



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

Matthew 12:38

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

38 (IGNT) İ,,İċİ,,İµ {THEN} İ±İ€İµİ°İ•İİİ,İİfİ±İ½ {ANSWERED} İ,,İ½İµİ, {SOME} İ,,İ%İ½ {OF THE} İ°İ•İ±İ¼İ¼İ±İ,,İµİ%İ½ {SCRIBES} İ°İ±İ¹ {AND} İİ±İ•İİİfİ±İ¹İ%İ½ {PHARISEES,} İ»İµİ³İċİ½İ,,İµİ, {SAYING,} İİ¹İİ±İfİ°İ±İ»İµ {TEACHER,} İİµİ»İċİ¼İµİ½ {WE WISH} İ±İ€İċİ {FROM} İfİċİ... {THEE} İfİİ¼İµİ¹İċİ½ {A SIGN}İfİİ¼İµİ¹İċİ½ {A SIGN}İfİİ¼İµİ¹İċİ½ {A SIGN}İfİİ¼İµİ¹İċİ½ {A SIGN} İİ¹İµİ¹İ½ {TO SEE.} (IGNT)

Matthew 12:38 (RWP)

A sign from thee (İ±İ€İċİ İfİċİ... İfİİ¼İµİ¹İċİ½). One wonders at the audacity of scribes and Pharisees who accused Jesus of being in league with Satan and thus casting out demons who can turn round and blandly ask for a "sign from thee." As if the other miracles were not signs! "The demand was impudent, hypocritical, insulting" (Bruce).

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

39 (IGNT) İċİ İ¹İµ {BUT HE} İ±İ€İċİİ°İ•İİİ,İµİ¹İ, {ANSWERING} İµİ¹İ€İµİ½ {SAID} İ±İ...İ,,İċİİ¹İ, {TO THEM,} İ³İµİ½İµİ± {A GENERATION} İ€İċİ½İİ•İ± {WICKED} İ°İ±İ¹ {AND} İ¼İċİİ¹İ±İ±İ»İ¹İ, {ADULTEROUS} İfİİ¼İµİ¹İċİ½ {A SIGN} İµİ€İİ¹İİ,İµİ¹ {SEEKS FOR,} İ°İ±İ¹ {AND} İfİİ¼İµİ¹İċİ½ İċİ... {A SIGN } İİċİİİfİµİ,,İ±İ¹ {SHALL NOT BE GIVEN} İ±İ...İ,,İ, {TO IT,} İµİ¹ İ¼İİ, {EXCEPT} İ,,İċİ {THE} İfİİ¼İµİ¹İċİ½ {SIGN} İ¹İ%İ½İ± {OF JONAH} İ,,İċİ... {THE} İ€İİċİİİ,,İċİ... {PROPHET.} (IGNT)

Matthew 12:39 (RWP)

An evil and adulterous generation (İ³İµİ½İµİ± İ€İċİ½İİ•İ± İ°İ±İ¹ İ¼İċİİ¹İ±İ±İ»İ¹İ). They had broken the marriage tie which bound them to Jehovah (Plummer). See Psalms 73:27 Isaiah 57:3 62:5 Ezekiel 23:27 James 4:4 Revelation 2:20. What is "the sign of Jonah?"

Matthew 12:39 (Vincent\_NTWordStudies)

39. Adulterous (İ¼İċİİ¹İ±İ±İ»İ¹İ). A very strong and graphic expression, founded upon the familiar Hebrew representation of the relation of Godâ€™s people to him under the figure of marriage. See Psalms 73:27 Isaiah 57:3 sqq.; Isaiah 62:5 Ezekiel 23:27. Hence idolatry and intercourse with Gentiles were described as adultery; and so here, of moral unfaithfulness to God. Compare James 4:4 Revelation 2:20 sqq. Thus Dante:



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) {AND} {AT MORNING,} {TODAY} {A STORM;} {FOR IS RED} {LOWERING} {THE} {HEAVEN.} {HYPOCRITES!} {THE} {INDEED} {FACE} {OF THE} {HEAVEN} {YE KNOW HOW} {TO DISCERN, } {BUT THE} {SIGNS} {OF THE} {TIMES} {YE CANNOT!} (IGNT)

Matthew 16:3 (RWP)

Lowering (İfİ,,İ...İ³İ½İ±İ¶İ%İ½). A sky covered with clouds. Used also of a gloomy countenance as of the rich young ruler in Mark 10:22. Nowhere else in the New Testament. This very sign of a rainy day we use today. The word for "foul weather" (İ±İµİ¹İ¼İ%İ½) is the common one for winter and a storm.

The signs of the times (İ,,İ± İfİ·İ¼İµİ¹İ± İ,,İ%İ½ İ°İ±İ¹İ°İ%İ½). 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 (İ¹İ±İ°İ°İ¹İ½İµİ¹İ½, 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 (İfİ,,İ...İ³İ½İ±İ¶İ%İ½). The verb means to have a gloomy look. Dr. Morison compares the Scotch gloaming or glooming. Cranmer, the sky is glooming red. The word is used only here and at Mark 10:22, of the young ruler, turning from Christ with his face overshadowed with gloom. A.V., he was sad. Rev., his countenance fell.

9, 10. Note the accurate employment of the two words for basket. See on "Mt 14:20".  
 4 (AV) A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed. (AV)  
 4 (IGNT) {A GENERATION} {WICKED} {AND} {ADULTEROUS} {A SIGN} {SEEKS,} {AND} {A SIGN } {SHALL NOT BE GIVEN} {TO IT,} {EXCEPT} {THE} {SIGN} {OF JONAH} {THE} {PROPHET.} {AND} {LEAVING} {THEM} {HE WENT AWAY.} (IGNT)

Matthew 16:4 (RWP)

Same words in Matthew 12:39 except ἱ, ἁ̂ζῖ... ἱϵ̂ϵ̂•ἁ̂ζῖἁ̂ζῖἁ̂ζῖ... ἁ̂ζῖ..., a real doublet.

Matthew 21:15

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

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

Matthew 21:15 (RWP)

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

Matthew 24:3

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

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

Matthew 24:3 (RWP)

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

emperor), and the end of the world. Did they think that they were all to take place simultaneously? There is no way to answer. At any rate Jesus treats all three in this great eschatological discourse, the most difficult problem in the Synoptic Gospels. Many theories are advanced that impugn the knowledge of Jesus or of the writers or of both. It is sufficient for our purpose to think of Jesus as using the destruction of the temple and of Jerusalem which did happen in that generation in A.D. 70, as also a symbol of his own second coming and of the end of the world (İfİ...İ½İ,,İµİ»İµİİ±İ, İ,,İçİ... İ±İİ%oİ½İçİ,) 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%oİ½İçİ). Rather the existing, current age. They do not ask the signs of the Messiahâ€™s coming at the end of all time, to judge the world.

Matthew 24:24

24 (AV) For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (AV)  
 24 (IGNT) İµİ±İµİ•İ,İ.fİçİ½İ,,İ±İ {THERE WILL ARISE} İ±İ• {FOR} İİµİ...İçİİ±İ•İfİ,,İçİ {FALSE CHRISTS} İ°İ±İ {AND} İİµİ...İçİİ€İ•İçİİ±İ,,İ±İ {FALSE PROPHETS,} İ°İ±İ {AND} İİ%oİfİçİ...İfİİ½İ {WILL GIVE} İfİ.İ¼İµİİ±İ {SIGNS} İ¼İµİ±İ»İ±İ {GREAT} İ°İ±İ {AND} İ,,İµİ•İ±İ,,İ±İ {WONDERS,} İ%oİfİ,,İµİ {SO AS} İ€İ»İ±İ½İ.fİ±İ {TO MISLEAD,} İµİ {IF} İİ...İ½İ±İ,,İçİ½İ {POSSIBLE,} İ°İ±İ {EVEN} İ,,İçİ...İ, {THE} İµİ°İ»İµİ°İ,,İçİ...İ, {ELECT.} (IGNT)

Matthew 24:24 (RWP)

Great signs and wonders (İfİ.İ¼İµİİ±İ İ¼İµİ±İ»İ±İ İ°İ±İ İ,,İµİ•İ±İ,,İ±İ). Two of the three words so

often used in the N.T. about the works (ἰμῖ•ἰῶ) of Jesus, the other being ἰῖ...ἰ½ἰ±ἰ¼ἰμῖῖ, (powers). They often occur together of the same work. {John 4:48 Acts 2:22 4:30 2 Corinthians 12:12 Hebrews 2:4} ἰῖ,ἰμῖ•ἰῶ, is a wonder or prodigy, ἰῖ...ἰ½ἰ±ἰ¼ἰῖ,, a mighty work or power, ἰῖἰῖἰῖἰῖἰῖ, a sign of God's purpose. Miracle (ἰ¼ἰῖῖῖῖῖ...ἰῖ...ἰ¼) 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 (ἰμῖῖ ἰῖ...ἰ½ἰ±ῖ,ἰῖῖ), 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 (ἰῖἰῖἰῖἰῖἰῖ ἰῖῖῖ ἰῖ,ἰμῖ•ἰῶ,ἰῶ). 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. ἰῖῖῖῖῖ, (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) ἰῖῖῖῖ {AND} ἰῖ,ἰῖῖῖ,ἰῖ {THEN} ἰῖῖῖῖῖῖῖῖῖῖῖ {SHALL APPEAR} ἰῖ,ἰῖ {THE} ἰῖῖῖῖῖῖῖῖῖῖῖ {SIGN} ἰῖ,ἰῖῖῖ... {OF THE} ἰῖ...ἰῖῖῖῖῖ... ἰῖ,ἰῖῖῖ... {SON} ἰῖῖῖῖῖῖῖῖῖῖ... {OF MAN} ἰῖῖῖ {IN} ἰῖ,ῖῖῖ {THE} ἰῖῖῖ...ῖῖῖῖῖῖῖ {HEAVEN;} ἰῖῖῖῖῖ {AND} ἰῖ,ἰῖῖῖ,ἰῖ {THEN} ἰῖῖῖῖῖῖῖῖῖῖῖ {SHALL WAIL} ἰῖῖῖῖῖῖῖῖῖ {ALL} ἰῖῖῖῖῖ {THE} ἰῖῖῖῖῖῖῖῖῖῖ {TRIBES} ἰῖ,ῖῖ, {OF THE} ἰῖῖῖ, {LAND,} ἰῖῖῖῖῖ {AND} ἰῖῖῖῖῖῖῖῖῖῖῖ {THEY SHALL SEE} ἰῖ,ἰῖῖῖῖ {THE} ἰῖ...ἰῖῖῖῖῖῖῖῖῖῖ {SON} ἰῖῖῖῖῖῖῖῖῖῖ... {OF MAN,} ἰῖῖῖῖῖῖῖῖῖῖῖῖ {COMING} ἰῖῖῖῖῖ {ON} ἰῖ,ῖῖῖῖῖ {THE} ἰῖῖῖῖῖῖῖῖῖῖῖῖ {CLOUDS} ἰῖῖῖῖῖῖῖῖῖῖῖ... {OF HEAVEN} ἰῖῖῖῖῖῖῖῖ {WITH} ἰῖῖῖῖῖῖῖῖῖῖῖῖ, {POWER} ἰῖῖῖῖῖῖ {AND} ἰῖῖῖῖῖῖῖῖῖῖ, {GLORY} ἰῖῖῖῖῖῖῖῖῖῖῖ, {GREAT.} (IGNT)

Matthew 24:30 (RWP)

The sign of the Son of Man in heaven (ἰῖ,ἰῖ ἰῖῖῖῖῖῖῖῖῖῖῖῖ ἰῖ,ἰῖῖῖ... ἰῖ...ἰῖῖῖῖῖ... ἰῖ,ἰῖῖῖ... ἰῖῖῖῖῖῖῖῖῖῖῖῖ...)

