

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

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

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

Matthew 7:22

22 (AV) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? (AV)

22 (IGNT) ĩĕĩĕĩ»ĩ»ĩĕĩ¹ {MANY} ĩµĩ•ĩĕĩ...ĩfĩ¹½ {WILL SAY} Ĩ¼ĩĕĩ¹ {TO ME} ĩµĩ½ {IN} ĩµĩ°ĩµĩ¹½ĩ.
ĩ„ĩ. {THAT} ĩ•ĩ¼ĩµĩ•ĩ± {DAY,} ĩ°ĩ...ĩ•ĩ¹µ {LORD,} ĩ°ĩ...ĩ•ĩ¹µ {LORD,} ĩĕĩ... ĩ„ĩ% {NOT} ĩfĩ%
{THROUGH THY} ĩĕĩ¹²ĩĕĩĩ¼ĩ±...ĩ¹ {NAME} ĩĕĩ•ĩĕĩµĩ†ĩ„ĩµĩ...ĩfĩ±ĩ¼ĩµĩ½ {DID WE PROPHECY,
ĩ°ĩ±ĩ¹ ĩ„ĩ% {AND} ĩfĩ% {THROUGH THY} ĩĕĩ¹²ĩĕĩĩ¼ĩ±...ĩ¹ {NAME} ĩ†ĩ±ĩ¼ĩĕĩĕĩ²ĩ± {DEMONS}
ĩµĩ¾ĩµĩ²ĩ±...ĩĕĩĩ¼ĩµĩ½ {CAST OUT,} ĩ°ĩ±ĩ¹ ĩ„ĩ% {AND} ĩfĩ% {THROUGH THY} ĩĕĩ¹²ĩĕĩĩ¼ĩ±...ĩ¹
{NAME} ĩ†ĩ...ĩ²ĩ±ĩ¼ĩµĩ¹, {WORKS OF POWER} ĩĕĩĕĩ»ĩ»ĩ±ĩ, {MANY} ĩµĩĕĩĕĩĩ•ĩfĩ±ĩ¼ĩµĩ½
{PERFORM?} (IGNT)

Matthew 7:22 (RWP)

Did we not prophesy in thy name? (ÎĈĬ... İ,,İ%o İfİ%o ÎĈÎ½ÎĈÎ¼Î±İ,,Î İĖİ•ÎĈÎµİ†İ•İ,,Îµİ...İfİ±Î¼Îµİ½;). The use of ÎĈĬ... in the question expects the affirmative answer. They claim to have prophesied (preached) in Christ's name and to have done many miracles. But Jesus will tear off the sheepskin and lay bare the ravening wolf. "I never knew you" (ÎĈĬ...ÎĤİµİĖİĈİ,,Îµ Îµİ½Î½İ%oİ½ İ...Î¼Î±İ,). "I was never acquainted with you" (experimental knowledge). Success, as the world counts it, is not a criterion of one's knowledge of Christ and relation to him. "I will profess unto them" (ÎĈÎ¼Î¼ÎĈİ»ÎĈİ½İ•İfİ%o Î±İ...İ,,ÎĈÎ¼İ,), the very word used of profession of Christ before men Matthew 10:32. This word Jesus will use for public and open announcement of their doom.

Matthew 7:22 (Vincent NTWordStudies)

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

Matthew 12:38

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

[illegible]

Matthew 12:38 (RWP)

A sign from thee ($\hat{I} \pm i\hat{\epsilon}_I \hat{z}$ $\hat{I} f \hat{I} \hat{z} \hat{I} \dots$ $\hat{I} f \hat{I} \cdot \hat{I}^{1/4} \hat{\mu}^{\dagger 1} \hat{z} \hat{I}^{1/2}$). 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) Ĩġ Ĩġμ {BUT HE} Ĩ±İĖĤİ°İ•İİġİμİİġİ, {ANSWERING} İμİİİİİİμİ½ {SAID} Ĩ±İ...İ.,İĤİİġİ, {TO THEM,} İ³İμİ½İμİ± {A GENERATION} İİİĤİİ½İ•İ± {WICKED} İ°İ±İ¹ {AND} İ¼İĤİİİİ±İ»İİġİ, {ADULTEROUS} İİİİ•İ¼İμİİĤİİ½ {A SIGN} İμİİİİİİİ.,İμİ¹ {SEEKS FOR,} İ°İ±İ¹ {AND} İİİİ•İ¼İμİİĤİİ½ İĤİ... {A SIGN} İİİĤİİ•İİİμİ.,İ±İ¹ {SHALL NOT BE GIVEN} İ±İ...İ.,İ• {TO IT,} İμİ¹ İ¼İ• {EXCEPT} İ.,İĤİ {THE} İİİİ•İ¼İμİİĤİİ½ {SIGN} İİİ%İ½İ± {OF JONAH} İ.,İĤİ... {THE} İİİİ•İĤİİİİ•İ.,İĤİ... {PROPHET.} (IGNT)

Matthew 12:39 (RWP)

An evil and adulterous generation (ἡ γενεὰ ἡ ἀποπλῆστη καὶ πόρνη, ἡ γενεὰ ἡ ἀποπλῆστη καὶ πόρνη). 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 (אִשָּׁה זָנָיָה, *ishah zanaiah*). A very strong and graphic expression, founded upon the familiar Hebrew representation of the relation of God's people to him under the figure of marriage. See Psalms 73:27 Isaiah 57:3 sqq.; Isaiah 62:5 Ezekiel 23:27. Hence idolatry and intercourse with Gentiles were described as adultery; and so here, of moral unfaithfulness to God. Compare James 4:4 Revelation 2:20 sqq. Thus Dante:

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

Matthew 15:31

31 (AV) Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. (AV)

31 (IGNT) {SO THAT} {THE} {CROWDS} {WONDERED,} {SEEING} {DUMB} {SPEAKING,} {MAIMED} {SOUND,} {LAME} {WALKING,} {AND} {BLIND} {SEEING;} {AND} {THEY GLORIFIED} {THE} {GOD} {OF ISRAEL.} (IGNT)

Matthew 16:1

1 ¶ (AV) The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. (AV)

1 (IGNT) $\hat{\text{I}}\hat{\text{o}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1$ {AND} $\hat{\text{i}}\hat{\text{e}}\hat{\text{i}}^1\cdot\hat{\text{i}}\hat{\text{e}}\hat{\text{i}}^1\hat{\text{f}}\hat{\text{i}}\hat{\text{m}}\hat{\text{u}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1\hat{\text{a}}\hat{\text{i}}^1\hat{\text{a}}\hat{\text{i}}^1\hat{\text{a}}\hat{\text{i}}^1$, {HAVING COME TO HIM} $\hat{\text{i}}\hat{\text{e}}\hat{\text{i}}^1\hat{\text{a}}\hat{\text{i}}^1$ {THE} $\hat{\text{i}}\hat{\text{t}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\cdot\hat{\text{i}}\hat{\text{t}}\hat{\text{i}}^1\hat{\text{f}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1$ {PHARISEES} $\hat{\text{i}}\hat{\text{o}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1$ {AND} $\hat{\text{i}}\hat{\text{f}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1\ldots\hat{\text{i}}\hat{\text{o}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1$ {SADDUCEES} $\hat{\text{i}}\hat{\text{e}}\hat{\text{i}}\hat{\text{m}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\cdot\hat{\text{i}}\hat{\text{o}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\hat{\text{f}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1\hat{\text{a}}\hat{\text{i}}^1\hat{\text{a}}\hat{\text{i}}^1$, {TEMPTING HIM} $\hat{\text{i}}\hat{\text{m}}\hat{\text{i}}\hat{\text{e}}\hat{\text{i}}^1\cdot\hat{\text{i}}\hat{\text{o}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\cdot\hat{\text{i}}\hat{\text{f}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1\hat{\text{a}}\hat{\text{i}}^1$ {ASKED} $\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\ldots\hat{\text{i}}\hat{\text{e}}\hat{\text{i}}^1\hat{\text{a}}\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1$ {HIM} $\hat{\text{i}}\hat{\text{f}}\hat{\text{i}}^1\cdot\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\hat{\text{m}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1\hat{\text{a}}\hat{\text{i}}^1$ {A SIGN} $\hat{\text{i}}\hat{\text{m}}\hat{\text{i}}^{\text{o}}$ {OUT OF} $\hat{\text{i}}\hat{\text{e}}\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1\ldots$ {THE} $\hat{\text{i}}\hat{\text{e}}\hat{\text{i}}^1\ldots\hat{\text{i}}\hat{\text{o}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1\ldots$ {HEAVEN} $\hat{\text{i}}\hat{\text{m}}\hat{\text{i}}\hat{\text{e}}\hat{\text{i}}^1\hat{\text{i}}^1\hat{\text{m}}\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\hat{\text{a}}\hat{\text{i}}^1\hat{\text{a}}\hat{\text{i}}^1$ {TO SHEW} $\hat{\text{i}}\hat{\text{a}}\hat{\text{i}}^1\ldots\hat{\text{i}}\hat{\text{e}}\hat{\text{i}}^1\hat{\text{e}}\hat{\text{i}}^1$, {THEM.} (IGNT)

Matthew 16:1 (RWP)

The Pharisees and Sadducees ($\hat{I}\hat{\chi}\hat{I}^1\hat{I}\dagger\hat{I}\pm\hat{I}\bullet\hat{I}\ddagger\hat{f}\hat{I}\pm\hat{I}^1\hat{I}_{\mathcal{L}}\hat{I}^1\hat{I}\circ\hat{I}\pm\hat{I}^1\hat{I}\hat{f}\hat{I}\pm\hat{I}'\hat{I}_{\mathcal{L}}\hat{I}\dots\hat{I}\circ\hat{I}\pm\hat{I}\hat{I}_{\mathcal{L}}\hat{I}^1$). The first time that we have this combination of the two parties who disliked each other exceedingly. Hate makes strange bedfellows. They hated Jesus more than they did each other. Their hostility has not decreased during the absence of Jesus, but rather increased.

Tempting him ($\text{I}\epsilon\hat{\mu}^{\pm}\cdot\hat{\Gamma}_{\frac{1}{2}}|\mu\rangle$). Their motive was bad.

