

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

Matthew 15:31

31 (AV) Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. (AV)
31 (IGNT) Ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν, ὅτι αὐτοὶ ἑώρακον τὸν κωφὸν λαλοῦντα, τὸν κωλύμενον ὁμιλοῦντα, τὸν χωλὸν περιπατοῦντα, καὶ τὸν τυφλὸν ἑώρακον ἰδόντα. καὶ ἐδόξαζον τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)

Matthew 16:1

1 ¶ (AV) The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. (AV)
1 (IGNT) Ἰσχυροὶ αὐτὸν ἐπειράζοντες, οἱ φηρισαῖοι καὶ οἱ σαδδουκαῖοι, ἵνα σημεῖον ἐκ τοῦ οὐρανοῦ εἰδείν αὐτὸν. (IGNT)

Matthew 16:1 (RWP)

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

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

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

Matthew 16:3

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

Matthew 16:3 (RWP)

Lowering (ἰφίμην... ἰψίμην). 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" (ἰψίμην) is the common one for winter and a storm.

The signs of the times (ἰθινοῦ ἰφίμην ἰψίμην ἰσθινοῦ ἰσθινοῦ). 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 (ἰθινοῦ ἰσθινοῦ ἰψίμην, 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 (ἰφίμην... ἰψίμην). 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) ἰσθινοῦ ἰσθινοῦ {A GENERATION} ἰσθινοῦ ἰσθινοῦ {WICKED} ἰσθινοῦ {AND} ἰσθινοῦ ἰσθινοῦ {ADULTEROUS} ἰφίμην {A SIGN} ἰσθινοῦ ἰσθινοῦ {SEEKS,} ἰσθινοῦ {AND} ἰφίμην ἰσθινοῦ ἰσθινοῦ {A SIGN} ἰσθινοῦ ἰσθινοῦ {SHALL NOT BE GIVEN} ἰσθινοῦ ἰσθινοῦ {TO IT,} ἰσθινοῦ ἰσθινοῦ {EXCEPT} ἰσθινοῦ {THE} ἰφίμην ἰσθινοῦ ἰσθινοῦ {SIGN} ἰσθινοῦ ἰσθινοῦ {OF JONAH} ἰσθινοῦ ἰσθινοῦ {THE} ἰσθινοῦ ἰσθινοῦ {PROPHET.} ἰσθινοῦ {AND} ἰσθινοῦ ἰσθινοῦ {LEAVING} ἰσθινοῦ ἰσθινοῦ {THEM} ἰσθινοῦ ἰσθινοῦ {HE WENT AWAY.} (IGNT)

emperor), and the end of the world. Did they think that they were all to take place simultaneously? There is no way to answer. At any rate Jesus treats all three in this great eschatological discourse, the most difficult problem in the Synoptic Gospels. Many theories are advanced that impugn the knowledge of Jesus or of the writers or of both. It is sufficient for our purpose to think of Jesus as using the destruction of the temple and of Jerusalem which did happen in that generation in A.D. 70, as also a symbol of his own second coming and of the end of the world (İfİ...İ½İ,,İµİ»İµİİ±İ, İ,,İçİ... İ±İİ%öİ½İçİ,) or consummation of the age. In a painting the artist by skilful perspective may give on the same surface the inside of a room, the fields outside the window, and the sky far beyond. Certainly in this discourse Jesus blends in apocalyptic language the background of his death on the cross, the coming destruction of Jerusalem, his own second coming and the end of the world. He now touches one, now the other. It is not easy for us to separate clearly the various items. It is enough if we get the picture as a whole as it is here drawn with its lessons of warning to be ready for his coming and the end. The destruction of Jerusalem came as he foretold. There are some who would date the Synoptic Gospels after A.D. 70 in order to avoid the predictive element involved in the earlier date. But that is to limit the fore-knowledge of Jesus to a merely human basis. The word İ€İ±İ•İçİ...İfİİ±İ occurs in this chapter alone {Matthew 24:3,27,37,39} in the Gospels, but often in the Epistles, either of presence as opposed to absence {Philippians 2:12} or the second coming of Christ. {2 Thessalonians 2:1}

Matthew 24:3 (Vincent_NTWordStudies)

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

Of the world (İ±İİ%öİ½İçİ). Rather the existing, current age. They do not ask the signs of the Messiahâ€™s coming at the end of all time, to judge the world.

Matthew 24:24

24 (AV) For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (AV)
 24 (IGNT) İµİ³İµİ•İ,İ.fİçİ½İ,,İ±İ {THERE WILL ARISE} İ³İ±İ• {FOR} İİµİ...İçİİ±İ•İfİ,,İçİ {FALSE CHRISTS} İ°İ±İ {AND} İİµİ...İçİİ€İ•İçİİ±İ,,İ±İ {FALSE PROPHETS,} İ°İ±İ {AND} İİ%öİfİçİ...İfİİ½İ {WILL GIVE} İfİ.İ¼İµİİ±İ {SIGNS} İ¼İµİ³İ±İ»İ±İ {GREAT} İ°İ±İ {AND} İ,,İµİ•İ±İ,,İ±İ {WONDERS,} İ%öİfİ,,İµİ {SO AS} İ€İ»İ±İ½İ.fİ±İ {TO MISLEAD,} İµİ {IF} İİ...İ½İ±İ,,İçİ½İ {POSSIBLE,} İ°İ±İ {EVEN} İ,,İçİ...İ, {THE} İµİ°İ»İµİ°İ,,İçİ...İ, {ELECT.} (IGNT)

Matthew 24:24 (RWP)

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

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

if possible (ἰσχυρῶς), lead astray the very elect. The implication is that it is not possible. People become excited and are misled and are unable to judge of results. Often it is post hoc, sed non propter hoc. Patent-medicine men make full use of the credulity of people along this line as do spiritualistic mediums. Sleight-of-hand men can deceive the unwary.

Matthew 24:24 (Vincent_NTWordStudies)

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

Matthew 24:30

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

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

Matthew 24:30 (RWP)

The sign of the Son of Man in heaven (ἰσχυρῶς ἰσχυρῶς, ἰσχυρῶς ἰσχυρῶς... ἰσχυρῶς, ἰσχυρῶς... ἰσχυρῶς, ἰσχυρῶς... ἰσχυρῶς, ἰσχυρῶς...)

ἰμῆμι ἰ, ἰ%ο ἰζῆ... ἰ•ἰ±ἰ½ἰ%ο). Many theories have been suggested like the cross in the sky, etc. Bruce sees a reference to Daniel 7:13 "one like the Son of man" and holds that Christ himself is the sign in question (the genitive of apposition). This is certainly possible. It is confirmed by the rest of the verse: "They shall see the Son of man coming." See Matthew 16:27 Matthew 26:64. The Jews had repeatedly asked for such a sign (Broadus) as in Matthew 12:38 16:1 John 2:18.

Matthew 24:30 (Vincent_NTWorStudies)

30. Mourn (ἰ°ἰζῆ ἰῆζῆ½ἰ, ἰ±ἰ). Stronger: beat their breasts in anguish.

Matthew 26:48

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

48 (IGNT) ἰζ ἰ ἰμ {AND HE WHO} ἰ€ἰ±ἰ•ἰ±ἰ ἰῆ ἰῆζῆ... ἰ, {WAS DELIVERING UP} ἰ±ἰ... ἰ, ἰζ ἰ½ {HIM} ἰμ ἰ'ἰ%ο ἰ°ἰμῆμι {GAVE} ἰ±ἰ... ἰ, ἰζ ἰῆ, {THEM} ἰfἰ•ἰ½ἰμῆμι ἰζ ἰ½ {A SIGN,} ἰ» ἰμῆμι°ἰ%ο ἰ½ {SAYING,} ἰζ ἰ½ ἰ±ἰ½ {WHOMSOEVER} ἰ†ἰῆ» ἰ•ἰfἰ%ο {I SHALL KISS,} ἰ±ἰ... ἰ, ἰζ ἰ, {HE} ἰμῆμι, ἰῆμι½ {IT IS:} ἰ°ἰ•ἰ±ἰ, ἰ•ἰfἰ±ἰ, ἰμ {SEIZE} ἰ±ἰ... ἰ, ἰζ ἰ½ {HIM.} (IGNT)

Matthew 26:48 (RWP)

Gave them a sign (ἰμῆμι'ἰ%ο ἰ°ἰμῆμι½ ἰ±ἰ... ἰ, ἰζ ἰῆ, ἰfἰ•ἰ½ἰμῆμι ἰζ ἰ½). Probably just before he reached the place, though Mark {Mark 14:44} has "had given" (ἰ ἰμῆμι'ἰ%ο ἰ°ἰμῆμι) which certainly means before arrival at Gethsemane. At any rate Judas had given the leaders to understand that he would kiss (ἰ†ἰῆ» ἰ•ἰfἰ%ο) Jesus in order to identify him for certain. The kiss was a common mode of greeting and Judas chose that sign and actually "kissed him fervently" (ἰ°ἰ±ἰ, ἰμῆμι†ἰῆ» ἰ•ἰfἰμῆμι½, verse Matthew 26:49), though the compound verb sometimes in the papyri has lost its intensive force. Bruce thinks that Judas was prompted by the inconsistent motives of smouldering love and cowardice. At any rate this revolting ostentatious kiss is "the most terrible instance of the ἰμῆμι°ἰζῆ... ἰfἰῆ ἰ± ἰ†ἰῆ» ἰ•ἰ½ ἰ±ἰ, ἰ± ἰμῆμι†ἰ, ἰ•ἰζῆ...," {Proverbs 27:6} "the profuse kisses of an enemy" (McNeile). This same compound verb occurs in Luke 7:38 of the sinful woman, in Luke 15:20 of the Fatherâ€™s embrace of the Prodigal Son, and in Acts 20:37 of the Ephesian elders and Paul.

Mark 6:51

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

51 (IGNT) ἰ°ἰ±ἰ {AND} ἰ±ἰ½ἰμῆμι. {HE WENT UP} ἰ€ἰ•ἰζῆ, {TO} ἰ±ἰ... ἰ, ἰζ ἰ... ἰ, {THEM} ἰμῆμι, {INTO} ἰ, ἰζ {THE} ἰ€ἰ ἰζ ἰῆ ἰζ ἰ½ {SHIP,} ἰ°ἰ±ἰ {AND} ἰμῆμιζῆ ἰ€ἰ±ἰfἰμῆμι½ {FELL} ἰζ {THE} ἰ±ἰ½ἰμῆμι½ ἰζ ἰ, {WIND.} ἰ°ἰ±ἰ {AND} ἰ» ἰῆ ἰ±ἰ½ ἰμῆμι° {EXCEEDINGLY} ἰ€ἰμῆμι° ἰfἰfἰζῆ... {BEYOND MEASURE} ἰμῆμι½ {IN}

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

Mark 6:51 (RWP)

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

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

Mark 6:52 (RWP)

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

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

Mark 8:11

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

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

Mark 8:11 (RWP)

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

began to question with him (İ-İ•İ¼İ±İ½İ,,İĸ İfİ...İ½İĦİ-İ,,İµİ¹İ½ İ±İ...İ,,İ%o). Dispute, not mere inquiry, associative instrumental case of İ±İ...İ,,İĸİ¹. They began at once and kept it up (present infinitive).
 12 (AV) And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. (AV)
 12 (IGNT) İ°İ±İ¹ {AND} İ±İ¹½İ±İfİ,,İµİ¹½İ±İ¼İ±İ, İ,,İ%o {HAVING GROANED} İ€İ¹½İµİ...İ¼İ±İ,,İ¹ İ±İ...İ,,İĸİ... {IN HIS SPIRIT} İ»İµİ³İµİ¹ {HE SAYS,} İ,,İ¹ İ· {WHY} İ³İµİ¹½İµİ± İ±İ...İ,,İ· {THIS GENERATION} İfİ·İ¼İµİ¹İĸİ½ {A SIGN} İµİ€İ¹İĦİ-İ,,İµİ¹ {SEEKS?} İ±İ¼İ·İ½ {VERILY} İ»İµİ³İ%o {I SAY} İ...İ¼İ¹İ½ İµİ¹ {TO YOU,} İ¹İĸİ,İ·İfİµİ,,İ±İ¹ İ,,İ· {IF THERE SHALL BE GIVEN} İ³İµİ¹½İµİ± İ,,İ±İ...İ,,İ· {TO THIS GENERATION} İfİ·İ¼İµİ¹İĸİ½ {A SIGN.} (IGNT)

Mark 8:12 (RWP)

He sighed deeply in his spirit (İ±İ¹½İ±İfİ,,İµİ¹½İ±İ¼İ±İ, İ,,İ%o İ€İ¹½İµİ...İ¼İ±İ,,İ¹). The only instance of this compound in the N.T. though in the LXX The uncompounded form occurs in Mark 7:34 and it is common enough. The preposition İ±İ¹½İ±- intensifies the meaning of the verb (perfective use). "The sigh seemed to come, as we say, from the bottom of his heart, the Lordâ€™s human spirit was stirred to its depths" (Swete). Jesus resented the settled prejudice of the Pharisees (and now Sadducees also) against him and his work.

There shall no sign be given unto this generation (İµİ¹ İ¹İĸİ,İ·İfİµİ,,İ±İ¹ İ,,İ· İ³İµİ¹½İµİ± İ,,İ±İ...İ,,İ· İfİ·İ¼İµİ¹İĸİ½). Matthew 16:4 has simply İĸİ... İ¹İĸİ,İ·İfİµİ,,İ±İ¹, , plain negative with the future passive indicative. Mark has İµİ¹ instead of İĸİ..., which is technically a conditional clause with the conclusion unexpressed (Robertson, Grammar, p. 1024), really aposiopesis in imitation of the Hebrew use of \im This is the only instance in the N.T. except in quotations from the LXX {Hebrews 3:11 4:3,5} It is very common in the LXX The rabbis were splitting hairs over the miracles of Jesus as having a possible natural explanation (as some critics do today) even if by the power of Beelzebub, and those not of the sky (from heaven) which would be manifested from God. So they put up this fantastic test to Jesus which he deeply resents. Matthew 16:4 adds "but the sign of Jonah" mentioned already by Jesus on a previous occasion {Matthew 12:39-41} at more length and to be mentioned again. {Luke 11:32} But the mention of the sign of Jonah was "an absolute refusal of signs in their sense" (Bruce). And when he did rise from the dead on the third day, the Sanhedrin refused to be convinced. {see Acts 3:1-5:42}

Mark 9:39

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) İĸ İ¹İµ {BUT} İ¹İ·İfİĸİ...İ,,İ, {JESUS} İµİ¹İ€İµİ¹½ İ¼İ· {SAID,} İ°İ%oİ»İ...İµİ,,İµ {FORBID NOT} İ±İ...İ,,İĸİ½ {HIM;} İĸİ...İ¹İµİ¹İ, İ³İ±İ· {FOR NO ONE} İµİfİ,,İ¹İ½ {THERE IS} İĸİ, {WHO} İ€İĸİ¹İ·İfİµİ¹ {SHALL DO} İ¹İ...İ½İ±İ¼İ¹İ½ {A WORK OF POWER} İµİ€İ¹ İ,,İ%o {IN} İĸİ¹½İĸİ¼İ±İ,,İ¹ İ¼İĸİ... {MY NAME, } İ°İ±İ¹ {AND} İ¹İ...İ½İ·İfİµİ,,İ±İ¹ {BE ABLE} İ,,İ±İ±İ... {READILY} İ°İ±İ°İĸİ»İĸİİ³İ·İfİ±İ¹ {TO SPEAK EVIL OF} İ¼İµ {ME;} (IGNT)

Mark 9:39 (RWP)