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

Matthew 24:30 (Vincent\_NTWordStudies)

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

Matthew 26:48

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

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

Matthew 26:48 (RWP)

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

Mark 6:51

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

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



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

Mark 8:11 (RWP)

And the Pharisees came forth (ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς 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 (ἰ-ἰ•ἰ¼ἰ±ἰ½ἰ,,ἰῆ ἰῆἰ...ἰ½ἰῆἰ-ἰ,,ἰῆἰἰ½ ἰ±ἰ...ἰ,,ἰ%ῶ). Dispute, not mere inquiry, associative instrumental case of ἰ±ἰ...ἰ,,ἰῆἰ. 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) ἰῶἰἰἰ {AND} ἰ±ἰ½ἰ±ἰῆἰ,,ἰῆἰἰ½ἰ±ἰῆἰ±ἰ, ἰ,,ἰ%ῶ {HAVING GROANED} ἰῆἰἰἰἰ...ἰ½ἰἰἰ,,ἰἰ ἰ±ἰ...ἰ,,ἰῆἰ... {IN HIS SPIRIT} ἰ»ἰῆἰἰἰἰ {HE SAYS,} ἰ,,ἰἰ ἰ. {WHY} ἰῆἰἰἰἰἰἰ± ἰ±ἰ...ἰ,,ἰ. {THIS GENERATION} ἰῆἰ-ἰἰἰἰἰἰἰἰἰἰ {A SIGN} ἰῆἰῆἰἰἰἰἰ-ἰ,,ἰῆἰἰἰ {SEEKS?} ἰ±ἰἰἰἰ-ἰἰἰ {VERILY} ἰ»ἰῆἰἰἰἰ%ῶ {I SAY} ἰ...ἰἰἰἰἰἰἰ ἰῆἰἰ {TO YOU,} ἰἰἰἰἰἰ-ἰῆἰῆἰἰἰ,,ἰἰἰἰ ἰ,,ἰ. {IF THERE SHALL BE GIVEN} ἰῆἰῆἰἰἰἰἰ± ἰ,,ἰἰἰ...ἰ,,ἰ. {TO THIS GENERATION} ἰῆἰ-ἰἰἰἰἰἰἰἰἰἰ {A SIGN.} (IGNT)

Mark 8:12 (RWP)

He sighed deeply in his spirit (ἰ±ἰ½ἰ±ἰῆἰ,,ἰῆἰἰ½ἰ±ἰῆἰ±ἰ, ἰ,,ἰ%ῶ ἰῆἰἰἰἰ...ἰ½ἰἰἰ,,ἰἰ). 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 ἰ±ἰἰἰἰ- 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 (ἰῆἰἰ ἰἰἰἰἰἰῆἰῆἰἰἰἰἰἰ ἰ,,ἰ. ἰῆἰἰἰἰἰἰἰἰ± ἰ,,ἰἰἰ...ἰ,,ἰ- ἰῆἰἰ-ἰἰἰἰἰἰἰἰἰἰἰ). Matthew 16:4 has simply ἰῆἰἰ... ἰἰἰἰἰἰῆἰῆἰἰἰἰἰἰ, , plain negative with the future passive indicative. Mark has ἰῆἰἰἰ instead of ἰῆἰἰ..., which is technically a conditional clause with the conclusion unexpressed (Robertson, Grammar, p. 1024), really aposiopesis in imitation of the Hebrew use of ἰἰ 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) ἰῆἰ ἰἰἰ {BUT} ἰἰἰ-ἰῆἰἰἰἰἰ...ἰ,,ἰ, {JESUS} ἰῆἰἰἰῆἰἰἰἰἰ ἰἰἰἰ. {SAID,} ἰῶἰ%ῶἰ»ἰ...ἰῆἰἰἰἰἰ {FORBID NOT} ἰ±ἰ...ἰ,,ἰῆἰἰἰ {HIM;} ἰῆἰἰ...ἰἰἰἰἰἰ, ἰῆἰἰἰ. {FOR NO ONE} ἰῆἰῆἰἰἰἰἰἰἰ {THERE IS} ἰῆἰἰ, {WHO } ἰῆἰῆἰἰἰἰῆἰῆἰἰἰἰ {SHALL DO} ἰἰἰ...ἰἰἰἰἰἰἰἰἰἰ {A WORK OF POWER} ἰῆἰῆἰἰ ἰ,,ἰ%ῶ {IN} ἰῆἰἰἰἰῆἰἰἰἰἰἰἰ, ἰἰἰἰἰἰῆἰἰἰ... {MY NAME, } ἰῶἰἰἰἰ {AND} ἰἰἰ...ἰἰἰἰῆἰῆἰἰἰἰἰἰ {BE ABLE} ἰ,,ἰἰἰἰἰ... {READILY} ἰῶἰἰἰῆἰῆἰἰἰἰἰἰ»ἰῆἰῆἰῆἰῆἰἰἰἰ {TO SPEAK EVIL OF} ἰἰἰἰἰ {ME;} (IGNT)







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 (ĭġĭ½ĭġĭġĭġĭ,,ĭ...ĭġĭġĭ...ĭ½). Imperfect active, perhaps inchoative. They all began to bear witness that the rumours were not exaggerations {Luke 4:14} as they had supposed, but had foundation in fact if this discourse or its start was a fair sample of his teaching. The verb ĭġĭġĭġĭġĭġĭ,,ĭ...ĭġĭ% is a very old and common one. It is frequent in Acts, Paulâ€™s Epistles, and the Johannine books. The substantive ĭġĭġĭġĭġĭġĭ,,ĭ...ĭ is seen in our English ĭġĭġĭġĭġĭġĭ,,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...Ī¹ġĪ, 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} ĪĪĪĪfĪ,,ĪĪ, Ī...Ī¼Ī%Ī½ {YOUR FAITH?} ĪĪġĪĪĪĪĪµĪ½ĪµĪ, ĪĪµ {AND BEING AFRAID} ĪµĪĪ±Ī...Ī¼Ī±ĪfĪ±Ī½ {THEY WONDERED,} Ī»ĪµĪġĪĪ½Ī,,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...ĪfĪĪ½ {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) ĪµĪ¼ĪµĪĪĪ»ĪĪfĪfĪġĪ½Ī,,ĪġĪ ĪĪµ {AND WERE ASTONISHED} ĪĪ±Ī½Ī,,ĪµĪ, {ALL} ĪµĪĪĪ¹ {AT} Ī,,Ī· {THE} Ī¼ĪµĪĪ±Ī»ĪµĪĪġĪĪ,,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±ĪfĪĪ½ {ALL} ĪġĪĪ, {WHICH} ĪµĪĪġĪĪĪfĪµĪ½ ĪġĪ { DID} ĪĪĪĪġĪ...Ī, {JESUS,} ĪµĪĪĪĪµĪ½ {HE SAID} ĪĪĪĪġĪ, Ī,,ĪġĪ...Ī, {TO} Ī¼Ī±ĪĪ,ĪĪ,Ī±Ī, Ī±Ī...Ī,,ĪġĪ... {HIS DISCIPLES, } (IGNT)

Luke 11:14

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

14 (IGNT) Ī°Ī±Ī¹ {AND} ĪĪ½ {HE WAS} ĪµĪ°Ī±ĪĪ»Ī»Ī%Ī½ {CASTING OUT} ĪĪ±ĪĪ¼ĪġĪĪ½ĪġĪĪ½ {A DEMON,} Ī°Ī±Ī¹ {AND} Ī±Ī...Ī,,ĪġĪ {IT} ĪĪ½ {WAS} Ī°Ī%ĪĪġĪĪ½ {DUMB;} ĪµĪĪµĪ½ĪµĪ,,ĪġĪ ĪĪµ Ī,,ĪġĪ... {AND IT CAME TO PASS} ĪĪ±ĪĪ¼ĪġĪĪ½ĪġĪ... {ON THE DEMON} ĪµĪ¼ĪµĪ»ĪġĪĪ½Ī,,ĪġĪ, {HAVING

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

Luke 11:14 (RWP)

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

Luke 11:16

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

16 (IGNT) ἰμῖ,,ἰμῖ·ἰζῖῖ ἰ·ἰμ {AND OTHERS,} ἰ€ἰμῖἰ·ἰ±ἰῖἰζῖἰ½ἰ,,ἰμῖ, {TEMPTING,} ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½ {A SIGN} ἰ€ἰ±ἰ· {FROM} ἰ±ἰ...ἰ,,ἰζῖ... {HIM} ἰμῖῖἰ·ἰ,,ἰζῖ...ἰ½ {WERE SEEKING} ἰμῖ¾ {FROM} ἰζῖ...ἰ·ἰ±ἰ¹ἰ½ἰζῖ... { HEAVEN.} (IGNT)

Luke 11:16 (RWP)

Tempting him (ἰ€ἰμῖἰ·ἰ±ἰῖἰζῖἰ½ἰ,,ἰμῖ). These "others" (ἰμῖ,,ἰμῖ·ἰζῖῖ) apparently realized the futility of the charge of being in league with Beelzebub. Hence they put up to Jesus the demand for "a sign from heaven" just as had been done in Galilee (Matthew 12:38). By "sign" (ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½) they meant a great spectacular display of heavenly power such as they expected the Messiah to give and such as the devil suggested to Jesus on the pinnacle of the temple.

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

Luke 11:29

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

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

Luke 11:29 (RWP)

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





in the plural as here.

Luke 21:25

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

25 (IGNT) Ἰὸ±ἰ¹ {AND} ἰµῖfἰ,,ἰ±ἰ¹ {THERE SHALL BE} ἰfἰ-ἰ¼ἰµῖἰ± {SIGNS} ἰµῖ½ {IN} ἰ-ἰ»ἰἰ%ᵒᵒ {SUN} ἰὸ±ἰ¹ {AND} ἰfἰµῖ»ἰ-ἰ½ἰ- {MOON} ἰὸ±ἰ¹ {AND} ἰ±ἰfἰ,,ἰ•ἰḡἰἰ, {STARS,} ἰὸ±ἰ¹ {AND} ἰµῖ€ἰ¹ {UPON} ἰ,,ἰ-ἰ, {THE} ἰḡἰ-ἰ, {EARTH} ἰfἰ...ἰ½ἰḡἰḡἰ. {DISTRESS} ἰµῖ,ἰ½ἰ%ᵒᵒ½ {OF NATIONS} ἰµῖ½ {WITH} ἰ±ἰ€ἰḡἰ•ἰἰ± {PERPLEXITY,} ἰ-ἰḡἰḡἰ...ἰfἰ-ἰ, {ROARING} ἰ,ἰ±ἰ»ἰ±ἰfἰfἰ-ἰ, {OF THE SEA} ἰὸ±ἰ¹ {AND} ἰfἰ±ἰ»ἰḡἰ... {ROLLING SURGE,} (IGNT)

Luke 21:25 (RWP)

Distress (ἰfἰ...ἰ½ἰḡἰḡἰ). From ἰfἰ...ἰ½ἰµῖ±ἰ%ᵒᵒ. 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-ἰḡἰḡἰ...ἰ, ἰ,ἰ±ἰ»ἰ±ἰfἰfἰ-ἰ,). Our word echo (Latin echo) is this word ἰ-ἰḡἰḡἰ,, a reverberating sound. Sense of rumour in Luke 4:37.