A sign from heaven (İfî-Î¼Î¼Î¼Î¼Î¼Î¼Î¼ Î¼Î¼° Î¼Î¼Î¼... Î¼Î¼Î¼...İ•Î¼Î¼Î¼Î¼Î¼Î¼...). The scribes and Pharisees had already asked for a sign. {Matthew 12:38} Now this new combination adds "from heaven." What did they have in mind? They may not have had any definite idea to embarrass Jesus. The Jewish apocalypses did speak of spectacular displays of power by the Son of Man (the Messiah). The devil had suggested that Jesus let the people see him drop down from the pinnacle of the temple and the people expected the Messiah to come from an unknown source {John 7:27} who would do great signs. {John 7:31} Chrysostom (Hom. liii.) suggests stopping the course of the sun, bridling the moon, a clap of thunder.

Matthew 16:3

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

Matthew 16:3 (RWP)

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

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

Matthew 16:3 (Vincent NTWordStudies)

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

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

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

[illegible]

Matthew 16:4 (RWP)

Same words in Matthew 12:39 except יִנְּחָם... יִנְּחָם+אֶת־יִנְּחָם..., 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)

[illegible]

Matthew 21:15 (RWP)

The children ($\hat{I}_n, \hat{J}_n, \dots, \hat{I}_{n+1}, \hat{J}_{n+1}$). 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)

[illegible]

Matthew 24:3 (RWP)

As he sat ($\hat{\imath}^0\hat{\imath}\pm\hat{\jmath}_\cdot\hat{\imath}\cdot\hat{\imath}^1\hat{\mu}\hat{\imath}^{1/2}\hat{\zeta}\hat{\imath}\dots$). 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 ($\hat{\imath}\hat{\epsilon}\hat{\imath}\pm\hat{\imath}\cdot\hat{\zeta}\hat{\imath}\dots\hat{\imath}\hat{f}\hat{\imath}^1\pm$, presence, common in the papyri for the visit of the

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

Matthew 24:3 (Vincent_NTWordStudies)

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

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

Matthew 24:24

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

Matthew 24:24 (RWP)

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

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

24. Signs and wonders (ἰσχυροὶ καὶ σημεῖα, ἰσχυρῶς καὶ σημεῖα). 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. Τίμιον ἔστι, (derivation uncertain) is a miracle regarded as a portent or prodigy, awakening amazement. It most nearly corresponds, therefore, to the etymological sense of the word miracle (Lat., miraculum, a wonderful thing, from mirari, to wonder).

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

Matthew 24:30 (RWP)

Page 7 of 57 ---- Generated from [Welcome to OO](#) by FUDforum 3.0.0

ἰμῆ½ ἰ,ἰ% ἰῆ...ἰ•ἰ±ἰ½ἰ%)). 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 (ἰῶῆἰῆἰ½ἰ,ἰ±ἰ). Stronger: beat their breasts in anguish.

Matthew 26:48

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

48 (IGNT) ἰῆ ἰῆμ {AND HE WHO} ἰῆἰ±ἰ•ἰ±ἰἰῆἰῆ...ἰ, {WAS DELIVERING UP} ἰ±ἰ...ἰ,ἰῆἰ½ {HIM} ἰμῆἰ%ἰῶἰμῆ½ {GAVE} ἰ±ἰ...ἰ,ἰῆἰἰ, {THEM} ἰῆἰ•ἰ½ἰμῆἰῆἰῆ {A SIGN,} ἰ»ἰμῆἰ%ἰ½ {SAYING,} ἰῆἰ½ ἰ±ἰ½ {WHOMSOEVER} ἰῆἰἰ»ἰ•ἰῆἰ% {I SHALL KISS,} ἰ±ἰ...ἰ,ἰῆἰ, {HE} ἰμῆῆἰ,ἰἰ½ {IT IS:} ἰῶἰ•ἰ±ἰ,ἰῆῆἰ,ἰμ {SEIZE } ἰ±ἰ...ἰ,ἰῆἰ½ {HIM.} (IGNT)

Matthew 26:48 (RWP)

Gave them a sign (ἰμῆἰ%ἰῶἰμῆ½ ἰ±ἰ...ἰ,ἰῆἰἰ, ἰῆἰ•ἰ½ἰμῆἰῆἰῆἰ½). Probably just before he reached the place, though Mark {Mark 14:44} has "had given" (ἰῆἰμῆἰ%ἰῶἰμῆἰ) which certainly means before arrival at Gethsemane. At any rate Judas had given the leaders to understand that he would kiss (ἰῆἰἰ»ἰ•ἰῆἰ%) 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" (ἰῶἰ±ἰ,ἰμῆἰἰἰ»ἰ•ἰῆἰμῆἰ½, 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 ἰμῶἰῆἰ...ἰῆἰἰ± ἰῆἰἰ»ἰ•ἰ½ἰ±ἰ,ἰ± ἰμῆἰἰ,ἰῆἰῆἰ...," {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) ἰῶἰ±ἰ {AND} ἰ±ἰ½ἰμῆἰῆἰ• {HE WENT UP} ἰῆἰ•ἰῆἰ, {TO} ἰ±ἰ...ἰ,ἰῆἰ...ἰ, {THEM} ἰμῆἰἰ, {INTO} ἰ,ἰῆἰ {THE} ἰῆἰ»ἰῆἰἰῆἰῆἰ½ {SHIP,} ἰῶἰ±ἰ {AND} ἰμῶἰῆἰῆἰἰῆἰῆἰῆἰ½ {FELL} ἰῆἰ {THE} ἰ±ἰ½ἰμῆἰῆἰῆἰῆἰ, {WIND.} ἰῶἰ±ἰ {AND} ἰ»ἰἰ±ἰ½ ἰμῶἰ {EXCEEDINGLY } ἰῆἰμῆἰ•ἰἰῆἰῆἰῆἰῆἰῆἰ... {BEYOND MEASURE} ἰμῆἰ½ {IN}

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

Mark 6:51 (RWP)

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

52 (AV) For they considered not the miracle of the loaves: for their heart was hardened. (AV)
 52 (IGNT) ÎĉÎ... î³î±İ• {FOR} İfı̄...İ½İ•İ°İ±İ½ {THEY UNDERSTOOD NOT} İµİ€İ¹ {BY} İ,,İĈİ¹İ,
 {THE} İ±İ•İ.,İĈİ¹İ, {LOAVES,} İ·İ½İ î³î±İ• İ· {FOR WAS} İ°İ±İ•İ´İ¹İ± İ±İ...İ,,İ°İ½İ {THEIR HEART}
 İ€İµİ€İ°İ•İ°İ½İ¼İµİ½İ· {HARDENED.} (IGNT)

Mark 6:52 (RWP)

For they understood not ($\hat{1}\hat{2}\hat{1}\dots\hat{1}\hat{3}\hat{1}\hat{1}\hat{1}\dots\hat{1}\hat{4}\hat{2}\hat{1}\cdot\hat{1}\hat{0}\hat{1}\hat{1}\hat{1}\hat{2}$). Explanation of their excessive amazement, viz., their failure to grasp the full significance of the miracle of the loaves and fishes, a nature miracle. Here was another, Jesus walking on the water. Their reasoning process ($\hat{1}\hat{0}\hat{1}\hat{1}\hat{1}\cdot\hat{1}\hat{1}\hat{1}\hat{1}\hat{1}$ in the general sense for all the inner man)

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

Mark 8:11

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

11 (IGNT) ἰῶ±ἱ¹ {AND} ἰμῐ³⁄₄ἰ•ἰ»Ἀ̇, ἰζ̣᾽½ {WENT OUT} ἰζ̣᾽¹ {THE} ἵ†ἰ±ἰ•ἱ¹ fἰ±ἱ¹ ζ̣᾽ḡ¹ {PHARISEES}
 ἰῶ±ἱ¹ {AND} ἰ•ἰ•ἰ³⁄₄ἰ±ἱ²ἰ,, ἰζ̣ {BEGAN} ἰfἰ...ἰῥἰ•ἰ,, ἰμῐἱ¹½ {TO DISPUTE WITH} ἰ±ἰ...ἰ,, ἰ%∞ {HIM, }
 ἰῥἰ•ἰ,, ἰζ̣᾽ḡ...ἰ½ἰ,, ἰμῐ, {SEEKING} ἰ€ἰ±ἰ• {FROM} ἰ±ἰ...ἰ,, ἰζ̣᾽ḡ... {HIM} ἰfἰ•ἰ³⁄₄ἰμῐἱ¹ ζ̣᾽ḡ½ {A SIGN} ἰ±ἰ€ἰ ζ̣
 {FROM} ἰ,, ἰζ̣᾽ḡ... {THE} ἰζ̣᾽ḡ...ἰ•ἰ±ἱ²ἰ ζ̣᾽ḡ... {HEAVEN,} ἰ€ἰμῐἱ¹•ἰ±ἰῥἰ ζ̣᾽ḡ½ἰ,, ἰμῐ, {TEMPTING} ἰ±ἰ...ἰ,, ἰζ̣᾽ḡ½
 {HIM.} (IGNT)

Mark 8:11 (RWP)

And the Pharisees came forth ($\{ \text{I}^0 | \hat{\Gamma}^1 | \hat{\mu}_1^{3/4} | \cdot \rangle_{\hat{\chi}} | \hat{\Gamma}^{1/2} | \hat{\Gamma} | \hat{\Gamma}^1 | \hat{\Gamma}^\dagger | \pm | \hat{\Gamma}^\dagger | \hat{\Gamma}^\dagger f | \hat{\Gamma}^\dagger | \hat{\Gamma} | \hat{\Gamma}^1 \}$). At once they met Jesus and opened a controversy. Matthew 16:1 adds "and Sadducees," the first time these two parties appear together against Jesus. See discussion on Matthew 16:1. The Pharisees and Herodians had already joined hands against Jesus in the sabbath controversy. {Mark 3:6} They

Mark 8:12 (RWP)

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

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

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

Mark 9:39 (RWP)

Forbid him not (î¼î· î¼%î»î...î¼î,î¼). Stop hindering him (î¼î· and the present-imperative) as John had been doing.

