

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

Matthew 15:31

31 (AV) Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. (AV)
31 (IGNT) Ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν ὅτι αὐτοὶ ἄκουον καὶ οὐκ ἔβλεπον, καὶ οἱ κωφοὶ ἤκουον καὶ οἱ τυφλοὶ ἑώρασαν, καὶ ἠγάλλουν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)
{SO THAT} ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν ὅτι αὐτοὶ ἄκουον καὶ οὐκ ἔβλεπον, καὶ οἱ κωφοὶ ἤκουον καὶ οἱ τυφλοὶ ἑώρασαν, καὶ ἠγάλλουν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)
{WONDERED,} ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν ὅτι αὐτοὶ ἄκουον καὶ οὐκ ἔβλεπον, καὶ οἱ κωφοὶ ἤκουον καὶ οἱ τυφλοὶ ἑώρασαν, καὶ ἠγάλλουν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)
{SEEING} ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν ὅτι αὐτοὶ ἄκουον καὶ οὐκ ἔβλεπον, καὶ οἱ κωφοὶ ἤκουον καὶ οἱ τυφλοὶ ἑώρασαν, καὶ ἠγάλλουν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)
{SPEAKING,} ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν ὅτι αὐτοὶ ἄκουον καὶ οὐκ ἔβλεπον, καὶ οἱ κωφοὶ ἤκουον καὶ οἱ τυφλοὶ ἑώρασαν, καὶ ἠγάλλουν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)
{MAIMED} ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν ὅτι αὐτοὶ ἄκουον καὶ οὐκ ἔβλεπον, καὶ οἱ κωφοὶ ἤκουον καὶ οἱ τυφλοὶ ἑώρασαν, καὶ ἠγάλλουν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)
{SOUND,} ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν ὅτι αὐτοὶ ἄκουον καὶ οὐκ ἔβλεπον, καὶ οἱ κωφοὶ ἤκουον καὶ οἱ τυφλοὶ ἑώρασαν, καὶ ἠγάλλουν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)
{LAME} ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν ὅτι αὐτοὶ ἄκουον καὶ οὐκ ἔβλεπον, καὶ οἱ κωφοὶ ἤκουον καὶ οἱ τυφλοὶ ἑώρασαν, καὶ ἠγάλλουν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)
{WALKING,} ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν ὅτι αὐτοὶ ἄκουον καὶ οὐκ ἔβλεπον, καὶ οἱ κωφοὶ ἤκουον καὶ οἱ τυφλοὶ ἑώρασαν, καὶ ἠγάλλουν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)
{AND} ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν ὅτι αὐτοὶ ἄκουον καὶ οὐκ ἔβλεπον, καὶ οἱ κωφοὶ ἤκουον καὶ οἱ τυφλοὶ ἑώρασαν, καὶ ἠγάλλουν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)
{BLIND} ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν ὅτι αὐτοὶ ἄκουον καὶ οὐκ ἔβλεπον, καὶ οἱ κωφοὶ ἤκουον καὶ οἱ τυφλοὶ ἑώρασαν, καὶ ἠγάλλουν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)
{SEEING;} ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν ὅτι αὐτοὶ ἄκουον καὶ οὐκ ἔβλεπον, καὶ οἱ κωφοὶ ἤκουον καὶ οἱ τυφλοὶ ἑώρασαν, καὶ ἠγάλλουν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)
{THEY GLORIFIED} ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν ὅτι αὐτοὶ ἄκουον καὶ οὐκ ἔβλεπον, καὶ οἱ κωφοὶ ἤκουον καὶ οἱ τυφλοὶ ἑώρασαν, καὶ ἠγάλλουν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)
{THE} ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν ὅτι αὐτοὶ ἄκουον καὶ οὐκ ἔβλεπον, καὶ οἱ κωφοὶ ἤκουον καὶ οἱ τυφλοὶ ἑώρασαν, καὶ ἠγάλλουν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)
{GOD} ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν ὅτι αὐτοὶ ἄκουον καὶ οὐκ ἔβλεπον, καὶ οἱ κωφοὶ ἤκουον καὶ οἱ τυφλοὶ ἑώρασαν, καὶ ἠγάλλουν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)
{OF ISRAEL.} ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν ὅτι αὐτοὶ ἄκουον καὶ οὐκ ἔβλεπον, καὶ οἱ κωφοὶ ἤκουον καὶ οἱ τυφλοὶ ἑώρασαν, καὶ ἠγάλλουν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)

Matthew 16:1

1 ¶ (AV) The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. (AV)
1 (IGNT) Ἰδοὺ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἦλθον, καὶ ἐπειθήσαν αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)
{AND} ἰδοὺ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἦλθον, καὶ ἐπειθήσαν αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)
{HAVING COME TO HIM} ἰδοὺ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἦλθον, καὶ ἐπειθήσαν αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)
{THE} ἰδοὺ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἦλθον, καὶ ἐπειθήσαν αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)
{PHARISEES} ἰδοὺ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἦλθον, καὶ ἐπειθήσαν αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)
{AND} ἰδοὺ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἦλθον, καὶ ἐπειθήσαν αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)
{SADDUCEES} ἰδοὺ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἦλθον, καὶ ἐπειθήσαν αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)
{TEMPTING HIM} ἰδοὺ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἦλθον, καὶ ἐπειθήσαν αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)
{ASKED} ἰδοὺ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἦλθον, καὶ ἐπειθήσαν αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)
{HIM} ἰδοὺ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἦλθον, καὶ ἐπειθήσαν αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)
{A SIGN} ἰδοὺ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἦλθον, καὶ ἐπειθήσαν αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)
{OUT OF} ἰδοὺ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἦλθον, καὶ ἐπειθήσαν αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)
{THE} ἰδοὺ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἦλθον, καὶ ἐπειθήσαν αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)
{HEAVEN} ἰδοὺ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἦλθον, καὶ ἐπειθήσαν αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)
{TO SHEW} ἰδοὺ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἦλθον, καὶ ἐπειθήσαν αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)
{THEM.} ἰδοὺ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἦλθον, καὶ ἐπειθήσαν αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)

Matthew 16:1 (RWP)

The Pharisees and Sadducees (ἰδοὺ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἦλθον ἵνα ἐπειθήσαν αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ). 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 (ἐπειθήσαν αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ). Their motive was bad.