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

Luke 23:8

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

8 (IGNT) ἰḡ ἰἰµ {AND} ἰ-ἰ•ἰ%ᵒᵒἰ-ἰ-ἰ, {HEROD} ἰἰἰ%ᵒᵒ½ ἰ,,ἰḡἰ½ {SEEING} ἰἰἰ-ἰfἰḡἰ...ἰ½ {JESUS} ἰµῖḡἰ±ἰ•. {REJOICED} ἰ»ἰἰ±ἰ½ {GREATLY,} ἰ-ἰ½ ἰḡἰ±ἰ• {FOR HE WAS} ἰἰµ»ἰ%ᵒᵒ½ ἰµῖ¾ {WISHING} ἰἰἰἰ±ἰ½ἰḡἰ... {FOR LONG} ἰἰἰµῖἰ½ {TO SEE} ἰ±ἰ...ἰ,,ἰḡἰ½ {HIM,} ἰἰἰἰ± ἰ,,ἰḡἰ {BECAUSE OF} ἰ±ἰἰḡἰ...ἰµῖἰ½ {HEARING} ἰ€ἰḡἰ»ἰἰ± {MANY THINGS} ἰ€ἰµῖἰ¹ {CONCERNING} ἰ±ἰ...ἰ,,ἰḡἰ... {HIM,} ἰὸ±ἰ¹ {AND} ἰ-ἰ»ἰ€ἰἰḡἰµῖ½ {HE WAS HOPING} ἰ,,ἰ¹ {SOME} ἰfἰ-ἰ¼ἰµῖἰḡἰ½ {SIGN} ἰἰἰµῖἰ½ {TO SEE} ἰ...ἰ€ {BY} ἰ±ἰ...ἰ,,ἰḡἰ... {HIM} ἰḡἰἰ½ἰḡἰ¼ἰµῖἰḡἰ½ {DONE.} (IGNT)

Luke 23:8 (RWP)

Was exceeding glad (ἰµῖḡἰ±ἰ•. ἰ»ἰἰ±ἰ½). Second aorist passive indicative of ἰḡἰ±ἰἰ•ἰ%ᵒᵒ, ingressive aorist, became glad.

Of a long time (ἰµῖ¾ ἰἰἰἰ±ἰ½ἰ%ᵒᵒ½ ἰḡἰḡἰḡἰḡἰ½). For this idiom see 8:27; 20:9; Acts 8:11).

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

By themselves (ἰ-ἴδῃ ἰ-ἴδῃ). Without the body.

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

Luke 24:41 (RWP)

Disbelieved for joy (ἐπίστευεν αὐτὸν οὐκ ἀποχαιρόμενος ἕνεκα τῆς ἀγαλλίας ἐπ' αὐτῷ). Genitive absolute and a quite understandable attitude. They were slowly reconvinced, but it was after all too good to be true.

Anything to eat (ἴσμεν οὐδὲν εἶναι ἐπιβόησον). Only here in the N.T., though an old word from ἴσμεν οὐδὲν εἶναι ἵνα φάγωμεν, 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 {THIS} ἃ ἔποίησεν Ἰησοῦς ἐν τῇ γαλιλαίᾳ {DID} ἡ ἀρχὴ τῶν σημείων {OF THE} ἃ ἔποίησεν Ἰησοῦς ἐν τῇ γαλιλαίᾳ {SIGNS} ἃ ἔποίησεν Ἰησοῦς ἐν τῇ γαλιλαίᾳ {JESUS} ἐν τῇ γαλιλαίᾳ {IN} τῇ γαλιλαίᾳ {CANA} τῇ γαλιλαίᾳ {OF GALILEE,} καὶ ἐξέθετο τὴν δόξαν αὐτοῦ {AND} ἢ ἐποίησεν αὐτὸν ἐν τῇ γαλιλαίᾳ {MANIFESTED} ἡ ἀρχὴ τῶν σημείων αὐτοῦ ἕνεκα τῆς ἀγαλλίας ἐπ' αὐτῷ; {HIS GLORY;} καὶ ἐπίστευσαν ἐν αὐτῷ οἱ μαθηταὶ αὐτοῦ ἕνεκα τῆς ἀγαλλίας ἐπ' αὐτῷ {AND} ἡ ἀρχὴ τῶν σημείων αὐτοῦ ἕνεκα τῆς ἀγαλλίας ἐπ' αὐτῷ {BELIEVED} ἐν αὐτῷ, {ON} ἡ ἀρχὴ τῶν σημείων αὐτοῦ {HIM} ἡ ἀρχὴ τῶν σημείων αὐτοῦ ἕνεκα τῆς ἀγαλλίας ἐπ' αὐτῷ {HIS DISCIPLES.} (IGNT)

John 2:11 (RWP)

This beginning of his signs did Jesus (ἡ ἀρχὴ τῶν σημείων ἃ ἔποίησεν Ἰησοῦς ἐν τῇ γαλιλαίᾳ). 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 ἀρχὴ τῶν σημείων of the Baptist to the ἀρχὴ τῶν σημείων of the works of Jesus" (Bernard). This is John's favourite word "signs" rather than wonders (ἡ ἀρχὴ τῶν θαύματων) or powers (ἡ ἀρχὴ τῶν δυνάμεων) for the works (ἡ ἀρχὴ τῶν ἔργων) of Jesus. ἡ ἀρχὴ τῶν σημείων αὐτοῦ ἕνεκα τῆς ἀγαλλίας ἐπ' αὐτῷ is an old word from ἡ ἀρχὴ τῶν σημείων αὐτοῦ ἕνεκα τῆς ἀγαλλίας ἐπ' αὐτῷ, 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 (ἐποίησεν αὐτὸν ἐν τῇ γαλιλαίᾳ ἡ ἀρχὴ τῶν σημείων αὐτοῦ ἕνεκα τῆς ἀγαλλίας ἐπ' αὐτῷ). First aorist (effective) active indicative of ἐπισημαίνω, that glory of which John spoke in 1:14.

Believed on him (ἐπίστευσαν ἐν αὐτῷ οἱ μαθηταὶ αὐτοῦ ἕνεκα τῆς ἀγαλλίας ἐπ' 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 ἡ ἀρχὴ τῶν σημείων αὐτοῦ ἕνεκα τῆς ἀγαλλίας ἐπ' αὐτῷ {ANSWERED} ἡ ἀρχὴ τῶν σημείων αὐτοῦ ἕνεκα τῆς ἀγαλλίας ἐπ' αὐτῷ {THEREFORE} ἡ ἀρχὴ τῶν σημείων αὐτοῦ ἕνεκα τῆς ἀγαλλίας ἐπ' αὐτῷ {THE} ἡ ἀρχὴ τῶν σημείων αὐτοῦ ἕνεκα τῆς ἀγαλλίας ἐπ' αὐτῷ {THE}

{JEWS} ἰὸὶ καὶ {AND} ἠμῶν ἐκεῖ ἡμέρας {SAID} ἡμεῖς... ἡμεῖς {TO HIM,} ἡμεῖς {WHAT} ἰσχυρῶς ἠμῶν ἡμέρας {SIGN} ἠμῶν ἡμεῖς... ἡμεῖς, {SHEWEST THOU} ἡμεῖς ἡμεῖς {TO US} ἡμεῖς, ἡμεῖς {THAT} ἡμεῖς... ἡμεῖς, ἡμεῖς {THESE THINGS} ἐκεῖ ἡμεῖς, {THOU DOEST?} (IGNT)

John 2:18 (RWP)

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

John 2:23

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

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

John 2:23 (RWP)

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

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

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

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

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



2:23 that convinced so many in the crowd and that now appeal to the scholar. Note Ἰησοῦς... (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 (ὁ θεὸς μετ' αὐτοῦ ἢ οὐκ ἔστιν ὁ θεός, ἢ οὐκ ἔστιν ὁ θεός...). 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) εἰ μὴ ἴδῃ σημεῖα καὶ τέρατα, οὐκ ἔσθις πεπεισμένος. (AV)  
48 (IGNT) ἴδῃ... ἴδῃ {THESE} ἴδῃ... ἴδῃ {THEREFORE} ἴδῃ... ἴδῃ, {JESUS} ἴδῃ... ἴδῃ, {TO}  
ἴδῃ... ἴδῃ ἴδῃ... ἴδῃ {HIM,} ἴδῃ... ἴδῃ {UNLESS} ἴδῃ... ἴδῃ ἴδῃ... ἴδῃ {SIGNS} ἴδῃ... ἴδῃ {AND} ἴδῃ... ἴδῃ,  
{WONDERS} ἴδῃ... ἴδῃ, ἴδῃ... ἴδῃ {YE SEE} ἴδῃ... ἴδῃ {IN NO WISE} ἴδῃ... ἴδῃ {WILL YE BELIEVE.}  
(IGNT)

John 4:48 (RWP)

Except ye see (ὁ θεὸς μετ' αὐτοῦ ἢ οὐκ ἔστιν ὁ θεός). Condition of the third class (ὁ θεὸς μετ' αὐτοῦ ἢ οὐκ ἔστιν ὁ θεός, negative, with second aorist active subjunctive of ἴδῃ ἴδῃ). Jesus is not discounting his "signs and wonders" (ἴδῃ... ἴδῃ ἴδῃ... ἴδῃ ἴδῃ... ἴδῃ, 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 (ὁ θεὸς μετ' αὐτοῦ ἢ οὐκ ἔστιν ὁ θεός). Strong double negative with aorist active subjunctive of ἴδῃ ἴδῃ, 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) ἴδῃ... ἴδῃ {THIS} ἴδῃ... ἴδῃ {AGAIN} ἴδῃ... ἴδῃ ἴδῃ... ἴδῃ {A SECOND} ἴδῃ... ἴδῃ ἴδῃ... ἴδῃ  
{SIGN} ἴδῃ... ἴδῃ ἴδῃ... ἴδῃ ἴδῃ... ἴδῃ {DID} ἴδῃ... ἴδῃ ἴδῃ... ἴδῃ, {JESUS} ἴδῃ... ἴδῃ {HAVING COME} ἴδῃ... ἴδῃ,  
{OUT OF } ἴδῃ... ἴδῃ ἴδῃ... ἴδῃ, {JUDEA} ἴδῃ... ἴδῃ {INTO} ἴδῃ... ἴδῃ {GALILEE.} (IGNT)

John 4:54 (RWP)

The second sign that (ὁ θεὸς μετ' αὐτοῦ ἢ οὐκ ἔστιν ὁ θεός ἴδῃ... ἴδῃ ἴδῃ... ἴδῃ). 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).





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

#### John 6:26

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

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

#### John 6:26 (RWP)

Not because ye saw signs (ἐφάγα τὰ ἄρτια καὶ ἐπλήσθην). Second aorist active indicative of the defective verb ἐφαγῶ. They had seen the "signs" wrought by Jesus (verse 2), but this one had led to wild fanaticism (verse 14) and complete failure to grasp the spiritual lessons.

But because ye ate of the loaves (ἐφάγα τὰ ἄρτια καὶ ἐπλήσθην). Second aorist active indicative of ἐφαγῶ, defective verb.

Ye were filled (ἐπλήσθην). First aorist passive indicative of ἐπιπλήσσω, from ἐπιπλήσσω, ἄρτιον (grass) as in verse 10, to eat grass, then to eat anything, to satisfy hunger. They were more concerned with hungry stomachs than with hungry souls. It was a sharp and deserved rebuke.

#### John 6:30

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

30 (IGNT) ἠπερώτησεν αὐτὸν λέγων· ἄρα τί σημεῖον ἔδειξες ἵνα ἴδωμεν καὶ πιστεύωμεν σοι; τί ἔργον ἔχεις; (IGNT)

#### John 6:30 (RWP)

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

That we may see, and believe thee (ἵνα ἴδωμεν καὶ πιστεύωμεν σοι). Purpose

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

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

John 7:31

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

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

John 7:31 (RWP)

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

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

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

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

John 9:16

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

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

John 9:16 (RWP)

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

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

John 10:41 (RWP)

Many came to him (ἡ ἰμᾶ... ἡ ἰμᾶ ἡ ἰμᾶ... ἡ ἰμᾶ). 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" (ἡ ἰμᾶ... ἡ ἰμᾶ). 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) ἤγαγον... ἡμεῖς ἡμεῖς ἡμεῖς (GATHERED) ἕνεκα... ἕνεκα (THEREFORE) οἱ ἄρχιερεῖς (THE) ἡ ἀρχιερεῖς (CHIEF PRIESTS) καὶ οἱ φαρισαῖοι (AND) οἱ ἡγεῖς (THE) ἡ ἡγεῖς (PHARISEES) ἡμεῖς... ἡμεῖς ἡμεῖς (A COUNCIL, ) καὶ οἱ ἡγεῖς (AND) ἡμεῖς ἡμεῖς ἡμεῖς (SAID,) ἡμεῖς (WHAT) ἡμεῖς ἡμεῖς... ἡμεῖς ἡμεῖς (DO WE?) ἡμεῖς, ἡμεῖς (FOR) ἡμεῖς... ἡμεῖς, ἡμεῖς (THIS) ἡμεῖς ἡμεῖς ἡμεῖς (MAN) ἡμεῖς ἡμεῖς ἡμεῖς (MANY) ἡμεῖς ἡμεῖς ἡμεῖς (SIGNS) ἡμεῖς ἡμεῖς ἡμεῖς (DOES.) (IGNT)

John 11:47 (RWP)

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

And said (ἤρξατο ἡμεῖς ἡμεῖς ἡμεῖς). Imperfect active of ἤρξατο ἡμεῖς ἡμεῖς, perhaps inchoative, "began to say."