Mark 13:4

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

4 (IGNT) Îµ¹Î¶¹ {TELL} Î·^{1/4}Î±¹^{1/2} {US} Î¶¹ {WHEN} Î·,Î±¹...Î·,Î±¹ {THESE THINGS} Îµ¹fÎ·,Î±¹¹ {SHALL BE?} Î¶¹ {AND} Î·,Î±¹ {WHAT} Î·,Î±¹ {THE} Î·fÎ·^{1/4}Îµ¹Î±¹^{1/2} {SIGN} Î±¹,Î±¹^{1/2} {WHEN} Î·^{1/4}Îµ¹»Î±¹. {SHOULD BE ABOUT} Î¶¹Î±¹^{1/2}Î·,Î±¹ {ALL} Î·,Î±¹...Î·,Î±¹ { THESE THINGS} Î·f...Î±¹^{1/2}Î·,Îµ¹»Îµ¹fÎ·,Î±¹¹ {TO BE ACCOMPLISHED?} (IGNT)

Mark 13:4 (RWP)

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

when (ℓ, μ) and the

what sign (ἰ, ἰ̂, ἰ̇, ἰ̈, ἰ̊, ἰ̋, ἰ̌, ἰ̍, ἰ̎, ἰ̏, ἰ̐, ἰ̑, ἰ̒, ἰ̓, ἰ̔, ἰ̕, ἰ̖, ἰ̗, ἰ̘, ἰ̙, ἰ̚, ἰ̛, ἰ̜, ἰ̝, ἰ̞, ἰ̟, ἰ̠, ἰ̡, ἰ̢, ἰ̣, ἰ̤, ἰ̥, ἰ̦, ἰ̧, ἰ̨, ἰ̩, ἰ̪, ἰ̫, ἰ̬, ἰ̭, ἰ̮, ἰ̯, ἰ̰, ἰ̱, ἰ̲, ἰ̳, ἰ̴, ἰ̵, ἰ̶, ἰ̷, ἰ̸, ἰ̹, ἰ̺, ἰ̻, ἰ̼, ἰ̽, ἰ̾, ἰ̿, ἲ, ἴ, ἶ, ἰ̓, ἰ̈́, ἰͅ, ἰ͆, ἰ͇, ἰ͈, ἰ͉, ἰ͊, ἰ͋, ἰ͌, ἰ͍, ἰ͎, ἰ͏, ἰ͐, ἰ͑, ἰ͒, ἰ͓, ἰ͔, ἰ͕, ἰ͖, ἰ͗, ἰ͘, ἰ͙, ἰ͚, ἰ͛, ἰ͜, ἰ͝, ἰ͞, ἰ͟, ἰ͠, ἰ͡, ἰ͢, ἰͣ, ἰͤ, ἰͥ, ἰͦ, ἰͧ, ἰͨ, ἰͩ, ἰͪ, ἰͫ, ἰͬ, ἰͭ, ἰͮ, ἰͯ, ἰͰ, ἰͱ, ἰͲ, ἰͳ, ἰʹ, ἰ͵, ἰͶ, ἰͷ, ἰ͸, ἰ͹, ἰͺ, ἰͻ, ἰͼ, ἰͽ, ἰͿ, ἰͿ̀, ἰͿ́, ἰͿ͂, ἰͿ̓, ἰͿ̈́, ἰͿͅ, ἰͿ͆, ἰͿ͇, ἰͿ͈, ἰͿ͉, ἰͿ͊, ἰͿ͋, ἰͿ͌, ἰͿ͍, ἰͿ͎, ἰͿ͏, ἰͿ͐, ἰͿ͑, ἰͿ͒, ἰͿ͓, ἰͿ͔, ἰͿ͕, ἰͿ͖, ἰͿ͗, ἰͿ͘, ἰͿ͙, ἰͿ͚, ἰͿ͛, ἰͿ͜, ἰͿ͝, ἰͿ͞, ἰͿ͟, ἰͿ͠, ἰͿ͡, ἰͿ͢, ἰͿͣ, ἰͿͤ, ἰͿͥ, ἰͿͦ, ἰͿͧ, ἰͿͨ, ἰͿͩ, ἰͿͪ, ἰͿͫ, ἰͿͬ, ἰͿͭ, ἰͿͮ, ἰͿͯ, ἰͿͰ, ἰͿͱ, ἰͿͲ, ἰͿͳ, ἰͿʹ, ἰͿ͵, ἰͿͶ, ἰͿͷ, ἰͿ͸, ἰͿ͹, ἰͿͺ, ἰͿͻ, ἰͿͼ, ἰͿͽ, ἰͿͿ, ἰͿͿ̀, ἰͿͿ́, ἰͿͿ͂, ἰͿͿ̓, ἰͿͿ̈́, ἰͿͿͅ, ἰͿͿ͆, ἰͿͿ͇, ἰͿͿ͈, ἰͿͿ͉, ἰͿͿ͊, ἰͿͿ͋, ἰͿͿ͌, ἰͿͿ͍, ἰͿͿ͎, ἰͿͿ͏, ἰͿͿ͐, ἰͿͿ͑, ἰͿͿ͒, ἰͿͿ͓, ἰͿͿ͔, ἰͿͿ͕, ἰͿͿ͖, ἰͿͿ͗, ἰͿͿ͘, ἰͿͿ͙, ἰͿͿ͚, ἰͿͿ͛, ἰͿͿ͜, ἰͿͿ͝, ἰͿͿ͞, ἰͿͿ͟, ἰͿͿ͠, ἰͿͿ͡, ἰͿͿ͢, ἰͿͿͣ, ἰͿͿͤ, ἰͿͿͥ, ἰͿͿͦ, ἰͿͿͧ, ἰͿͿͨ, ἰͿͿͩ, ἰͿͿͪ, ἰͿͿͫ, ἰͿͿͬ, ἰͿͿͭ, ἰͿͿͮ, ἰͿͿͯ, ἰͿͿͰ, ἰͿͿͱ, ἰͿͿͲ, ἰͿͿͳ, ἰͿͿʹ, ἰͿͿ͵, ἰͿͿͶ, ἰͿͿͷ, ἰͿͿ͸, ἰͿͿ͹, ἰͿͿͺ, ἰͿͿͻ, ἰͿͿͼ, ἰͿͿͽ, ἰͿͿͿ, ἰͿͿͿ̀, ἰͿͿͿ́, ἰͿͿͿ͂, ἰͿͿͿ̓, ἰͿͿͿ̈́, ἰͿͿͿͅ, ἰͿͿͿ͆, ἰͿͿͿ͇, ἰͿͿͿ͈, ἰͿͿͿ͉, ἰͿͿͿ͊, ἰͿͿͿ͋, ἰͿͿͿ͌, ἰͿͿͿ͍, ἰͿͿͿ͎, ἰͿͿͿ͏, ἰͿͿͿ͐, ἰͿͿͿ͑, ἰͿͿͿ͒, ἰͿͿͿ͓, ἰͿͿͿ͔, ἰͿͿͿ͕, ἰͿͿͿ͖, ἰͿͿͿ͗, ἰͿͿͿ͘, ἰͿͿͿ͙, ἰͿͿͿ͚, ἰͿͿͿ͛, ἰͿͿͿ͜, ἰͿͿͿ͝, ἰͿͿͿ͞, ἰͿͿͿ͟, ἰͿͿͿ͠, ἰͿͿͿ͡, ἰͿͿͿ͢, ἰͿͿͿͣ, ἰͿͿͿͤ, ἰͿͿͿͥ, ἰͿͿͿͦ, ἰͿͿͿͧ, ἰͿͿͿͨ, ἰͿͿͿͩ, ἰͿͿͿͪ, ἰͿͿͿͫ, ἰͿͿͿͬ, ἰͿͿͿͭ, ἰͿͿͿͮ, ἰͿͿͿͯ, ἰͿͿͿͰ, ἰͿͿͿͱ, ἰͿͿͿͲ, ἰͿͿͿͳ, ἰͿͿͿʹ, ἰͿͿͿ͵, ἰͿͿͿͶ, ἰͿͿͿͷ, ἰͿͿͿ͸, ἰͿͿͿ͹, ἰͿͿͿͺ, ἰͿͿͿͻ, ἰͿͿͿͼ, ἰͿͿͿͽ, ἰͿͿͿͿ, ἰͿͿͿͿ̀, ἰͿͿͿͿ́, ἰͿͿͿͿ͂, ἰͿͿͿͿ̓, ἰͿͿͿͿ̈́, ἰͿͿͿͿͅ, ἰͿͿͿͿ͆, ἰͿͿͿͿ͇, ἰͿͿͿͿ͈, ἰͿͿͿͿ͉, ἰͿͿͿͿ͊, ἰͿͿͿͿ͋, ἰͿͿͿͿ͌, ἰͿͿͿͿ͍, ἰͿͿͿͿ͎, ἰͿͿͿͿ͏, ἰͿͿͿͿ͐, ἰͿͿͿͿ͑, ἰͿͿͿͿ͒, ἰͿͿͿͿ͓, ἰͿͿͿͿ͔, ἰͿͿͿͿ͕, ἰͿͿͿͿ͖, ἰͿͿͿͿ͗, ἰͿͿͿͿ͘, ἰͿͿͿͿ͙, ἰͿͿͿͿ͚, ἰͿͿͿͿ͛, ἰͿͿͿͿ͜, ἰͿͿͿͿ͝, ἰͿͿͿͿ͞, ἰͿͿͿͿ͟, ἰͿͿͿͿ͠, ἰͿͿͿͿ͡, ἰͿͿͿͿ͢, ἰͿͿͿͿͣ, ἰͿͿͿͿͤ, ἰͿͿͿͿͥ, ἰͿͿͿͿͦ, ἰͿͿͿͿͧ, ἰͿͿͿͿͨ, ἰͿͿͿͿͩ, ἰͿͿͿͿͪ, ἰͿͿͿͿͫ, ἰͿͿͿͿͬ, ἰͿͿͿͿͭ, ἰͿͿͿͿͮ, ἰͿͿͿͿͯ, ἰͿͿͿͿͰ, ἰͿͿͿͿͱ, ἰͿͿͿͿͲ, ἰͿͿͿͿͳ, ἰͿͿͿͿʹ, ἰͿͿͿͿ͵, ἰͿͿͿͿͶ, ἰͿͿͿͿͷ, ἰͿͿͿͿ͸, ἰͿͿͿͿ͹, ἰͿͿͿͿͺ, ἰͿͿͿͿͻ, ἰͿͿͿͿͼ, ἰͿͿͿͿͽ, ἰͿͿͿͿͿ, ἰͿͿͿͿͿ̀, ἰͿͿͿͿͿ́, ἰͿͿͿͿͿ͂, ἰͿͿͿͿͿ̓, ἰͿͿͿͿͿ̈́, ἰͿͿͿͿͿͅ, ἰͿͿͿͿͿ͆, ἰͿͿͿͿͿ͇, ἰͿͿͿͿͿ͈, ἰͿͿͿͿͿ͉, ἰͿͿͿͿͿ͊, ἰͿͿͿͿͿ͋, ἰͿͿͿͿͿ͌, ἰͿͿͿͿͿ͍, ἰͿͿͿͿͿ͎, ἰͿͿͿͿͿ͏, ἰͿͿͿͿͿ͐, ἰͿͿͿͿͿ͑, ἰͿͿͿͿͿ͒, ἰͿͿͿͿͿ͓, ἰͿͿͿͿͿ͔, ἰͿͿͿͿͿ͕, ἰͿͿͿͿͿ͖, ἰͿͿͿͿͿ͗, ἰͿͿͿͿͿ͘, ἰͿͿͿͿͿ͙, ἰͿͿͿͿͿ͚, ἰͿͿͿͿͿ͛, ἰͿͿͿͿͿ͜, ἰͿͿͿͿͿ͝, ἰͿͿͿͿͿ͞, ἰͿͿͿͿͿ͟, ἰͿͿͿͿͿ͠, ἰͿͿͿͿͿ͡, ἰͿͿͿͿͿ͢, ἰͿͿͿͿͿͣ, ἰͿͿͿͿͿͤ, ἰ