A sign from heaven (ἵνα ἐπειθήσαν αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ). 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.

emperor), and the end of the world. Did they think that they were all to take place simultaneously? There is no way to answer. At any rate Jesus treats all three in this great eschatological discourse, the most difficult problem in the Synoptic Gospels. Many theories are advanced that impugn the knowledge of Jesus or of the writers or of both. It is sufficient for our purpose to think of Jesus as using the destruction of the temple and of Jerusalem which did happen in that generation in A.D. 70, as also a symbol of his own second coming and of the end of the world (İfİ...İ½İ,,İµİ»İµİİ±İ, İ,,İçİ... İ±İİ%oİ½İçİ,) or consummation of the age. In a painting the artist by skilful perspective may give on the same surface the inside of a room, the fields outside the window, and the sky far beyond. Certainly in this discourse Jesus blends in apocalyptic language the background of his death on the cross, the coming destruction of Jerusalem, his own second coming and the end of the world. He now touches one, now the other. It is not easy for us to separate clearly the various items. It is enough if we get the picture as a whole as it is here drawn with its lessons of warning to be ready for his coming and the end. The destruction of Jerusalem came as he foretold. There are some who would date the Synoptic Gospels after A.D. 70 in order to avoid the predictive element involved in the earlier date. But that is to limit the fore-knowledge of Jesus to a merely human basis. The word İ€İ±İ•İçİ...İfİİ±İ occurs in this chapter alone {Matthew 24:3,27,37,39} in the Gospels, but often in the Epistles, either of presence as opposed to absence {Philippians 2:12} or the second coming of Christ. {2 Thessalonians 2:1}

Matthew 24:3 (Vincent_NTWordStudies)

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

Of the world (İ±İİ%oİ½İçİ). Rather the existing, current age. They do not ask the signs of the Messiahâ€™s coming at the end of all time, to judge the world.

Matthew 24:24

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

Matthew 24:24 (RWP)

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

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

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

Matthew 24:24 (Vincent_NTWordStudies)

24. Signs and wonders (ἰσχυρὰ ἔργα ἰσχυροῦσιν ἰσχυρὰ ἔργα). 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 ἔργον, (derivation uncertain) is a miracle regarded as a portent or prodigy, awakening amazement. It most nearly corresponds, therefore, to the etymological sense of the word miracle (Lat., miraculum, a wonderful thing, from mirari, to wonder).

Matthew 24:30

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

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

Matthew 24:30 (RWP)

The sign of the Son of Man in heaven (ἰσχυρὰ ἔργα ἰσχυροῦσιν ἰσχυρὰ ἔργα... ἰσχυρὰ ἔργα... ἰσχυρὰ ἔργα... ἰσχυρὰ ἔργα ἰσχυροῦσιν...)

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

Matthew 24:30 (Vincent_NTWordStudies)

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

Matthew 26:48

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

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

Matthew 26:48 (RWP)

Gave them a sign (ἰἰ ἰἰἰἰἰ ἰἰ ἰἰ... ἰ, ἰ ἰἰ, ἰἰἰ•ἰἰἰ ἰἰ ἰἰ). Probably just before he reached the place, though Mark {Mark 14:44} has "had given" (ἰ ἰἰ ἰἰἰἰἰ) which certainly means before arrival at Gethsemane. At any rate Judas had given the leaders to understand that he would kiss (ἰἰἰἰ ἰἰἰἰ) Jesus in order to identify him for certain. The kiss was a common mode of greeting and Judas chose that sign and actually "kissed him fervently" (ἰἰἰἰ, ἰἰἰἰἰἰ ἰἰἰἰἰ, 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 ἰἰἰἰ ἰἰ... ἰἰἰἰ ἰἰἰἰ ἰἰἰἰ ἰἰἰἰ...," {Proverbs 27:6} "the profuse kisses of an enemy" (McNeile). This same compound verb occurs in Luke 7:38 of the sinful woman, in Luke 15:20 of the Father's embrace of the Prodigal Son, and in Acts 20:37 of the Ephesian elders and Paul.

Mark 6:51

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

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

Îµ±İ...İ,İİ, {THEMSELVES} Îµ¼İİfİ,İ±½İ,İİ {THEY WERE AMAZED, } İ±İ {AND}
Îµ,İ±İ...İ¼İ±İİİ½ {WONDERED;} (IGNT)

Mark 6:51 (RWP)

They were sore amazed in themselves (İ»İ±İ½ Îµ½ Îµ±İ...İ,İİ, İµ¼İİfİ,İ±½İ,İİ). 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) İİ... İ±İ• {FOR} İfİ...İ½İ•İ±İ½ {THEY UNDERSTOOD NOT} İµİİ {BY} İ,İİ, {THE} İ±İ•İ,İİ, {LOAVES,} İ½ İ±İ• İ. {FOR WAS} İ±İ•İ İ±İ İ±İ...İ,İ%½ {THEIR HEART} İİµİİ%İ%¼İµ½İ. {HARDENED.} (IGNT)

Mark 6:52 (RWP)