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

Doeth (ἡμεῖς ἡμεῖς ἡμεῖς). Better, "is doing" (present, linear action). He is active and we are idle. There is no mention of the raising of Lazarus as a fact, but it is evidently included in the "many signs."

John 12:18

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

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

John 12:18 (RWP)

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

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

That he had done this sign (ἵνα γὰρ... ἵνα ἔσθω... ἵνα ἴδωμι ἵνα ἴδωμι ἵνα ἴδωμι ἵνα ἴδωμι ἵνα ἴδωμι ἵνα ἴδωμι). Perfect active infinitive in indirect discourse after ἵνα ἴδωμι... ἵνα ἴδωμι (first aorist active indicative of ἴδωμι ἵνα ἴδωμι, to hear) (instead of a ἵνα ἴδωμι clause) with the accusative of general reference ἵνα ἴδωμι... ἵνα ἴδωμι (as to him) and another accusative (ἵνα ἴδωμι ἵνα ἴδωμι, sign) the object of the infinitive. Clearly there was much talk about the raising of Lazarus as the final proof that Jesus in truth is the Messiah of Jewish hope.

John 12:33

33 (AV) This he said, signifying what death he should die. (AV)

33 (IGNT) ἵνα γὰρ... ἵνα ἴδωμι {BUT THIS} ἵνα ἴδωμι {HE SAID,} ἵνα ἴδωμι {SIGNIFYING} ἵνα ἴδωμι {BY WHAT} ἵνα ἴδωμι {DEATH} ἵνα ἴδωμι {HE WAS ABOUT} ἵνα ἴδωμι {TO DIE.} (IGNT)

John 12:33 (RWP)

Signifying (ἵνα ἴδωμι ἵνα ἴδωμι). Present active participle of ἵνα ἴδωμι ἵνα ἴδωμι, old verb to give a sign (ἵνα ἴδωμι ἵνα ἴδωμι) as in Acts 25:27, and the whole phrase repeated in Jo 18:32 and nearly so in 21:19. The indirect question here and in 18:32 has the imperfect ἵνα ἴδωμι ἵνα ἴδωμι with present infinitive rather than the usual present ἵνα ἴδωμι ἵνα ἴδωμι retained while in 21:19 the future indicative ἵνα ἴδωμι ἵνα ἴδωμι occurs according to rule. The point in ἵνα ἴδωμι (qualitative relative in the instrumental case with ἵνα ἴδωμι ἵνα ἴδωμι) is the Cross (lifted up) as the kind of death before Christ.

John 12:37

37 ¶ (AV) But though he had done so many miracles before them, yet they believed not on him: (AV)

37 (IGNT) ἵνα γὰρ ἵνα ἴδωμι... ἵνα ἴδωμι ἵνα ἴδωμι {BUT THOUGH SO MANY} ἵνα ἴδωμι... ἵνα ἴδωμι... {HE} ἵνα ἴδωμι ἵνα ἴδωμι {SIGNS} ἵνα ἴδωμι ἵνα ἴδωμι {HAD DONE} ἵνα ἴδωμι ἵνα ἴδωμι {BEFORE} ἵνα ἴδωμι... ἵνα ἴδωμι {THEM} ἵνα ἴδωμι ἵνα ἴδωμι... ἵνα ἴδωμι {THEY BELIEVED NOT} ἵνα ἴδωμι, {ON} ἵνα ἴδωμι... ἵνα ἴδωμι {HIM,} (IGNT)

John 12:37 (RWP)

Though he had done so many signs before them (ἵνα ἴδωμι ἵνα ἴδωμι... ἵνα ἴδωμι ἵνα ἴδωμι... ἵνα ἴδωμι ἵνα ἴδωμι... ἵνα ἴδωμι ἵνα ἴδωμι ἵνα ἴδωμι). Genitive absolute with perfect active participle in concessive sense of ἵνα ἴδωμι ἵνα ἴδωμι.

Yet they believed not on him (ἵνα ἴδωμι... ἵνα ἴδωμι ἵνα ἴδωμι... ἵνα ἴδωμι ἵνα ἴδωμι). No "yet" in the Greek. Negative imperfect active of ἵνα ἴδωμι ἵνα ἴδωμι... ἵνα ἴδωμι, "they kept on not believing on him," stubborn refusal in face of the light (verse 35).

John 18:32

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

32 (IGNT) ἵνα ἡ λέξις αὐτοῦ ἐκτελεσθῆται ἣν εἶπεν, σημαίνοντα τὴν θάνατον ἣν ἔμελλεν ἀποθνήσκειν. (IGNT)

John 18:32 (RWP)

By what manner of death (ἧν ἔμελλεν ἀποθνήσκειν). Instrumental case of the qualitative interrogative ἧν, in an indirect question, the very idiom used in John 12:32 concerning the Cross and here treated as prophecy (Scripture) with ἵνα, like the saying of Jesus in verse 9 which see.

John 20:30

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

30 (IGNT) Ἐν τῇ παρουσίᾳ αὐτοῦ ἐπέτελλεν ἰσχυρὰ σημεῖα ἐν τοῖς μαθηταῖς, ἃ οὐκ ἔστιν ἠρτισμένον ἐν τῷ βιβλίῳ τούτῳ. (IGNT)

John 20:30 (RWP)

Many other signs (ἃ οὐκ ἔστιν ᠆ρτισμένον ἐν τῷ βιβλίῳ τούτῳ). 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 (ἃ οὐκ ἔστιν ᠆ρτισμένον ἐν τῷ βιβλίῳ τούτῳ). Periphrastic perfect passive indicative of ἠρτίζω, 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" (ἐν τῇ παρουσίᾳ αὐτοῦ ἐπέτελλεν ἰσχυρὰ σημεῖα ἐν τοῖς μαθηταῖς), common idiom in Luke, not in Mark and Matthew, and by John elsewhere only in 1 John 3:22. John's book is written with a purpose which he states.

John 21:19

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

19 (IGNT) Ἔφη ταῦτα, σημαίνοντα τὴν θάνατον ἣν ἔμελλεν ἀποθνήσκειν, ἵνα δοξάσῃ τὸν Θεόν. Ἐπειὶ εἶπεν ταῦτα, εἶπεν αὐτῷ, ἄκολουθῆσόν μοι. (IGNT)

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

John 21:19 (RWP)

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

Acts 2:19

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

19 (IGNT) ἡμῶν ἡμῶν {AND} ἡμῶν ἡμῶν {I WILL GIVE} ἡμῶν ἡμῶν {WONDERS} ἡμῶν ἡμῶν {IN} ἡμῶν ἡμῶν {THE} ἡμῶν ἡμῶν {HEAVEN} ἡμῶν ἡμῶν {ABOVE} ἡμῶν ἡμῶν {AND} ἡμῶν ἡμῶν {SIGNS} ἡμῶν ἡμῶν {ON} ἡμῶν ἡμῶν {THE} ἡμῶν ἡμῶν {EARTH} ἡμῶν ἡμῶν {BELOW,} ἡμῶν ἡμῶν {BLOOD} ἡμῶν ἡμῶν {AND} ἡμῶν ἡμῶν {FIRE} ἡμῶν ἡμῶν {AND} ἡμῶν ἡμῶν {VAPOUR} ἡμῶν ἡμῶν {OF SMOKE.} (IGNT)

Acts 2:19 (RWP)

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

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

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

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

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

Wonders (ἡμῶν ἡμῶν). 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 τωτων λεγων, {ISRAELITES,} ἠκουσατε τωτων λεγων, {HEAR} ἰσραηλιται, {THESE} ἠκουσατε τωτων λεγων, {WORDS:} ἰησοφ Nazarene, {JESUS} ἠκουσατε τωτων λεγων, {THE} ἠκουσατε τωτων λεγων, {NAZARENE,} ἠκουσατε τωτων λεγων, {A MAN} ἠκουσατε τωτων λεγων, {BY} ἠκουσατε τωτων λεγων, {GOD} ἠκουσατε τωτων λεγων, {SET FORTH} ἠκουσατε τωτων λεγων, {TO} ἠκουσατε τωτων λεγων, {YOU} ἠκουσατε τωτων λεγων, {BY WORKS OF POWER} ἠκουσατε τωτων λεγων, {AND} ἠκουσατε τωτων λεγων, {WONDERS} ἠκουσατε τωτων λεγων, {AND} ἠκουσατε τωτων λεγων, {SIGNS,} ἠκουσατε τωτων λεγων, {WHICH} ἠκουσατε τωτων λεγων, {WROUGHT} ἠκουσατε τωτων λεγων, {BY} ἠκουσατε τωτων λεγων, {HIM} ἠκουσατε τωτων λεγων, {GOD} ἠκουσατε τωτων λεγων, {IN} ἠκουσατε τωτων λεγων, {MIDST} ἠκουσατε τωτων λεγων, {YOUR,} ἠκουσατε τωτων λεγων, {AS} ἠκουσατε τωτων λεγων, {ALSO} ἠκουσατε τωτων λεγων, {YOURSELVES} ἠκουσατε τωτων λεγων, {KNOW:} (IGNT)

Acts 2:22 (RWP)

Hear these words (ἠκουσατε τωτων λεγων, ἠκουσατε τωτων λεγων, ἠκουσατε τωτων λεγων, ἠκουσατε τωτων λεγων). 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 τωτων λεγων, ἠκουσατε τωτων λεγων). Note ἠκουσατε τωτων λεγων 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 τωτων λεγων). The verb means to point out or shew forth. Shewn to be that which he claimed to be.

