, \hat{\imath} \pm \hat{\imath}$). "Seven plagues the last." As in 21:9, "the final cycle of such visitations" (Swete).

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

Revelation 16:14

14 (AV) For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (AV)
 14 (IGNT) Îµîî±îƒîî±½ î³î±î• {FOR THEY ARE} îĒî½îµî...î¼î±î„î± {SPIRITS} îî±îî¼îĜî½î%î½ {OF DEMONS} îĒîĜîîĜî...î½î„î± {DOING} îƒî.î¼îµîî± {SIGNS,} îµîî°îĒîĜî•îµî...îµîƒî,î±î {TO GO FORTH} îµîîĒî {TO} î„îĜî...î, {THE} î²î±îƒîî»îµîî±, {KINGS} î„î.î, {OF THE} î³î.î, {EARTH} î°î±î {AND} î„î.î, {OF THE} îĜîî°îĜî...î¼îµîî½î.î, {HABITABLE WORLD} îĜî»î.î, {WHOLE} îƒî...î½îî±î³î±î³îµîî±½ {TO GATHER TOGETHER} î±î...î„îĜî...î, {THEM} îµîî±, {UNTO} îĒîĜî»îµîî¼îĜî½î î„î.î, {BATTLE} î.î¼îµîî•î±, {OF DAY} îµîî°îµîî½î.î, î„î.î, {THAT} î¼îµîî³î±î»î.î, {GREAT} î„îĜî... {OF} îĴîµîĜî... {GOD} î„îĜî... {THE} îĒî±î½î„îĜî°î•î±î„îĜî•îĜî, {ALMIGHTY.} (IGNT)

Revelation 16:14 (RWP)

Spirits of devils (i{€}1½{€}1µ{€}...{€}1¼{€}1±{€}1± {€}1±{€}1±1¼{€}1{€}1½{€}1{€}1%{€}1½). "Spirits of demons." Explanation of the simile {€}1%{€}1, {€}1±{€}1±{€}1, {€}1•{€}1±{€}1±{€}1{€}1. See 1 Timothy 4:1 about "deceiving spirits and teachings of demons."

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

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

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

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

Unto the war of the great day of God, the Almighty ($\hat{\imath}\mu\hat{\iota}\hat{\tau}\hat{\iota}$, $\bar{\imath}_{,,}\hat{\iota}\hat{\zeta}\hat{\iota}^{1/2}$ $\hat{\imath}\epsilon\hat{\iota}\hat{\zeta}\hat{\iota}\gg\hat{\imath}\mu\hat{\iota}^{1/4}\hat{\iota}\hat{\zeta}\hat{\iota}^{1/2}$ $\bar{\imath}_{,,}\hat{\iota}\cdot\hat{\iota}$, $\hat{\iota}\cdot\hat{\iota}^{1/4}\hat{\mu}\hat{\iota}\bullet\hat{\iota}\pm\hat{\iota}$, $\bar{\imath}_{,,}\hat{\iota}\cdot\hat{\iota}^{1/4}\hat{\mu}\hat{\iota}^3\hat{\iota}\pm\hat{\iota}\gg\hat{\iota}\cdot\hat{\iota}$, $\bar{\imath}_{,,}\hat{\iota}\hat{\zeta}\hat{\iota}\dots$ $\hat{\imath}\cdot\hat{\imath}\mu\hat{\iota}\hat{\zeta}\hat{\iota}\dots$ $\bar{\imath}_{,,}\hat{\iota}\hat{\zeta}\hat{\iota}\dots$ $\hat{\imath}\epsilon\hat{\iota}\pm\hat{\iota}^{1/2}\bar{\imath}_{,,}\hat{\iota}\hat{\zeta}\hat{\iota}^{0\hat{\imath}}\bullet\hat{\iota}\pm\hat{\iota}_{,,}\hat{\iota}\hat{\zeta}\hat{\iota}\bullet\hat{\iota}\hat{\zeta}\hat{\iota}$). Some take this to be war between nations, like Mark 13:8, but it is more likely war against God (Psalms 2:2) and probably the battle pictured in Rev 17:14; 19:19. Cf. 2 Peter 3:12, "the day of God," his reckoning with the nations. See Joel 2:11; 3:4. Paul uses "that day" for the day of the Lord Jesus (the Parousia) as in 1 Thessalonians 5:2; 2 Thessalonians 1:10; 2:2; 1 Corinthians 1:8; 2 Corinthians 1:14; Philippians 1:6; 2:16; 2 Timothy 1:12,18; 4:8.