For they understood not (İİ... İ±İ• İfİ...İ½İ•İ±İ½). 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 (İ±İ•İ İ±İ in the general sense for all the inner man)

was hardened (İ½ İİµİİ%İ%¼İµ½İ). See RWP on "Mr 3:5" about İİ%İ%İfİİ,. 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) İ±İ {AND} Îµ¼İİ»İİ½ {WENT OUT} İİ {THE} İ±İ•İfİİİİİ { PHARISEES} İ±İ {AND} İ•İ¼İ±İ½,İİ {BEGAN} İfİ...İİ,İµ½ {TO DISPUTE WITH} İ±İ...İ,İ% {HIM, } İİ,İ,İİ...İ½İ,İµİ, {SEEKING} İİ±İ• {FROM} İ±İ...İ,İİ... {HIM} İfİ-İ¼İµİİİ½ {A SIGN} İ±İİİ {FROM} İ,İİ... {THE} İİ...İ±İ½İİ... {HEAVEN,} İİµİİ•İ±İİİ½İ,İµİ, {TEMPTING} İ±İ...İ,İİ½ {HIM.} (IGNT)

Mark 8:11 (RWP)

And the Pharisees came forth (İ±İ İµ¼İİ»İİ½ İİ İ±İ•İfİİİİİ). 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

ἰμῖ ἐστὶν ἰσημεῖον ἰσημεῖον... ἰσημεῖον ἰσημεῖον, ἰσημεῖον ἰσημεῖον, all in Paul's Epistles. ἰσημεῖον ἰσημεῖον... once in Luke. Westcott and Hort give the alternative ending found in L: "And they announced briefly to Peter and those around him all the things enjoined. And after these things Jesus himself also sent forth through them from the east even unto the west the holy and incorruptible proclamation of the eternal salvation."

Luke 2:12

12 (AV) And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. (AV)
 12 (IGNT) ἰσημεῖον ἰσημεῖον {AND} ἰσημεῖον ἰσημεῖον {THIS IS} ἰσημεῖον ἰσημεῖον {TO YOU} ἰσημεῖον ἰσημεῖον {THE} ἰσημεῖον ἰσημεῖον {SIGN:} ἰσημεῖον ἰσημεῖον {YE SHALL FIND} ἰσημεῖον ἰσημεῖον {A BABE} ἰσημεῖον ἰσημεῖον {WRAPPED IN SWADDLING CLOTHES,} ἰσημεῖον ἰσημεῖον {LYING} ἰσημεῖον ἰσημεῖον {IN} ἰσημεῖον ἰσημεῖον {MANGER.} (IGNT)

Luke 2:18

18 (AV) And all they that heard it wondered at those things which were told them by the shepherds. (AV)
 18 (IGNT) ἰσημεῖον ἰσημεῖον {AND} ἰσημεῖον ἰσημεῖον {ALL} ἰσημεῖον ἰσημεῖον {WHO} ἰσημεῖον ἰσημεῖον {HEARD} ἰσημεῖον ἰσημεῖον {WONDERED} ἰσημεῖον ἰσημεῖον {CONCERNING} ἰσημεῖον ἰσημεῖον {THE THINGS WHICH} ἰσημεῖον ἰσημεῖον {HAD BEEN SPOKEN} ἰσημεῖον ἰσημεῖον {BY} ἰσημεῖον ἰσημεῖον {THE} ἰσημεῖον ἰσημεῖον {SHEPHERDS} ἰσημεῖον ἰσημεῖον {TO} ἰσημεῖον ἰσημεῖον {THEM.} (IGNT)

Luke 2:34

34 (AV) And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (AV)
 34 (IGNT) ἰσημεῖον ἰσημεῖον {AND} ἰσημεῖον ἰσημεῖον {BLESSED} ἰσημεῖον ἰσημεῖον {THEM} ἰσημεῖον ἰσημεῖον {SIMEON,} ἰσημεῖον ἰσημεῖον {AND} ἰσημεῖον ἰσημεῖον {SAID} ἰσημεῖον ἰσημεῖον {TO} ἰσημεῖον ἰσημεῖον {MARY} ἰσημεῖον ἰσημεῖον {HIS MOTHER,} ἰσημεῖον ἰσημεῖον {LO,} ἰσημεῖον ἰσημεῖον {THIS CHILD} ἰσημεῖον ἰσημεῖον {IS SET} ἰσημεῖον ἰσημεῖον {FOR THE} ἰσημεῖον ἰσημεῖον {FALL} ἰσημεῖον ἰσημεῖον {AND} ἰσημεῖον ἰσημεῖον {RISING UP} ἰσημεῖον ἰσημεῖον {OF MANY} ἰσημεῖον ἰσημεῖον {IN} ἰσημεῖον ἰσημεῖον {ISRAEL,} ἰσημεῖον ἰσημεῖον {AND} ἰσημεῖον ἰσημεῖον {FOR} ἰσημεῖον ἰσημεῖον {A SIGN} ἰσημεῖον ἰσημεῖον {SPOKEN AGAINST;} (IGNT)

Luke 2:34 (RWP)

Is set for the falling and the rising up of many in Israel (ἰσημεῖον ἰσημεῖον ἰσημεῖον ἰσημεῖον ἰσημεῖον ἰσημεῖον ἰσημεῖον ἰσημεῖον). Present indicative of the old defective verb appearing only in present and imperfect in the N.T. Sometimes it is used as the passive of ἰσημεῖον ἰσημεῖον as here. The falling of some and the rising up of others is what is meant. He will be a

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

Luke 8:25

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

25 (IGNT) {AND HE SAID} {TO THEM,} {WHERE} {IS} {YOUR FAITH?} {AND BEING AFRAID} {THEY WONDERED,} {SAYING} {TO} {ONE ANOTHER,} {WHO} {THEN} {THIS} {IS,} {THAT} {EVEN} {THE} {WINDS} {HE COMMANDS} {AND} {THE} {WATER,} {AND} {THEY OBEY} {HIM?}

Luke 9:43

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

43 (IGNT) {AND WERE ASTONISHED} {ALL} {AT} {THE} {MAJESTY} {OF GOD.} {AND AS ALL} {WERE WONDERING} {AT} {ALL} {WHICH} {DID} {JESUS,} {HE SAID} {TO} {HIS DISCIPLES,}