Forbid him not (ἵνα· ἰσφοῖ...ἵνα,ἵνα). Stop hindering him (ἵνα· 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) ἵνα·ἵνα·ἵνα {TELL} ἵνα·ἵνα·ἵνα {US} ἵνα·ἵνα·ἵνα {WHEN} ἵνα·ἵνα·ἵνα {THESE THINGS} ἵνα·ἵνα·ἵνα {SHALL BE?} ἵνα·ἵνα·ἵνα {AND} ἵνα·ἵνα·ἵνα {WHAT} ἵνα·ἵνα·ἵνα {THE} ἵνα·ἵνα·ἵνα {SIGN} ἵνα·ἵνα·ἵνα {WHEN} ἵνα·ἵνα·ἵνα {SHOULD BE ABOUT} ἵνα·ἵνα·ἵνα {ALL} ἵνα·ἵνα·ἵνα { THESE THINGS} ἵνα·ἵνα·ἵνα {TO BE ACCOMPLISHED?} (IGNT)

Mark 13:4 (RWP)

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

when (ἵνα·ἵνα,ἵνα) and the

what sign (ἵνα·ἵνα·ἵνα·ἵνα·ἵνα·ἵνα). 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) ἵνα·ἵνα·ἵνα·ἵνα·ἵνα·ἵνα {THERE WILL ARISE} ἵνα·ἵνα·ἵνα·ἵνα·ἵνα·ἵνα {FOR} ἵνα·ἵνα·ἵνα·ἵνα·ἵνα·ἵνα {FALSE

CHRISTS} ἰὸῦ ἰῶνι {AND} ἰῶνι...ἰῶνι ἰῶνι ἰῶνι ἰῶνι {FALSE PROPHETS,} ἰὸῦ ἰῶνι {AND} ἰῶνι ἰῶνι ἰῶνι...ἰῶνι ἰῶνι {WILL GIVE} ἰῶνι ἰῶνι ἰῶνι ἰῶνι {SIGNS} ἰὸῦ ἰῶνι {AND} ἰῶνι ἰῶνι ἰῶνι, ἰῶνι {WONDERS,} ἰῶνι ἰῶνι, ἰῶνι {TO} ἰῶνι ἰῶνι ἰῶνι ἰῶνι {DECEIVE} ἰῶνι {IF} ἰῶνι...ἰῶνι ἰῶνι ἰῶνι {POSSIBLE} ἰὸῦ ἰῶνι {EVEN} ἰῶνι ἰῶνι...ἰῶνι, {THE} ἰῶνι ἰῶνι ἰῶνι ἰῶνι...ἰῶνι, {ELECT.} (IGNT)

Mark 13:22 (RWP)

That they may lead astray (ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι). With a view to leading off (ἰῶνι ἰῶνι ἰῶνι, and the infinitive). Matthew 24:24 has ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι, so as to lead off.

Mark 16:17

17 (AV) And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; (AV)
17 (IGNT) ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι {AND SIGNS} ἰῶνι ἰῶνι, {THOSE THAT} ἰῶνι ἰῶνι ἰῶνι, ἰῶνι...ἰῶνι ἰῶνι ἰῶνι {BELIEVE} ἰῶνι ἰῶνι...ἰῶνι, ἰῶνι {THESE} ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι...ἰῶνι ἰῶνι ἰῶνι {SHALL FOLLOW:} ἰῶνι ἰῶνι ἰῶνι {IN} ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι {MY NAME} ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι {DEMONS} ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι {THEY SHALL CAST OUT;} ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι, {WITH TONGUES} ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι {THEY SHALL SPEAK } ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι, {NEW;} (IGNT)

Mark 16:17 (RWP)

They shall speak with new tongues (ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι). Westcott and Hort put ἰῶνι ἰῶνι ἰῶνι ἰῶνι, (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)
20 (IGNT) ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι {AND THEY} ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι, {HAVING GONE FORTH} ἰῶνι ἰῶνι ἰῶνι...ἰῶνι ἰῶνι ἰῶνι {PREACHED} ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι... {EVERYWHERE,} ἰῶνι ἰῶνι... {THE} ἰῶνι...ἰῶνι ἰῶνι ἰῶνι... {LORD} ἰῶνι...ἰῶνι ἰῶνι ἰῶνι ἰῶνι...ἰῶνι ἰῶνι, {WORKING WITH THEM,} ἰῶνι ἰῶνι {AND} ἰῶνι ἰῶνι {THE} ἰῶνι ἰῶνι ἰῶνι ἰῶνι {WORD} ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι...ἰῶνι ἰῶνι, {CONFIRMING} ἰῶνι ἰῶνι {BY} ἰῶνι ἰῶνι {THE} ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι {FOLLOWING UPON IT} ἰῶνι ἰῶνι ἰῶνι ἰῶνι ἰῶνι {SIGNS.} ἰῶνι ἰῶνι ἰῶνι {AMEN.} (IGNT)

Mark 16:20 (RWP)

The Lord working with them (ἰῶνι ἰῶνι ἰῶνι... ἰῶνι...ἰῶνι ἰῶνι... ἰῶνι...ἰῶνι ἰῶνι ἰῶνι...ἰῶνι ἰῶνι, ἰῶνι). Genitive absolute. This participle not in Gospels elsewhere nor is ἰῶνι ἰῶνι ἰῶνι ἰῶνι...ἰῶνι ἰῶνι, nor the compound

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

Spoken against (Î±½ĭ,,Î±½ĭ»Î±½ĭġÎ¼Î±½ĭġÎ½). Present passive participle, continuous action. It is going on today. Nietzsche regarded Jesus Christ as the curse of the race because he spared the weak.

Luke 4:22

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

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

Luke 4:22 (RWP)

Bare him witness (ĭġĭ½ĭġĭġĭ,,ĭ...ĭġĭġĭ...ĭ½). Imperfect active, perhaps inchoative. They all began to bear witness that the rumours were not exaggerations {Luke 4:14} as they had supposed, but had foundation in fact if this discourse or its start was a fair sample of his teaching. The verb ĭġĭġĭġĭġĭ,,ĭ...ĭġĭ% is a very old and common one. It is frequent in Acts, Paulâ€™s Epistles, and the Johannine books. The substantive ĭġĭġĭġĭġĭ,,ĭ...ĭ is seen in our English ĭġĭġĭġĭġĭ,,ĭ, one who witnesses even by his death to his faith in Christ.

And wondered (Î±½ĭġĭ ĭġĭġĭġĭ...ĭ½ĭġĭġĭġĭġĭġĭ). Imperfect active also, perhaps inchoative also. They began to marvel as he proceeded with his address. This verb is an old one and common in the Gospels for the attitude of the people towards Jesus.

At the words of grace (ĭġĭġĭġĭ ĩ,,ĭġĭġĭ, ĩ»ĭġĭġĭġĭġĭġĭ, ĩ,,ĭġĭ, ĩġĭġĭġĭġĭġĭġĭ). See RWP on "Lu 1:30"; See RWP on "Lu 2:52" for this wonderful word ĩġĭġĭġĭġĭġĭ, so full of meaning and so often in the N.T. The genitive case (case of genus or kind) here means that the words that came out of the mouth of Jesus in a steady stream (present tense, ĭġĭġĭġĭġĭġĭġĭ...ĭġĭ½ĭġĭġĭġĭġĭġĭ,) were marked by fascination and charm. They were "winning words" as the context makes plain, though they were also "gracious" in the Pauline sense of "grace." There is no necessary antithesis in the ideas of graceful and gracious in these words of Jesus.

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

Luke 8:25

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

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

Luke 9:43

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

43 (IGNT) ĪµĪ³ĪµĪĪĪ»ĪĪfĪfĪġĪ½Ī,,ĪġĪ ĪĪµ {AND WERE ASTONISHED} ĪĪ±Ī½Ī,,ĪµĪ, {ALL} ĪµĪĪĪ¹ {AT} Ī,,Ī· {THE} Ī¼ĪµĪ³Ī±Ī»ĪµĪ¹ġĪĪ,,ĪĪ,Ī¹ Ī,,ĪġĪ... {MAJESTY} ĪĪµĪġĪ... {OF GOD.} ĪĪ±Ī½ĪĪ,,Ī%Ī½ ĪĪµ {AND AS ALL} ĪĪ±Ī...Ī¼Ī±Ī¶ĪġĪĪ½Ī,,Ī%Ī½ {WERE WONDERING} ĪµĪĪĪ¹ {AT} ĪĪ±ĪfĪ¹Ī½ {ALL} ĪġĪĪ, {WHICH} ĪµĪĪġĪĪĪfĪµĪ½ ĪġĪ { DID} ĪĪĪfĪġĪ...Ī, {JESUS,} ĪµĪ¹ĪĪĪµĪ½ {HE SAID} ĪĪĪġĪ, Ī,,ĪġĪ...Ī, {TO} Ī¼Ī±ĪĪ,ĪĪ,Ī±Ī, Ī±Ī...Ī,,ĪġĪ... {HIS DISCIPLES, } (IGNT)

Luke 11:14

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

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

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

Luke 11:14 (RWP)

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

Luke 11:16

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

16 (IGNT) ἰμῖ,,ἰμῖ·ἰζῖῖ ἰ·ἰμ {AND OTHERS,} ἰ€ἰμῖἰ·ἰ±ἰῖἰζῖἰ½ἰ,,ἰμῖ, {TEMPTING,} ἰῖἰ·ἰ¼ἰμῖἰῖἰζῖἰ½ {A SIGN} ἰ€ἰ±ἰ· {FROM} ἰ±ἰ...ἰ,,ἰζῖ... {HIM} ἰμῖῖἰ·ἰ,,ἰζῖ...ἰ½ {WERE SEEKING} ἰμῖ¾ {FROM} ἰζῖ...ἰ·ἰ±ἰ¹ἰ½ἰζῖ... { HEAVEN.} (IGNT)

Luke 11:16 (RWP)

Tempting him (ἰ€ἰμῖἰ·ἰ±ἰῖἰζῖἰ½ἰ,,ἰμῖ). These "others" (ἰμῖ,,ἰμῖ·ἰζῖῖ) apparently realized the futility of the charge of being in league with Beelzebub. Hence they put up to Jesus the demand for "a sign from heaven" just as had been done in Galilee (Matthew 12:38). By "sign" (ἰῖἰ·ἰ¼ἰμῖἰῖἰζῖἰ½) they meant a great spectacular display of heavenly power such as they expected the Messiah to give and such as the devil suggested to Jesus on the pinnacle of the temple.

Sought (ἰμῖῖἰ·ἰ,,ἰζῖ...ἰ½). Imperfect active, kept on seeking.

Luke 11:29

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

29 (IGNT) ἰ,,ἰ%ἰ½ ἰ·ἰμ {BUT THE} ἰζῖἰ±ἰ»ἰ%ἰ½ {CROWDS} ἰμῖ€ἰ±ἰ,ἰ·ἰῖἰῖἰζῖἰ¼ἰμῖἰ½ἰ%ἰ½ {BEING THROGGED TOGETHER} ἰ·ἰ·ἰ¾ἰ±ἰ,,ἰζῖ {HE BEGAN} ἰ»ἰμῖ¾ἰμῖἰῖἰ½ ἰ· {TO SAY,} ἰ¾ἰμῖἰ½ἰμῖ± {GENERATION} ἰ±ἰ...ἰ,,ἰ· {THIS} ἰ€ἰζῖἰ½ἰ·ἰ·ἰ± {WICKED} ἰμῖῖἰ,,ἰῖἰ½ {IS;} ἰῖἰ·ἰ¼ἰμῖἰῖἰζῖἰ½ {A SIGN} ἰμῖ€ἰῖἰῖἰ·ἰ,,ἰμῖ¹ {IT SEEKS AFTER,} ἰ°ἰ±ἰ¹ {AND} ἰῖἰ·ἰ¼ἰμῖἰῖἰζῖἰ½ {A SIGN} ἰζῖ... {NOT} ἰῖἰῖἰ·ἰῖἰῖἰ,,ἰ±ἰ¹ {SHALL BE GIVEN} ἰ±ἰ...ἰ,,ἰ· ἰμῖ¹ {TO IT} ἰ¼ἰ· {EXCEPT} ἰ,,ἰζῖ {THE} ἰῖἰ·ἰ¼ἰμῖἰῖἰζῖἰ½ {SIGN} ἰῖἰ%ἰ½ἰ± {OF JONAH} ἰ,,ἰζῖ... {THE} ἰ€ἰῖἰ·ἰῖἰῖἰ·ἰζῖ... {PROPHET.} (IGNT)

Luke 11:29 (RWP)

Were gathering together unto him (ἰμῖ€ἰ±ἰ,ἰ·ἰζῖἰῖἰῖἰζῖἰ¼ἰμῖἰ½ἰ%ἰ½). Genitive absolute present middle participle of ἰμῖ€ἰ±ἰ,ἰ·ἰζῖἰῖἰῖἰ%ἰ, a rare verb, Plutarch and here only in the N.T., from ἰμῖ€ἰ¹ and ἰ±ἰ,ἰ·ἰζῖἰῖἰῖἰ%ἰ (a common enough verb). It means to throng together (ἰ±ἰ,ἰ·ἰζῖἰζῖ,, in throngs). Vivid

picture of the crowds around Jesus.

But the sign of Jonah (ἰμῖν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν). Luke does not give here the burial and resurrection of Jesus of which Jonah's experience in the big fish was a type (Matthew 12:39), but that is really implied (Plummer argues) by the use here of "shall be given" (ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν) and "shall be" (ἰμῖν ἰσχυρὸν ἰσχυρὸν), for the resurrection of Jesus is still future. The preaching of Jesus ought to have been sign enough as in the case of Jonah, but the resurrection will be given. Luke's report is much briefer and omits what is in Matthew 12:41.

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

30 (IGNT) ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {FOR AS} ἰμῖν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {WAS} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {A SIGN} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {TO THE} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {NINEVITES} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {THUS} ἰμῖν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {SHALL BE} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {ALSO} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {THE} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {SON} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {OF MAN} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {TO THIS GENERATION.} (IGNT)

Luke 21:7

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

7 (IGNT) ἰμῖν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {AND THEY ASKED} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {HIM} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {SAYING} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {TEACHER} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {WHEN} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {THEN} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {THESE THINGS} ἰμῖν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {WILL BE?} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {AND} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {WHAT} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {THE} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {SIGN} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {WHEN} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {ARE ABOUT} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {THESE THINGS} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {TO TAKE PLACE?} (IGNT)

Luke 21:11

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

11 (IGNT) ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {ALSO EARTHQUAKES} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {GREAT} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {IN DIFFERENT} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {PLACES} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {AND} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {FAMINES} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {AND} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {PESTILENCES} ἰμῖν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {SHALL THERE BE,} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {FEARFUL SIGHTS} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {AND} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {AND} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {SIGNS} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {FROM} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {HEAVEN} ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν {SHALL THERE BE.} (IGNT)

Luke 21:11 (RWP)

Famines and pestilences (ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν ἰσχυρὸν). Play on the two words pronounced just alike in the Koiné (itacism).

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

in the plural as here.

Luke 21:25

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

25 (IGNT) Ἰὸἰ±ἰ¹ {AND} ἰµῖfῖ,,ἰ±ἰ¹ {THERE SHALL BE} ἰfῖ-ἰ¼ἰµῖἰ± {SIGNS} ἰµῖ½ {IN} ἰ-ἰ»ἰῖ%ῖ {SUN} ἰὸἰ±ἰ¹ {AND} ἰfῖἰµῖ»ἰ-ἰ½ἰ- {MOON} ἰὸἰ±ἰ¹ {AND} ἰ±ἰfῖ,,ἰ•ἰḡἰῖ, {STARS,} ἰὸἰ±ἰ¹ {AND} ἰµῖ€ἰ¹ {UPON} ἰ,,ἰ-ἰ, {THE} ἰ³ἰ-ἰ, {EARTH} ἰfῖ...ἰ½ἰḡἰ±ἰ- {DISTRESS} ἰµῖ,ἰ½ἰ%ῖἰ½ {OF NATIONS} ἰµῖ½ {WITH} ἰ±ἰ€ἰḡἰ•ἰἰ± {PERPLEXITY,} ἰ-ἰ±ἰḡἰ...ἰfῖ-ἰ, {ROARING} ἰ,ἰ±ἰ»ἰ±ἰfῖfῖ-ἰ, {OF THE SEA} ἰὸἰ±ἰ¹ {AND} ἰfῖἰ±ἰ»ἰḡἰ... {ROLLING SURGE,} (IGNT)

Luke 21:25 (RWP)

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

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

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

Billows (ἰfῖἰ±ἰ»ἰḡἰ...ἰ). Old word ἰfῖἰ±ἰ»ἰḡἰ, for the swell of the sea. Here only in the N.T.