Miracles (ἠκουσατε τωτων λεγων). 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) ἐβραβενη η̅αν̅η̅ ψυχη, {THERE CAME} ἠκουσατε τωτων λεγων, {AND} ἠκουσατε τωτων λεγων, {UPON EVERY} ἠκουσατε τωτων λεγων, {SOUL} ἠκουσατε τωτων λεγων, {FEAR,} ἠκουσατε τωτων λεγων, {AND MANY} ἠκουσατε τωτων λεγων, {WONDERS} ἠκουσατε τωτων λεγων, {AND} ἠκουσατε τωτων λεγων, {SIGNS} ἠκουσατε τωτων λεγων, {THROUGH} ἠκουσατε τωτων λεγων, {THE} ἠκουσατε τωτων λεγων, {APOSTLES} ἠκουσατε τωτων λεγων, {TOOK PLACE.} (IGNT)





11 (IGNT) ἰὸϊ•ἰἄἰ, ἰἄἰ... ἰἄἰ, ἰἄἰ, ἰἄἰ {AND AS HELD} ἰ, ἰἄἰ... {THE} ἰἄἰ ἰἄἰ ἰἄἰ, ἰἄἰ, {WHO HAD BEEN HEALED} ἰἄἰ%ἰ» ἰἄἰ... ἰ, ἰἄἰ ½ {LAME MAN} ἰἰἰ, ἰἄἰ ½ {PETER} ἰἰἰ ἰἄἰ {AND} ἰἰἰ%ἰἄἰ ½ ἰἄἰ ½ {JOHN,} ἰἄἰ... ἰἄἰ ἰἄἰ ἰἄἰ ¼ ἰἄἰ ½ {RAN TOGETHER} ἰἰἰ•ἰἄἰ, {TO} ἰἄἰ... ἰ, ἰἄἰ... ἰ, {THEM} ἰἰἰ, {ALL} ἰἄἰ {THE } ἰ» ἰἄἰ ἰἄἰ, {PEOPLE} ἰἄἰ ἰἄἰ {IN} ἰ, ἰ. {THE} ἰἄἰ, ἰἄἰ ἰἄἰ ἰ, ἰ. {PORCH} ἰἰἰ ἰἄἰ» ἰἄἰ... ἰἄἰ ἰἄἰ ½ ἰ. {CALLED} ἰἄἰ ἰἄἰ» ἰἄἰ ἰἄἰ%ἰ ½ ἰ, ἰἄἰ, {SOLOMON} ἰἰἰ, ἰἄἰ ἰἄἰ ¼ ἰἄἰ ἰἄἰ {GREATLY AMAZED.} (IGNT)

Acts 3:11 (RWP)

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

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

In the porch that is called Solomon's (ἰἄἰ ἰἄἰ ἰ, ἰ. ἰἄἰ, ἰἄἰ ἰἄἰ ἰ, ἰ. ἰἰἰ» ἰἄἰ... ἰἄἰ ἰἄἰ ½ ἰ. ἰἄἰ ἰἄἰ» ἰἄἰ ἰἄἰ%ἰ ½ ἰ, ἰἄἰ). The adjective Stoic (ἰἄἰ, ἰἄἰ ἰἄἰ ἰἄἰ) is from this word ἰἄἰ, ἰἄἰ ἰἄἰ (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 (ἰἄἰ ἰἄἰ ἰἄἰ ¼ ἰἄἰ ἰἄἰ). Wondering out of (ἰἄἰ ἰἄἰ) measure, already filled with wonder (ἰἄἰ ἰἄἰ ¼ ἰἄἰ ἰἄἰ... ἰ, ἰἄἰ, verse 10). Late adjective. Construction according to sense (plural, though ἰ» ἰἄἰ ἰἄἰ, 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 (ἰἰἰ•ἰἄἰ, ἰἄἰ... ἰἄἰ, ἰἄἰ). Held them firmly, took fast hold. The verb from ἰἰἰ•ἰἄἰ, ἰἄἰ, strength.

Greatly wondering (ἰἄἰ ἰἄἰ ἰἄἰ ¼ ἰἄἰ ἰἄἰ). Wondering out of measure (ἰἄἰ ἰἄἰ). 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) ἰ» ἰἄἰ ἰἄἰ ἰἄἰ ½ ἰ, ἰἄἰ, {SAYING,} ἰ, ἰἄἰ {WHAT} ἰἰἰ ἰἄἰ ἰἄἰ ἰἄἰ ἰἄἰ ½ ἰ, ἰἄἰ ἰἄἰ, {SHALL WE DO} ἰἄἰ ½ ἰἄἰ ἰἄἰ%ἰ ἰἄἰ ἰἄἰ, {TO MEN} ἰ, ἰἄἰ... ἰ, ἰἄἰ ἰἄἰ, {THESE?} ἰἄἰ, ἰἄἰ {THAT} ἰἄἰ ἰἄἰ ½ {INDEED} ἰἄἰ ἰἄἰ• {FOR } ἰἄἰ ½ ἰἄἰ%ἰ ἰἄἰ ἰἄἰ ½ {A KNOWN} ἰἄἰ ἰἄἰ ἰἄἰ ἰἄἰ ½ {SIGN} ἰἄἰ ἰἄἰ ἰἄἰ ἰἄἰ ½ ἰἄἰ ½ {HAS COME TO PASS} ἰἄἰ ἰἄἰ {THROUGH} ἰἄἰ... ἰ, ἰἄἰ%ἰ ½ {THEM,} ἰἰἰ ἰἄἰ ἰἄἰ ½ {TO ALL} ἰ, ἰἄἰ ἰἄἰ, {THOSE} ἰἰἰ ἰἄἰ, ἰἄἰ ἰἄἰ ἰἄἰ... ἰἄἰ ἰἄἰ ½ {INHABITING} ἰἄἰ ἰἄἰ ἰἄἰ... ἰἄἰ ἰἄἰ» ἰἄἰ ἰἄἰ ¼ {JERUSALEM} ἰἄἰ ἰἄἰ ἰἄἰ ἰἄἰ ½ {IS MANIFEST,} ἰἰἰ ἰἄἰ {AND} ἰἄἰ ἰἄἰ... {WE} ἰἄἰ... ἰἄἰ ἰἄἰ ἰἄἰ ¼ ἰἄἰ ἰἄἰ {ARE UNABLE} ἰἄἰ ἰἄἰ ἰἄἰ ἰἄἰ ἰἄἰ ἰἄἰ {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,,İµİfİfİ±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 {STRETCH 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} İ³İ¹İ½İµİfİ,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 (ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν). Either to be taken as in the same construction as ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν with ἰσηµεῖν ἰσηµεῖν as Revised Version has it here or to be treated as subordinate purpose to ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν (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) ἰσηµεῖν {AND} ἰσηµεῖν {BY} ἰσηµεῖν {THE} ἰσηµεῖν ἰσηµεῖν {HANDS} ἰσηµεῖν {OF THE} ἰσηµεῖν ἰσηµεῖν {APOSTLES} ἰσηµεῖν ἰσηµεῖν {CAME TO PASS} ἰσηµεῖν ἰσηµεῖν {SIGNS} ἰσηµεῖν ἰσηµεῖν {AND} ἰσηµεῖν ἰσηµεῖν {WONDERS} ἰσηµεῖν {AMONG} ἰσηµεῖν {THE} ἰσηµεῖν {PEOPLE} ἰσηµεῖν ἰσηµεῖν {MANY;} ἰσηµεῖν {AND} ἰσηµεῖν ἰσηµεῖν {THEY WERE} ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν {WITH ONE ACCORD} ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν {ALL} ἰσηµεῖν {IN} ἰσηµεῖν {THE} ἰσηµεῖν ἰσηµεῖν {PORCH} ἰσηµεῖν ἰσηµεῖν {OF SOLOMON,} (IGNT)

Acts 5:12 (RWP)

Were wrought (ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν). Imperfect middle, wrought from time to time.

With one accord (ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν). 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 (ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν). The best texts read ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν, 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) ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν ἰσηµεῖν {AND STEPHEN,} ἰσηµεῖν ἰσηµεῖν {FULL} ἰσηµεῖν ἰσηµεῖν {OF FAITH} ἰσηµεῖν ἰσηµεῖν {AND} ἰσηµεῖν ἰσηµεῖν {POWER,} ἰσηµεῖν ἰσηµεῖν {WROUGHT} ἰσηµεῖν ἰσηµεῖν {WONDERS} ἰσηµεῖν ἰσηµεῖν {AND} ἰσηµεῖν ἰσηµεῖν {SIGNS} ἰσηµεῖν ἰσηµεῖν {GREAT} ἰσηµεῖν ἰσηµεῖν {AMONG} ἰσηµεῖν ἰσηµεῖν {THE} ἰσηµεῖν ἰσηµεῖν {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\_NTWorStudies)

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

Acts 7:31

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

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

Acts 7:31 (RWP)

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

As he drew near (ἔβλεπεν αὐτὸν ἡμεῖς). Genitive absolute with present middle participle of ἴδωμι.

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

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

Acts 7:31 (Vincent\_NTWorStudies)

31. The sight (ἴδωμι). 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 ἰδοῦσθε {LED OUT} ἰδοῦσθε... ἰδοῦσθε... ἰδοῦσθε, {THEM,} ἰδοῦσθε ἰδοῦσθε ἰδοῦσθε, {HAVING WROUGHT} ἰδοῦσθε ἰδοῦσθε, ἰδοῦσθε {WONDERS} ἰδοῦσθε ἰδοῦσθε {AND} ἰδοῦσθε ἰδοῦσθε ἰδοῦσθε {SIGNS} ἰδοῦσθε {IN THE} ἰδοῦσθε {LAND} ἰδοῦσθε ἰδοῦσθε... ἰδοῦσθε... {OF EGYPT} ἰδοῦσθε ἰδοῦσθε {AND} ἰδοῦσθε {IN THE} ἰδοῦσθε ἰδοῦσθε... ἰδοῦσθε {RED} ἰδοῦσθε ἰδοῦσθε ἰδοῦσθε {SEA,} ἰδοῦσθε ἰδοῦσθε {AND} ἰδοῦσθε {IN} ἰδοῦσθε, ἰδοῦσθε {THE} ἰδοῦσθε ἰδοῦσθε {WILDERNESS} ἰδοῦσθε, ἰδοῦσθε {YEARS} ἰδοῦσθε ἰδοῦσθε ἰδοῦσθε ἰδοῦσθε ἰδοῦσθε {FORTY.} (IGNT)

Acts 8:6

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

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

Acts 8:6 (RWP)

Gave heed (ἰδοῦσθε 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 ἰδοῦσθε ἰδοῦσθε). There is an ellipse of ἰδοῦσθε 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 ἰδοῦσθε ἰδοῦσθε... ἰδοῦσθε). Favourite Lukan idiom, ἰδοῦσθε 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 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) ἰδὼν ἰσχυρὰ {AND} ἰσχυρὰ ἑαυτοῦ {SIMON} ἰσχυρὰ ἑαυτοῦ {ALSO} ἑαυτοῦ, ἑαυτοῦ, {HIMSELF } ἰσχυρὰ ἑαυτοῦ ἰσχυρὰ ἑαυτοῦ {BELIEVED,} ἰσχυρὰ ἑαυτοῦ {AND} ἰσχυρὰ ἑαυτοῦ ἰσχυρὰ ἑαυτοῦ, {HAVING BEEN BAPTIZED} ἰσχυρὰ ἑαυτοῦ {WAS} ἰσχυρὰ ἑαυτοῦ ἰσχυρὰ ἑαυτοῦ, ἰσχυρὰ ἑαυτοῦ {STEADFASTLY CONTINUING} ἰσχυρὰ ἑαυτοῦ {WITH} ἰσχυρὰ ἑαυτοῦ ἰσχυρὰ ἑαυτοῦ {PHILIP;} ἰσχυρὰ ἑαυτοῦ ἰσχυρὰ ἑαυτοῦ {BEHOLDING} ἰσχυρὰ ἑαυτοῦ {AND} ἰσχυρὰ ἑαυτοῦ ἰσχυρὰ ἑαυτοῦ {SIGNS} ἰσχυρὰ ἑαυτοῦ {AND} ἰσχυρὰ ἑαυτοῦ ἰσχυρὰ ἑαυτοῦ, {WORKS OF POWER} ἰσχυρὰ ἑαυτοῦ ἰσχυρὰ ἑαυτοῦ, {GREAT} ἰσχυρὰ ἑαυτοῦ ἰσχυρὰ ἑαυτοῦ, {BEING DONE,} ἰσχυρὰ ἑαυτοῦ ἰσχυρὰ ἑαυτοῦ, ἰσχυρὰ ἑαυτοῦ {WAS AMAZED.} (IGNT)

### Acts 8:13 (RWP)

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

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

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

### Acts 8:13 (Vincent\_NTWordStudies)

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

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

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

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

### Acts 11:28

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

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

Acts 11:28 (RWP)

Signified (ἡσπασθησθαι). Imperfect active in Westcott and Hort, but aorist active ἡσπασθησθαι in the margin. The verb is an old one from ἡσπασθησθαι (ἡσπασθησθαι) a sign (cf. the symbolic sign in 21:11). Here Agabus (also in 21:10) does predict a famine through the Holy Spirit.

Should be (ἡσπασθησθαι) ἡσπασθησθαι ἡσπασθησθαι. ἡσπασθησθαι occurs either with the present infinitive (16:27), the aorist infinitive (12:6), or the future as here and 24:15; 27:10.