Mark 13:22

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

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

Mark 13:22 (RWP)

Mark 16:17

Mark 16:17 (RWP)

Mark 16:20

Mark 16:20 (RWP)

Page 12 of 57 ---- Generated from [Welcome to OO](#) by FUDforum 3.0.0

Luke 2:12

Luke 2:18

Luke 2:34

Luke 2:34 (RWP)

Page 13 of 57 ---- Generated from [Welcome to OO](#) by FUDforum 3.0.0

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

Spoken against (Ĥ±Ĥ½Ĭ,,Ĥ¹Ĭ»ĤġĤ³ĬĤĤ¼ĤġĤ½ĬĤĤ½Ĭ). Present passive participle, continuous action. It is going on today. Nietzsche regarded Jesus Christ as the curse of the race because he spared the weak.

Luke 4:22

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

22 (IGNT) ἰοῖ±ἱ¹ {AND} ἰἔἵ±ἱ½ἲ,,ἰμῖ, {ALL} ἰμῖ¼ἲ±ἱ•ἲ,,ἲ...ἲ•ἲḂḂ...ἲ½ {BORE WITNESS} ἲ±ἲ...ἲ,,ἲ% {TO HIM,} ἰοῖ±ἱ¹ {AND} ἰμῖ, ἲ±ἲ...ἲ¼ἲ±ἱἶἶḂḂḂḂ {WONDERED} ἰμῖἔἱ¹ {AT} ἲ,,ἲḂḂḂ, {THE} ἲ»ἲḂḂḂḂḂḂ, ἲ,,ἲ-ἲ, {WORDS} ἲ±ἲ±ἱ•ḂḂ,,ἲḂḂ, {OF GRACE} ἲ,,ἲḂḂḂ, {WHICH} ἰμῖοῖἔἲḂḂḂḂ...ἲḂḂ¼ἲμῖ½ἲḂḂḂḂ, {PROCEEDED} ἰμῖο ἲ,,ἲḂḂ... {OUT OF} ἲfἲ,,ἲḂḂḂḂḂḂ,ἲḂḂ, ἲ±ἲ...ἲ,,ἲḂḂ... {HIS MOUTH;} ἰοῖ±ἱ¹ {AND} ἰμῖ»ἲḂḂḂḂḂḂḂḂ {THEY SAID,} ἲḂḂ...ἲ± {NOT} ἲḂḂ...ἲ,,ἲḂḂ, {THIS} ἰμῖἲfἲ,,ἲḂḂ½ {IS} ἲḂ {THE} ἲ...ἲḂḂḂ, {SON} ἲḂḂ%ἲfἲ-ἲḂ {OF JOSEPH?} (IGNT)

Luke 4:22 (RWP)

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

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

At the words of grace ($\hat{\imath}\mu\acute{o}^{\circ i}\epsilon\grave{I}_{,,}\hat{\imath}\tilde{\iota}\hat{\imath}$, $\hat{\imath}\gg\hat{\imath}\zeta\beta\hat{\imath}\hat{\imath}\hat{\imath}, \bar{i}_{,,}\bar{i}, \hat{\imath}\ddot{\alpha}\hat{\imath}\pm\hat{\imath}\bullet\hat{\imath}\hat{\imath}_{,,}\hat{\imath}\hat{\imath}$). See RWP on "Lu 1:30"; See RWP on "Lu 2:52" for this wonderful word $\hat{\imath}\ddot{\alpha}\hat{\imath}\pm\hat{\imath}\bullet\hat{\imath}\hat{\imath}$, so full of meaning and so often in the N.T. The genitive case (case of genus or kind) here means that the words that came out of the mouth of Jesus in a steady stream (present tense, $\hat{\imath}\mu\acute{o}^{\circ i}\epsilon\grave{I}_{,\bullet}\hat{\imath}\mu\acute{\imath}...\hat{\imath}\hat{\imath}\frac{1}{4}\hat{\imath}\mu\acute{\imath}\frac{1}{2}\hat{\imath}\hat{\imath}$) were marked by fascination and charm. They were "winning words" as the context makes plain, though they were also "gracious" in the Pauline sense of "grace." There is no necessary antithesis in the ideas of graceful and gracious in these words of Jesus.

Luke 8:25

[illegible]

43 (IGNT) $\hat{1}\mu\hat{1}^{3/4}\hat{1}\mu\hat{1}\hat{\epsilon}\hat{1}\gg\hat{1}\cdot\hat{1}\hat{f}\hat{1}\hat{f}\hat{1}\hat{z}\hat{1}^{1/2}\hat{1}\cdot\hat{1}\hat{z}\hat{1}\hat{1}\mu$ {AND WERE ASTONISHED} $\hat{1}\hat{\epsilon}\hat{1}\pm\hat{1}^{1/2}\hat{1}\cdot\hat{1}\mu\hat{1}$, {ALL} $\hat{1}\mu\hat{1}\hat{\epsilon}\hat{1}^1$ {AT} $\hat{1}\cdot\hat{1}\cdot$ {THE} $\hat{1}^{1/4}\hat{1}\mu\hat{1}^3\hat{1}\gg\hat{1}\mu\hat{1}^1\hat{1}\hat{z}\hat{1}\cdot\hat{1}\cdot\hat{1}\cdot\hat{1}^1\hat{1}\cdot\hat{1}\cdot\hat{1}\hat{z}\hat{1}\dots$ {MAJESTY} $\hat{1}\cdot\hat{1}\mu\hat{1}\hat{z}\hat{1}\dots$ {OF GOD.} $\hat{1}\hat{\epsilon}\hat{1}\pm\hat{1}^{1/2}\hat{1}\cdot\hat{1}\%0\hat{1}^{1/2}\hat{1}\hat{1}\mu$ {AND AS ALL} $\hat{1}\hat{1}\pm\hat{1}\dots\hat{1}^{1/4}\hat{1}\pm\hat{1}\hat{1}\hat{1}\hat{z}\hat{1}^{1/2}\hat{1}\cdot\hat{1}\%0\hat{1}^{1/2}$ {WERE WONDERING} $\hat{1}\mu\hat{1}\hat{\epsilon}\hat{1}^1$ {AT} $\hat{1}\hat{\epsilon}\hat{1}\pm\hat{1}\hat{f}\hat{1}^{1/2}\hat{1}\cdot\hat{1}\hat{z}$ {ALL} $\hat{1}\hat{z}\hat{1}\hat{1}\hat{1}$, {WHICH} $\hat{1}\mu\hat{1}\hat{\epsilon}\hat{1}\hat{z}\hat{1}\hat{1}\cdot\hat{1}\hat{f}\hat{1}\mu\hat{1}^{1/2}\hat{1}\hat{z}$ {DID} $\hat{1}\hat{1}\cdot\hat{1}\hat{f}\hat{1}\hat{z}\hat{1}\dots\hat{1}\cdot\hat{1}$, {JESUS.} $\hat{1}\mu\hat{1}^1\hat{1}\hat{\epsilon}\hat{1}\mu\hat{1}^{1/2}$ {HE SAID} $\hat{1}\hat{\epsilon}\hat{1}\cdot\hat{1}\hat{z}\hat{1}\cdot\hat{1}\cdot\hat{1}\hat{z}\hat{1}\dots\hat{1}\cdot\hat{1}$, {TO} $\hat{1}^{1/4}\hat{1}\pm\hat{1}\cdot\hat{1}\cdot\hat{1}\cdot\hat{1}\pm\hat{1}\cdot\hat{1}\pm\hat{1}\dots\hat{1}\cdot\hat{1}\cdot\hat{1}\hat{z}\hat{1}\dots$ {HIS DISCIPLES, } (IGNT)

[illegible]

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

Luke 11:14 (RWP)

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

Luke 11:16

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

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

Luke 11:16 (RWP)

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

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

Luke 11:29

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

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

Luke 11:29 (RWP)

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

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

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

Luke 24:12

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

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

Luke 24:12 (RWP)

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

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

By themselves (ἑαυτοῖς). Without the body.

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

Luke 24:41

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

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

Luke 24:41 (RWP)

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

John 2:18 (RWP)

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

John 2:23 (RWP)

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

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

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

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

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

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

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

John 3:2 (RWP)

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

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

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

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

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

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

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

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

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

John 4:48

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

John 4:48 (RWP)

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

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

John 4:54

54 (AV) This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee. (AV)
54 (IGNT) ἰ, ἰζἰ...ἰ, ἰζ {THIS} ἰἰ±ἰ»ἰ½ {AGAIN} ἰἰἰ...ἰ, ἰμῖ·ἰζἰ½ {A SECOND} ἰἰ·ἰ¼ἰμῖἰἰἰἰ½ {SIGN} ἰμῖἰζἰἰἰ·ἰἰἰμῖ½ ἰζ {DID} ἰἰ·ἰἰζἰ...ἰ, {JESUS,} ἰμῖ»ἰ, ἰ%ἰ½ {HAVING COME} ἰμῖἰ ἰ, ἰ·ἰ, {OUT OF} ἰἰἰἰ...ἰἰ±ἰἰἰ, {JUDEA} ἰμῖἰ, ἰ, ἰ·ἰ½ {INTO} ἰἰ±ἰ»ἰἰ»ἰἰ±ἰἰ½ {GALILEE.} (IGNT)

John 4:54 (RWP)

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

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

[illegible]

John 6:2 (RWP)

Followed (ἰ·ῑ·ῒ·῔·ῖ·ῗ·Ῑ·Ὶ·Ί·῜·῞·῟·ῠ·ῡ·ῢ·ΰ·ῤ·ῶ·ῷ). Descriptive imperfect active, picturing the crowd, but without the details of the boat for Christ and the rapid race of the crowd on foot (Mark 6:32; Matthew 14:13).