Luke 23:8

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

8 (IGNT) ἰḡ ἰἰµ {AND} ἰ-ἰ•ἰ%ῖἰ-ἰ-ἰ, {HEROD} ἰῖἰ%ῖἰ½ ἰ,,ἰḡἰ½ {SEEING} ἰῖἰ-ἰfῖḡἰ...ἰ½ {JESUS} ἰµῖ±ἰ±ἰ•ἰ- {REJOICED} ἰ»ἰἰ±ἰ½ {GREATLY,} ἰ-ἰ½ ἰ³ἰ±ἰ• {FOR HE WAS} ἰἰµ»ἰ%ῖἰ½ ἰµῖ¼ {WISHING} ἰῖἰἰ±ἰ½ἰḡἰ... {FOR LONG} ἰῖἰἰµῖἰ½ {TO SEE} ἰ±ἰ...ἰ,,ἰḡἰ½ {HIM,} ἰῖἰἰ± ἰ,,ἰḡἰ {BECAUSE OF} ἰ±ἰἰḡἰ...ἰµῖἰ½ {HEARING} ἰ€ἰḡἰ»ἰἰ± {MANY THINGS} ἰ€ἰµῖἰ¹ {CONCERNING} ἰ±ἰ...ἰ,,ἰḡἰ... {HIM,} ἰὸἰ±ἰ¹ {AND} ἰ-ἰ»ἰ€ἰῖἰµῖ½ {HE WAS HOPING} ἰ,,ἰ¹ {SOME} ἰfῖ-ἰ¼ἰµῖἰḡἰ½ {SIGN} ἰῖἰἰµῖἰ½ {TO SEE} ἰ...ἰ€ {BY} ἰ±ἰ...ἰ,,ἰḡἰ... {HIM} ἰ³ἰῖἰ½ἰḡἰ¼ἰµῖἰḡἰ½ {DONE.} (IGNT)

Luke 23:8 (RWP)

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

Of a long time (ἰµῖ¼ ἰῖἰἰ±ἰ½ἰ%ῖἰ½ ἰ±ἰḡἰḡἰ%ῖἰ½). For this idiom see 8:27; 20:9; Acts 8:11).

He hoped (ἐ-ἵπῳ ἐπι-ἵπῳ). 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 (ἰσχυρῶς ἐπι-ἵπῳ). Present middle participle. He wanted to see a miracle happening like a stunt of a sleight-of-hand performer.

Luke 24:12

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

12 (IGNT) ἔτι ἵπῳ {BUT} ἐπι-ἵπῳ, ἐπι-ἵπῳ, {PETER} ἰσχυρῶς ἐπι-ἵπῳ, {HAVING RISEN UP} ἵπῳ ἐπι-ἵπῳ {RAN} ἵπῳ ἐπι-ἵπῳ {TO} ἵπῳ, ἐπι-ἵπῳ {THE} ἵπῳ ἐπι-ἵπῳ, ἵπῳ ἐπι-ἵπῳ {TOMB,} ἵπῳ ἐπι-ἵπῳ {AND} ἐπι-ἵπῳ ἐπι-ἵπῳ... ἐπι-ἵπῳ, {HAVING STOOPED DOWN} ἵπῳ ἐπι-ἵπῳ {HE SEES} ἵπῳ, ἐπι-ἵπῳ {THE} ἵπῳ ἐπι-ἵπῳ {LINEN CLOTHES} ἵπῳ ἐπι-ἵπῳ {LYING} ἵπῳ ἐπι-ἵπῳ {ALONE,} ἵπῳ ἐπι-ἵπῳ {AND} ἵπῳ ἐπι-ἵπῳ, ἵπῳ ἐπι-ἵπῳ, {WENT AWAY} ἵπῳ ἐπι-ἵπῳ... ἵπῳ, ἐπι-ἵπῳ {HOME} ἵπῳ, ἐπι-ἵπῳ... ἵπῳ ἐπι-ἵπῳ {WONDERING AT} ἵπῳ, ἐπι-ἵπῳ {THAT WHICH} ἵπῳ ἐπι-ἵπῳ, {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 (ἐπι-ἵπῳ ἐπι-ἵπῳ... ἐπι-ἵπῳ). First aorist active participle of ἐπι-ἵπῳ... ἐπι-ἵπῳ, to stoop besides and peer into. Old verb used also in John 20:5,11; James 1:25; 1 Peter 1:12.

By themselves (ἵπῳ ἐπι-ἵπῳ). Without the body.

To his home (ἐπι-ἵπῳ, ἵπῳ... ἵπῳ, ἐπι-ἵπῳ). 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) ἵπῳ, ἵπῳ ἵπῳ {BUT YET} ἵπῳ ἐπι-ἵπῳ, ἵπῳ... ἵπῳ, ἐπι-ἵπῳ {WHILE THEY WERE DISBELIEVING} ἵπῳ ἐπι-ἵπῳ, {FOR} ἵπῳ ἐπι-ἵπῳ, {JOY} ἵπῳ ἐπι-ἵπῳ {AND} ἵπῳ ἐπι-ἵπῳ, ἵπῳ ἐπι-ἵπῳ {WERE WONDERING,} ἵπῳ ἐπι-ἵπῳ {HE SAID} ἵπῳ... ἵπῳ, ἐπι-ἵπῳ, {TO THEM,} ἵπῳ ἐπι-ἵπῳ, ἵπῳ {HAVE YE} ἵπῳ, {ANYTHING} ἵπῳ ἐπι-ἵπῳ {EATABLE} ἵπῳ ἐπι-ἵπῳ, ἵπῳ {HERE?} (IGNT)

Luke 24:41 (RWP)

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

Anything to eat (ἔσθιεν ἅτις ἂν ἴθωσι). Only here in the N.T., though an old word from ἔσθω, to eat.

John 2:11

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

11 (IGNT) ἡ ἀρχὴ τῶν σημείων ἧς ἐποίησεν Ἰησοῦς ἐν τῇ γαλιλαίᾳ ἐν τῇ κανᾷ, καὶ ἐφάνη ἡ δόξα αὐτοῦ, καὶ ἠπίστευσαν αὐτῷ οἱ μαθηταί. (IGNT)

John 2:11 (RWP)

This beginning of his signs did Jesus (ἡ ἀρχὴ τῶν σημείων ἧς ἐποίησεν Ἰησοῦς ἐν τῇ γαλιλαίᾳ ἐν τῇ κανᾷ). Rather, "this Jesus did as a beginning of his signs," for there is no article between ἡ ἀρχὴ τῶν σημείων and ἐποίησεν. "We have now passed from the witness of the Baptist to the witness of the works of Jesus" (Bernard). This is John's favourite word "signs" rather than wonders (ἰσχυροῦς ἡγάλλομαι) or powers (ἰσχύς) for the works (ἔργα) of Jesus. ἔργα is an old word from ἔργω, to give a sign (12:33). He selects eight in his Gospel by which to prove the deity of Christ (20:30) of which this is the first.

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

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

John 2:18

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

18 (IGNT) ἀπεκρίθη αὐτοῖς οἱ Ἰουδαῖοι, λέγοντες, ἕνεκα τίνων τούτων ποιῶν τούτων σημεῖα δείχνεις ἡμῖν; (IGNT)

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

John 2:18 (RWP)

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

John 2:23

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

23 (IGNT) ἰδοὺ, ἡμῶν {BUT WHEN} ἡμῶν {HE WAS} ἡμῶν {IN} ἡμῶν ἰδοὺ ἡμῶν, {JERUSALEM} ἡμῶν {AT} ἡμεῖς {THE} ἡμεῖς ἡμῶν {PASSOVER,} ἡμῶν {AT} ἡμεῖς {THE} ἡμῶν ἡμῶν, {FEAST,} ἡμεῖς ἡμῶν {MANY} ἡμεῖς ἡμῶν, ἡμῶν... ἡμῶν {BELIEVED} ἡμῶν, ἡμῶν { ON} ἡμῶν ἡμῶν ἡμῶν ἡμῶν { HIS NAME,} ἡμῶν ἡμῶν ἡμῶν, {BEHOLDING} ἡμῶν... ἡμῶν ἡμῶν ἡμῶν { HIS} ἡμῶν ἡμῶν {SIGNS } ἡμῶν {WHICH} ἡμῶν ἡμῶν {HE WAS DOING.} (IGNT)

John 2:23 (RWP)

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

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

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

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

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

John 3:2

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

2 (IGNT) ἦλθ...ἰ, ἡλθ, {HE} ἦλθ» ἰ μὴ ½ {CAME} ἰ ἔλθ ἰ, ἰ, ἡλθ ½ {TO} ἦλθ ἰ ἡλθ ἰ... ἡλθ { JESUS} ἡλθ... ἡλθ, {BY NIGHT,} ἡλθ ½ {AND} ἡλθ ἰ ἔλθ ½ {SAID} ἡλθ... ἡλθ % {TO HIM,} ἡλθ ἡλθ ½ {RABBI,} ἡλθ ἡλθ ½ {WE KNOW} ἡλθ, ἡλθ {THAT} ἡλθ ἔλθ {FROM} ἡλθ ἡλθ... {GOD} ἡλθ ἡλθ... ἡλθ, {THOU HAST COME} ἡλθ ἡλθ ἡλθ ἡλθ» ἡλθ, {A TEACHER,} ἡλθ... ἡλθ ἡλθ, ἡλθ ἡλθ • {FOR NO ONE} ἡλθ, ἡλθ... ἡλθ ἡλθ {THESE} ἡλθ ἡλθ ἡλθ ἡλθ {SIGNS} ἡλθ... ἡλθ ἡλθ, ἡλθ ἡλθ {IS ABLE} ἡλθ ἡλθ ἡλθ ½ {TO DO} ἡλθ {WHICH} ἡλθ... {THOU} ἡλθ ἡλθ ἡλθ ἡλθ, ἡλθ ἡλθ ½ {DOEST} ἡλθ ἡλθ • {UNLESS} ἡλθ ἡλθ {BE} ἡλθ ἡλθ, {GOD} ἡλθ ἡλθ, {WITH} ἡλθ... ἡλθ ἡλθ... {HIM.} (IGNT)

John 3:2 (RWP)

The same (ἡλθ...ἡλθ, ἡλθ). "This one."

By night (ἡλθ...ἡλθ, ἡλθ). 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 (ἡλθ ἡλθ ἡλθ). 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 (ἡλθ ἡλθ ἡλθ ἡλθ ½). 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 (ἡλθ ἡλθ ἡλθ ἡλθ ἡλθ... ἡλθ ἡλθ ἡλθ... ἡλθ ἡλθ, ἡλθ ἡλθ ἡλθ ἡλθ ἡλθ» ἡλθ). "Thou hast come from God as a teacher." Second perfect active indicative of ἡλθ ἡλθ ἡλθ ἡλθ ½ and predicative nominative ἡλθ ἡλθ ἡλθ ἡλθ ἡλθ. 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 (ἡλθ... ἡλθ ἡλθ, ἡλθ ἡλθ ἡλθ ἡλθ ½). "Can go on doing" (present active infinitive of ἡλθ ἡλθ ἡλθ % and so linear).

These signs that thou doest (ἡλθ, ἡλθ... ἡλθ, ἡλθ ἡλθ ἡλθ ἡλθ ἡλθ ἡλθ ½ ἡλθ ἡλθ... ἡλθ ἡλθ ἡλθ ἡλθ). Those mentioned in

2:23 that convinced so many in the crowd and that now appeal to the scholar. Note ἴψῃ... (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) ἰμῖ·ἰἔἰμῖ½ {SAID} ἰζἰ...ἰ½ ἰζ {THEREFORE} ἰ·ἰψῃζἰ...ἰ, {JESUS} ἰἔἰ·ἰζἰ, {TO} ἰ±ἰ...ἰ, ἰζἰ½ ἰμῖ±ἰ½ {HIM,} ἰ¼ἰ· {UNLESS} ἰψῃ·ἰ¼ἰμῖἰ± {SIGNS} ἰἰἰ±ἰ¹ {AND} ἰ, ἰμῖ·ἰ±ἰ, ἰ± {WONDERS} ἰ·ἰ·ἰ, ἰμ ἰζἰ... {YE SEE} ἰ¼ἰ· {IN NO WISE} ἰἔἰ·ἰψῃ, ἰμῖ...ἰψῃ·ἰ, ἰμ {WILL YE BELIEVE.} (IGNT)

John 4:48 (RWP)

Except ye see (ἰμῖ±ἰ½ ἰ¼ἰ· ἰ·ἰ·ἰ, ἰμ). Condition of the third class (ἰμῖ±ἰ½ ἰ¼ἰ·, negative, with second aorist active subjunctive of ἰζἰ·ἰ±ἰ%ο). Jesus is not discounting his "signs and wonders" (ἰψῃ·ἰ¼ἰμῖἰ± ἰἰἰ±ἰ¹ 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· ἰἔἰ·ἰψῃ, ἰμῖ...ἰψῃ·ἰ, ἰμ). Strong double negative with aorist active subjunctive of ἰἔἰ·ἰψῃ, ἰμῖ...ἰ%ο, 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, ἰζἰ {THIS} ἰἔἰ±ἰ»ἰἰ½ {AGAIN} ἰ·ἰμῖ...ἰ, ἰμῖ·ἰζἰ½ {A SECOND} ἰψῃ·ἰ¼ἰμῖἰἰ½ {SIGN} ἰμῖἔἰ·ἰ·ἰψῃἰμῖ½ ἰζἰ {DID} ἰ·ἰψῃζἰ...ἰ, {JESUS,} ἰμῖ»ἰ, ἰ%οἰ½ {HAVING COME} ἰμῖἰ° ἰ, ἰ·ἰ, {OUT OF} ἰ·ἰζἰ...ἰ·ἰ±ἰἰ±ἰ, {JUDEA} ἰμῖἰ, ἰ, ἰ·ἰ½ {INTO} ἰ³±ἰ»ἰἰ±ἰἰ½ {GALILEE.} (IGNT)

John 4:54 (RWP)

The second sign that (ἰ·ἰμῖ...ἰ, ἰμῖ·ἰζἰ½ ἰψῃ·ἰ¼ἰμῖἰἰ½). No article, simply predicate accusative, "This again a second sign did Jesus having come out of Judea into Galilee." The first one was also in Cana (2:1), but many were wrought in Jerusalem also (2:23).

John 6:2

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

2 (IGNT) ἰὸν αὐτοῦ ἕξ ἑκατῶν ἄνθρωποι {FOLLOWED} αὐτοῦ ἰσχυροῦ {HIM} ἕξ ἑκατῶν ἄνθρωποι { A CROWD} ἕξ ἑκατῶν ἄνθρωποι {GREAT,} ἕξ ἑκατῶν ἄνθρωποι {BECAUSE} ἰδόντες αὐτοῦ ἔργα {THEY SAW} αὐτοῦ ἰσχυροῦ {OF HIM} ἰσχυροῦ {THE} ἰσχυροῦ ἔργα {SIGNS} ἕξ ἑκατῶν ἄνθρωποι {WHICH} ἰδόντες αὐτοῦ ἔργα {HE WROUGHT} ἰσχυροῦ {UPON} ἰσχυροῦ ἡμιθνησάντων {THOSE WHO} ἰσχυροῦ ἡμιθνησάντων {WERE SICK.} (IGNT)

John 6:2 (RWP)

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

They beheld (ἰδόντες αὐτοῦ ἔργα). Imperfect active of ἰσχυροῦ ἔργα. They had been beholding the signs which Jesus had been doing (ἰδόντες αὐτοῦ ἔργα, 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" (ἰσχυροῦ ἡμιθνησάντων, ἡμιθνησάντων, the weak or feeble, without strength, ἡμιθνησάντων privative and ἡμιθνησάντων, strength).