Over all the world (ἡσπασθησθαι ἡσπασθησθαι ἡσπασθησθαι). Over all the inhabited earth (ἡσπασθησθαι, understood). Probably a common hyperbole for the Roman empire as in Luke 2:1. Josephus (Ant. VIII. 13, 4) appears to restrict it to Palestine.

In the days of Claudius (ἡσπασθησθαι ἡσπασθησθαι...). He was Roman Emperor A.D. 41-44. The Roman writers (Suetonius, Dio Cassius, Tacitus) all tell of dearths (assiduae sterilitates) during the brief reign of Claudius who was preceded by Caligula and followed by Nero.

Acts 11:28 (Vincent\_NTWordStudies)

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

Acts 13:41

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

41 (IGNT) ἰδοτε, ἰδοτε, ἰδοτε, ἰδοτε {BEHOLD} ἰδοτε, ἰδοτε, ἰδοτε, ἰδοτε {YE} ἰδοτε, ἰδοτε, ἰδοτε, ἰδοτε {DESPISERS,} ἰδοτε, ἰδοτε, ἰδοτε, ἰδοτε {AND} ἰδοτε, ἰδοτε, ἰδοτε, ἰδοτε {WONDER} ἰδοτε, ἰδοτε, ἰδοτε, ἰδοτε {AND} ἰδοτε, ἰδοτε, ἰδοτε, ἰδοτε {PERISH;} ἰδοτε, ἰδοτε, ἰδοτε, ἰδοτε {FOR} ἰδοτε, ἰδοτε, ἰδοτε, ἰδοτε {A WORK} ἰδοτε, ἰδοτε, ἰδοτε, ἰδοτε {WORK} ἰδοτε, ἰδοτε, ἰδοτε, ἰδοτε {IN} ἰδοτε, ἰδοτε, ἰδοτε, ἰδοτε {DAYS} ἰδοτε, ἰδοτε, ἰδοτε, ἰδοτε {YOUR,} ἰδοτε, ἰδοτε, ἰδοτε, ἰδοτε {A WORK} ἰδοτε, ἰδοτε, ἰδοτε, ἰδοτε {WHICH} ἰδοτε, ἰδοτε, ἰδοτε, ἰδοτε {IN NO} ἰδοτε, ἰδοτε, ἰδοτε, ἰδοτε {WISE} ἰδοτε, ἰδοτε, ἰδοτε, ἰδοτε {IF} ἰδοτε, ἰδοτε, ἰδοτε, ἰδοτε {ONE} ἰδοτε, ἰδοτε, ἰδοτε, ἰδοτε {SHOULD DECLARE IT} ἰδοτε, ἰδοτε, ἰδοτε, ἰδοτε {TO



YOU.} (IGNT)

Acts 13:41 (RWP)

Ye despisers (ÎĸÎ¹ Î°Î±Î±̄,Î±İİ†İ•ÎĸÎ½Î̄,Î±İ¹). Not in the Hebrew, but in the LXX. It is pertinent for Paulâ€™s purpose.

Perish (Î±İİ†Î±İ½Î¹İfÎ,Î̄,Îµ). Or vanish away. First aorist passive imperative. Added by the LXX to the Hebrew.

If one declare it unto you (ÎµÎ±İ½ Î̄,Î¹İ, ÎµÎ°Î¹Î¹.Î³Î̄,Î±İ¹ Î̄.Î¼Î½). Condition of third class with present middle subjunctive, if one keep on outlining (double compound, ÎµÎ°-Î¹-Î¹-Î³ÎµÎĸÎ¼Î±İ¹) it unto you. Paul has hurled a thunderbolt at the close.

Acts 13:41 (Vincent\_NTWordStudies)

41. Perish (Î±İİ†Î±İ½Î¹İfÎ,Î̄,Îµ). Lit., vanish.

Declare (ÎµÎ°Î¹Î¹.Î³Î̄,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) Î¹Î°Î±Î½Î½Î½ Î¼Î¼Î¼ {A LONG} ÎĸÎ̄...Î½ {THEREFORE} İ±İ•İĸÎ½Î½ {TIME} Î¹İµİ̄,İ•İ¹İ±İ½ {THEY STAYED,} İ€İ±İ•İ•İfÎ±İİÎĸÎ¼Î¼Î½ÎĸÎ¹ {SPEAKING BOLDLY,} Îµİ€İ¹ {CONFIDING IN} İ̄,İ%o {THE} Î°İ...İ•İ¹İ%o {LORD,} İ̄,İ%o {WHO} Î¼Î±İ•İ̄,İ̄...İ•İĸÎ̄...Î½İ̄,Î¹ {BORE WITNESS} İ̄,İ%o {TO THE} Î»ÎĸÎ³İ%o {WORD} İ̄,İ̄, {OF} İ±İ±İ•İ¹İ̄,ÎĸÎ̄, {GRACE,} İ±İ̄...İ̄,ÎĸÎ̄... {HIS} Î°İ±İ¹ {AND} Î¹Î¹Î¹ÎĸÎ½Î½,Î¹ {GIVING} İfÎ.Î¼Î¼Î¼İ± {SIGNS} Î°İ±İ¹ {AND} İ̄,Îµİ•İ±İ̄,Î± {WONDERS} İ³İ½Î¼İfÎ,Î±İ¹ { TO BE DONE} Î¹İ± İ̄,İ%oÎ½ {THROUGH} İ±İµİ¹İ•İ%oÎ½ {HANDS.} İ±İ̄...İ̄,İ%oÎ½ {THEIR} (IGNT)

Acts 14:3 (RWP)

Long time therefore (Î¹Î°Î±Î½Î½Î½ Î¼Î¼Î¼ ÎĸÎ̄...Î½ İ±İ•İĸÎ½Î½). Accusative of duration of time (possibly six months) and note Î¼Î¼Î¼ ÎĸÎ̄...Î½. There is an antithesis in Îµİfİ±İİfÎ,Î̄.Î¹İµ (verse 4) and in verse 5 (Îµİ³İµİ½Îµİ̄,Îĸ Î¹İµ). 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•İfÎ±İİÎĸÎ¼Î¼Î½ÎĸÎ¹ as in 13:46 at Antioch in Pisidia, "in the Lord" (Îµİ€İ¹ İ̄,İ%o Î°İ...İ•İ¹İ%o), upon the basis of the Lord Jesus as in 4:17. And the Lord Jesus "bore witness to the word of his grace" as he always does, "granting signs and wonders to be done by their hands" (Î¹Î¹Î¹ÎĸÎ½Î½,Î¹



through (Î Î±) Barnabas and Paul. This had been Peter's argument about Cornelius (11:17). This same verb (Î µ¼·Î³Î±,Î±) is used by James in verse 15:14 referring to Peter's speech.

Acts 15:12 (Vincent\_NTWordStudies)

12. Harkened. The imperfect (Î Î± Î±...Î±) denotes attention to a continued narrative.

Declaring (Î µ¼·Î³Î± Î±...Î±¼Î±½%Î±½). Better, as Rev., rehearsing. see on "Luke 24:35".

What miracles, etc. Lit., how many (Î ±fÎ±).

Acts 19:11

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

11 (IGNT) Î Î±...Î±¼Î±¼Î±¼ Î±, Î µ {AND WORKS OF POWER} Î ±... Î±, {NOT} Î±...Î± Î ±...Î±, {COMMON} Î µÎ ± Î ± Î ± Î ± {WROUGHT} Î µ Î ±, {GOD} Î Î ± {BY} Î ±¼ {THE} Î ±¼ Î ±¼ {HANDS} Î ± Î ±...Î ± Î ±... {OF PAUL,} (IGNT)

Acts 19:11 (RWP)

Special miracles (Î Î ±...Î±¼Î±¼Î±¼ Î±, Î ± Î ± Î ± Î ± Î ± Î ± Î ± Î ± Î ± Î ± Î ± Î ± Î ±). "Powers not the ones that happen by chance," "not the ordinary ones," litotes for "the extraordinary." All "miracles" or "powers" (Î Î ±...Î±¼Î±¼Î±¼ Î±) are supernatural and out of the ordinary, but here God regularly wrought (Î µÎ ± Î ± Î ± Î ±), imperfect active) wonders beyond those familiar to the disciples and completely different from the deeds of the Jewish exorcists. This phrase is peculiar to Luke in the N.T. (also 28:2), but it occurs in the classical Greek and in the Koinê as in III Macc. 3:7 and in papyri and inscriptions (Deissmann, Bible Studies, p. 255). In Samaria Philip wrought miracles to deliver the people from the influence of Simon Magus. Here in Ephesus exorcists and other magicians had built an enormous vogue of a false spiritualism and Paul faces unseen forces of evil. His tremendous success led some people to superstitious practices thinking that there was power in Paul's person.

Romans 4:11

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

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

{THE} ἴψι·ὀϊ·ζῆ·ῖ·...ἴ·ῖ·,ἴ·ῖ· {UNCIRCUMCISION,} ἴ·ῖ·, {FOR} ἴ·,ἴ· {HIM} ἴ·ῖ·ἴ·ῖ·ἴ·ῖ· { TO} ἴ·ῖ·...ἴ·,ἴ·ῖ·ἴ·ῖ·  
 {BE} ἴ·ῖ·ἴ·,ἴ·ῖ··ἴ· {FATHER} ἴ·ῖ·ἴ·ῖ·ἴ·,ἴ·ῖ·ἴ·ῖ· {OF ALL} ἴ·,ἴ·ῖ·ἴ·ῖ· {THOSE THAT}  
 ἴ·ῖ·ἴ·ῖ·,ἴ·ῖ·...ἴ·ῖ·ἴ·ῖ·,ἴ·ῖ·ἴ·ῖ· {BELIEVE} ἴ·ῖ· {IN} ἴ·ῖ·ἴ·ῖ··ἴ·ῖ·...ἴ·ῖ·,ἴ·ῖ·,ἴ·ῖ·, {UNCIRCUMCISION} ἴ·ῖ·,ἴ·ῖ·, {FOR}  
 ἴ·,ἴ·ῖ· {TO} ἴ·»ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·,ἴ·ῖ·ἴ·ῖ··ἴ·ῖ· {BE RECKONED} ἴ·ῖ·ἴ·ῖ· {ALL} ἴ·ῖ·...ἴ·,ἴ·ῖ·,ἴ·ῖ·, {TO THEM} ἴ·,ἴ·ῖ·ἴ·ῖ· {THE }  
 ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·...ἴ·ῖ·ἴ·ῖ·ἴ·ῖ· {RIGHTEOUSNESS;} (IGNT)

Romans 4:11 (RWP)

The sign of circumcision (ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·ἴ·ῖ··ἴ·ῖ· ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·,ἴ·ῖ·ἴ·ῖ·). It is the genitive of apposition, circumcision being the sign.

A seal of the righteousness of the faith (ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·ἴ·ῖ··ἴ·ῖ· ἴ·,ἴ·ῖ·, ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·...ἴ·ῖ·ἴ·ῖ·, ἴ·,ἴ·ῖ·, ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·,ἴ·ῖ·ἴ·ῖ·). ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·, 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" (ἴ·,ἴ·ῖ·, ἴ·ῖ·ἴ·ῖ·, ἴ·ῖ·ἴ·ῖ··ἴ·ῖ·...ἴ·ῖ·,ἴ·ῖ·), "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 (ἴ·ῖ·ἴ·ῖ·, ἴ·,ἴ·ῖ· ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·ἴ·ῖ· ἴ·ῖ·...ἴ·,ἴ·ῖ·ἴ·ῖ·). This idiom may be God's purpose (contemplated result) as in ἴ·ῖ·ἴ·ῖ·, ἴ·,ἴ·ῖ· ἴ·»ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·ἴ·ῖ· below, or even actual result (so that he was) as in 1:20.

Though they be in uncircumcision (ἴ·ῖ· ἴ·ῖ·ἴ·ῖ··ἴ·ῖ·...ἴ·ῖ·,ἴ·ῖ·). Simply, "of those who believe while in the condition of uncircumcision."