They beheld (ἰδόντες, imperfect active of ἵδμι, 'to see'). They had been beholding the signs which Jesus had been doing (ἑστῆσαν, imperfect again) for a long time (2:23), most of which John has not given (Mark 1:29; 2:1; 3:1; 6:5). The people were eager to hear Jesus again (Luke 9:11) and to get the benefit of his healing power "on them that were sick" (ἀσθενήσαντες, 'to be made weak', the weak or feeble, without strength, ἀσθενία, privative and ἰσχύς, 'strength').

John 6:14

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

[illegible]

John 6:14 (RWP)

Saw the sign which he did ($\hat{1}\hat{1}^{\wedge}\hat{1}_{\hat{2}}\hat{1}, \hat{1}\hat{\mu}\hat{1}, \hat{1}\pm \hat{1}\hat{\mu}\hat{1}\hat{\epsilon}\hat{1}\hat{1}^{\wedge}. \hat{1}\hat{f}\hat{1}\hat{\mu}\hat{1}_{\hat{2}} \hat{1}\hat{f}\hat{1}^{\wedge}\hat{1}_{\hat{4}}\hat{1}\hat{\mu}\hat{1}\hat{1}\pm$). "Signs" oldest MSS. have. This sign added to those already wrought (verse 2). Cf. 2:23; 3:2.

They said (ÎµÎ»»ÎµÎ³Î»Î¼Î½). Inchoative imperfect, began to say.

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

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

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

John 6:26

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

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

John 6:26 (RWP)

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

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

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

John 6:30

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

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

John 6:30 (RWP)

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

That we may see, and believe thee (ἰἰἰἰἰἰ± ἰἰἰἰἰ%ἰἰἰἰἰἰἰἰἰ½ ἰἰἰ±ἰἰ ἰἑἰἰἰḡ ἰ., ἰμἰἰ...ἰḡ ἰ%ἰἰἰἰἰἰἰἰ½). Purpose

clause with $\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ and the second aorist (ingressive) active subjunctive of $\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ and the first aorist (ingressive) active subjunctive of $\hat{\iota}\hat{\epsilon}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$, "that we may come to see and come to have faith in thee." It is hard to have patience with this superficial and almost sneering mob.

What workest thou? ($\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$;). 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) $\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ {BUT MANY} $\hat{\iota}\hat{\mu}\hat{\iota}^0$ {OF} $\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ {THE} $\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ {CROWD} $\hat{\iota}\hat{\mu}\hat{\iota}\hat{\epsilon}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ {BELIEVED} $\hat{\iota}\hat{\mu}\hat{\iota}^1$, {ON} $\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ {HIM,} $\hat{\iota}^0\hat{\iota}^1\hat{\iota}^1$ {AND} $\hat{\iota}\hat{\mu}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ $\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ {SAID,} $\hat{\iota}\hat{\epsilon}$ {THE} $\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ {CHRIST,} $\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ {WHEN} $\hat{\iota}\hat{\mu}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ $\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ {HE COMES,} $\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ {MORE} $\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ {SIGNS} $\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ {THAN THESE} $\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ {WILL HE DO} $\hat{\iota}^0\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ {WHICH} $\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ {THIS MAN} $\hat{\iota}\hat{\mu}\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ {DID?} (IGNT)

John 7:31 (RWP)

When the Christ shall come ($\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$, $\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ $\hat{\iota}\hat{\mu}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$). Proleptic position of $\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$, again as in 27, but $\hat{\iota}\hat{\mu}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ with $\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ rather than $\hat{\iota}\hat{\mu}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$, calling more attention to the consummation (whenever he does come).

Will he do? ($\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$;). Future active indicative of $\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ with $\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ (negative answer expected). Jesus had won a large portion of the pilgrims ($\hat{\iota}\hat{\mu}\hat{\iota}^0\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ $\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$) either before this day or during this controversy. The use of $\hat{\iota}\hat{\mu}\hat{\iota}\hat{\epsilon}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ (ingressive aorist active) looks as if many came to believe at this point. These pilgrims had watched closely the proceedings.

Than those which ($\hat{\iota}^0\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$). One must supply the unexpressed antecedent $\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ in the ablative case after $\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ (more). Then the neuter plural accusative relative $\hat{\iota}^1$ (referring to $\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ signs) is attracted to the ablative case of the pronominal antecedent $\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$ (now dropped out).

Hath done ($\hat{\iota}\hat{\mu}\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$). First aorist active indicative of $\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$, 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)

John 9:16 (RWP)

John 10:41

John 11:47

Page 27 of 57 ---- Generated from [Welcome to OO](#) by FUDforum 3.0.0

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

John 11:47 (RWP)

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

And said (ἵνα...ἵνα ἱεροφάνταις καὶ ἱεροφάνταις). Imperfect active of ἵνα...ἵνα ἵνα, perhaps inchoative, "began to say."

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

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

John 12:18

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

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

John 12:18 (RWP)

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

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

John 12:33

[illegible]

John 12:37

[illegible]

John 18:32

32 (IGNT) ἵνα ἡμεῖς {THAT} ἡμεῖς {THE} ἡμεῖς ἡμεῖς... {WORD} ἡμεῖς ἡμεῖς... {OF JESUS} ἡμεῖς ἡμεῖς... {MIGHT BE FULFILLED} ἡμεῖς ἡμεῖς {WHICH} ἡμεῖς ἡμεῖς... {HE SPOKE} ἡμεῖς ἡμεῖς... {SIGNIFYING} ἡμεῖς ἡμεῖς... {BY WHAT} ἡμεῖς ἡμεῖς... {DEATH} ἡμεῖς ἡμεῖς... {HE WAS ABOUT} ἡμεῖς ἡμεῖς... {TO DIE.} (IGNT)

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

30 (IGNT) İĖĠġ»İ»İ± İ¼İİİ½ {MANY} İĠ...İ½ {THEREFORE} İİ±İ± {ALSO} İ±İ»İ»İ± { OTHER}
İİİ·İ¼İİİ± {SIGNS} İİİİİİİİİİİİİİİİ İĠ {DID} İİİ·İİİİİ...İ, {JESUS} İİ½İİİİİİİİİİİİİİ İ,İİİİİ½ {IN
PRESENCE } İ¼İİİİİ·İ·İ,İİİİİ½ İ±İ...İ,İĠİ... {OF HIS DISCIPLES,} İ± {WHICH} İĠİ...İ İİİİİİİİİİİİİİ {ARE
NOT} İİİİİİİ·İ±İİ¼İ¼İİİİİ± {WRITTEN } İİİ½ İ,İİİ {IN} İİİİİİİ»İİİİİİ İ,İĠİ...İ,İİİ {THIS BOOK;} (IGNT)

Many other signs (if I will, I can walk on water, if I will, I can sit in the Father's house). Not only those described in the Synoptic Gospels or referred to in general statements, but many alluded to in John's Gospel (2:23; 4:45; 12:37).

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

19 (IGNT) ἰ̇,ἰ̇ζ̇...ἰ̇,ἰ̇ζ̇ ἰ̇μ̇ {BUT THIS} ἰ̇μ̇ἰ̇ἑἰ̇μ̇½ {HE SAID} ἰ̇ḑ̇.ἰ̇¼ἰ̇±ἰ̇½ἰ̇%ἰ̇½ {SIGNIFYING} ἰ̇ἑἰ̇ζ̇ἰ̇ἰ̇% {BY WHAT} ἰ̇ἰ̇±ἰ̇½ἰ̇±ἰ̇,ἰ̇% {DEATH} ἰ̇ἰ̇ζ̇ἰ̇¾ἰ̇±ἰ̇ḑ̇μ̇ἰ̇,ἰ̇ἰ̇ζ̇ἰ̇½ {HE SHOULD GLORIFY} ἰ̇ἰ̇μ̇ἰ̇ζ̇ἰ̇½

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

John 21:19 (RWP)

By what manner of death (1 Peter 2:24). Undoubtedly John, who is writing long after Peter's death, seems to mean that Peter was to die (and did die) a martyr's death. "Whither thou wouldest not." There is a tradition that Peter met death by crucifixion and asked to be crucified head downwards, but that is not made plain here.

Acts 2:19

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

19 (IGNT) $\hat{I}^{\circ}\hat{I}^{\pm 1}$ {AND} $\hat{I}^{\circ}\hat{I}^{\circ}\hat{I}^{\circ}\hat{I}^{\circ}$ {I WILL GIVE} $\hat{I}^{\circ}\hat{I}^{\circ}\hat{I}^{\pm 1}\hat{I}^{\pm 1}$ {WONDERS} $\hat{I}^{\circ}\hat{I}^{\pm 1/2}$ {IN} $\hat{I}^{\circ}\hat{I}^{\circ}$ {THE} $\hat{I}^{\circ}\hat{I}^{\circ}\hat{I}^{\pm 1/2}\hat{I}^{\pm 1/2}$ {HEAVEN} $\hat{I}^{\pm 1/2}\hat{I}^{\pm 1/2}$ {ABOVE} $\hat{I}^{\circ}\hat{I}^{\pm 1}$ {AND} $\hat{I}^{\circ}\hat{I}^{\circ}\hat{I}^{\pm 1/4}\hat{I}^{\pm 1/4}$ {SIGNS} $\hat{I}^{\circ}\hat{I}^{\circ}\hat{I}^{\pm 1}$ {ON} $\hat{I}^{\circ}\hat{I}^{\circ}\hat{I}^{\circ}$ {THE} $\hat{I}^{\circ}\hat{I}^{\circ}\hat{I}^{\circ}$ {EARTH} $\hat{I}^{\circ}\hat{I}^{\pm 1}\hat{I}^{\circ}$ {BELOW,} $\hat{I}^{\pm 1}\hat{I}^{\pm 1/4}\hat{I}^{\pm 1/4}$ {BLOOD} $\hat{I}^{\circ}\hat{I}^{\pm 1}$ {AND} $\hat{I}^{\circ}\hat{I}^{\circ}\hat{I}^{\circ}\hat{I}^{\circ}$ {FIRE} $\hat{I}^{\circ}\hat{I}^{\pm 1}$ {AND} $\hat{I}^{\pm 1}\hat{I}^{\pm 1/4}\hat{I}^{\pm 1/4}$ {VAPOUR} $\hat{I}^{\circ}\hat{I}^{\pm 1}\hat{I}^{\circ}\hat{I}^{\pm 1/2}\hat{I}^{\circ}\hat{I}^{\circ}\hat{I}^{\circ}$ {OF SMOKE.} (IGNT)

Acts 2:19 (RWP)

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

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

signs (İfî•İ¼İµİ±) here is not in the LXX. See on Matthew 11:20. In verse Acts 2:22 all three words occur together: powers, wonders, signs (İ'İ...İ¼İ±İ¼İµİfİ', İ,İµİ•İ±İfİ', İfî•İ¼İµİ±İ¼İµİ').