John 6:14

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

14 (IGNT) οὗτοι οὖν οἱ ἄνθρωποι ἰδόντες τὸ σημεῖον ὃ ἔποίησεν Ἰησοῦς {THE MEN THEREFORE} ἰδόντες τὸ σημεῖον ὃ ἔποίησεν Ἰησοῦς {HAVING SEEN} ἔργα {WHAT} ἰδόντες αὐτοῦ ἔργα {HAD DONE} ἰδόντες αὐτοῦ ἔργα {SIGN} ἰδόντες αὐτοῦ ἔργα {JESUS,} ἰδόντες αὐτοῦ ἔργα {SAID,} ἰδόντες αὐτοῦ ἔργα {THIS} ἰδόντες αὐτοῦ ἔργα {IS} ἰδόντες αὐτοῦ ἔργα {TRULY} ἰδόντες αὐτοῦ ἔργα {THE} ἰδόντες αὐτοῦ ἔργα {PROPHET} ἰδόντες αὐτοῦ ἔργα {WHO} ἰδόντες αὐτοῦ ἔργα {IS COMING} ἰδόντες αὐτοῦ ἔργα {INTO} ἰδόντες αὐτοῦ ἔργα {THE} ἰδόντες αὐτοῦ ἔργα {WORLD.} (IGNT)

John 6:14 (RWP)

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

They said (ἰδόντες αὐτοῦ ἔργα). Inchoative imperfect, began to say.

Of a truth (ἰσχυροῦ ἡμιθνησάντων). Common adverb (from ἰσχυροῦ ἡμιθνησάντων) in John (7:40).

The prophet that cometh (ἰδόντες αὐτοῦ ἔργα ἰδόντες αὐτοῦ ἔργα ἰδόντες αὐτοῦ ἔργα). There was a popular expectation

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

John 6:26

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

26 (IGNT) ἰ±ἰ€ἰμἰῶἰἰἰ. {ANSWERED} ἰ±ἰ...ἰ,ἰḡἰἰ, ἰḡ {THEM} ἰἰ.ἰḡἰḡἰ...ἰ, {JESUS} ἰῶἰἰἰ {AND} ἰμἰἰ€ἰμἰἰ½ {SAID,} ἰ±ἰ¼ἰἰἰ½ {VERILY} ἰ±ἰ¼ἰἰἰ½ {VERILY} ἰ»ἰμἰἰῶἰ {I SAY} ἰ...ἰ¼ἰἰἰ½ {TO YOU,} ἰḡἰ.ἰ,ἰμἰἰἰ,ἰμ {YE SEEK} ἰ¼ἰμ {ME,} ἰḡἰ...ἰ± {NOT} ἰḡἰ,ἰἰ { BECAUSE} ἰμἰἰἰ ἰμἰ,ἰμ {YE SAW} ἰḡἰ.ἰ¼ἰμἰἰἰ± {SIGNS,} ἰ±ἰ»ἰ {BUT} ἰḡἰ,ἰἰ {BECAUSE} ἰμἰἰἰ±ἰḡἰμἰ,ἰμ {YE ATE} ἰμἰῶ {OF} ἰ,ἰῶἰ½ {THE} ἰ±ἰῶ,ἰῶἰ½ {LOAVES} ἰῶἰἰἰ { AND} ἰμἰἰἰḡἰῶ,ἰ±ἰḡἰἰ,ἰμ {WERE SATISFIED.} (IGNT)

John 6:26 (RWP)

Not because ye saw signs (ἰḡἰ...ἰ± ἰḡἰ,ἰἰ ἰμἰἰἰ ἰμἰ,ἰμ ἰḡἰ.ἰ¼ἰμἰἰἰ±). Second aorist active indicative of the defective verb ἰḡἰῶἰ±ἰῶἰ. They had seen the "signs" wrought by Jesus (verse 2), but this one had led to wild fanaticism (verse 14) and complete failure to grasp the spiritual lessons.

But because ye ate of the loaves (ἰ±ἰ»ἰ ἰḡἰ,ἰἰ ἰμἰἰἰ±ἰḡἰμἰ,ἰμ ἰμἰῶ ἰ,ἰῶἰ½ ἰ±ἰῶ,ἰῶἰ½). Second aorist active indicative of ἰμἰἰḡἰἰῶἰ, defective verb.

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

John 6:30

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

30 (IGNT) ἰμἰἰἰ€ἰḡἰ½ {THEY SAID} ἰḡἰ...ἰ½ {THEREFORE} ἰ±ἰ...ἰ,ἰῶἰ {TO HIM,} ἰ,ἰἰ {WHAT} ἰḡἰ...ἰ½ {THEN} ἰ€ἰḡἰἰἰἰἰ, {DOEST} ἰḡἰ... {THOU} ἰḡἰ.ἰ¼ἰμἰἰἰḡἰ½ {SIGN,} ἰἰ½ἰ± {THAT} ἰἰἰῶἰ¼ἰμἰἰ½ {WE MAY SEE} ἰῶἰἰἰ {AND} ἰ€ἰἰḡἰ,ἰμἰ...ἰḡἰῶἰ¼ἰμἰἰ½ {MAY BELIEVE} ἰḡἰḡἰἰ {THEE?} ἰ,ἰἰ {WHAT} ἰμἰῶἰḡἰἰἰ. {DOST THOU WORK?} (IGNT)

John 6:30 (RWP)

For a sign (ἰḡἰ.ἰ¼ἰμἰἰἰḡἰ½). Predicate accusative, as a sign, with ἰ,ἰἰ (what). As if the sign of the day before was without value. Jesus had said that they did not understand his signs (verse 26).

That we may see, and believe thee (ἰἰἰ½ἰ± ἰἰἰῶἰ¼ἰμἰἰ½ ἰῶἰἰἰ ἰ€ἰἰḡἰ,ἰμἰ...ἰḡἰῶἰ¼ἰμἰἰ½). Purpose

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

What werkest thou? (ἵνα ἴδωμεν αὐτοῦ;). They not simply depreciate the miracle of the day before, but set up a standard for Jesus.

John 7:31

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

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

John 7:31 (RWP)

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

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

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

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

John 9:16

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

16 (IGNT) ἰμῶν ἰμῶν ἰμῶν ἰμῶν {SAID} ἰμῶν... ἰμῶν {THEREFORE} ἰμῶν {OF} ἰμῶν... ἰμῶν {THE } ἰμῶν... ἰμῶν {PHARISEES} ἰμῶν... ἰμῶν {SOME,} ἰμῶν... ἰμῶν {THIS} ἰμῶν... ἰμῶν {MAN} ἰμῶν... ἰμῶν {IS NOT} ἰμῶν... ἰμῶν {FROM} ἰμῶν... ἰμῶν {GOD,} ἰμῶν... ἰμῶν {FOR} ἰμῶν { THE } ἰμῶν... ἰμῶν {SABBATH} ἰμῶν... ἰμῶν {HE DOES NOT KEEP.} ἰμῶν... ἰμῶν {OTHERS} ἰμῶν... ἰμῶν {SAID, } ἰμῶν... ἰμῶν {HOW} ἰμῶν... ἰμῶν {CAN} ἰμῶν... ἰμῶν {A MAN} ἰμῶν... ἰμῶν {A SINNER} ἰμῶν... ἰμῶν {SUCH} ἰμῶν... ἰμῶν {SIGNS} ἰμῶν... ἰμῶν {DO?} ἰμῶν... ἰμῶν {AND} ἰμῶν... ἰμῶν { A DIVISION} ἰμῶν... ἰμῶν {WAS} ἰμῶν... ἰμῶν {AMONG} ἰμῶν... ἰμῶν {THEM.} (IGNT)

John 9:16 (RWP)

Because he keepeth not the sabbath (ἰμῶν... ἰμῶν ἰμῶν... ἰμῶν ἰμῶν... ἰμῶν). This is reason (causal ἰμῶν... ἰμῶν) 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" (ἰμῶν... ἰμῶν). So some.

How can a man that is a sinner do such signs? (ἰμῶν... ἰμῶν ἰμῶν... ἰμῶν ἰμῶν... ἰμῶν). 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" (ἰμῶν... ἰμῶν, schism, split, from ἰμῶν... ἰμῶν) 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) ἰμῶν... ἰμῶν {AND} ἰμῶν... ἰμῶν {MANY} ἰμῶν... ἰμῶν {CAME} ἰμῶν... ἰμῶν {TO } ἰμῶν... ἰμῶν {HIM,} ἰμῶν... ἰμῶν {AND} ἰμῶν... ἰμῶν {SAID,} ἰμῶν... ἰμῶν {JOHN} ἰμῶν... ἰμῶν {INDEED} ἰμῶν... ἰμῶν {SIGN} ἰμῶν... ἰμῶν {DID} ἰμῶν... ἰμῶν {NO;} ἰμῶν... ἰμῶν { BUT ALL} ἰμῶν... ἰμῶν {WHATSOEVER} ἰμῶν... ἰμῶν {SAID} ἰμῶν... ἰμῶν {JOHN} ἰμῶν... ἰμῶν {CONCERNING} ἰμῶν... ἰμῶν {THIS MAN,} ἰμῶν... ἰμῶν {TRUE} ἰμῶν... ἰμῶν {WERE.} (IGNT)

John 10:41 (RWP)

Many came to him (ἰμῶν... ἰμῶν ἰμῶν... ἰμῶν ἰμῶν... ἰμῶν). 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" (ἰμῶν... ἰμῶν). 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) ἄρχει... ἄρχει ἄρχει ἄρχει (GATHERED) ἄρχει... ἄρχει (THEREFORE) ἄρχει (THE) ἄρχει ἄρχει ἄρχει ἄρχει, {CHIEF PRIESTS} ἄρχει ἄρχει {AND} ἄρχει (THE) ἄρχει ἄρχει ἄρχει ἄρχει {PHARISEES} ἄρχει... ἄρχει ἄρχει ἄρχει ἄρχει {A COUNCIL, } ἄρχει ἄρχει {AND} ἄρχει ἄρχει ἄρχει ἄρχει {SAID,} ἄρχει {WHAT} ἄρχει ἄρχει ἄρχει... ἄρχει ἄρχει ἄρχει {DO WE?} ἄρχει ἄρχει {FOR} ἄρχει... ἄρχει ἄρχει, ἄρχει {THIS} ἄρχει ἄρχει ἄρχει ἄρχει, {MAN} ἄρχει ἄρχει ἄρχει ἄρχει {MANY} ἄρχει ἄρχει ἄρχει ἄρχει {SIGNS } ἄρχει ἄρχει ἄρχει {DOES.} (IGNT)

John 11:47 (RWP)

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

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

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

John 12:18 (RWP)

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

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

32 (IGNT) ἡ λέξις ἧς ἔφησεν Ἰησοῦς... {WORD} ἧς ἡ λέξις ἧς... {OF JESUS} ἧς ἡ λέξις ἧς... {MIGHT BE FULFILLED} ἧς ἡ λέξις ἧς... {WHICH} ἧς ἡ λέξις ἧς... {HE SPOKE} ἧς ἡ λέξις ἧς... {SIGNIFYING} ἧς ἡ λέξις ἧς... {BY WHAT} ἧς ἡ λέξις ἧς... {DEATH} ἧς ἡ λέξις ἧς... {HE WAS ABOUT} ἧς ἡ λέξις ἧς... {TO DIE.} (IGNT)

John 18:32 (RWP)

By what manner of death (ἧς ἡ λέξις ἧς... ἧς ἡ λέξις ἧς...). Instrumental case of the qualitative interrogative ἧς ἡ λέξις ἧς, in an indirect question, the very idiom used in John 12:32 concerning the Cross and here treated as prophecy (Scripture) with ἧς ἡ λέξις ἧς ἧς ἡ λέξις ἧς 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) Ἄλλα πολλὰ σημεῖα ἐποίησεν Ἰησοῦς ἐνώπιον τῶν μαθητῶν, ἃ ἃ οὐκ ἔγραψεν ἐν τούτῳ βιβλίῳ· {MANY} ἵνα... ἵνα {THEREFORE} ἵνα... {ALSO} ἵνα... {OTHER} ἵνα... {SIGNS} ἵνα... {DID} ἵνα... {JESUS} ἵνα... {IN PRESENCE} ἵνα... {OF HIS DISCIPLES} ἵνα... {WHICH} ἵνα... {ARE NOT} ἵνα... {WRITTEN} ἵνα... {IN} ἵνα... {THIS BOOK;} (IGNT)

John 20:30 (RWP)

Many other signs (ἅλλα ἕτερα σημεῖα). 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 (ἅλλα ἕτερα σημεῖα ἃ οὐκ ἔγραψεν ἐν τούτῳ βιβλίῳ). Periphrastic perfect passive indicative of ἔγραψεν, do not stand written, are not described "in this book." John has made a selection of the vast number wrought by Jesus "in the presence of the disciples" (ἐνώπιον τῶν μαθητῶν), common idiom in Luke, not in Mark and Matthew, and by John elsewhere only in 1 John 3:22. John’s book is written with a purpose which he states.

John 21:19

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

19 (IGNT) ἡ λέξις ἧς ἔφησεν Ἰησοῦς... {BUT THIS} ἧς ἡ λέξις ἧς... {HE SAID} ἧς ἡ λέξις ἧς... {SIGNIFYING} ἧς ἡ λέξις ἧς... {BY WHAT} ἧς ἡ λέξις ἧς... {DEATH} ἧς ἡ λέξις ἧς... {HE SHOULD GLORIFY} ἧς ἡ λέξις ἧς... (IGNT)

{GOD.} ἰὸἕἱ {AND} ἱ,ἱ,ἱ...ἱ,ἱ,ἱ {THIS} ἰμῖἱἱἱἱἱἱ {HAVING SAID} ἱ»ἱμῖἱἱἱἱἱἱ {HE SAYS} ἱ±ἱ...ἱ,ἱἱ {TO HIM,} ἱ±ἱἱἱ»ἱ,ἱ...ἱ,ἱμῖἱ {FOLLOW} ἱ¼ἱ,ἱ {ME.} (IGNT)

John 21:19 (RWP)

By what manner of death (ἱἱἱἱἱἱἱ ἱ,ἱἱἱἱἱἱἱ,ἱἱἱ). Undoubtedly John, who is writing long after Peterâ€™s death, seems to mean that Peter was to die (and did die) a martyrâ€™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) ἰὸἕἱ {AND} ἱἱἱἱἱἱἱἱ {I WILL GIVE} ἱ,ἱμῖἱἱἱἱ,ἱἱ {WONDERS} ἱμῖἱ {IN} ἱ,ἱἱἱ {THE} ἱ,ἱ...ἱἱἱἱἱἱἱ {HEAVEN} ἱ±ἱἱἱἱἱἱἱ {ABOVE} ἰὸἕἱἱ {AND} ἱἱἱἱ¼ἱμῖἱἱἱ {SIGNS} ἱμῖἱἱἱ {ON} ἱ,ἱ,ἱ, {THE} ἱἱἱἱ, {EARTH} ἰὸἕἱἱ,ἱἱἱἱ {BELOW,} ἱ±ἱἱ¼ἱἱἱ {BLOOD} ἰὸἕἱἱ {AND} ἱἱἱ...ἱἱ {FIRE} ἰὸἕἱἱ {AND} ἱ±ἱ,ἱ¼ἱἱἱἱἱ {VAPOUR} ἰὸἕἱἱἱἱἱἱἱἱ {OF SMOKE.} (IGNT)

Acts 2:19 (RWP)

Wonders (ἱ,ἱμῖἱἱἱἱ,ἱἱ). Apparently akin to the verb ἱ,ἱἱἱἱἱἱ, to watch like a wonder in the sky,

miracle (ἱ¼ἱἱἱἱἱἱἱ...ἱ»ἱ...ἱ¼), marvel, portent. In the New Testament the word occurs only in the plural and only in connection with ἱἱἱἱ¼ἱμῖἱἱἱ (signs) as here and in verse 43. But

signs (ἱἱἱἱ¼ἱμῖἱἱἱ) here is not in the LXX. See on Matthew 11:20. In verse Acts 2:22 all three words occur together: powers, wonders, signs (ἱἱἱ...ἱ¼ἱἱἱἱἱἱἱἱ, ἱ,ἱμῖἱἱἱἱἱἱ, ἱἱἱἱ¼ἱμῖἱἱἱἱἱἱ).