Luke 11:14

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

14 (IGNT) {AND} {HE WAS} {CASTING OUT} {A DEMON,} {AND} {IT} {WAS} {DUMB;} {AND IT CAME TO PASS} {ON THE DEMON} {HAVING

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

Luke 11:14 (RWP)

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

Luke 11:16

16 (AV) And others, tempting him, sought of him a sign from heaven. (AV)
16 (IGNT) ἰμῖ,,ἰμῖ·ἰζῖῖ ἰ·ἰμ {AND OTHERS,} ἰ€ἰμῖἰ·ἰ±ἰῖἰζῖἰ½ἰ,,ἰμῖ, {TEMPTING,} ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½ {A SIGN} ἰ€ἰ±ἰ· {FROM} ἰ±ἰ...ἰ,,ἰζῖ... {HIM} ἰμῖῖἰ·ἰ,,ἰζῖ...ἰ½ {WERE SEEKING} ἰμῖ¾ {FROM} ἰζῖ...ἰ·ἰ±ἰ¹ἰ½ἰζῖ... { HEAVEN.} (IGNT)

Luke 11:16 (RWP)

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

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

Luke 11:29

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

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

Luke 11:29 (RWP)

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

picture of the crowds around Jesus.

But the sign of Jonah (ἰμῖν ἰσῆι· ἰ, ἰζ ἰφῖ· ἰ¼ἰμῖν ἰζ ἰ½ ἰῖ%οἰ½ἰ±). Luke does not give here the burial and resurrection of Jesus of which Jonah's experience in the big fish was a type (Matthew 12:39), but that is really implied (Plummer argues) by the use here of "shall be given" (ἰ ἰζ ἰ, ἰ· ἰφῖ ἰμῖ, ἰ±ἰ) and "shall be" (ἰμῖ φῖ, ἰ±ἰ), for the resurrection of Jesus is still future. The preaching of Jesus ought to have been sign enough as in the case of Jonah, but the resurrection will be given. Luke's report is much briefer and omits what is in Matthew 12:41.

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

30 (IGNT) ἰοἰ±ἰ ἰ%οἰ, ἰ³ἰ±ἰ• {FOR AS} ἰμῖ ἰ³ἰμῖ½ἰμῖ, ἰζ {WAS} ἰῖ%οἰ½ἰ±ἰ, {JONAH} ἰφῖ· ἰ¼ἰμῖ ἰζ ἰ½ {A SIGN} ἰ, ἰζ ἰῖ, {TO THE} ἰ½ἰῖ½ἰμῖ... ἰῖ, ἰ±ἰῖ, {NINEVITES,} ἰζ ἰ... ἰ, ἰ%οἰ, {THUS} ἰμῖ φῖ, ἰ±ἰ {SHALL BE} ἰοἰ±ἰ {ALSO} ἰζ {THE} ἰ... ἰῖ ἰζ ἰ, ἰ, ἰζ ἰ... {SON} ἰ±ἰ½ἰ, ἰῖ%οἰ ἰζ ἰ... ἰ, ἰ· {OF MAN} ἰ³ἰμῖ½ἰμῖ± ἰ, ἰ±ἰ... ἰ, ἰ· {TO THIS GENERATION.} (IGNT)

Luke 21:7

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

7 (IGNT) ἰμῖ ἰῖ· ἰῖ%οἰ, ἰ· ἰφῖ ἰ±ἰ½ ἰ ἰμ {AND THEY ASKED} ἰ±ἰ... ἰ, ἰζ ἰ½ {HIM,} ἰ» ἰμ ἰ³ἰζ ἰ½ἰ, ἰμῖ, {SAYING,} ἰ ἰῖ ἰ±ἰ φῖ ἰοἰ±ἰ» ἰμ {TEACHER,} ἰ ἰζ ἰ, ἰμ {WHEN} ἰζ ἰ... ἰ½ {THEN} ἰ, ἰ±ἰ... ἰ, ἰ±ἰ {THESE THINGS} ἰμῖ φῖ, ἰ±ἰ {WILL BE?} ἰοἰ±ἰ {AND} ἰ, ἰῖ {WHAT} ἰ, ἰζ {THE} ἰφῖ· ἰ¼ἰμῖ ἰζ ἰ½ {SIGN} ἰζ ἰ, ἰ±ἰ½ {WHEN} ἰ¼ἰμῖ» ἰ· {ARE ABOUT} ἰ, ἰ±ἰ... ἰ, ἰ±ἰ {THESE THINGS} ἰ³ἰῖ½ἰμῖ φῖ, ἰ±ἰ {TO TAKE PLACE?} (IGNT)

Luke 21:11

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

11 (IGNT) ἰφῖ ἰμῖ ἰφῖ ἰ¼ἰζ ἰ ἰ, ἰμ {ALSO EARTHQUAKES} ἰ¼ἰμ ἰ³ἰ±ἰ» ἰζ ἰῖ {GREAT} ἰοἰ±ἰ, ἰ±ἰ {IN DIFFERENT} ἰ, ἰζ ἰ ἰῖ ἰζ ἰ... ἰ, {PLACES} ἰοἰ±ἰ {AND} ἰ» ἰῖ ἰ¼ἰζ ἰῖ {FAMINES} ἰοἰ±ἰ {AND} ἰ» ἰζ ἰῖ ἰ¼ἰζ ἰῖ {PESTILENCES} ἰμῖ φῖ ἰζ ἰ½ἰ, ἰ±ἰ {SHALL THERE BE,} ἰ ἰζ ἰῖ ἰ²ἰ· ἰ, ἰῖ {FEARFUL SIGHTS} ἰ, ἰμ {AND} ἰοἰ±ἰ {AND} ἰφῖ· ἰ¼ἰμῖ ἰ±ἰ {SIGNS} ἰ±ἰ ἰῖ {FROM} ἰζ ἰ... ἰῖ ἰ±ἰ½ἰζ ἰζ ἰ... {HEAVEN} ἰ¼ἰμ ἰ³ἰ±ἰ» ἰ±ἰ {GREAT} ἰμῖ φῖ, ἰ±ἰ {SHALL THERE BE.} (IGNT)

Luke 21:11 (RWP)

Famines and pestilences (ἰ» ἰζ ἰῖ ἰ¼ἰζ ἰῖ ἰοἰ±ἰ ἰ» ἰῖ ἰ¼ἰζ ἰῖ). Play on the two words pronounced just alike in the Koiné (itacism).