As above (Ġ±Ġ½Ġ%). This word is not in the LXX nor is "beneath" (Ġ±Ġ½Ġ%), both probably being added to make clearer the contrast between heaven and earth.

Blood and fire and vapour of smoke (Ġ±Ġ±Ġ¼Ġ± Ġ±Ġ± Ġ€Ġ...Ġ• Ġ±Ġ± Ġ±Ġ,Ġ¼ĠĠĠ± Ġ± Ġ±Ġ±Ġ¼ĠĠĠ...). A chiasm as these words illustrate bloodshed and destruction by fire as signs here on earth.

Acts 2:19 (Vincent NTWordStudies)

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

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

Signs. See on "Mt 11:20".

Acts 2:22

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

[illegible]

Acts 2:22 (RWP)

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

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

Acts 2:22 (Vincent NTWordStudies)

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

Miracles (ἰῶ...ἰῶ±ἰῶ±ἰῶῖ f¹). Better, Rev., mighty works. Lit., powers. See on "Mt 11:20".

Acts 2:43

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

43 (IGNT) Îµî³îµî½îµî.,îĈ {THERE CAME} îîµ {AND} îĖî±îĴî. {UPON EVERY} îĴî...î±î. {SOUL} îĴîĈîĴîĈî, {FEAR,} îĖîĈî»î»î± î.,îµ {AND MANY} î.,îµî•î±î.,î± {WONDERS} î°î±î¹ {AND} îĴî.î½îµîî± {SIGNS} îĴîî± {THROUGH} î.,î%î½ {THE} î±îĖîĈîĴî.,îĈî»î%î½ {APOSTLES} îµî³î±î½îµî.,îĈ {TOOK PLACE.} (IGNT)

Acts 2:43 (RWP)

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

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

Acts 2:43 (Vincent NTWordStudies)

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

Acts 3:10

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

10 (IGNT) $\hat{\imath}\mu\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^3\hat{\imath}^1\hat{\imath}^2\hat{\imath}^0\%f\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^0\{\text{AND THEY RECOGNIZED}\}\hat{\imath}^1\hat{\imath}^0\ldots\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\{\text{HIM}\}\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^0\{\text{THAT}\}$
 $\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^0\ldots\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^0\{\text{HE}\}\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\{\text{IT WAS}\}\hat{\imath}^1\hat{\imath}^0\{\text{WHO}\}\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\{\text{FOR}\}\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\{\text{ALMS}\}$
 $\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\{\text{WAS SITTING}\}\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^0\{\text{AT}\}\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^0\{\text{THE}\}\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\{\text{BEAUTIFUL}\}\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\{\text{GATE}\}$
 $\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\{\text{OF THE}\}\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\{\text{TEMPLE,}\}\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\{\text{AND}\}\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\{\text{THEY WERE FILLED}\}$
 $\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\{\text{WITH WONDER}\}\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\{\text{AND}\}\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\{\text{AMAZEMENT}\}\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\{\text{AT}\}\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\{\text{THAT WHICH}\}\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\{\text{HAD HAPPENED}\}\hat{\imath}^1\hat{\imath}^0\hat{\imath}^1\hat{\imath}^2\hat{\imath}^1\hat{\imath}^0\{\text{TO HIM.}\}$ (IGNT)

Acts 3:10 (RWP)

They took knowledge of him ($\hat{\mu} \hat{I} \hat{\epsilon} \hat{\mu} \hat{I}^{3\frac{1}{2}} \hat{I}^{\frac{1}{2}} \% \hat{I} f \hat{I} \hat{O} \hat{I} \hat{Z} \hat{I}^{\frac{1}{2}}$). Imperfect active, inchoative, began to perceive.

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

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

Acts 3:10 (Vincent NTWordStudies)

10. They knew (ÎµÎ³Î¼³Î²¹Î²^{1/2}Î³%Î²Î²⁰Î²Î²^{1/2}). Or recognized. Rev., took knowledge.

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

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

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

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

Acts 3:11 (RWP)

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

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

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

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

Acts 3:11 (Vincent_NTWordStudies)

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

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

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

Acts 4:16

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

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

Acts 4:16 (RWP)

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

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

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

Acts 4:22

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

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

Acts 4:22 (RWP)

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

Acts 4:30

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

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

Acts 4:30 (RWP)

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

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

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

Acts 5:12

12 ¶ (AV) And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. (AV)
 12 (IGNT) ἵνα καὶ διὰ τῶν χειρῶν τῶν ἀποστόλων ἐκτελέσῃται ἡ πίστις καὶ τὰ ἔργα αὐτῶν (AND) ἡ πίστις καὶ τὰ ἔργα αὐτῶν (BY) ἡ πίστις καὶ τὰ ἔργα αὐτῶν (THE) ἡ πίστις καὶ τὰ ἔργα αὐτῶν (HANDS) ἡ πίστις καὶ τὰ ἔργα αὐτῶν (OF THE) ἡ πίστις καὶ τὰ ἔργα αὐτῶν (APOSTLES) ἡ πίστις καὶ τὰ ἔργα αὐτῶν (CAME TO PASS) ἡ πίστις καὶ τὰ ἔργα αὐτῶν (SIGNS) ἡ πίστις καὶ τὰ ἔργα αὐτῶν (AND) ἡ πίστις καὶ τὰ ἔργα αὐτῶν (WONDERS) ἡ πίστις καὶ τὰ ἔργα αὐτῶν (AMONG) ἡ πίστις καὶ τὰ ἔργα αὐτῶν (THE) ἡ πίστις καὶ τὰ ἔργα αὐτῶν (PEOPLE) ἡ πίστις καὶ τὰ ἔργα αὐτῶν (MANY;) ἡ πίστις καὶ τὰ ἔργα αὐτῶν ((AND) ἡ πίστις καὶ τὰ ἔργα αὐτῶν (THEY WERE) ἡ πίστις καὶ τὰ ἔργα αὐτῶν (WITH ONE ACCORD) ἡ πίστις καὶ τὰ ἔργα αὐτῶν (ALL) ἡ πίστις καὶ τὰ ἔργα αὐτῶν (IN) ἡ πίστις καὶ τὰ ἔργα αὐτῶν (THE) ἡ πίστις καὶ τὰ ἔργα αὐτῶν (PORCH) ἡ πίστις καὶ τὰ ἔργα αὐτῶν (OF SOLOMON,) (IGNT)

Acts 5:12 (RWP)

Were wrought (ἡ πίστις καὶ τὰ ἔργα αὐτῶν). Imperfect middle, wrought from time to time.

With one accord (ἡ πίστις καὶ τὰ ἔργα αὐτῶν). 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 (ἡ πίστις καὶ τὰ ἔργα αὐτῶν). The best texts read ἡ πίστις καὶ τὰ ἔργα αὐτῶν, the imperfect, were being wrought from time to time.

All. The whole body of believers.

Acts 6:8

8 ¶ (AV) And Stephen, full of faith and power, did great wonders and miracles among the people. (AV)
 8 (IGNT) ἵνα καὶ ὁ Στεφάνος ἐκτελέσῃται ἡ πίστις καὶ τὰ ἔργα αὐτοῦ (AND STEPHEN,) ἡ πίστις καὶ τὰ ἔργα αὐτοῦ (FULL) ἡ πίστις καὶ τὰ ἔργα αὐτοῦ (OF FAITH) ἡ πίστις καὶ τὰ ἔργα αὐτοῦ (AND) ἡ πίστις καὶ τὰ ἔργα αὐτοῦ (POWER,) ἡ πίστις καὶ τὰ ἔργα αὐτοῦ (WROUGHT) ἡ πίστις καὶ τὰ ἔργα αὐτοῦ (WONDERS) ἡ πίστις καὶ τὰ ἔργα αὐτοῦ (AND) ἡ πίστις καὶ τὰ ἔργα αὐτοῦ (SIGNS) ἡ πίστις καὶ τὰ ἔργα αὐτοῦ (GREAT) ἡ πίστις καὶ τὰ ἔργα αὐτοῦ (AMONG) ἡ πίστις καὶ τὰ ἔργα αὐτοῦ (THE) ἡ πίστις καὶ τὰ ἔργα αὐτοῦ (PEOPLE.) (IGNT)

Acts 6:8 (RWP)

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

Acts 6:8 (Vincent_NTWordStudies)

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

Acts 7:31 (RWP)

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

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

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

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

Acts 7:31 (Vincent_NTWordStudies)

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

To behold (î°î±î„î±î½î¿î·îîî±î¹). see on "Mt 7:3". Compare Luke 12:24,27.

Acts 7:36

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

36 (IGNT) î¿î...î„î¿î, {THIS ONE} îµî¾î·î³î±î³îµî½ {LED OUT} î±î...î„î¿î...î, {THEM,} î€î¿î·îîî±î, {HAVING WROUGHT} î„îµî·î±î„î± {WONDERS} î°î±î¹ {AND} îî·î¼îµî¹î± {SIGNS} îµî½ {IN THE} î³î· {LAND} î±î¹î³î...î€î„î¿î... {OF EGYPT} î°î±î¹ {AND} îµî½ {IN THE } îµî·î...î·î± {RED} î¿î±î»î±îîî· {SEA,} î°î±î¹ {AND} îµî½ {IN} î„î· {THE} îµî·î·î¼î° {WILDERNESS} îµî„î· {YEARS} î„îµîîîî±î·î±î°î¿î½î„î± {FORTY.} (IGNT)

Acts 8:6

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

6 (IGNT) î€î·î¿îîµî¹î±î¿î½ {GAVE HEED} î„îµ {AND} î¿î¹ {THE} î¿î±î»î¿î¹ { CROWDS} î„î¿î¹, {TO THE THINGS} î»îµî³î¿îî¼îµî½î¿î¹î, {SPOKEN} î...î€î¿ î„î¿î... {BY} î†î¹î»î¹î€î¿î... {PHILIP } î¿î¼î¿î¿î„î...î¼î±î¿î¿î½ îµî½ {WITH ONE ACCORD,} î„î° {WHEN} î±î°î¿î...îµî¹î½ {HEARD} î±î...î„î¿î...î, {THEY} î°î±î¹ {AND} î²î»îµî€îµî¹î½ {SAW} î„î± {THE} îî·î¼îµî¹î± {SIGNS} î± { WHICH} îµî€î¿î¹îµî¹ {HE DID.} (IGNT)

Acts 8:6 (RWP)

Gave heed (î€î·î¿îîµî¹î±î¿î½). Imperfect active as in verses 10,11, there with dative of the person (î±î...î„î°), here with the dative of the thing (î„î¿î¹, î»îµî³î¿îî¼îµî½î¿î¹î). There is an ellipse of î½î¿î...î½ (mind). They kept on giving heed or holding the mind on the things said by Philip, spell-bound, in a word.