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

Blood and fire and vapour of smoke (ἱ±ἱἱἱ¼ἱἱἱ ἰὸἕἱἱἱ ἱἱἱ...ἱἱ ἰὸἕἱἱἱ ἱ±ἱ,ἱ¼ἱἱἱἱἱἱἱ ἰὸἕἱἱἱἱἱἱἱἱ). 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 (ἱἱἱἱἱἱἱἱ). Lit., I will give.

Wonders (ἱ,ἱμῖἱἱἱἱ,ἱἱ). Or portents. See on "Mt 11:20".

Signs. See on "Mt 11:20".

Acts 2:22

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

22 (IGNT) ἰσραηλιται, {MEN} ἠκουσατε των λεγων αυτου, {ISRAELITES,} ἠκουσατε των λεγων αυτου, {HEAR} ἡμετε, {THESE} ἠκουσατε των λεγων αυτου, {WORDS:} ἰησουν του ναζαρεθ, {JESUS} ὁ θεος, {THE} ἠκουσατε των λεγων αυτου, {NAZARENE,} ἠκουσατε των λεγων αυτου, {A MAN} ὁστις ἐκεινην εὐαγγελισθησεν υμιν, {BY} ἡμετε, {GOD} ἠκουσατε των λεγων αυτου, {SET FORTH} ἡμετε, {TO} ἡμετε, {YOU} ἡμετε, {BY} ἠκουσατε των λεγων αυτου, {AND} ἡμετε, {WONDERS} ἠκουσατε των λεγων αυτου, {AND} ἠκουσατε των λεγων αυτου, {SIGNS,} ἠκουσατε των λεγων αυτου, {WHICH} ἠκουσατε των λεγων αυτου, {WROUGHT} ἡμετε, {BY} ἡμετε, {HIM} ὁ θεος, {GOD} ἠκουσατε των λεγων αυτου, {IN} ἡμετε, {MIDST} ἡμετε, {YOUR,} ἠκουσατε των λεγων αυτου, {AS} ἠκουσατε των λεγων αυτου, {ALSO} ἠκουσατε των λεγων αυτου, {YOURSELVES} ἠκουσατε των λεγων αυτου, {KNOW:} (IGNT)

Acts 2:22 (RWP)

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

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

Acts 2:22 (Vincent_NTWordStudies)

22. Approved (ἠκουσατε των λεγων αυτου). The verb means to point out or shew forth. Shewn to be that which he claimed to be.

Miracles (ἠκουσατε των λεγων αυτου). 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) ἐβραβησθησαν παντες οι ψυχαι, {THERE CAME} ἡμετε, {AND} ἡμετε, {UPON EVERY} ἡμετε, {SOUL} ἡμετε, {FEAR,} ἡμετε, {AND MANY} ἡμετε, {WONDERS} ἡμετε, {AND} ἡμετε, {SIGNS} ἡμετε, {THROUGH} ἡμετε, {THE} ἡμετε, {APOSTLES} ἡμετε, {TOOK PLACE.} (IGNT)

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

Acts 3:11 (RWP)

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

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

In the porch that is called Solomon's (ἰσχυροῦσθε ἰσχυροῦσθε ἰσχυροῦσθε ἰσχυροῦσθε ἰσχυροῦσθε... ἰσχυροῦσθε ἰσχυροῦσθε). The adjective Stoic (ἰσχυροῦσθε ἰσχυροῦσθε) is from this word ἰσχυροῦσθε (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 (ἰσχυροῦσθε ἰσχυροῦσθε ἰσχυροῦσθε). Wondering out of (ἰσχυροῦσθε) measure, already filled with wonder (ἰσχυροῦσθε ἰσχυροῦσθε... ἰσχυροῦσθε, verse 10). Late adjective. Construction according to sense (plural, though ἰσχυροῦσθε, 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 (ἰσχυροῦσθε... ἰσχυροῦσθε, ἰσχυροῦσθε). Held them firmly, took fast hold. The verb from ἰσχυροῦσθε, strength.

Greatly wondering (ἰσχυροῦσθε ἰσχυροῦσθε ἰσχυροῦσθε). Wondering out of measure (ἰσχυροῦσθε). 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) ἰσχυροῦσθε ἰσχυροῦσθε ἰσχυροῦσθε, {SAYING,} ἰσχυροῦσθε {WHAT} ἰσχυροῦσθε ἰσχυροῦσθε ἰσχυροῦσθε ἰσχυροῦσθε, {SHALL WE DO} ἰσχυροῦσθε ἰσχυροῦσθε ἰσχυροῦσθε, {TO MEN} ἰσχυροῦσθε... ἰσχυροῦσθε, {THESE?} ἰσχυροῦσθε, ἰσχυροῦσθε {THAT} ἰσχυροῦσθε ἰσχυροῦσθε {INDEED} ἰσχυροῦσθε {FOR } ἰσχυροῦσθε ἰσχυροῦσθε ἰσχυροῦσθε {A KNOWN} ἰσχυροῦσθε ἰσχυροῦσθε ἰσχυροῦσθε {SIGN} ἰσχυροῦσθε ἰσχυροῦσθε ἰσχυροῦσθε {HAS COME TO PASS} ἰσχυροῦσθε ἰσχυροῦσθε {THROUGH} ἰσχυροῦσθε... ἰσχυροῦσθε {THEM,} ἰσχυροῦσθε ἰσχυροῦσθε {TO ALL} ἰσχυροῦσθε, ἰσχυροῦσθε, {THOSE} ἰσχυροῦσθε ἰσχυροῦσθε ἰσχυροῦσθε... ἰσχυροῦσθε {INHABITING} ἰσχυροῦσθε ἰσχυροῦσθε... ἰσχυροῦσθε ἰσχυροῦσθε {JERUSALEM} ἰσχυροῦσθε ἰσχυροῦσθε ἰσχυροῦσθε {IS MANIFEST,} ἰσχυροῦσθε {AND} ἰσχυροῦσθε ἰσχυροῦσθε... {WE} ἰσχυροῦσθε... ἰσχυροῦσθε ἰσχυροῦσθε {ARE UNABLE} ἰσχυροῦσθε ἰσχυροῦσθε ἰσχυροῦσθε {TO DENY IT.} (IGNT)

Acts 4:16 (RWP)

What shall we do? (İ,,İ¹ İ€İĸİ¹İ·İfİ%oİ¼İµİ½). Deliberative aorist active subjunctive (ingressive and urgent aorist).

Notable miracle (İ³İ½İ%oİfİ,,İĸİ½ İfİ·İ¼İµİ¹İĸİ½). Or sign. It was useless to deny it with the man there.

We cannot deny it (İĸİ... İİ...İ½İ±İ¼İµİ,İ± İ±İ·İ½İµİ¹İfİ,İ±İ¹). That is, it will do no good.

Acts 4:22

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

22 (IGNT) İµİ,,İ%oİ½ {YEARS OLD} İ³İ±İ· {FOR} İ·İ½ {WAS} İ€İ»İµİ¹İĸİ½İ%oİ½ {ABOVE} İ,,İµİİfİfİ±İ·İ±İ°İĸİ½İ,,İ± {FORTY} İĸİ {THE} İ±İ½İ,İ·İ%oİ€İĸİ, {MAN} İµİ† {ON} İĸİ½ {WHOM} İµİ³İµİ³İĸİ½İµİ¹ İ,,İĸİ {HAD TAKEN PLACE} İfİ·İ¼İµİ¹İĸİ½ İ,,İĸİ...İ,,İĸİ {THIS SIGN} İ,,İ·İ, {OF} İ¹İ±İfİµİ%oİ, {HEALING.} (IGNT)

Acts 4:22 (RWP)

Was wrought (İ³İµİ³İĸİ½İµİ¹). Second past perfect active without augment from İ³İ¹İ½İĸİ¼İ±İ¹.

Acts 4:30

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

30 (IGNT) İµİ½ {IN} İ,,İ%o {THAT} İ,,İ·İ½ {THY} İ±İµİ¹İ·İ± İfİĸİ... {HAND} İµİ°İ,,İµİ¹İ½İµİ¹İ½ {STRETCHEST OUT} İfİµİ {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,,İĸİ... {THE} İĸİ½İĸİ¼İ±İ,,İĸİ, İ,,İĸİ... {NAME} İ±İ³İ¹İĸİ... {HOLY} İ€İ±İ¹İĸİ, {SERVANT} İfİĸİ... {OF THY} İ¹İ·İfİĸİ... {JESUS.} (IGNT)

Acts 4:30 (RWP)

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

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

And that signs and wonders may be done (ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου). Either to be taken as in the same construction as ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου with ἵνα ἴδωμεν as Revised Version has it here or to be treated as subordinate purpose to ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου (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 ἴδωμεν {AND} ἵνα ἴδωμεν {BY} ἵνα ἴδωμεν {THE} ἵνα ἴδωμεν {HANDS} ἵνα ἴδωμεν {OF THE} ἵνα ἴδωμεν {APOSTLES} ἵνα ἴδωμεν {CAME TO PASS} ἵνα ἴδωμεν {SIGNS} ἵνα ἴδωμεν {AND} ἵνα ἴδωμεν {WONDERS} ἵνα ἴδωμεν {AMONG} ἵνα ἴδωμεν {THE} ἵνα ἴδωμεν { PEOPLE} ἵνα ἴδωμεν {MANY;} ἵνα ἴδωμεν {(AND) ἵνα ἴδωμεν {THEY WERE} ἵνα ἴδωμεν {WITH ONE ACCORD} ἵνα ἴδωμεν {ALL} ἵνα ἴδωμεν {IN} ἵνα ἴδωμεν {THE} ἵνα ἴδωμεν {PORCH} ἵνα ἴδωμεν {OF SOLOMON,} (IGNT)

Acts 5:12 (RWP)

Were wrought (ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου). Imperfect middle, wrought from time to time.

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

Acts 5:12 (Vincent_NTWordStudies)

12. Were wrought (ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου). The best texts read ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου, the imperfect, were being wrought from time to time.

All. The whole body of believers.

Acts 6:8

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

Acts 6:8 (RWP)

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

Acts 6:8 (Vincent_NTWordStudies)

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

Acts 7:31

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

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

Acts 7:31 (RWP)

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

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

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

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

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

Acts 7:31 (Vincent_NTWordStudies)

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

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

Acts 7:36

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

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

Acts 8:6

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

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

Acts 8:6 (RWP)

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

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

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

Acts 8:13

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

13 (IGNT) ἰζ ἰ̂μ {AND} ἰ̂φἰ̂¼ἰ̂%ἰ̂½ {SIMON} ἰ̂ἰ̂ἰ̂ {ALSO} ἰ̂ἰ̂...ἰ̂,ἰ̂ζἰ̂, {HIMSELF }
 ἰ̂μἰ̂ἰ̂ἰ̂,ἰ̂μἰ̂...ἰ̂φἰ̂μἰ̂½ {BELIEVED,} ἰ̂ἰ̂ἰ̂ {AND} ἰ̂ἰ̂ἰ̂ἰ̂,ἰ̂ἰ̂ἰ̂, {HAVING BEEN BAPTIZED} ἰ̂ἰ̂½
 {WAS} ἰ̂ἰ̂ἰ̂ζἰ̂ἰ̂ἰ̂,ἰ̂μἰ̂ἰ̂%ἰ̂½ {STEADFASTLY CONTINUING} ἰ̂,ἰ̂%ἰ̂ {WITH} ἰ̂ἰ̂ἰ̂»ἰ̂ἰ̂ἰ̂%ἰ̂
 {PHILIP;} ἰ̂,ἰ̂μἰ̂%ἰ̂ἰ̂%ἰ̂½ {BEHOLDING} ἰ̂,ἰ̂μ {AND} ἰ̂ἰ̂ἰ̂¼ἰ̂μἰ̂ἰ̂ {SIGNS} ἰ̂ἰ̂ἰ̂ {AND}
 ἰ̂ἰ̂...ἰ̂ἰ̂ἰ̂ἰ̂ἰ̂, {WORKS OF POWER} ἰ̂¼ἰ̂μἰ̂ἰ̂»ἰ̂ἰ̂, {GREAT} ἰ̂ἰ̂ἰ̂ἰ̂ζἰ̂¼ἰ̂μἰ̂ἰ̂ἰ̂, {BEING DONE,}
 ἰ̂μἰ̂ἰ̂ἰ̂ἰ̂,ἰ̂ἰ̂,ἰ̂ζ {WAS AMAZED.} (IGNT)

Acts 8:13 (RWP)

And Simon also himself believed (ἰζ ἰ̂μ ἰ̂φἰ̂¼ἰ̂%ἰ̂½ ἰ̂ἰ̂ἰ̂ ἰ̂ἰ̂...ἰ̂,ἰ̂ζἰ̂, ἰ̂μἰ̂ἰ̂ἰ̂ἰ̂,ἰ̂μἰ̂...ἰ̂φἰ̂μἰ̂½). Note the same verb in the aorist tense ἰ̂μἰ̂ἰ̂ἰ̂ἰ̂,ἰ̂μἰ̂...ἰ̂φἰ̂μἰ̂½. What did he believe? Evidently that Jesus was this "power of God" not himself (Simon). He saw that the miracles wrought by Philip in the name of Christ were genuine while he knew that his own were frauds. He wanted this power that Philip had to add to his own pretensions. "He was probably half victim of self-delusion, half conscious impostor" (Furieux). He was determined to get this new "power," but had no sense of personal need of Jesus as Saviour for his sins. So he submitted to baptism (ἰ̂ἰ̂ἰ̂ἰ̂,ἰ̂ἰ̂ἰ̂,ἰ̂μἰ̂ἰ̂, first aorist passive participle of ἰ̂ἰ̂ἰ̂ἰ̂,ἰ̂ἰ̂ἰ̂%ἰ̂), clear proof that baptism does not convey salvation.

He continued with Philip (ἰ̂ἰ̂ἰ̂ ἰ̂ἰ̂ἰ̂ζἰ̂ἰ̂ἰ̂,ἰ̂μἰ̂ἰ̂%ἰ̂½ ἰ̂,ἰ̂%ἰ̂ ἰ̂ἰ̂ἰ̂»ἰ̂ἰ̂ἰ̂%ἰ̂). Periphrastic imperfect of the verb ἰ̂ἰ̂ἰ̂ζἰ̂ἰ̂ἰ̂ἰ̂,ἰ̂μἰ̂ἰ̂%ἰ̂ (see on 2:46). He stuck to Philip (dative case) to find out the secret of his power.

Beholding (ἰ̂,ἰ̂μἰ̂%ἰ̂ἰ̂%ἰ̂½). Watching the signs and miracles (powers, ἰ̂ἰ̂...ἰ̂ἰ̂ἰ̂ἰ̂ἰ̂, that threw his "power" in the shade) as they were wrought (ἰ̂ἰ̂ἰ̂ἰ̂ζἰ̂¼ἰ̂μἰ̂ἰ̂ἰ̂, present middle participle of ἰ̂ἰ̂ἰ̂ἰ̂ζἰ̂¼ἰ̂ἰ̂ἰ̂). The more he watched the more the wonder grew (ἰ̂μἰ̂ἰ̂ἰ̂ἰ̂,ἰ̂ἰ̂,ἰ̂ζ). He had "amazed" (verse 9) the people by his tricks and he was himself more "amazed" than they by Philip's deeds.