And terrors (ἰ ἰζ ἰῖ ἰ²ἰ· ἰ, ἰῖ). The use of ἰ, ἰμ ἰῖ ἰ, ἰμ in this verse groups the two kinds of woes. This rare word ἰ ἰζ ἰῖ ἰ²ἰ· ἰ, ἰῖ is only here in the N.T. It is from ἰ ἰζ ἰῖ ἰ²ἰμῖ%οἰ, to frighten, and occurs only

John 3:2

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

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

John 3:2 (RWP)

The same (ἡλθ...ἰ, ἡλθ,). "This one."

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

Rabbi (ἡλθ...ἰ μὴ ½). See on 1:38. Technically Jesus was not an acknowledged Rabbi of the schools, but Nicodemus does recognize him as such and calls him "My Master" just as Andrew and John did (1:38). It was a long step for Nicodemus as a Pharisee to take, for the Pharisees had closely scrutinized the credentials of the Baptist in 1:19-24 (Milligan and Moulton's Comm.).

We know (ἡλθ...ἰ μὴ ½). Second perfect indicative first person plural. He seems to speak for others of his class as the blind man does in 9:31. Westcott thinks that Nicodemus has been influenced partly by the report of the commission sent to the Baptist (1:19-27).

Thou art a teacher come from God (ἡλθ...ἰ μὴ ½ ἡλθ...ἰ μὴ ½ ἡλθ...ἰ μὴ ½). "Thou hast come from God as a teacher." Second perfect active indicative of ἡλθ...ἰ μὴ ½ and predicative nominative ἡλθ...ἰ μὴ ½. This is the explanation of Nicodemus for coming to Jesus, obscure Galilean peasant as he seemed, evidence that satisfied one of the leaders in Pharisaism.

Can do (ἡλθ...ἰ μὴ ½ ἡλθ...ἰ μὴ ½). "Can go on doing" (present active infinitive of ἡλθ...ἰ μὴ ½ and so linear).

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

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±ἰἔἰμἰῶἰἰἰ. {ANSWERED} ἰ±ἰ...ἰ,ἰἰἰ, ἰἰ {THEM} ἰἰ.ἰἰἰἰἰ...ἰ, {JESUS} ἰῶἰἰἰ {AND} ἰμἰἰἰἰἰἰἰ½ {SAID,} ἰ±ἰ¼ἰἰἰ½ {VERILY} ἰ±ἰ¼ἰἰἰ½ {VERILY} ἰ»ἰμἰἰἰῶ {I SAY} ἰ...ἰ¼ἰἰἰ½ {TO YOU,} ἰἰἰ.ἰ,ἰμἰἰἰἰ,ἰμ {YE SEEK} ἰ¼ἰμ {ME,} ἰἰἰ...ἰ± {NOT} ἰἰἰ,ἰἰ {BECAUSE} ἰμἰἰἰἰἰ,ἰμ {YE SAW} ἰἰἰ.ἰ¼ἰμἰἰἰἰ± {SIGNS,} ἰ±ἰ»ἰ {BUT} ἰἰἰ,ἰἰ {BECAUSE} ἰμἰἰἰἰἰἰἰ,ἰμ {YE ATE} ἰμἰῶ {OF} ἰ,ἰῶἰ½ {THE} ἰ±ἰἰ,ἰῶἰ½ {LOAVES} ἰῶἰἰἰ { AND} ἰμἰἰἰἰἰἰἰ,ἰ±ἰἰἰἰἰ,ἰμ {WERE SATISFIED.} (IGNT)

John 6:26 (RWP)

Not because ye saw signs (ἰἰἰἰ...ἰ± ἰἰἰ,ἰἰ ἰμἰἰἰἰἰ,ἰμ ἰἰἰ.ἰ¼ἰμἰἰἰἰ±). Second aorist active indicative of the defective verb ἰἰἰἰἰἰἰῶ. 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 ἰἰἰ,ἰἰ ἰμἰἰἰἰἰἰἰ,ἰμ ἰμἰῶ ἰ,ἰῶἰ½ ἰ±ἰἰ,ἰῶἰ½). Second aorist active indicative of ἰμἰἰἰἰἰἰῶ, defective verb.

Ye were filled (ἰμἰἰἰἰἰἰἰ,ἰ±ἰἰἰἰἰ,ἰἰ). First aorist passive indicative of ἰ±ἰἰἰἰἰἰῶ, from ἰ±ἰἰἰἰἰ,ἰἰἰ, (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) ἰμἰἰἰἰἰἰἰἰἰ½ {THEY SAID} ἰἰἰ...ἰ½ {THEREFORE} ἰ±ἰ...ἰ,ἰῶ {TO HIM,} ἰ,ἰἰ {WHAT} ἰἰἰ...ἰ½ {THEN} ἰἰἰἰἰἰἰἰἰἰ, {DOEST} ἰἰἰ... {THOU} ἰἰἰ.ἰ¼ἰμἰἰἰἰἰἰ½ {SIGN,} ἰἰἰἰἰ± {THAT} ἰἰἰἰῶἰ¼ἰμἰἰἰ½ {WE MAY SEE} ἰῶἰἰἰ {AND} ἰἰἰἰἰἰἰἰἰ...ἰἰἰῶἰ¼ἰμἰἰἰ½ {MAY BELIEVE} ἰἰἰἰἰἰ {THEE?} ἰ,ἰἰ {WHAT} ἰμἰἰἰἰἰἰἰἰ. {DOST THOU WORK?} (IGNT)

John 6:30 (RWP)

For a sign (ἰἰἰ.ἰ¼ἰμἰἰἰἰἰἰ½). 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± ἰἰἰῶἰ¼ἰμἰἰἰ½ ἰῶἰἰἰ ἰἰἰἰἰἰἰἰἰ...ἰἰἰῶἰ¼ἰμἰἰἰ½). Purpose

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

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

John 7:31

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

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

John 7:31 (RWP)

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

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

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

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

John 9:16

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

Signs. See on "Mt 11:20".