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

Which he did (î± îµî€î¿î¹îµî¹). Imperfect active again, which he kept on doing from time to time. Philip wrought real miracles which upset the schemes of Simon Magus.

Acts 8:13

13 (AV) Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. {miraclesâ€¹: Gr. signs and great miracles} (AV)

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

28 (IGNT) ἰὸν ἑκ τῶν αὐτῶν, ὁ ὄνομα {AND HAVING RISEN UP} ἑκ τῶν αὐτῶν, {ONE} ἑκ τῶν αὐτῶν {FROM AMONG} αὐτῶν... ὁ ὄνομα αὐτοῦ {THEM,} ὁ ὄνομα αὐτοῦ αὐτοῦ {BY NAME} ὁ ὄνομα αὐτοῦ αὐτοῦ, {AGABUS,} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ {HE SIGNIFIED} ὁ ὄνομα αὐτοῦ αὐτοῦ {BY} ὁ ὄνομα αὐτοῦ αὐτοῦ {THE} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ {SPIRIT,} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ {A FAMINE} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ {GREAT} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ {IS ABOUT} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ {TO BE} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ {OVER} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ {WHOLE} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ {THE} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ {HABITABLE WORLD;} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ, {WHICH} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ {ALSO} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ, ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ {CAME TO PASS} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {UNDER} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ... ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ... {CLAUDIUS} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ, {CAESAR.} (IGNT)

Acts 11:28 (RWP)

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

Acts 11:28 (Vincent_NTWordStudies)

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

Acts 13:41

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

41 (IGNT) ἰδοὺ ὑμεῖς, ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {BEHOLD} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {YE} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {DESPISERS,} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {AND} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {WONDER} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {AND} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {PERISH;} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {FOR} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {A WORK} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {I} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {WORK} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {IN} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {DAYS} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {YOUR,} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {A WORK} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {WHICH} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {IN NO} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {WISE} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {I} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {YE WOULD BELIEVE} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {IF} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {ONE} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {SHOULD DECLARE IT} ὁ ὄνομα αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ αὐτοῦ {TO

YOU.} (IGNT)

Acts 13:41 (RWP)

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

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

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

Acts 13:41 (Vincent_NTWordStudies)

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

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

Acts 14:3

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

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

Acts 14:3 (RWP)

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

{THE} ἰσχυροῦς ἰσχυρῶς... ἰσχυρῶς {UNCIRCUMCISION,} ἰσχυρῶς, {FOR} ἰσχυρῶς {HIM} ἰσχυρῶς ἰσχυρῶς { TO} ἰσχυρῶς... ἰσχυρῶς
 {BE} ἰσχυρῶς ἰσχυρῶς {FATHER} ἰσχυρῶς ἰσχυρῶς {OF ALL} ἰσχυρῶς {THOSE THAT}
 ἰσχυρῶς ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς {BELIEVE} ἰσχυρῶς {IN} ἰσχυρῶς ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς, {UNCIRCUMCISION} ἰσχυρῶς, {FOR}
 ἰσχυρῶς {TO} ἰσχυρῶς ἰσχυρῶς {BE RECKONED} ἰσχυρῶς {ALL} ἰσχυρῶς... ἰσχυρῶς, {TO THEM} ἰσχυρῶς ἰσχυρῶς {THE }
 ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς {RIGHTEOUSNESS;} (IGNT)

Romans 4:11 (RWP)

The sign of circumcision (ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς). It is the genitive of apposition, circumcision being the sign.

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

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

Romans 4:11 (Vincent_NTWordStudies)

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

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

Romans 15:19 (RWP)

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

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

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

Romans 15:19 (Vincent_NTWordStudies)

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

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

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

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

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

1 Corinthians 1:22

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

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

1 Corinthians 1:22 (RWP)

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

Ask for signs (ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. ἵνα καὶ οἱ Ἰουδαῖοι ἵστανται {JEWES} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. { A SIGN} ἵνα καὶ οἱ Ἰουδαῖοι ἀναζητοῦσιν {ASK FOR,} ἵνα καὶ οἱ Ἕλληες ἀναζητοῦσιν {AND} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {GREEKS} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {WISDOM} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {SEEK;} (IGNT)

Seek after wisdom (ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. ἵνα καὶ οἱ Ἰουδαῖοι ἵστανται {JEWES} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. { A SIGN} ἵνα καὶ οἱ Ἰουδαῖοι ἀναζητοῦσιν {ASK FOR,} ἵνα καὶ οἱ Ἕλληες ἀναζητοῦσιν {AND} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {GREEKS} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {WISDOM} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {SEEK;} (IGNT)

1 Corinthians 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 εὐαγγελία ἵσταται ἐν παντί. ἵνα καὶ οἱ Ἰουδαῖοι ἵστανται {JEWES} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. { A SIGN} ἵνα καὶ οἱ Ἰουδαῖοι ἀναζητοῦσιν {ASK FOR,} ἵνα καὶ οἱ Ἕλληες ἀναζητοῦσιν {AND} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {GREEKS} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {WISDOM} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {SEEK;} (IGNT)

1 Corinthians 12:10 (RWP)

Workings of miracles (ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. ἵνα καὶ οἱ Ἰουδαῖοι ἵστανται {JEWES} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. { A SIGN} ἵνα καὶ οἱ Ἰουδαῖοι ἀναζητοῦσιν {ASK FOR,} ἵνα καὶ οἱ Ἕλληες ἀναζητοῦσιν {AND} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {GREEKS} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {WISDOM} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {SEEK;} (IGNT)

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

healings as the blindness on Elymas the sorcerer.

Prophecy (ἑὶς λόγος ἁλ-ῶν, ἡμῶν). Late word from ἑὶς λόγος ἁλ-ῶν, ἡμῶν, and ἑὶς λόγος ἁλ-ῶν¹, to speak forth. Common in papyri. This gift Paul will praise most (chapter 1 Corinthians 14). Not always prediction, but a speaking forth of God's message under the guidance of the Holy Spirit.

Discernings of spirits ($\hat{f}\hat{f}1\pm\hat{f}\hat{o}\hat{f}\cdot\hat{f}1\hat{f}1\hat{\mu}1\hat{f}\dots\hat{f}\hat{e}1\hat{f}2\hat{\mu}1\hat{f}\dots\hat{f}1\hat{f}4\hat{f}\hat{e}\hat{f}\dots\hat{f}\hat{o}\hat{f}\hat{f}1\hat{f}2$). $\hat{f}\hat{f}1\pm\hat{f}\hat{o}\hat{f}\cdot\hat{f}1\hat{f}1\hat{\mu}1\hat{f}$, is old word from $\hat{f}\hat{f}1\pm\hat{f}\hat{o}\hat{f}\cdot\hat{f}1\hat{f}1\hat{f}2\hat{f}\hat{o}$ (see 11:29) and in N.T. only here; Romans 14:1; Hebrews 5:14. A most needed gift to tell whether the gifts were really of the Holy Spirit and supernatural (cf. so-called "gifts" today) or merely strange though natural or even diabolical (1 Timothy 4:1; 1 John 4:1).

Divers kinds of tongues (ἡ ἑκάστη ἑξ ἑαυτῆς ἑκαστοῦ ἑαυτοῦ). No word for "divers" in the Greek. There has arisen a great deal of confusion concerning the gift of tongues as found in Corinth. They prided themselves chiefly on this gift which had become a source of confusion and disorder. There were varieties (kinds, ἡ ἑκάστη ἑξ ἑαυτῆς) 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 ($\hat{1}\mu\hat{1}\bullet\hat{1}^{1/4}\hat{1}\bullet\hat{1}^{1/2}\hat{1}\mu\hat{1}^{1\pm}\hat{1}^{3\pm}\hat{1}\gg\hat{1}\%o\hat{1}f\hat{1}f\hat{1}\%o\hat{1}^{1/2}$). Old word, here only and 14:26 in N.T., from $\hat{1}\mu\hat{1}\bullet\hat{1}^{1/4}\hat{1}\bullet\hat{1}^{1/2}\hat{1}\mu\hat{1}\dots\hat{1}\%$ from $\hat{1}\mu\hat{1}\bullet\hat{1}^{1/4}\hat{1}\bullet\hat{1}$, (the god of speech). Cf. on $\hat{1}\hat{1}\hat{1}\mu\hat{1}\bullet\hat{1}^{1/4}\hat{1}\bullet\hat{1}^{1/2}\hat{1}\mu\hat{1}\dots\hat{1}\%$ 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) Îŕî±İ¹ {AND} ÎĈÎ...Î, Î¼⁄Îµ¹½ {CERTAIN} Îµ¹, Îµ¹, ÎĈ ÎĈ {DID SET} Î, Îµ¹ĈÎ, {GOD} Îµ¹¹½ {IN}
 Î,,Î. {THE} Îµ¹ŕŕŕ»Î.İfÎ¹± {ASSEMBLY;} İēİ•İ%ŕ, ÎĈÎ½ {FIRST,} Î±İēİĈİfİ,, ÎĈÎ»ÎĈÎ...İ, {APOSTLES;}
 Î¹µ¹...İ,,Îµ¹•ÎĈÎ½ {SECONDLY,} İēİ•ÎĈİ†İ-Î,,İ±İ, {PROPHETS;} Î,,İ¹İ,, ÎĈÎ³ {THIRDLY,}
 Î¹İ¹İ±İfİŕŕİ»ÎĈÎ...İ, {TEACHERS;} Îµİēİµ¹İ,,İ± {THEN} Î¹...İ½İ±İ¼Îµ¹İ, {WORKS OF POWER;}
 Îµ¹İ,,İ± {THEN} İ±İ±İ•İ¹İfİ¼Î±İ,,İ± {GIFTS} Î±İ±İ¼Î±İ,,İ%ŕ¹½ {OF HEALINGS;} Î±İ²İ,,İ¹İ»Î-İ¹İµ¹İ,

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

1 Corinthians 12:28 (RWP)

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

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

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

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

Then miracles (Here a change is made from the concrete to the abstract. See the reverse in Romans 12:7. See these words (in verses 9,10 with , last again. But these two new terms (helps, governments).