Acts 8:13 (Vincent_NTWordStudies)

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

Miracles and signs (ἰ̂ἰ̂ἰ̂¼ἰ̂μἰ̂ἰ̂ἰ̂ ἰ̂ἰ̂ἰ̂ ἰ̂ἰ̂...ἰ̂ἰ̂ἰ̂ἰ̂ἰ̂). Lit., signs and powers. See on "Mt 11:20"; {see} on "Ac 2:22".

Which were done (ἰ̂ἰ̂ἰ̂ἰ̂ζἰ̂¼ἰ̂μἰ̂ἰ̂ἰ̂). The present participle. Lit., are coming to pass.

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

Acts 11:28

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

28 (IGNT) ἰστῆσαν ἑξ ἑνὸς αὐτῶν ὀνόματι Ἀγαβὸς, ἰσχυρισθεὶς ἐν τῷ πνεύματι ὅτι ἐπιπέσει ὅλη ἡ γῆ ἐν ἀπορίᾳ, ἣν ἐπέσει ἐν ταῖς ἡμέραις τοῦ Κλαυδίου Καίσαρος. (IGNT)

Acts 11:28 (RWP)

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

Acts 11:28 (Vincent_NTWordStudies)

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

Acts 13:41

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

41 (IGNT) ἰδοὺ ὑμεῖς οὐκ ἐπιτιθέμενοι καὶ θαυμάζοντες καὶ ἀπολλύμενοι, ὅτι ἐργάζομαι ἔργον ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ὃ οὐκ ἐπιτιθέμεθα, ἢ ἄνθρωπος ἀπαγγέλλῃ ὑμῖν. (IGNT)

YOU.} (IGNT)

Acts 13:41 (RWP)

Ye despisers (ÎċÎ¹ Î°Î±İ,,Î±İ†İ•İċÎ½İ•İ,,Î±İ¹). Not in the Hebrew, but in the LXX. It is pertinent for Paulâ€™s purpose.

Perish (Î±İ†İ±İ½İ¹İfİ,İ•İ,,Îµ). Or vanish away. First aorist passive imperative. Added by the LXX to the Hebrew.

If one declare it unto you (Îµİ±İ½ İ,,İ¹İ, Îµİ°İ¹İ•İ³İ•İ,,Î±İ¹ İ•İ¼İ¹½). Condition of third class with present middle subjunctive, if one keep on outlining (double compound, Îµİ°-İ¹İ•İ³İµİċİ¼İ±İ¹) it unto you. Paul has hurled a thunderbolt at the close.

Acts 13:41 (Vincent_NTWordStudies)

41. Perish (Î±İ†İ±İ½İ¹İfİ,İ•İ,,Îµ). Lit., vanish.

Declare (Îµİ°İ¹İ•İ³İ•İ,,Î±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±İ½İċİ½ İ¼İµİ½ {A LONG} Îċİ...İ½ {THEREFORE} İ±İ•İċİ½İċİ½ {TIME} Î¹İµİ,,İ•İ¹İ±İ½ {THEY STAYED,} İ€İ±İ•İ•İfİ¹İ±İ¶İċİ¼İµİ½İċİ¹ {SPEAKING BOLDLY,} Îµİ€İ¹ {CONFIDING IN} İ,,İ° {THE} İ°İ...İ•İ¹İ° {LORD,} İ,,İ° {WHO} İ¼İ±İ•İ,,İ...İ•İċİ...İ½İ,,İ¹ {BORE WITNESS} İ,,İ° {TO THE} Î»İċİ³İ° {WORD} İ,,İ•İ, {OF} İ±İ±İ•İ¹İ,,İċİ, {GRACE,} İ±İ...İ,,İċİ... {HIS} Î°İ±İ¹ {AND} Î¹İ¹İċİ½İ,,İ¹ {GIVING} İfİ•İ¼İµİ¹İ± {SIGNS} Î°İ±İ¹ {AND} İ,,İµİ•İ±İ,,İ± {WONDERS} İ³İ¹½İµİfİ,İ±İ¹ { TO BE DONE} Î¹İ¹İ± İ,,İ°İ½ {THROUGH} İ±İµİ¹İ°İ°İ½ {HANDS.} İ±İ...İ,,İ°İ½ {THEIR} (IGNT)

Acts 14:3 (RWP)

Long time therefore (Î¹İ°İ±İ½İċİ½ İ¼İµİ½ İċİ...İ½ İ±İ•İċİ½İċİ½). Accusative of duration of time (possibly six months) and note İ¼İµİ½ İċİ...İ½. There is an antithesis in Îµİfİ±İ¹İfİ,İ•İµ (verse 4) and in verse 5 (Îµİ³İµİ½İµİ,,İċİ 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•İfİ¹İ±İ¶İċİ¼İµİ½İċİ¹ as in 13:46 at Antioch in Pisidia, "in the Lord" (Îµİ€İ¹ İ,,İ° İ°İ...İ•İ¹İ°), 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" (Î¹İ¹İċİ½İ,,İ¹

{THE} ἰστῶσι·ἰζῆσαι... ἰφί,, ἰστῶσι {UNCIRCUMCISION,} ἰμῆρι, {FOR} ἰ,, ἰζ {HIM} ἰμῆρι½ἰστῶσι { TO} ἰστῶσι... ἰ,, ἰζ½
{BE} ἰἑστῶσι,, ἰμῆρι·ἰστῶσι {FATHER} ἰἑστῶσι½ἰ,, ἰσοῶσι½ {OF ALL} ἰ,, ἰσοῶσι½ {THOSE THAT}
ἰἑστῶσι φί,, ἰμῆρι... ἰζ½ἰ,, ἰσοῶσι½ {BELIEVE} ἰῆρι {IN} ἰστῶσι·ἰζῆσαι... ἰφί,, ἰστῶσι, {UNCIRCUMCISION} ἰμῆρι, {FOR}
ἰ,, ἰζ {TO} ἰ» ἰζ ἰστῶσι φί,, ἰστῶσι·ἰστῶσι {BE RECKONED} ἰσοῶσι {ALL} ἰστῶσι... ἰ,, ἰζ ἰστῶσι, {TO THEM} ἰ,, ἰστῶσι {THE}
ἰῆρι ἰστῶσι ἰστῶσι ἰστῶσι... ἰστῶσι·ἰστῶσι {RIGHTEOUSNESS;} (IGNT)

Romans 4:11 (RWP)

The sign of circumcision (ἰφί·ἰστῶσι ἰμῆρι ἰστῶσι ἰἑστῶσι·ἰστῶσι, ἰστῶσι). It is the genitive of apposition, circumcision being the sign.

A seal of the righteousness of the faith (ἰφί·ἰστῶσι ἰστῶσι ἰστῶσι ἰστῶσι ἰστῶσι, ἰστῶσι, ἰστῶσι ἰστῶσι ἰστῶσι... ἰστῶσι·ἰστῶσι, ἰστῶσι, ἰἑστῶσι φί,, ἰμῆρισοῶσι). ἰφί·ἰστῶσι ἰστῶσι, is old word for the seal placed on books (Revelation 5:1), for a signet-ring (Revelation 7:2), the stamp made by the seal (2 Timothy 2:19), that by which anything is confirmed (1 Corinthians 9:2) as here. The circumcision did not convey the righteousness, but only gave outward confirmation. It came by faith and "the faith which he had while in uncircumcision" (ἰ,, ἰστῶσι, ἰμῆρι½ ἰ,, ἰστῶσι·ἰστῶσι ἰστῶσι... ἰφί,, ἰστῶσι), "the in the state of uncircumcision faith." Whatever parallel exists between baptism and circumcision as here stated by Paul argues for faith before baptism and for baptism as the sign and seal of the faith already had before baptism.

That he might be (ἰμῆρι, ἰ,, ἰζ ἰμῆρι½ἰστῶσι ἰστῶσι... ἰ,, ἰζ½). This idiom may be God's purpose (contemplated result) as in ἰμῆρι, ἰ,, ἰζ ἰ» ἰστῶσι ἰφί,, ἰστῶσι below, or even actual result (so that he was) as in 1:20.

Though they be in uncircumcision (ἰῆρι ἰστῶσι·ἰζῆσαι... ἰφί,, ἰστῶσι). Simply, "of those who believe while in the condition of uncircumcision."

Romans 4:11 (Vincent_NTWordStudies)

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

That he might be (ἰμῆρι, ἰ,, ἰζ ἰμῆρι½ἰστῶσι ἰστῶσι... ἰ,, ἰζ½). Not so that he became, but expressing the divinely appointed aim of his receiving the sign.

Romans 15:19

19 (AV) Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. (AV) 19 (IGNT) ἰμῆρι½ {IN THE} ἰῆρι... ἰστῶσι ἰμῆρι {POWER} ἰφί·ἰστῶσι ἰσοῶσι½ {OF SIGNS} ἰσοῶσι {AND} ἰ,, ἰμῆρι·ἰστῶσι, ἰσοῶσι½ {WONDERS,} ἰμῆρι½ {IN THE} ἰῆρι... ἰστῶσι ἰμῆρι {POWER} ἰἑστῶσι ἰμῆρι... ἰστῶσι ἰστῶσι, {OF THE SPIRIT} ἰ,, ἰμῆρι ἰστῶσι... {OF GOD;} ἰσοῶσι φί,, ἰμῆρι {SO AS FOR} ἰμῆρι {ME} ἰστῶσι ἰστῶσι { FROM} ἰμῆρι ἰστῶσι ἰστῶσι... ἰφί ἰστῶσι ἰστῶσι

{JERUSALEM,} ἰὸἰ±ἰ' {AND} ἰὸἰ...ἰὸἰ»ἰ% {IN A CIRCUIT} ἰ¼ἰμἰ±ἰ•ἰ' ἰ,,ἰḂἰ... {UNTO } ἰ'ἰ»ἰ»ἰ...ἰ•ἰ'ἰὸἰḂἰ... {ILLYRICUM,} ἰ€ἰμἰ€ἰ»ἰ•ἰ%ἰὸἰμἰ½ἰ±ἰ' {TO HAVE FULLY PREACHED} ἰ,,ἰḂἰ {THE} ἰμἰ...ἰ±ἰ³ἰμἰ»ἰ'ἰḂἰ½ { GLAD TIDINGS} ἰ,,ἰḂἰ... {OF THE} ἰ±ἰ•ἰ'ἰfἰ,,ἰḂἰ... {CHRIST;} (IGNT)

Romans 15:19 (RWP)

In power of signs and wonders (ἰμἰ½ ἰ'ἰ...ἰ½ἰ±ἰ¼ἰμἰ' ἰfἰ•ἰ¼ἰμἰ'ἰ%ἰ½ ἰὸἰ±ἰ' ἰ,,ἰμἰ•ἰ±ἰ,,ἰ%ἰ½). Note all three words as in Hebrews 2:4, only here ἰ'ἰ...ἰ½ἰ±ἰ¼ἰμἰ', is connected with ἰfἰ•ἰ¼ἰμἰ'ἰ± and ἰ,,ἰμἰ•ἰ±ἰ,,ἰ±. See all three words used of Paulâ€™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 Paulâ€™s preaching. Note repetition of ἰμἰ½ ἰ'ἰ...ἰ½ἰ±ἰ¼ἰμἰ' here with ἰ€ἰ½ἰμἰ...ἰ¼ἰ±ἰ,,ἰḂἰ, ἰ±ἰ³ἰḂἰ....

So that (ἰ%ἰfἰ,,ἰμ). Result expressed by the perfect active infinitive ἰ€ἰμἰ€ἰ»ἰ•ἰ%ἰὸἰμἰ½ἰ±ἰ' (from ἰ€ἰ»ἰ•ἰḂἰ%) with the accusative ἰ¼ἰμ (general reference).

Round about even unto Illyricum (ἰὸἰ...ἰὸἰ»ἰ% ἰ¼ἰμἰ±ἰ•ἰ' ἰ,,ἰḂἰ... ἰ'ἰ»ἰ»ἰ...ἰ•ἰ'ἰὸἰḂἰ...). "In a ring" (ἰὸἰ...ἰὸἰ»ἰ%, locative case of ἰὸἰ...ἰὸἰ»ἰḂἰ). 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 Paulâ€™s mission journeys so far.

Romans 15:19 (Vincent_NTWordStudies)

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

Round about (ἰὸἰ...ἰὸἰ»ἰ%). 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 (ἰεῖμι ἐπὶ ἅπαντα τὰ μέρη). Lit., fulfilled. Some explain, have given the Gospel its full development so that it has reached every quarter.

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

1 Corinthians 1:22

22 (AV) For the Jews require a sign, and the Greeks seek after wisdom: (AV)
22 (IGNT) ἵνα ἵνα ἵνα ἵνα. {SINCE} ἵνα ἵνα. {BOTH} ἵνα ἵνα. {JEWES} ἵνα ἵνα. {A SIGN} ἵνα ἵνα. {ASK FOR,} ἵνα ἵνα. {AND} ἵνα ἵνα. {GREEKS} ἵνα ἵνα. {WISDOM} ἵνα ἵνα. {SEEK;} (IGNT)

1 Corinthians 1:22 (RWP)

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

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

Seek after wisdom (ἵνα ἵνα ἵνα ἵνα). "The Jews claimed to possess the truth: the Greeks were seekers, speculators" (Vincent) as in Acts 17:23.

1 Corinthians 12:10

10 (AV) To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: (AV)
10 (IGNT) ἵνα ἵνα ἵνα ἵνα. {AND TO ANOTHER} ἵνα ἵνα. {OPERATIONS} ἵνα ἵνα. {OF WORKS OF POWER;} ἵνα ἵνα. {AND TO ANOTHER} ἵνα ἵνα. {PROPHECY;} ἵνα ἵνα. {AND TO ANOTHER} ἵνα ἵνα. {DISCERNING} ἵνα ἵνα. {OF SPIRITS;} ἵνα ἵνα. {AND TO A DIFFERENT ONE} ἵνα ἵνα. {KINDS} ἵνα ἵνα. {OF TONGUES;} ἵνα ἵνα. {AND TO ANOTHER} ἵνα ἵνα. {INTERPRETATION} ἵνα ἵνα. {OF TONGUES.} (IGNT)

1 Corinthians 12:10 (RWP)

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

healings as the blindness on Elymas the sorcerer.

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

Discernings of spirits (İİ¹İ±İİ•İİİİµİİ, İĒİ½İµİ...İ¼İ±İ., İ%İ½). İİ¹İ±İİ•İİİİİ, is old word from İİ¹İ±İİ•İİİ½İ% (see 11:29) and in N.T. only here; Romans 14:1; Hebrews 5:14. A most needed gift to tell whether the gifts were really of the Holy Spirit and supernatural (cf. so-called "gifts" today) or merely strange though natural or even diabolical (1 Timothy 4:1; 1 John 4:1).

Divers kinds of tongues (İ³İµİ½İ• İ³İ»İ%İİİİ%İ½). No word for "divers" in the Greek. There has arisen a great deal of confusion concerning the gift of tongues as found in Corinth. They prided themselves chiefly on this gift which had become a source of confusion and disorder. There were varieties (kinds, İ³İµİ½İ•) in this gift, but the gift was essentially an ecstatic utterance of highly wrought emotion that edified the speaker (14:4) and was intelligible to God (14:2,28). It was not always true that the speaker in tongues could make clear what he had said to those who did not know the tongue (14:13): It was not mere gibberish or jargon like the modern "tongues," but in a real language that could be understood by one familiar with that tongue as was seen on the great Day of Pentecost when people who spoke different languages were present. In Corinth, where no such variety of people existed, it required an interpreter to explain the tongue to those who knew it not. Hence Paul placed this gift lowest of all. It created wonder, but did little real good. This is the error of the Irvingites and others who have tried to reproduce this early gift of the Holy Spirit which was clearly for a special emergency and which was not designed to help spread the gospel among men. See on "Ac 19:6".