Acts 2:22

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

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

Acts 2:22 (RWP)

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

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

Acts 2:22 (Vincent_NTWordStudies)

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

Miracles (ἠκουσατε τωτων λεγων). Better, Rev., mighty works. Lit., powers. See on "Mt 11:20".

Acts 2:43

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

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

Acts 2:43 (RWP)

Came (ἰμῖν ἠγινώσκοντες). Imperfect middle, kept on coming.

Were done (ἠγινώσκοντες). Same tense. Awe kept on coming on all and signs and wonders kept on coming through the apostles. The two things went on ἡμῶν ἡμῶν ἡμῶν... the more wonders the more fear.

Acts 2:43 (Vincent_NTWordStudies)

43. Fear (ἡμῶν ἡμῶν) 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) ἰμῖν ἠγινώσκοντες ἡμῶν ἡμῶν ἡμῶν {AND THEY RECOGNIZED} ἡμῶν ἡμῶν ἡμῶν {HIM} ἡμῶν ἡμῶν {THAT} ἡμῶν ἡμῶν ἡμῶν {HE} ἡμῶν ἡμῶν {IT WAS} ἡμῶν ἡμῶν {WHO} ἡμῶν ἡμῶν {FOR} ἡμῶν ἡμῶν ἡμῶν {ALMS} ἡμῶν ἡμῶν ἡμῶν {WAS SITTING} ἡμῶν ἡμῶν {AT} ἡμῶν ἡμῶν {THE} ἡμῶν ἡμῶν ἡμῶν {BEAUTIFUL} ἡμῶν ἡμῶν ἡμῶν {GATE} ἡμῶν ἡμῶν ἡμῶν {OF THE} ἡμῶν ἡμῶν ἡμῶν {TEMPLE,} ἡμῶν ἡμῶν ἡμῶν {AND} ἡμῶν ἡμῶν ἡμῶν {THEY WERE FILLED} ἡμῶν ἡμῶν ἡμῶν {WITH WONDER} ἡμῶν ἡμῶν ἡμῶν {AND} ἡμῶν ἡμῶν ἡμῶν {AMAZEMENT} ἡμῶν ἡμῶν ἡμῶν {AT} ἡμῶν ἡμῶν ἡμῶν {THAT WHICH} ἡμῶν ἡμῶν ἡμῶν {HAD HAPPENED} ἡμῶν ἡμῶν ἡμῶν {TO HIM.} (IGNT)

Acts 3:10 (RWP)

They took knowledge of him (ἰμῖν ἠγινώσκοντες). Imperfect active, inchoative, began to perceive.

Were filled (ἠγινώσκοντες). Effective first aorist passive.

At that which had happened (ἡμῶν ἡμῶν ἡμῶν). Perfect active participle of ἡμῶν ἡμῶν ἡμῶν.

Acts 3:10 (Vincent_NTWordStudies)

10. They knew (ἰμῖν ἠγινώσκοντες). Or recognized. Rev., took knowledge.

Wonder (ἡμῶν ἡμῶν ἡμῶν). Used by Luke only. See on "Lu 4:36".

Amazement (ἡμῶν ἡμῶν ἡμῶν). 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 Solomon's, greatly wondering. (AV)

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

Acts 3:11 (RWP)

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

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

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

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

Acts 3:11 (Vincent_NTWordStudies)

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

Held (ἰσχυροῦσθε... ἰσχυροῦσθε). Held them firmly, took fast hold. The verb from ἰσχυροῦσθε, strength.

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

Acts 4:16

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

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

Acts 4:16 (RWP)

What shall we do? (İ,,İ¹ İ€İĉİ¹İ·İfİ%oİ¼İµİ½). Deliberative aorist active subjunctive (ingressive and urgent aorist).

Notable miracle (İ³İ½İ%oİfİ,,İĉİ½ İfİ·İ¼İµİ¹İĉİ½). Or sign. It was useless to deny it with the man there.

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

Acts 4:22

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

22 (IGNT) İµİ,,İ%oİ½ {YEARS OLD} İ³İ±İ· {FOR} İ·İ½ {WAS} İ€İ»İµİ¹İĉİ½İ%oİ½ {ABOVE} İ,,İµİfİfİ±İ·İ±İ¹İĉİ½İ,,İ± {FORTY} İĉ {THE} İ±İ½İ,İ·İ%oİ€İĉİ, {MAN} İµİ† {ON} İĉİ½ {WHOM} İµİ³İµİ³İĉİ½İµİ¹ İ,,İĉ {HAD TAKEN PLACE} İfİ·İ¼İµİ¹İĉİ½ İ,,İĉİ...İ,,İĉ {THIS SIGN} İ,,İ·İ, {OF} İ¹İ±İfİµİ%oİ, {HEALING.} (IGNT)

Acts 4:22 (RWP)

Was wrought (İ³İµİ³İĉİ½İµİ¹). Second past perfect active without augment from İ³İ¹İ½İĉİ¼İ±İ¹.