Romans 4:11 (Vincent\_NTWordStudies)

11. The sign is a seal (ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·ἴ·ῖ··ἴ·ῖ· ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·). 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 (ἴ·ῖ·ἴ·ῖ·, ἴ·,ἴ·ῖ· ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·ἴ·ῖ· ἴ·ῖ·...ἴ·,ἴ·ῖ·ἴ·ῖ·). 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) ἴ·ῖ·ἴ·ῖ· {IN THE} ἴ·ῖ·...ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·ἴ·ῖ· {POWER} ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·ἴ·ῖ· {OF SIGNS} ἴ·ῖ·ἴ·ῖ· {AND}  
 ἴ·,ἴ·ῖ·ἴ·ῖ·,ἴ·ῖ·ἴ·ῖ· {WONDERS,} ἴ·ῖ·ἴ·ῖ· {IN THE} ἴ·ῖ·...ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·ἴ·ῖ· {POWER} ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·...ἴ·ῖ·ἴ·ῖ·,ἴ·ῖ·, {OF THE SPIRIT} ἴ·,ἴ·ῖ·ἴ·ῖ·... {OF GOD;} ἴ·ῖ·ἴ·ῖ·,ἴ·ῖ· {SO AS FOR} ἴ·ῖ·ἴ·ῖ· {ME} ἴ·ῖ·ἴ·ῖ· { FROM} ἴ·ῖ·ἴ·ῖ·ἴ·ῖ·...ἴ·ῖ·ἴ·ῖ·»ἴ·ῖ·ἴ·ῖ·



Fully preached (ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἡ ἀγάπη ἡμῶν). Lit., fulfilled Some explain, have given the Gospel its full development so that it has reached every quarter.

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

1 Corinthians 1:22

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

1 Corinthians 1:22 (RWP)

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

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

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

1 Corinthians 12:10

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

1 Corinthians 12:10 (RWP)

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

healings as the blindness on Elymas the sorcerer.

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

Discernings of spirits (İ¹İ¹İ±İ°İ•İ¹İƒİµİ¹İ, İĒİ½İµİ...İ¼İ±İ„İ%İ½). İ¹İ¹İ±İ°İ•İ¹İƒİµİ¹İ, is old word from İ¹İ¹İ±İ°İ•İ¹İ½İ% (see 11:29) and in N.T. only here; Romans 14:1; Hebrews 5:14. A most needed gift to tell whether the gifts were really of the Holy Spirit and supernatural (cf. so-called "gifts" today) or merely strange though natural or even diabolical (1 Timothy 4:1; 1 John 4:1).

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

The interpretation of tongues (İµİ•İ¼İ•İ½İµİ¹İ± İ³İ»İ%İƒİƒİ%İ½). Old word, here only and 14:26 in N.T., from İµİ•İ¼İ•İ½İµİ...İ% from İµİ•İ¼İ•İ, (the god of speech). Cf. on İ¹İ¹İµİ•İ¼İ•İ½İµİ...İ% in Luke 24:27; Acts 9:36. In case there was no one present who understood the particular tongue it required a special gift of the Spirit to some one to interpret it if any one was to receive benefit from it.

### 1 Corinthians 12:28

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

28 (IGNT) İ°İ±İ¹ {AND} İĸİ...İ, İ¼İµİ½ {CERTAIN} İµİ, İµİ„İĸİ İĸİ {DID SET} İ İµİĸİ, {GOD} İµİ½ {IN} İ„İ. {THE} İµİ°İ°İ»İ¹İƒİ¹İ± {ASSEMBLY;} İĒİ•İ%İ„İĸİ½ {FIRST,} İ±İĒİĸİİƒİ„İĸİ»İĸİ...İ, {APOSTLES;} İ¹İµİ...İ„İµİ•İĸİ½ {SECONDLY,} İĒİ•İĸİİ†İ•İ„İ±İ, {PROPHETS;} İ„İ•İ¹İ„İĸİ½ {THIRDLY,} İ¹İ¹İ±İƒİ°İ±İ»İĸİ...İ, {TEACHERS;} İµİĒİµİ¹İ„İ± {THEN} İ¹İ...İ½İ±İ¼İµİ¹İ, {WORKS OF POWER;} İµİ¹İ„İ± {THEN} İ±İ±İ•İ¹İƒİ¼İ±İ„İ± {GIFTS} İ¹İ±İ¼İ±İ„İ%İ½ {OF HEALINGS;} İ±İ½İ„İ¹İ»İ•İ¹İµİ¹İ,





29 (IGNT) ἅπαντες ἄνθρωποι, ἅπαντες ἄποστολοι, ἅπαντες προφῆται, ἅπαντες διδάσκαλοι, ἅπαντες ἰσχυροὶ ἐξουσιῶν (IGNT)

1 Corinthians 12:29 (RWP)

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

1 Corinthians 14:22

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

22 (IGNT) ὅτι ἡ γλῶσση εἰς σημεῖον ἐστὶν τοῖς ἀπιστοῦσι, καὶ οὐ τοῖς πιστοῦσι, ἀλλ' ἵνα ἰσχυροὶ ἐξουσιῶν ᾖ τοῖς ἀπιστοῦσι, καὶ ἡ προφητεία οὐκ ἐστὶν ἵνα ἰσχυροὶ ἐξουσιῶν ᾖ τοῖς πιστοῦσι, ἀλλ' ἵνα ἰσχυροὶ ἐξουσιῶν ᾖ τοῖς ἀπιστοῦσι. (IGNT)

1 Corinthians 14:22 (RWP)

For a sign (ἡ γλῶσση εἰς σημεῖον ἐστὶν τοῖς ἀπιστοῦσι). Like the Hebrew and occasional Koinê idiom also.

2 Corinthians 12:12

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

12 (IGNT) ὅτι ἡ σημεῖα τῆς ἀποστολῆς ἐργάσθη ἐν ὑμῖν ἐν ὅλῃ τῇ ὑπομονῇ, ἐν σημεῖοις καὶ ἐν τέρασι καὶ ἐν ἰσχυροῦσι ἐξουσιῶν. (IGNT)

2 Corinthians 12:12 (RWP)

Of an apostle (ὅτι ἡ σημεῖα τῆς ἀποστολῆς ἐργάσθη ἐν ὑμῖν...). "Of the apostle" (definite article). Note the three words here for miracles wrought by Paul (ἡ σημεῖα τῆς ἀποστολῆς, signs, ἡ σημεῖα τῆς ἀποστολῆς, wonders, ἡ σημεῖα τῆς ἀποστολῆς, 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)



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

4 (IGNT) ἰφῖ...ἰ½ἰμῖἔἰἰ¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰḂἰ...ἰ½ἰ,,ἰḂἰ, ἰ,,ἰḂἰ... {HEARING WITNESS WITH THEM} ἰἰμῖḂἰ... {GOD} ἰφῖἰἰ¼ἰμῖἰḂἰḂἰ, {BY SIGNS } ἰ,,ἰμ {BOTH} ἰἰ±ἰἰ {AND} ἰ,,ἰμῖ•ἰ±ἰφῖἰḂἰ {WONDERS} ἰἰ±ἰἰ {AND} ἰἔἰḂἰἰἰἰἰἰ»ἰ±ἰἰἰ, {VARIOUS} ἰἰἰ...ἰ½ἰ±ἰἰ¼ἰμῖφῖἰḂἰ {ACTS OF POWER,} ἰἰ±ἰἰἰ {AND} ἰἔἰḂἰἰμῖ...ἰ¼ἰ±ἰἰ,,ἰḂἰ, {OF THE SPIRIT} ἰ±ἰḂἰἰḂἰḂἰ... {HOLY} ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰἰḂἰ, {DISTRIBUTIONS,} ἰἰ±ἰἰ,,ἰ± ἰ,,ἰḂἰ½ {ACCORDING TO} ἰ±ἰ...ἰ,,ἰḂἰḂἰ... {HIS} ἰἰμῖ»ἰἰφῖἰḂἰ {WILL.} (IGNT)

Hebrews 2:4 (RWP)

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

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

and wonders (ἰἰ±ἰἰ ἰ,,ἰμῖ•ἰ±ἰφῖἰḂἰ)

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

and by gifts of the Holy Ghost (ἰἰ±ἰἰ ἰἔἰḂἰἰμῖ...ἰ¼ἰ±ἰἰ,,ἰḂἰ, ἰ±ἰḂἰḂἰḂἰ... ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰḂἰ). 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 ἰμῖἰḂἰ± (works) of Christ. ἰ,,ἰμῖἰḂἰ, (wonder) attracts attention, ἰἰἰ...ἰ½ἰ±ἰἰ¼ἰḂἰ, (power) shows God's power, ἰφῖἰἰ¼ἰμῖἰḂἰḂἰ reveals the purpose of God in the miracles. For ἰἔἰḂἰἰἰἰἰἰ»ἰ±ἰἰἰ, (manifold, many-coloured) see Matthew 4:24; James 1:2. For ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰ, for distribution (old word, in N.T. only here and Hebrews 4:12) see 1 Corinthians 12:4-30.

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

Revelation 12:1

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

1 (IGNT) ἰἰ±ἰἰ {AND} ἰφῖἰἰ¼ἰμῖἰḂἰḂἰḂἰ {A SIGN} ἰ¼ἰμῖḂἰ± {GREAT} ἰ%ἰἰἰἰἰ. {WAS SEEN} ἰμῖḂἰ {IN} ἰ,,ἰ% {THE} ἰḂἰ...ἰἰ±ἰḂἰḂἰ% {HEAVEN;} ἰḂἰ...ἰḂἰḂἰ. {A WOMEN} ἰἔἰμῖἰἰḂἰḂἰ»ἰἰ¼ἰμῖḂἰḂἰ. {CLOTHED WITH} ἰ,,ἰḂἰḂἰ {THE} ἰἰ»ἰἰḂἰḂἰḂἰ {SUN,} ἰἰ±ἰἰ {AND} ἰ. {THE} ἰφῖἰμῖ»ἰḂἰḂἰ. {MOON} ἰ...ἰἔἰḂἰἰἰἰἰ,,ἰ% {UNDER} ἰ,,ἰ%ἰḂἰḂἰ ἰἔἰḂἰἰḂἰḂἰḂἰ ἰ±ἰ...ἰ,,ἰḂἰ, {HER FEET,} ἰἰ±ἰἰ {AND} ἰμῖἔἰ {ON} ἰ,,ἰḂἰ, ἰἰἰἰἰἰἰ»ἰḂἰ, ἰ±ἰ...ἰ,,ἰḂἰ, {HER HEAD} ἰφῖἰἰμῖἰḂἰḂἰḂἰḂἰḂἰ, {A CROWN} ἰ±ἰφῖἰ,,ἰμῖἰ%ἰḂἰ {OF STARS} ἰἰ%ἰḂἰḂἰḂἰ {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,İİ or by İµİİİİ½ or by İµİİİİ½ İİ±İ 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€İµİİİİµİİİİ¼İµİİ½İ İ,İİ½ İİİİİ½). Perfect passive participle of İ€İµİİİİµİİİİİ, 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,İİ) and "a crown of twelve stars" (İfİ,İµİİ±İ½İİ, İ±İfİ,İµİİ%oİ½ İİ%oİµİİ±İ), a possible allusion to the twelve tribes (James 1:1; Revelation 21:12) or to the twelve apostles (Revelation 21:14).