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

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

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

Galatians 3:5 (RWP)

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

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

2 Thessalonians 2:9

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

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

2 Thessalonians 2:9 (RWP)

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

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

Hebrews 2:4

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

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

4 (IGNT) İfİ...İ½İµİ€İİ¼İ±İ•İ„İ...İ•İÇİ...İ½İ„İÇİ, İ„İÇİ... {HEARING WITNESS WITH THEM}
İ„İµİÇİ... {GOD} İfİ-İ¼İµİİÇİİİ, {BY SIGNS} İ„İµ {BOTH} İ°İ±İ¹ {AND} İ„İµİ•İ±İfİİ½ {WONDERS}
İ°İ±İ¹ {AND} İ€İÇİİ°İ°İ»İ±İİ, {VARIOUS} İİ...İ½İ±İ¼İµİfİİ½ {ACTS OF POWER,} İ°İ±İ¹ {AND}
İ€İ½İµİ...İ¼İ±İ„İ„İÇİ, {OF THE SPIRIT} İ±İ³İİÇİ... {HOLY} İ¼İµİ•İ±İfİ¼İÇİİ, {DISTRIBUTIONS,}
İ°İ±İ„İ± İ„İ•İ½ {ACCORDING TO} İ±İ...İ„İÇİ... {HIS} İ„İµİ»İfİİ½ {WILL.} (IGNT)

Hebrews 2:4 (RWP)

[illegible]

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

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

and by manifold powers $(\hat{1}^0 \pm \hat{1}^1 \in \hat{\mathbb{C}}; \hat{1}^1 \hat{1}^0 \hat{1}^1 \gg \hat{1} \pm \hat{1}^1, \hat{1}^1 \dots \hat{1}^{1/2} \hat{1} \pm \hat{1}^{1/4} \hat{1} \mu f \hat{1}^1 \hat{1}^{1/2})$

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

According to his own will ($\hat{I}^{\circ\pm}\hat{I}_{..}, \hat{I}_{\pm}\hat{I}_{..}, \hat{I}_{\frac{1}{2}}\hat{I}_{\pm}\hat{I}_{...}\hat{I}_{..}, \hat{I}_{\hat{I}}\hat{I}_{...}\hat{I}_{..}$, $\hat{I}_{\hat{I}}\hat{I}_{\mu}\hat{I}_{\gg}\hat{I}_{f\hat{I}^{\frac{1}{2}}}$). The word $\hat{I}_{\hat{I}}\hat{I}_{\mu}\hat{I}_{\gg}\hat{I}_{f\hat{I}^{\frac{1}{2}}}$, is called a vulgarism by Pollux. The writer is fond of words in - $\hat{I}_{\hat{I}}$.

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) ἰῶ±ἱ¹ {AND} ἰ̇fī·î¼âµî¹îċî½ {A SIGN} î¼âµî³± {GREAT} ἰ%oî†îĵ· {WAS SEEN} îµî½ {IN} ἰ,,ἰ%o {THE} îċİ...î·î±î½î²ḡ%o {HEAVEN;} ἰ³ı...î½î· {A WOMEN} î€îµî•î¹î²îµî²î»î·î¼âµî¹î½î· {CLOTHED WITH} ἰ,,îċî½ {THE} î·î»î¹îċî½ {SUN}, ἰῶ±ἱ¹ {AND} î· {THE} ἰ̇fîµî»î·î½î· {MOON} İ...î€îċîṖî±ἰ,,ἰ%o {UNDER} ἰ,,ἰ%oî½ î€îċîṖ%oî½ î±İ...İ,,î·İ, {HER FEET,} ἰῶ±ἱ¹ {AND} ἰµî€î¹ {ON} ἰ,,î·İ, ἰῶµî†î±İ»î·İ, î±İ...İ,,î·İ, {HER HEAD} ἰ̇fî,,îµî†î±î½îċî, {A CROWN} î±İ̇fî,,îµî•ḡ%oî½ {OF STARS} î·î%oî·îµîṖİ± {TWELVE;} (IGNT)

Revelation 12:1 (RWP)

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

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

Arrayed with the sun (İ€İµİ•İ²İµİ²İ»İ·İ¼Äµİİ½İ· İ„İ½ İ·İ»İİİ½). Perfect passive participle of İ€İµİ•İ²İ±İ»İ»İ%, with the accusative retained as so often (9 times) in the Apocalypse. Both Charles and Moffatt see mythological ideas and sources behind the bold imagery here that leave us all at sea. Swete understands the Woman to be "the church of the Old Testament" as "the Mother of whom Christ came after the flesh. But here, as everywhere in the Book, no sharp dividing line is drawn between the Church of the Old Testament and the Christian Society." Certainly she is not the Virgin Mary, as verse Revelation 12:17 makes clear. Beckwith takes her to be "the heavenly representative of the people of God, the ideal Zion, which, so far as it is embodied in concrete realities, is represented alike by the people of the Old and the New Covenants." John may have in mind (Isaiah 7:14 Matthew 1:23; Luke 1:31) as well as Micah 4:10; Isaiah 26:17; 66:7 without a definite picture of Mary. The metaphor of childbirth is common enough (John 16:21; Galatians 4:19). The figure is a bold one with the moon "under her feet" (İ...İ€İİİ±İ,İ% İ„İ%İ½ İ€İİİİ½ İ±İ...İ„İ·İ,) and "a crown of twelve stars" (İfİ„İµİ†İ±İ½İ½İ, İ±İfİ„İµİ•İ%İ½ İİ%İ İµİİ±), a possible allusion to the twelve tribes (James 1:1; Revelation 21:12) or to the twelve apostles (Revelation 21:14).

Revelation 12:3

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

Revelation 12:3 (RWP)

Another sign ($\hat{1}\pm\hat{1}\gg\hat{1}\gg\hat{1}_{\zeta}$ if $\hat{1}\cdot\hat{1}/4\hat{\mu}\hat{1}\hat{1}_{\zeta}\hat{1}^{1/2}$). "A second tableau following close upon the first and inseparable from it" (Swete).

And behold ($\hat{I}^0 \pm \hat{I}^1 \hat{I}^1 \hat{I}^2 \dots$). As often (4:1; 6:2,5,8, etc.).

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

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

Revelation 13:13

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

[illegible]

Revelation 13:13 (RWP)

[illegible]

(Luke 9:54).

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

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

Revelation 13:14 (RWP)

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

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

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

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

Revelation 15:1

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

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

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

Revelation 15:1 (RWP)

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

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

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

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

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

Revelation 16:14

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

Revelation 16:14 (RWP)

Spirits of devils (יְהוֹנָדָבִי...יְהוֹנָדָבִי, יְהוֹנָדָבִי יְהוֹנָדָבִי). "Spirits of demons." Explanation of the simile יְהוֹנָדָבִי, יְהוֹנָדָבִי, יְהוֹנָדָבִי. See 1 Timothy 4:1 about "deceiving spirits and teachings of demons."

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

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

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

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

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

Revelation 19:20

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

Revelation 19:20 (RWP)

Was taken (ἡμῶν ἡμεῖς ἡμεῖς). First aorist (prophetic) passive indicative of the Doric ἔλαμψεν (Attic ἔλαμψε). Cf. 2 Thessalonians 2:8.

The false prophet (ἰζ ἰζῆμῖ...ἰζῆμῖ•ἰζῆμῖἰζῆμῖ). 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 ἰζῆμῖἰζῆμῖἰζῆμῖ, ἰζῆμῖ ἰζῆμῖἰζῆμῖἰζῆμῖἰζῆμῖἰζῆμῖἰζῆμῖἰζῆμῖἰζῆμῖἰζῆμῖἰζῆμῖἰζῆμῖ). As in 13:14.

Wherewith (ἰζῆμῖ ἰζῆμῖ). "In which" signs.

He deceived (ἰμῖἰζῆμῖἰζῆμῖἰζῆμῖ). First aorist active indicative of ἰζῆμῖἰζῆμῖἰζῆμῖ. He was only able to deceive "them that had received" (ἰζῆμῖ...ἰζῆμῖ, ἰζῆμῖἰζῆμῖἰζῆμῖἰζῆμῖ, articular second aorist active participle of ἰζῆμῖἰζῆμῖἰζῆμῖἰζῆμῖ, "those receiving") "the mark of the beast" (13:16; 14:9; 16:2; 20:4) "and them that worshipped his image" (ἰζῆμῖ...ἰζῆμῖ, ἰζῆμῖἰζῆμῖἰζῆμῖ...ἰζῆμῖἰζῆμῖἰζῆμῖἰζῆμῖ, ἰζῆμῖ ἰμῖἰζῆμῖἰζῆμῖἰζῆμῖ ἰζῆμῖ...ἰζῆμῖἰζῆμῖ) as in 13:15.

They twain (ἰζῆμῖ ἰζῆμῖ). "The two."

Were cast (ἰμῖἰζῆμῖἰζῆμῖἰζῆμῖ). First aorist passive Indicative of ἰζῆμῖἰζῆμῖἰζῆμῖ. 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 (ἰζῆμῖἰζῆμῖἰζῆμῖ). Present active participle of ἰζῆμῖἰζῆμῖ, predicative nominative, "living."

Into the lake of fire (ἰμῖἰζῆμῖ, ἰζῆμῖἰζῆμῖ ἰζῆμῖἰζῆμῖἰζῆμῖἰζῆμῖ ἰζῆμῖ... ἰζῆμῖ...ἰζῆμῖ). Genitive ἰζῆμῖ...ἰζῆμῖ, describes this ἰζῆμῖἰζῆμῖἰζῆμῖἰζῆμῖ (lake, cf. Luke 5:1) as it does ἰζῆμῖἰζῆμῖἰζῆμῖἰζῆμῖ 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 (ἰζῆμῖἰζῆμῖ, ἰζῆμῖἰζῆμῖἰζῆμῖἰζῆμῖἰζῆμῖ, ἰμῖἰζῆμῖ ἰμῖἰζῆμῖ). Note the genitive here in place of the accusative ἰζῆμῖἰζῆμῖἰζῆμῖἰζῆμῖ, perhaps because of the intervening genitive ἰζῆμῖ...ἰζῆμῖ, (neuter, not feminine). The agreement is regular in 21:8. For ἰμῖἰζῆμῖ ἰμῖἰζῆμῖ (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.