Acts 4:30

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

30 (IGNT) İµİ½ {IN} İ,,İ%o {THAT} İ,,İ·İ½ {THY} İ±İµİ¹İ·İ± İfİĉİ... {HAND} İµİ¹İ,,İµİ¹İ½İµİ¹İ½ {STRETCH OUT} İfİµ {THOU} İµİ¹İ, {FOR} İ¹İ±İfİ¹İ½ {HEALING,} İ¹İ±İ¹ {AND} İfİ·İ¼İµİ¹İ± {SIGNS} İ¹İ±İ¹ {AND} İ,,İµİ·İ±İ,,İ± {WONDERS} İ³İ¹İ½İµİfİ,İ±İ¹ { TAKE PLACE} İ¹İ±İ± {THROUGH} İ,,İĉİ... {THE} İĉİ½İĉİ¼İ±İ,,İĉİ, İ,,İĉİ... {NAME} İ±İ³İ¹İĉİ... {HOLY} İ€İ±İ¹İĉİ, {SERVANT} İfİĉİ... {OF THY} İ¹İ·İfİĉİ... {JESUS.} (IGNT)

Acts 4:30 (RWP)

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

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

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

Acts 5:12 (RWP)

Were wrought (ἰσηματα ἢ σημεῖα καὶ τέρατα ἐπιτελεῖσθαι). Imperfect middle, wrought from time to time.

With one accord (ἰσηματα ἢ σημεῖα καὶ τέρατα ἐπιτελεῖσθαι... ἰσηματα ἢ σημεῖα καὶ τέρατα ἐπιτελεῖσθαι). 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 (ἰσηματα ἢ σημεῖα καὶ τέρατα ἐπιτελεῖσθαι). The best texts read ἰσηματα ἢ σημεῖα καὶ τέρατα ἐπιτελεῖσθαι, 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) ἰσηματα ἢ σημεῖα καὶ τέρατα ἐπιτελεῖσθαι ἐν ἡμῖν {AND STEPHEN,} ἰσηματα ἢ σημεῖα καὶ τέρατα ἐπιτελεῖσθαι, {FULL} ἰσηματα ἢ σημεῖα καὶ τέρατα ἐπιτελεῖσθαι, {OF FAITH} ἰσηματα ἢ σημεῖα καὶ τέρατα ἐπιτελεῖσθαι {AND} ἰσηματα ἢ σημεῖα καὶ τέρατα ἐπιτελεῖσθαι... ἰσηματα ἢ σημεῖα καὶ τέρατα ἐπιτελεῖσθαι, {POWER,} ἰσηματα ἢ σημεῖα καὶ τέρατα ἐπιτελεῖσθαι {WROUGHT} ἰσηματα ἢ σημεῖα καὶ τέρατα ἐπιτελεῖσθαι {WONDERS} ἰσηματα ἢ σημεῖα καὶ τέρατα ἐπιτελεῖσθαι {AND} ἰσηματα ἢ σημεῖα καὶ τέρατα ἐπιτελεῖσθαι {SIGNS} ἰσηματα ἢ σημεῖα καὶ τέρατα ἐπιτελεῖσθαι {GREAT} ἰσηματα ἢ σημεῖα καὶ τέρατα ἐπιτελεῖσθαι {AMONG} ἡμῶν {THE} ἰσηματα ἢ σημεῖα καὶ τέρατα ἐπιτελεῖσθαι {PEOPLE.} (IGNT)

Acts 6:8 (RWP)

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

Acts 6:8 (Vincent_NTWordStudies)

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

Acts 7:31

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

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

Acts 7:31 (RWP)

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

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

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

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

Acts 7:31 (Vincent_NTWordStudies)

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

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

Acts 7:36

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

36 (IGNT) Ἰδοῦσθε... ἡμεῖς ἡμεῖς, {THIS ONE} ἠγάγετο... ἡμεῖς ἡμεῖς, {THEM,} ἔκτισεν... ἡμεῖς ἡμεῖς, {HAVING WROUGHT} ἡμεῖς ἡμεῖς, ἡμεῖς {WONDERS} ἰδοῦσθε... ἡμεῖς ἡμεῖς, {AND} ἠγάγετο... ἡμεῖς ἡμεῖς, {SIGNS} ἠμεῖς ἡμεῖς, {IN THE} ἡμεῖς ἡμεῖς, {LAND} ἠμεῖς ἡμεῖς... ἡμεῖς ἡμεῖς, {OF EGYPT} ἠμεῖς ἡμεῖς, {AND} ἠμεῖς ἡμεῖς, {IN THE} ἠμεῖς ἡμεῖς, {RED} ἠμεῖς ἡμεῖς, {SEA,} ἠμεῖς ἡμεῖς, {AND} ἠμεῖς ἡμεῖς, {IN} ἡμεῖς ἡμεῖς, {THE} ἠμεῖς ἡμεῖς, {WILDERNESS} ἠμεῖς ἡμεῖς, {YEARS} ἠμεῖς ἡμεῖς, ἡμεῖς ἡμεῖς, {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) ἠκούσαν... ἡμεῖς ἡμεῖς, {GAVE HEED} ἡμεῖς ἡμεῖς, {AND} ἡμεῖς ἡμεῖς, {THE} ἡμεῖς ἡμεῖς, {CROWDS} ἡμεῖς ἡμεῖς, {TO THE THINGS} ἠλάλησεν... ἡμεῖς ἡμεῖς, {SPOKEN} ἡμεῖς ἡμεῖς, {BY} ἡμεῖς ἡμεῖς, {PHILIP} ἡμεῖς ἡμεῖς, ἡμεῖς ἡμεῖς, {WITH ONE ACCORD,} ἡμεῖς ἡμεῖς, {WHEN} ἡμεῖς ἡμεῖς, {HEARD} ἡμεῖς ἡμεῖς, ἡμεῖς ἡμεῖς, {THEY} ἠμεῖς ἡμεῖς, {AND} ἡμεῖς ἡμεῖς, {SAW} ἡμεῖς ἡμεῖς, {THE} ἡμεῖς ἡμεῖς, {SIGNS} ἡμεῖς ἡμεῖς, {WHICH} ἡμεῖς ἡμεῖς, {HE DID.} (IGNT)

Acts 8:6 (RWP)