## Revelation 12:3

3 (AV) And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. {wonder: or, sign} (AV)  
3 (IGNT) İİ±İ {AND} İ%oİİİ {WAS SEEN} İ±İİİİ {ANOTHER} İfİ-İ¼İµİİİ½ {SIGN} İµİİ½ {IN} İ,İ%o {THE} İİ...İİ±İ½İ%o {HEAVEN,} İİ±İ {AND} İİİİ... {BEHOLD,} İİ±İİ%oİ½ {A DRAGON} İ¼İµİ³İ±İ, {GREAT} İ€İ...İİİİİ, {RED,} İµİİİ%oİ½ {HAVING} İµİİİ±İİ±İ, {HEADS} İµİ€İ,İ±İ {SEVEN} İİ±İ {AND} İİµİİ±İ,İ±İ {HORNS} İİµİİ±İ {TEN,} İİ±İ {AND} İµİ€İİ {UPON} İ,İ±İ, İİµİİ±İİ±İ, İ±İ...İ,İİ... {HIS HEADS} İİ±İİ¼İ±İ,İ±İ {DIADEMS} İµİ€İ,İ±İ {SEVEN;} (IGNT)

## Revelation 12:3 (RWP)





{WONDERFUL;} ἰ±ἰ³ἰμῖ»ἰῆ...ἰ, {ANGELS} ἰμῖἰῆ,ἰ± {SEVEN,} ἰμῖ±ἰῆἰ½ἰῆ,ἰ±ἰ, {HAVING} ἰἰἰ»ἰῆἰ±ἰ, {PLAGUES} ἰμῖἰῆ,ἰ± {SEVEN,} ἰῆ,ἰ±ἰ, {THE} ἰμῖἰῆἰ±ἰῆ,ἰ±ἰ, {LAST;} ἰῆἰῆ,ἰῆ {BECAUSE} ἰμῖ½ {IN} ἰ±ἰ...ἰῆ,ἰ±ἰῆ, {THEM} ἰμῖ,ἰμῖ»ἰμῖἰῆ,ἰῆ. {WAS COMPLETED} ἰῆ {THE} ἰῆ...ἰῆἰῆ, ἰῆ,ἰῆ... {FURY} ἰῆ,ἰμῖῆ... {OF GOD.} (IGNT)

### Revelation 15:1 (RWP)

Another sign in heaven (ἰ±ἰ»ἰῆ ἰῆἰῆἰῆἰῆἰῆἰῆ ἰμῖ½ ἰῆ,ἰῆῆ ἰῆἰῆ...ἰῆἰῆἰῆἰῆῆ). Looking back to 12:1,3, after the series intervening. The Seven Bowls are parallel with the Seven Seals (ch. Revelation 6:1) and the Seven Trumpets (chapters Re 8-11), but there is an even closer connection with chapters Re 12-14, "the drama of the long conflict between the church and the world" (Swete).

Great and marvellous (ἰῆἰῆἰῆἰῆ ἰῆἰῆἰῆ ἰῆἰῆ...ἰῆἰῆἰῆἰῆ,ἰῆἰῆ). ἰῆἰῆ...ἰῆἰῆἰῆἰῆ,ἰῆἰῆ, is an old verbal adjective (from ἰῆἰῆ...ἰῆἰῆἰῆἰῆῆ, to wonder) and is already in Matthew 21:42. The wonder extends to the end of this vision or sign (Rev 16:21).

Seven angels (ἰ±ἰ³ἰμῖ»ἰῆἰῆ...ἰ, ἰμῖἰῆ,ἰ±). Accusative case in apposition with ἰῆἰῆἰῆἰῆἰῆἰῆἰῆ after ἰμῖἰῆἰῆἰῆἰῆ. Cf. 8:2.

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

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

### Revelation 16:14

14 (AV) For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (AV) 14 (IGNT) ἰμῖἰῆἰῆἰῆἰῆ ἰῆἰῆ• {FOR THEY ARE} ἰἰῆἰῆἰῆ...ἰῆἰῆἰῆ,ἰ± {SPIRITS} ἰῆἰῆἰῆἰῆἰῆἰῆἰῆῆ {OF DEMONS} ἰἰῆἰῆἰῆἰῆ...ἰῆἰῆ,ἰ± {DOING} ἰῆἰῆἰῆἰῆἰῆἰῆ {SIGNS,} ἰμῖἰῆἰῆἰῆἰῆἰῆἰῆῆ {TO GO FORTH} ἰμῖἰῆἰῆ {TO} ἰῆ,ἰῆἰῆ...ἰ, {THE} ἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆ, {KINGS} ἰῆ,ἰῆ, {OF THE} ἰῆἰῆ, {EARTH} ἰῆἰῆἰῆ {AND} ἰῆ,ἰῆ, {OF THE} ἰῆἰῆἰῆἰῆἰῆἰῆ...ἰῆἰῆἰῆἰῆἰῆ, {HABITABLE WORLD} ἰῆἰῆἰῆἰῆ, {WHOLE} ἰῆἰῆ...ἰῆἰῆἰῆἰῆἰῆἰῆἰῆ {TO GATHER TOGETHER} ἰ±ἰ...ἰῆ,ἰῆἰῆ...ἰ, {THEM} ἰμῖἰῆ, {UNTO} ἰἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆ ἰῆ,ἰῆ, {BATTLE} ἰῆἰῆἰῆἰῆἰῆἰῆ, {OF DAY} ἰμῖἰῆἰῆἰῆἰῆἰῆἰῆ, ἰῆ,ἰῆ, {THAT} ἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆ, {GREAT} ἰῆ,ἰῆἰῆ... {OF} ἰῆ,ἰμῖῆἰῆ... {GOD} ἰῆ,ἰῆἰῆ... {THE} ἰἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆ,ἰῆἰῆἰῆἰῆ, {ALMIGHTY.} (IGNT)

### Revelation 16:14 (RWP)

Spirits of devils (ἰἰῆἰῆἰῆἰῆ...ἰῆἰῆἰῆ,ἰ± ἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆῆ). "Spirits of demons." Explanation of the simile ἰῆἰῆ, ἰῆἰῆ,ἰῆἰῆἰῆἰῆἰῆἰῆ. See 1 Timothy 4:1 about "deceiving spirits and teachings of demons."

Working signs (ἔργα τῶν ἁγίων... ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως). "Doing signs" (present active participle of ἔργα τῶν ἁγίων). 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 ἴδωμεν ἔργα τῶν ἁγίων... ἡμεῖς ἴδμεν). Singular verb with neuter plural (collective) subject.

Unto the kings (ἵνα ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῶν βασιλέων τῆς οὐρανόθεν). 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 ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῶν βασιλέων τῆς οὐρανόθεν). Second aorist active infinitive of ἵνα ἴδωμεν... ἡμεῖς ἴδωμεν, to express purpose (that of the unclean spirits).

Unto the war of the great day of God, the Almighty (ἵνα ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν τῆς ἡμέρας τῆς μεγάλης τοῦ θεοῦ, τοῦ ἰσχυροῦ). 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) ἁποκαταστάσεως {AND} ἵνα ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { BEAST, } ἁποκαταστάσεως {AND} ἵνα ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { WITH } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { HIM } ἵνα ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { THE } ἵνα ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { FALSE PROPHET } ἵνα ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { WHO } ἵνα ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { WROUGHT } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { THE } ἵνα ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { SIGNS } ἵνα ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { BEFORE } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { HIM, } ἵνα ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { BY } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { WHICH } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { HE MISLED } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { THOSE WHO } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { RECEIVED } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { THE } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { MARK } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { OF THE } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { BEAST, } ἁποκαταστάσεως {AND} ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { THOSE WHO } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { DO HOMAGE } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { AND } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { THOSE WHO } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { TO HIS IMAGE. } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { ALIVE } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { WERE CAST } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { THE } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { TWO } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { INTO } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { THE } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { LAKE } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { OF FIRE } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { WHICH } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { BURNS } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { WITH } ἡμεῖς ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν { BRIMSTONE; } (IGNT)

Revelation 19:20 (RWP)

Was taken (ἵνα ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῆς οὐρανόθεν). First aorist (prophetic) passive indicative of the Doric ἵνα ἴδωμεν... ἡμεῖς ἴδωμεν (Attic ἵνα ἴδωμεν... ἡμεῖς ἴδωμεν). Cf. 2 Thessalonians 2:8.



The false prophet (ἰζ ἰ̄ ἰ̄μῦ... ἰ̄ ἰ̄ζ ἰ̄εῖ • ἰ̄ ἰ̄ζ ἰ̄ ἰ̄, ἰ̄, ἰ̄). 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 (ἰζ ἰ̄εῖ ἰ̄ ἰ̄μῦ ἰ̄ ἰ̄ζ ἰ̄, ἰ̄, ἰ̄ ± ἰ̄ ἰ̄ ἰ̄ ἰ̄ μῦ ἰ̄ ± ἰ̄ μῦ ἰ̄ % ἰ̄εῖ ἰ̄ ἰ̄ ζ ἰ̄ ± ἰ̄... ἰ̄, ἰ̄ ζ ἰ̄...). As in 13:14.

Wherewith (ἰ̄ μῦ ἰ̄ ζ ἰ̄ ἰ̄), "In which" signs.

He deceived (ἰ̄ μῦ ἰ̄εῖ » ἰ̄ ± ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ζ ἰ̄ μῦ ἰ̄). First aorist active indicative of ἰ̄εῖ » ἰ̄ ± ἰ̄ ἰ̄ ἰ̄ ἰ̄ % . He was only able to deceive "them that had received" (ἰ̄, ἰ̄ ζ ἰ̄... ἰ̄, ἰ̄ » ἰ̄ ± ἰ̄ ἰ̄ ζ ἰ̄ ἰ̄ ἰ̄, ἰ̄ ± ἰ̄, articular second aorist active participle of ἰ̄ » ἰ̄ ± ἰ̄ ἰ̄ ἰ̄ ἰ̄ % , "those receiving") "the mark of the beast" (13:16; 14:9; 16:2; 20:4) "and them that worshipped his image" (ἰ̄, ἰ̄ ζ ἰ̄... ἰ̄, ἰ̄εῖ • ἰ̄ ζ ἰ̄ ἰ̄ ἰ̄... ἰ̄ ἰ̄ ζ ἰ̄... ἰ̄ ἰ̄ ἰ̄, ἰ̄ ± ἰ̄, ἰ̄, ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ζ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ± ἰ̄... ἰ̄, ἰ̄ ζ ἰ̄...) as in 13:15.

They twain (ἰ̄ ζ ἰ̄ ἰ̄ ἰ̄... ἰ̄ ζ). "The two."

Were cast (ἰ̄ μῦ ἰ̄ » ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ζ ἰ̄). First aorist passive Indicative of ἰ̄ ἰ̄ ± ἰ̄ » ἰ̄ » ἰ̄ % . 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 (ἰ̄ ἰ̄ ἰ̄ % ἰ̄ ἰ̄ ἰ̄, ἰ̄ μῦ). Present active participle of ἰ̄ ἰ̄ ἰ̄ % , predicative nominative, "living."

Into the lake of fire (ἰ̄ μῦ ἰ̄, ἰ̄, ἰ̄ ἰ̄ ἰ̄ ἰ̄ » ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄... ἰ̄εῖ... ἰ̄ • ἰ̄ ζ ἰ̄). Genitive ἰ̄εῖ... ἰ̄ • ἰ̄ ζ ἰ̄, describes this ἰ̄ » ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ (lake, cf. Luke 5:1) as it does ἰ̄ ἰ̄ μῦ ἰ̄ μῦ ἰ̄ ἰ̄ ἰ̄ ± 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 (ἰ̄, ἰ̄ ἰ̄, ἰ̄ ἰ̄ ± ἰ̄ ἰ̄ ζ ἰ̄ ἰ̄ μῦ ἰ̄ ἰ̄ ἰ̄, ἰ̄ μῦ ἰ̄ ἰ̄ μῦ ἰ̄ %). Note the genitive here in place of the accusative ἰ̄ » ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄, perhaps because of the intervening genitive ἰ̄εῖ... ἰ̄ • ἰ̄ ζ ἰ̄, (neuter, not feminine). The agreement is regular in 21:8. For ἰ̄ μῦ ἰ̄ ἰ̄ μῦ ἰ̄ % (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.