Revelation 19:20

20 (AV) And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. (AV) 20 (IGNT) $\hat{\text{I}}^{\circ}\hat{\text{I}}^{\pm}\hat{\text{I}}^1$ {AND} $\hat{\text{I}}_{\mu}\hat{\text{I}}^{\text{E}}\hat{\text{I}}^{\pm}\hat{\text{I}}^1\hat{\text{f}}\hat{\text{I}}^1$. {WAS TAKEN} $\hat{\text{I}}_{,,}\hat{\text{I}}_{\text{Z}}$ {THE} $\hat{\text{I}}_{\text{J}}\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}_{\text{Z}}^1\hat{\text{I}}^1\hat{\text{I}}^1$ { BEAST,} $\hat{\text{I}}^{\circ}\hat{\text{I}}^{\pm}\hat{\text{I}}^1$ {AND} $\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}_{\mu}\hat{\text{I}}_{,,}\hat{\text{I}}^{\pm}$ {WITH} $\hat{\text{I}}_{,,}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^1\text{...}\hat{\text{I}}_{,,}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^1\text{...}$ {HIM} $\hat{\text{I}}_{\text{Z}}$ {THE} $\hat{\text{I}}^1\hat{\text{I}}_{\mu}\hat{\text{I}}^1\text{...}\hat{\text{I}}^1\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1$ {FALSE PROPHET} $\hat{\text{I}}_{\text{Z}}$ {WHO} $\hat{\text{I}}^1\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{f}}\hat{\text{I}}^1\hat{\text{I}}^1$, {WROUGHT} $\hat{\text{I}}_{,,}\hat{\text{I}}^{\pm}$ {THE} $\hat{\text{I}}^1\hat{\text{f}}\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}_{\mu}\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1$ { SIGNS} $\hat{\text{I}}_{\mu}\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1$ {BEFORE} $\hat{\text{I}}^1\hat{\text{I}}^1\text{...}\hat{\text{I}}_{,,}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^1\text{...}$ {HIM,} $\hat{\text{I}}_{\mu}\hat{\text{I}}^1\hat{\text{I}}^1$ {BY} $\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^1\hat{\text{I}}^1$, {WHICH} $\hat{\text{I}}_{\mu}\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1$ {HE MISLED} $\hat{\text{I}}_{,,}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^1\text{...}\hat{\text{I}}$, {THOSE WHO} $\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1$, {RECEIVED} $\hat{\text{I}}_{,,}\hat{\text{I}}_{\text{Z}}$ {THE} $\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1$ {MARK} $\hat{\text{I}}_{,,}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^1\text{...}$ {OF THE} $\hat{\text{I}}_{\text{J}}\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1$ {BEAST,} $\hat{\text{I}}^{\circ}\hat{\text{I}}^{\pm}\hat{\text{I}}^1$ {AND} $\hat{\text{I}}_{,,}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^1\text{...}\hat{\text{I}}$, {THOSE WHO } $\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1$ {DO HOMAGE} $\hat{\text{I}}_{,,}\hat{\text{I}}^1$ $\hat{\text{I}}_{\mu}\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1$ $\hat{\text{I}}^1\hat{\text{I}}^1\text{...}\hat{\text{I}}_{,,}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^1\text{...}$ {TO HIS IMAGE.} $\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1$, {ALIVE} $\hat{\text{I}}_{\mu}\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1$ { WERE CAST} $\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^1$ {THE} $\hat{\text{I}}^1\text{...}\hat{\text{I}}_{\text{Z}}$ {TWO} $\hat{\text{I}}_{\mu}\hat{\text{I}}^1\hat{\text{I}}^1$, {INTO} $\hat{\text{I}}_{,,}\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1$ {THE} $\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1$ $\hat{\text{I}}_{,,}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^1\text{...}$ {LAKE} $\hat{\text{I}}^1\hat{\text{I}}^1\text{...}\hat{\text{I}}^1\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^1$, {OF FIRE} $\hat{\text{I}}_{,,}\hat{\text{I}}^1\hat{\text{I}}^1$ {WHICH} $\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1$ $\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1$ {BURNS} $\hat{\text{I}}_{\mu}\hat{\text{I}}^1\hat{\text{I}}^1$ $\hat{\text{I}}_{,,}\hat{\text{I}}^1\hat{\text{I}}^1$ { WITH} $\hat{\text{I}}^1\hat{\text{I}}_{\mu}\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1\hat{\text{I}}^1$ {BRIMSTONE;} (IGNT)

Revelation 19:20 (RWP)

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

The false prophet (ἰς τὸν ἄλυστον ἔχοντα τὸ πνεῦμα τοῦ θύτου). 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 (ὅτι ἐποίησεν σημεῖα καὶ τέρατα ἐνώπιον πάντων τῶν ἀνθρώπων). As in 13:14.

Wherewith (ἧς). "In which" signs.

He deceived (ἐπατήρησεν αὐτοὺς). First aorist active indicative of ἐπατήρει. He was only able to deceive "them that had received" (οἱ λαβόντες τὸ σημεῖον τοῦ θύτου, "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 ἐβλήω. They fall together as they fought together. "The day that sees the end of a false statecraft will see also that of a false priestcraft" (Swete).

Alive (ζῶντες). Present active participle of ζῶ, predicative nominative, "living."

Into the lake of fire (εἰς τὴν λίαν τοῦ πυρός). Genitive ἡ λίαν τοῦ πυρός describes this lake, cf. Luke 5:1 as it does τὸ πῦρ in Matthew 5:22. See also Rev 20:10; 21:8. It is a different figure from the "abyss" in 9:1; 20:1. This is the final abode of Satan, the beast, the false prophet, and wicked men.

That burneth with brimstone (ὅτι καὶ πυρὶ καὶ θείοις καύεται). Note the genitive here in place of the accusative τὴν λίαν τοῦ πυρός, perhaps because of the intervening genitive ἡ λίαν τοῦ πυρός (neuter, not feminine). The agreement is regular in 21:8. For καὶ θείοις (with brimstone) see 14:10; 20:10; 21:8. The fact of hell is clearly taught here, but the imagery is not to be taken literally any more than that of heaven in chapters Re 4; 5; 21; 22 is to be so understood. Both fall short of the reality.