The interpretation of tongues (İµİ•İ¼İ•İ½İµİİ± İ³İ»İ%İİİİ%İ½). Old word, here only and 14:26 in N.T., from İµİ•İ¼İ•İ½İµİ...İ% from İµİ•İ¼İ•İ, (the god of speech). Cf. on İİ¹İµİ•İ¼İ•İ½İµİ...İ% in Luke 24:27; Acts 9:36. In case there was no one present who understood the particular tongue it required a special gift of the Spirit to some one to interpret it if any one was to receive benefit from it.

1 Corinthians 12:28

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

28 (IGNT) İİ±İ¹ {AND} İĈİ...İ, İ¼İµİ½ {CERTAIN} İµİ, İµİ., İĈİ İĈİ {DID SET} İ, İµİİĈİ, {GOD} İµİ½ {IN} İ., İ•. {THE} İµİİİİ»İİİİİ± {ASSEMBLY;} İĒİ•İ%İ., İĈİ İ½ {FIRST,} İ±İĒİİİİİİ»İĈİ...İ, {APOSTLES;} İİµİ...İ., İµİ•İĈİ İ½ {SECONDLY,} İĒİ•İĈİİİ•İ., İ±İ, {PROPHETS;} İ., İ•İİ., İĈİ İ½ {THIRDLY,} İİ¹İ İ±İİİİ»İĈİ...İ, {TEACHERS;} İµİĒİµİİ., İ±İ {THEN} İİ...İ½İ±İ¼İµİİ, {WORKS OF POWER;} İµİİ., İ±İ {THEN} İ±İİ•İİİİ¼İ±İ., İ±İ {GIFTS} İİ±İ¼İ±İ., İ%İ½ {OF HEALINGS;} İ±İ½İ., İİİ»İ•İİµİİ,

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

1 Corinthians 12:28 (RWP)

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

In the church (The general sense of 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 (the official title given the twelve by Jesus, and claimed by Paul though not one of the twelve.

Prophets (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 (Old word from to teach. Used to the Baptist (Luke 3:12), to Jesus (John 3:10; 13:13), and of Paul by himself along with (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 (Here a change is made from the concrete to the abstract. See the reverse in Romans 12:7. See these words (in verses 9,10 with , last again. But these two new terms (helps, governments).

Helps (Old word, from 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 (Old word from (cf. in Acts 27:11) like Latin gubernare, our govern. So a governing. Probably Paul has in mind bishops (or elders (the outstanding leaders (in 1 Thessalonians 5:12; Romans 12:8; 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? {workers: or, powers?} (AV)

29 (IGNT) ἵνα· {ARE} ἅπασαν·, ἅπασαν, {ALL} ἡμεῖς ἵνα· ἅπασαν· {APOSTLES?} ἅπασαν·, ἅπασαν, {ALL} ἡμεῖς ἵνα· ἅπασαν· ἵνα· {PROPHETS?} ἅπασαν·, ἅπασαν, {ALL} ἡμεῖς ἵνα· ἅπασαν· ἵνα· {TEACHERS? HAVE} ἅπασαν·, ἅπασαν, {ALL} ἡμεῖς ἵνα· ἅπασαν· ἵνα·, {WORKS OF POWER?} (IGNT)

1 Corinthians 12:29 (RWP)

Are all (ἵνα· ἅπασαν·, ἅπασαν·). The ἵνα· expects a negative answer with each group.

1 Corinthians 14:22

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

22 (IGNT) ἵνα· ἵνα·, ἅπασαν· {SO THAT} ἅπασαν· {THE} ἡμεῖς ἵνα· ἡμεῖς ἵνα· ἅπασαν·, ἅπασαν· {FOR} ἡμεῖς ἵνα· ἅπασαν· ἅπασαν·, ἅπασαν· {A SIGN} ἡμεῖς ἵνα· ἅπασαν·, ἅπασαν· {ARE,} ἅπασαν·... {NOT} ἡμεῖς ἵνα·, {TO THOSE THAT} ἡμεῖς ἵνα·, ἅπασαν·... ἅπασαν· ἅπασαν·, ἅπασαν· {BELIEVE,} ἅπασαν· ἅπασαν· {BUT} ἡμεῖς ἵνα·, {TO THE} ἡμεῖς ἵνα· ἡμεῖς ἵνα·, ἅπασαν·, {UNBELIEVERS;} ἡμεῖς ἵνα· ἡμεῖς ἵνα· ἡμεῖς ἵνα· ἡμεῖς ἵνα·, ἅπασαν· ἅπασαν· {BUT PROPHECY,} ἅπασαν·... {NOT} ἡμεῖς ἵνα·, {TO THE} ἡμεῖς ἵνα· ἡμεῖς ἵνα·, ἅπασαν·, {UNBELIEVERS;} ἅπασαν· ἅπασαν· {BUT} ἡμεῖς ἵνα·, {TO THOSE THAT} ἡμεῖς ἵνα·, ἅπασαν·... ἅπασαν·... ἅπασαν· ἅπασαν· {BELIEVE.} (IGNT)

1 Corinthians 14:22 (RWP)

For a sign (ἡμεῖς ἵνα·, ἡμεῖς ἵνα· ἅπασαν· ἅπασαν·). Like the Hebrew and occasional Koinêš idiom also.

2 Corinthians 12:12

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

12 (IGNT) ἡμεῖς ἅπασαν· {THE} ἅπασαν·, ἅπασαν· {INDEED} ἡμεῖς ἅπασαν· ἅπασαν· {SIGNS} ἡμεῖς ἅπασαν·... {OF THE} ἡμεῖς ἅπασαν· ἅπασαν· ἅπασαν·... {APOSTLE} ἡμεῖς ἅπασαν· ἅπασαν·, ἅπασαν·, ἅπασαν· {WERE WORKED OUT} ἅπασαν·, ἅπασαν· {AMONG} ἡμεῖς ἅπασαν· ἅπασαν· {YOU} ἅπασαν·, ἅπασαν· {IN} ἡμεῖς ἅπασαν·, ἅπασαν· {ALL} ἡμεῖς ἅπασαν· ἅπασαν·, ἅπασαν· {ENDURANCE,} ἅπασαν·, ἅπασαν· {IN} ἡμεῖς ἅπασαν· ἅπασαν· ἅπασαν·, {SIGNS} ἡμεῖς ἅπασαν· {AND} ἡμεῖς ἅπασαν· ἅπασαν· ἅπασαν· {WONDERS} ἡμεῖς ἅπασαν· {AND} ἡμεῖς ἅπασαν· ἅπασαν· ἅπασαν·, ἅπασαν· {WORKS OF POWER.} (IGNT)

2 Corinthians 12:12 (RWP)

Of an apostle (ἡμεῖς ἅπασαν· ἡμεῖς ἅπασαν· ἅπασαν· ἅπασαν·). "Of the apostle" (definite article). Note the three words here for miracles wrought by Paul (ἡμεῖς ἅπασαν· ἅπασαν·, signs, ἡμεῖς ἅπασαν· ἅπασαν·, wonders, ἡμεῖς ἅπασαν· ἅπασαν·, powers or miracles) as in Hebrews 2:4.

Galatians 3:5

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

5 (IGNT) $\hat{\text{I}}\hat{\text{z}}$ {HE WHO} $\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {THEREFORE} $\hat{\text{I}}\hat{\text{m}}\hat{\text{i}}\hat{\text{e}}\hat{\text{i}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {SUPPLIES} $\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {TO YOU} $\hat{\text{I}}\hat{\text{z}}$ {THE} $\hat{\text{I}}\hat{\text{e}}\hat{\text{i}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {SPIRIT,} $\hat{\text{I}}\hat{\text{o}}\hat{\text{i}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {AND} $\hat{\text{I}}\hat{\text{m}}\hat{\text{i}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {WORKS} $\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {WORKS OF POWER} $\hat{\text{I}}\hat{\text{m}}\hat{\text{i}}\hat{\text{z}}$ {AMONG} $\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {YOU, IS IT} $\hat{\text{I}}\hat{\text{m}}\hat{\text{i}}\hat{\text{z}}$ {BY} $\hat{\text{I}}\hat{\text{m}}\hat{\text{i}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {WORKS} $\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {OF LAW} $\hat{\text{I}}\hat{\text{z}}$ {OR} $\hat{\text{I}}\hat{\text{m}}\hat{\text{i}}\hat{\text{z}}$ {BY} $\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {REPORT} $\hat{\text{I}}\hat{\text{e}}\hat{\text{i}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {OF FAITH?} (IGNT)

Galatians 3:5 (RWP)

Supplieth ($\hat{\text{I}}\hat{\text{m}}\hat{\text{i}}\hat{\text{e}}\hat{\text{i}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$). It is God. See on "2Co 9:10" for this present active participle. Philippians 1:19; 2 Peter 1:5.

Worketh miracles ($\hat{\text{I}}\hat{\text{m}}\hat{\text{i}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ $\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$). On the word $\hat{\text{I}}\hat{\text{m}}\hat{\text{i}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ 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 $\hat{\text{I}}\hat{\text{m}}\hat{\text{i}}\hat{\text{z}}$ $\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ (1 Corinthians 13:10; Matthew 14:2). The principal verb for "doeth he it" ($\hat{\text{I}}\hat{\text{e}}\hat{\text{i}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$) is not expressed. Paul repeats the contrast in verse 2 about "works of the law" and "the hearing of faith."

2 Thessalonians 2:9

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

9 (IGNT) $\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {WHOSE} $\hat{\text{I}}\hat{\text{m}}\hat{\text{i}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {IS} $\hat{\text{I}}\hat{\text{e}}\hat{\text{i}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {COMING} $\hat{\text{I}}\hat{\text{o}}\hat{\text{i}}\hat{\text{z}}$ {ACCORDING TO THE} $\hat{\text{I}}\hat{\text{m}}\hat{\text{i}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {WORKING} $\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {OF SATAN} $\hat{\text{I}}\hat{\text{m}}\hat{\text{i}}\hat{\text{z}}$ {IN} $\hat{\text{I}}\hat{\text{e}}\hat{\text{i}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {EVERY} $\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {POWER} $\hat{\text{I}}\hat{\text{o}}\hat{\text{i}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {AND} $\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {SIGNS} $\hat{\text{I}}\hat{\text{o}}\hat{\text{i}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {AND} $\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {WONDERS} $\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ {OF FALSEHOOD,} (IGNT)

2 Thessalonians 2:9 (RWP)

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

Lying wonders ($\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ $\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ $\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$). "In wonders of a lie." Note here the three words for the miracles of Christ (Hebrews 2:4), power ($\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ $\hat{\text{I}}\hat{\text{z}}$ $\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$), signs ($\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ $\hat{\text{I}}\hat{\text{z}}$), but all according to the working of Satan ($\hat{\text{I}}\hat{\text{o}}\hat{\text{i}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ $\hat{\text{I}}\hat{\text{z}}$ $\hat{\text{I}}\hat{\text{m}}\hat{\text{i}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$ $\hat{\text{I}}\hat{\text{z}}$ $\hat{\text{I}}\hat{\text{z}}\hat{\text{I}}\hat{\text{z}}$), the energy of Satan) just as Jesus had foretold (Matthew 24:24), wonders that would almost lead astray the very elect.

Hebrews 2:4

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

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

4 (IGNT) ἰφῖ...ἰ½ἰμῖἔἰἰ¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰḂἰ...ἰ½ἰ,,ἰḂἰ, ἰ,,ἰḂἰ... {HEARING WITNESS WITH THEM} ἰἰμῖḂἰ... {GOD} ἰφῖἰ¼ἰμῖἰḂἰḂἰ, {BY SIGNS } ἰ,,ἰμ {BOTH} ἰἰ±ἰἰ {AND} ἰ,,ἰμῖ•ἰ±ἰφῖἰ½ {WONDERS} ἰἰ±ἰἰ {AND} ἰἔἰḂἰἰἰἰἰἰ»ἰ±ἰἰἰ, {VARIOUS} ἰἰ...ἰ½ἰ±ἰἰ¼ἰμῖφῖἰ½ {ACTS OF POWER,} ἰἰ±ἰἰἰ {AND} ἰἔἰἰ½ἰμῖ...ἰ¼ἰ±ἰἰ,,ἰḂἰ, {OF THE SPIRIT} ἰ±ἰḂἰἰḂἰḂἰ... {HOLY} ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰἰἰ, {DISTRIBUTIONS,} ἰἰ±ἰἰ,,ἰ± ἰ,,ἰḂἰ½ {ACCORDING TO} ἰ±ἰ...ἰ,,ἰḂἰ... {HIS} ἰἰμῖ»ἰἰφῖἰ½ {WILL.} (IGNT)

Hebrews 2:4 (RWP)

God also bearing witness with them (ἰφῖ...ἰ½ἰμῖἔἰἰ¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰḂἰ...ἰ½ἰ,,ἰḂἰ, ἰ,,ἰḂἰ... ἰἰμῖḂἰ...). Genitive absolute with the present active participle of the late double compound verb ἰφῖ...ἰ½ἰμῖἔἰἰ¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰμῖ%, to join (ἰφῖ...ἰ½) in giving additional (ἰμῖἔἰ) testimony (ἰ¼ἰ±ἰἰ•ἰ,,ἰ...ἰ•ἰμῖ%). Here only in N.T., but in Aristotle, Polybius, Plutarch.

Both by signs (ἰφῖἰ¼ἰμῖἰḂἰḂἰ, ἰ,,ἰμ ἰἰ±ἰἰ)

and wonders (ἰἰ±ἰἰ ἰ,,ἰμῖ•ἰ±ἰφῖἰ½)

and by manifold powers (ἰἰ±ἰἰ ἰἔἰḂἰἰἰἰἰἰ»ἰ±ἰἰἰ, ἰἰ...ἰ½ἰ±ἰἰ¼ἰμῖφῖἰ½)

and by gifts of the Holy Ghost (ἰἰ±ἰἰ ἰἔἰἰ½ἰμῖ...ἰ¼ἰ±ἰἰ,,ἰḂἰ, ἰ±ἰḂἰḂἰḂἰ... ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰἰἰ). Instrumental case used with all four items. See Acts 2:22 for the three words for miracles in inverse order (powers, wonders, signs). Each word adds an idea about the ἰμῖ•ἰḂἰ± (works) of Christ. ἰ,,ἰμῖ•ἰ±ἰ, (wonder) attracts attention, ἰἰ...ἰ½ἰ±ἰἰ¼ἰἰἰ, (power) shows God's power, ἰφῖἰ¼ἰμῖἰḂἰḂἰḂἰ reveals the purpose of God in the miracles. For ἰἔἰḂἰἰἰἰἰἰ»ἰ±ἰἰἰ, (manifold, many-coloured) see Matthew 4:24; James 1:2. For ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰḂἰ, for distribution (old word, in N.T. only here and Hebrews 4:12) see 1 Corinthians 12:4-30.

According to his own will (ἰἰ±ἰἰἰ,,ἰ± ἰ,,ἰḂἰ½ ἰ±ἰ...ἰ,,ἰḂἰ... ἰἰμῖ»ἰἰφῖἰ½). The word ἰἰμῖ»ἰἰφῖἰἰ, is called a vulgarity by Pollux. The writer is fond of words in - ἰἰἰ.

Revelation 12:1

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

1 (IGNT) ἰἰ±ἰἰ {AND} ἰφῖἰ¼ἰμῖἰḂἰḂἰḂἰ {A SIGN} ἰ¼ἰμῖḂἰ± {GREAT} ἰ%ἰἰἰἰἰ. {WAS SEEN} ἰμῖ½ {IN} ἰ,,ἰ% {THE} ἰḂἰ...ἰ•ἰ±ἰἰ½ἰ% {HEAVEN;} ἰḂἰ...ἰ½ἰ. {A WOMEN} ἰἔἰμῖἰἰἰἰἰἰ»ἰἰ¼ἰμῖḂἰḂἰ. {CLOTHED WITH} ἰ,,ἰḂἰ½ {THE} ἰἰ»ἰἰἰḂἰḂἰ {SUN,} ἰἰ±ἰἰ {AND} ἰ. {THE} ἰφῖἰμῖ»ἰḂἰḂἰ. {MOON} ἰ...ἰἔἰḂἰἰἰἰἰ,,ἰ% {UNDER} ἰ,,ἰ%ἰ½ ἰἔἰḂἰἰἰ%ἰ½ ἰ±ἰ...ἰ,,ἰḂἰ, {HER FEET,} ἰἰ±ἰἰ {AND} ἰμῖἔἰ {ON} ἰ,,ἰḂἰ, ἰἰἰἰἰἰἰ»ἰἰ, ἰ±ἰ...ἰ,,ἰḂἰ, {HER HEAD} ἰφῖἰἰἰἰἰἰḂἰḂἰḂἰ, {A CROWN} ἰ±ἰφῖἰ,,ἰμῖἰ%ἰ½ {OF STARS} ἰἰ%ἰἰἰἰἰἰἰ {TWELVE;} (IGNT)

Revelation 12:1 (RWP)

A great sign (İfİ-İ¼İµİİİ½ İ¼İµİ³İ±). The first of the visions to be so described (13:3; 15:1), and it is introduced by İ%oİİİ as in 11:19; 12:3, not by İ¼İµİ,İ± İ,İ±İ...İ,İ½ or by İµİİİİ½ or by İµİİİİ½ İİ±İİ İİİİ... as heretofore. This "sign" is really a İ,İµİİ±İ, (wonder), as it is so by association in Matthew 24:24; John 4:48; Acts 2:22; 5:12. The element of wonder is not in the word İfİ-İ¼İµİİİ½ as in İ,İµİİ±İ, , but often in the thing itself as in Luke 21:11; John 9:16; Revelation 13:13; 15:1; 16:14; 19:20.

A woman (İİİ...İ½İ). Nominative case in apposition with İfİ-İ¼İµİİİ½. "The first â€˜sign in heavenâ€™™ is a Woman â€˜ the earliest appearance of a female figure in the Apocalyptic vision" (Swete).

Arrayed with the sun (İ€İµİİİİµİ²İ»İ-İ¼İµİ½İ- İ,İ½ İ-İ»İİİ½). Perfect passive participle of İ€İµİİİİµİ²İ»İ»İ%o, with the accusative retained as so often (9 times) in the Apocalypse. Both Charles and Moffatt see mythological ideas and sources behind the bold imagery here that leave us all at sea. Swete understands the Woman to be "the church of the Old Testament" as "the Mother of whom Christ came after the flesh. But here, as everywhere in the Book, no sharp dividing line is drawn between the Church of the Old Testament and the Christian Society." Certainly she is not the Virgin Mary, as verse Revelation 12:17 makes clear. Beckwith takes her to be "the heavenly representative of the people of God, the ideal Zion, which, so far as it is embodied in concrete realities, is represented alike by the people of the Old and the New Covenants." John may have in mind (Isaiah 7:14 Matthew 1:23; Luke 1:31) as well as Micah 4:10; Isaiah 26:17; 66:7 without a definite picture of Mary. The metaphor of childbirth is common enough (John 16:21; Galatians 4:19). The figure is a bold one with the moon "under her feet" (İ...İ€İİİİ±İ,İ%o İ,İ%oİ½ İ€İİİİ%oİ½ İ±İ...İ,İ-İ) and "a crown of twelve stars" (İfİ,İµİİ±İ½İİ, İ±İfİ,İµİİ%oİ½ İİ%oİµİİ±), a possible allusion to the twelve tribes (James 1:1; Revelation 21:12) or to the twelve apostles (Revelation 21:14).

Revelation 12:3

3 (AV) And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. {wonder: or, sign} (AV)
3 (IGNT) İİ±İ»İ {AND} İ%oİİİ {WAS SEEN} İ±İ»İ»İ½ {ANOTHER} İfİ-İ¼İµİİİ½ { SIGN} İµİ½ {IN} İ,İ%o {THE} İİ...İİ±İ½İ%o {HEAVEN,} İİ±İ»İ {AND} İİİİ... {BEHOLD,} İİ±İİ%oİ½ {A DRAGON} İ¼İµİ³İ±İ, {GREAT} İ€İ...İİİİİ, {RED,} İµİİİ%oİ½ { HAVING} İİµİİ±İ»İ±İ, {HEADS} İµİ€İ,İ± {SEVEN} İİ±İ»İ {AND} İİµİİ±İ,İ± {HORNS} İİµİİ± {TEN,} İİ±İ»İ {AND} İµİ€İİ {UPON} İ,İ±İ, İİµİİ±İ»İ±İ, İ±İ...İ,İİ... {HIS HEADS} İİ±İ»İ-İ¼İ±İ,İ± {DIADEMS} İµİ€İ,İ± {SEVEN;} (IGNT)

Revelation 12:3 (RWP)

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

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

A great red dragon (ὁ δράκων ὁ ῥόδινος ὁ μέγας). Homer uses this old word (probably from ἰδρύω, 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 ἰδοῦναι, (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 (ἑπτὰ διαδήματα). Old word from ἰσθῆμι (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 ἄλλο στέφανον (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) ἄλλο σημεῖον ἰδοῦναι {AND} ἄλλο σημεῖον ἰδοῦναι {IT WORKS} ἄλλα σημεῖα ἄλλα {SIGNS} ἄλλα σημεῖα ἄλλα {GREAT,} ἄλλα {THAT} ἄλλο σημεῖον ἰδοῦναι {EVEN} ἄλλο σημεῖον ἰδοῦναι {FIRE} ἄλλο σημεῖον ἰδοῦναι {IT SHOULD CAUSE} ἄλλο σημεῖον ἰδοῦναι {TO COME DOWN} ἄλλο σημεῖον ἰδοῦναι {OUT} ἄλλο σημεῖον ἰδοῦναι {OF THE} ἄλλο σημεῖον ἰδοῦναι {HEAVEN} ἄλλο σημεῖον ἰδοῦναι {TO} ἄλλο σημεῖον ἰδοῦναι {THE} ἄλλο σημεῖον ἰδοῦναι {EARTH} ἄλλο σημεῖον ἰδοῦναι {BEFORE} ἄλλο σημεῖον ἰδοῦναι {MEN. } (IGNT)

Revelation 13:13 (RWP)

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

(Luke 9:54).

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

14 (IGNT) ἰὸὶ καὶ ἰὸὶ {AND} ἵνα μὴ ἁπάσης τῆς γῆς {IT MISLEADS} ἡμεῖς οἱ ἀποκταμένοι {THOSE WHO} ἰσχυροὶ ἐσμὲν {DWELL} ἐπὶ τῆς γῆς {ON} τῆς γῆς, {THE} τῆς γῆς, {EARTH,} ἵνα ἡμεῖς {BY REASON OF} ἡμεῖς {THE} ἵνα ἡμεῖς ἵνα ἡμεῖς {SIGNS} ἵνα ἡμεῖς ἵνα ἡμεῖς {WHICH} ἵνα ἡμεῖς ἵνα ἡμεῖς {IT WAS GIVEN} ἵνα ἡμεῖς ἵνα ἡμεῖς {TO IT} ἵνα ἡμεῖς ἵνα ἡμεῖς {TO WORK} ἵνα ἡμεῖς ἵνα ἡμεῖς {BEFORE} ἵνα ἡμεῖς {THE} ἵνα ἡμεῖς ἵνα ἡμεῖς {BEAST,} ἵνα ἡμεῖς ἵνα ἡμεῖς {SAYING} ἵνα ἡμεῖς {TO THOSE WHO} ἵνα ἡμεῖς ἵνα ἡμεῖς {DWELL} ἵνα ἡμεῖς {ON} τῆς γῆς, {THE} τῆς γῆς, {EARTH,} ἵνα ἡμεῖς ἵνα ἡμεῖς {TO MAKE} ἵνα ἡμεῖς ἵνα ἡμεῖς {AN IMAGE} ἵνα ἡμεῖς {TO THE} ἵνα ἡμεῖς {BEAST,} ἵνα ἡμεῖς {WHICH} ἵνα ἡμεῖς {HAS} ἵνα ἡμεῖς {THE} ἵνα ἡμεῖς {WOUND} ἵνα ἡμεῖς {OF THE} ἵνα ἡμεῖς {SWORD,} ἵνα ἡμεῖς {AND} ἵνα ἡμεῖς ἵνα ἡμεῖς {LIVED.} (IGNT)

Revelation 13:14 (RWP)

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

And lived (ἰσχυροὶ ἵνα ἡμεῖς ἵνα ἡμεῖς). "And he came to life" (ingressive first aorist active indicative of ἵνα ἡμεῖς ἵνα ἡμεῖς). 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) ἰσχυροὶ καὶ ἰσχυροὶ {AND} ἵνα ἡμεῖς ἵνα ἡμεῖς {I SAW} ἵνα ἡμεῖς ἵνα ἡμεῖς {ANOTHER} ἵνα ἡμεῖς ἵνα ἡμεῖς {SIGN} ἵνα ἡμεῖς {IN} ἵνα ἡμεῖς {THE} ἵνα ἡμεῖς {HEAVEN,} ἵνα ἡμεῖς {GREAT} ἵνα ἡμεῖς {AND} ἵνα ἡμεῖς ἵνα ἡμεῖς {SEVEN} ἵνα ἡμεῖς ἵνα ἡμεῖς {ANGELS} ἵνα ἡμεῖς ἵνα ἡμεῖς {HAVING} ἵνα ἡμεῖς ἵνα ἡμεῖς {THE} ἵνα ἡμεῖς ἵνα ἡμεῖς {SEVEN} ἵνα ἡμεῖς ἵνα ἡμεῖς {LAST} ἵνα ἡμεῖς ἵνα ἡμεῖς {PLAGUES} ἵνα ἡμεῖς ἵνα ἡμεῖς {FOR} ἵνα ἡμεῖς ἵνα ἡμεῖς {IN} ἵνα ἡμεῖς ἵνα ἡμεῖς {THEM} ἵνα ἡμεῖς ἵνα ἡμεῖς {IS} ἵνα ἡμεῖς ἵνα ἡμεῖς {FILLED} ἵνα ἡμεῖς ἵνα ἡμεῖς {UP} ἵνα ἡμεῖς ἵνα ἡμεῖς {THE} ἵνα ἡμεῖς ἵνα ἡμεῖς {WRATH} ἵνα ἡμεῖς ἵνα ἡμεῖς {OF} ἵνα ἡμεῖς ἵνα ἡμεῖς {GOD.} (AV)

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

Which go forth (ἵνα ἔλθῃ ἡ ἰσχύς αὐτοῦ). Singular verb with neuter plural (collective) subject.

Unto the kings (ἵνα ἔλθῃ ἡ ἰσχύς αὐτοῦ ἐπὶ τοὺς βασιλεῖς). The three evil spirits (dragon and the two beasts) spur on the kings of the whole world to a real world war. "There have been times when nations have been seized by a passion for war which the historian can but imperfectly explain" (Swete).

To gather them together (ἵνα ἔλθῃ ἡ ἰσχύς αὐτοῦ ἐπὶ τοὺς βασιλεῖς). Second aorist active infinitive of ἵνα ἔλθῃ αὐτοῦ, to express purpose (that of the unclean spirits).

Unto the war of the great day of God, the Almighty (ἵνα ἔλθῃ ἡ ἰσχύς αὐτοῦ ἐπὶ τοὺς βασιλεῖς τῆς ἡμέρας τῆς μεγάλης τοῦ θεοῦ). 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) ἦν αὐτῷ ἡ ἰσχύς αὐτοῦ (AND) ἡ ἰσχύς αὐτοῦ (WAS TAKEN) ἡ ἰσχύς αὐτοῦ (THE) ἡ ἰσχύς αὐτοῦ (BEAST,) ἡ ἰσχύς αὐτοῦ (AND) ἡ ἰσχύς αὐτοῦ (WITH) ἡ ἰσχύς αὐτοῦ (HIM) ἡ ἰσχύς αὐτοῦ (THE) ἡ ἰσχύς αὐτοῦ (FALSE PROPHET) ἡ ἰσχύς αὐτοῦ (WHO) ἡ ἰσχύς αὐτοῦ (WROUGHT) ἡ ἰσχύς αὐτοῦ (THE) ἡ ἰσχύς αὐτοῦ (SIGNS) ἡ ἰσχύς αὐτοῦ (BEFORE) ἡ ἰσχύς αὐτοῦ (HIM,) ἡ ἰσχύς αὐτοῦ (BY) ἡ ἰσχύς αὐτοῦ (WHICH) ἡ ἰσχύς αὐτοῦ (HE MISLED) ἡ ἰσχύς αὐτοῦ (THOSE WHO) ἡ ἰσχύς αὐτοῦ (RECEIVED) ἡ ἰσχύς αὐτοῦ (THE) ἡ ἰσχύς αὐτοῦ (MARK) ἡ ἰσχύς αὐτοῦ (OF THE) ἡ ἰσχύς αὐτοῦ (BEAST,) ἡ ἰσχύς αὐτοῦ (AND) ἡ ἰσχύς αὐτοῦ (THOSE WHO) ἡ ἰσχύς αὐτοῦ (DO HOMAGE) ἡ ἰσχύς αὐτοῦ (TO HIS IMAGE.) ἡ ἰσχύς αὐτοῦ (ALIVE) ἡ ἰσχύς αὐτοῦ (WERE CAST) ἡ ἰσχύς αὐτοῦ (THE) ἡ ἰσχύς αὐτοῦ (TWO) ἡ ἰσχύς αὐτοῦ (INTO) ἡ ἰσχύς αὐτοῦ (THE) ἡ ἰσχύς αὐτοῦ (LAKE) ἡ ἰσχύς αὐτοῦ (OF FIRE) ἡ ἰσχύς αὐτοῦ (WHICH) ἡ ἰσχύς αὐτοῦ (BURNS) ἡ ἰσχύς αὐτοῦ (WITH) ἡ ἰσχύς αὐτοῦ (BRIMSTONE;) (IGNT)

Revelation 19:20 (RWP)

Was taken (ἡ ἰσχύς αὐτοῦ ἦν αὐτῷ). First aorist (prophetic) passive indicative of the Doric ἡ ἰσχύς αὐτοῦ ἦν αὐτῷ. Cf. 2 Thessalonians 2:8.

The false prophet (ἐὶς ἡμεῖς... ἐκείνους ἐπισημαίνων). 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 (ἐκείνους ἰδὼν ἑαυτῶν τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίησεν ἐνώπιον αὐτοῦ). As in 13:14.

Wherewith (ἐν ᾗ). "In which" signs.

He deceived (ἐπατήρησεν αὐτοὺς). First aorist active indicative of ἐπατήρω. He was only able to deceive "them that had received" (οἱ λαμβάνοντες, ἡμεῖς ἑαυτοὺς λαμβάνοντες, articular second aorist active participle of ἔλαβον, "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, ἡμεῖς ἑαυτοὺς προσκυνοῦντες τὴν εἰκόνα αὐτοῦ) as in 13:15.

They twain (οἱ δύο). "The two."

Were cast (ἐβλήθησαν ἄλλη εἰς ἄλλη). 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 (ὄντες ζῶντες). Present active participle of ὄνω, predicative nominative, "living."

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

That burneth with brimstone (ὁ κατακαύων μετὰ θείοις). Note the genitive here in place of the accusative ἡ λίαν τοῦ πυρός, perhaps because of the intervening genitive ἡ λίαν τοῦ πυρός, (neuter, not feminine). The agreement is regular in 21:8. For ἐν τῇ λίαν τοῦ πυρός (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.