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

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

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

Acts 8:13

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

13 (IGNT) ἰδὼν ἰσχυρὰ ἑαυτοῦ (AND) ἰσχυρὰ ἑαυτοῦ (SIMON) ἰσχυρὰ ἑαυτοῦ (ALSO) ἑαυτοῦ ἑαυτοῦ, ἑαυτοῦ, {HIMSELF } ἰσχυρὰ ἑαυτοῦ, ἰσχυρὰ ἑαυτοῦ... ἰσχυρὰ ἑαυτοῦ {BELIEVED, } ἰσχυρὰ ἑαυτοῦ (AND) ἰσχυρὰ ἑαυτοῦ, ἰσχυρὰ ἑαυτοῦ, {HAVING BEEN BAPTIZED} ἰσχυρὰ ἑαυτοῦ {WAS} ἰσχυρὰ ἑαυτοῦ, ἰσχυρὰ ἑαυτοῦ, ἰσχυρὰ ἑαυτοῦ {STEADFASTLY CONTINUING} ἰσχυρὰ ἑαυτοῦ {WITH} ἰσχυρὰ ἑαυτοῦ ἰσχυρὰ ἑαυτοῦ {PHILIP;} ἰσχυρὰ ἑαυτοῦ, ἰσχυρὰ ἑαυτοῦ {BEHOLDING} ἰσχυρὰ ἑαυτοῦ (AND) ἰσχυρὰ ἑαυτοῦ ἰσχυρὰ ἑαυτοῦ {SIGNS} ἰσχυρὰ ἑαυτοῦ (AND) ἰσχυρὰ ἑαυτοῦ ἰσχυρὰ ἑαυτοῦ, {WORKS OF POWER} ἰσχυρὰ ἑαυτοῦ ἰσχυρὰ ἑαυτοῦ, {GREAT} ἰσχυρὰ ἑαυτοῦ ἰσχυρὰ ἑαυτοῦ, {BEING DONE, } ἰσχυρὰ ἑαυτοῦ ἰσχυρὰ ἑαυτοῦ, ἰσχυρὰ ἑαυτοῦ {WAS AMAZED.} (IGNT)

Acts 8:13 (RWP)

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

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

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

Acts 8:13 (Vincent_NTWordStudies)

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

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

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

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

Acts 11:28

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

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

Acts 11:28 (RWP)

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

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

Acts 15:12 (Vincent_NTWordStudies)

12. Harkened. The imperfect (ἰ̂·ἰ̂ḥ̄ḥ̄...ἰ̂ḥ̄ḥ̄½) denotes attention to a continued narrative.

Declaring (ἰ̂μ̄ḥ̄ḥ̄·ἰ̂ḥ̄ḥ̄...ἰ̂ḥ̄ḥ̄½). Better, as Rev., rehearsing. see on "Luke 24:35".

What miracles, etc. Lit., how many (ἰ̂ḥ̄ḥ̄ḥ̄±).

Acts 19:11

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

11 (IGNT) ἰ̂ḥ̄ḥ̄...ἰ̂ḥ̄ḥ̄½ἰ̂ḥ̄ḥ̄ḥ̄ḥ̄, ἰ̂, ἰ̂μ̄ {AND WORKS OF POWER} ἰ̂ḥ̄ḥ̄... ἰ̂, ἰ̂ḥ̄ḥ̄, {NOT} ἰ̂, ἰ̂...ἰ̂ḥ̄ḥ̄ḥ̄ḥ̄...ἰ̂ḥ̄ḥ̄ḥ̄ḥ̄, {COMMON} ἰ̂μ̄ḥ̄ḥ̄·ἰ̂ḥ̄ḥ̄ ἰ̂ḥ̄ {WROUGHT} ἰ̂, ἰ̂μ̄ ἰ̂ḥ̄, {GOD} ἰ̂ḥ̄ḥ̄± {BY} ἰ̂, ἰ̂ḥ̄ḥ̄½ {THE} ἰ̂ḥ̄ḥ̄ḥ̄ḥ̄ḥ̄ḥ̄½ {HANDS} ἰ̂ḥ̄ḥ̄ḥ̄...ἰ̂ḥ̄ḥ̄ḥ̄... {OF PAUL,} (IGNT)

Acts 19:11 (RWP)

Special miracles (ἰ̂ḥ̄ḥ̄...ἰ̂ḥ̄ḥ̄½ἰ̂ḥ̄ḥ̄ḥ̄ḥ̄, ἰ̂ḥ̄ḥ̄... ἰ̂, ἰ̂ḥ̄ḥ̄ḥ̄ ἰ̂, ἰ̂...ἰ̂ḥ̄ḥ̄ḥ̄ḥ̄...ἰ̂ḥ̄ḥ̄ḥ̄ḥ̄). "Powers not the ones that happen by chance," "not the ordinary ones," litotes for "the extraordinary." All "miracles" or "powers" (ἰ̂ḥ̄ḥ̄...ἰ̂ḥ̄ḥ̄½ἰ̂ḥ̄ḥ̄ḥ̄ḥ̄) are supernatural and out of the ordinary, but here God regularly wrought (ἰ̂μ̄ḥ̄ḥ̄·ἰ̂ḥ̄ḥ̄), imperfect active) wonders beyond those familiar to the disciples and completely different from the deeds of the Jewish exorcists. This phrase is peculiar to Luke in the N.T. (also 28:2), but it occurs in the classical Greek and in the Koinê as in III Macc. 3:7 and in papyri and inscriptions (Deissmann, Bible Studies, p. 255). In Samaria Philip wrought miracles to deliver the people from the influence of Simon Magus. Here in Ephesus exorcists and other magicians had built an enormous vogue of a false spiritualism and Paul faces unseen forces of evil. His tremendous success led some people to superstitious practices thinking that there was power in Peter's person.

Romans 4:11

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

11 (IGNT) ἰ̂ḥ̄ḥ̄± {AND THE} ἰ̂ḥ̄ḥ̄·ἰ̂ḥ̄ḥ̄ḥ̄ḥ̄ḥ̄ḥ̄½ {SIGN} ἰ̂μ̄ḥ̄ḥ̄±ἰ̂ḥ̄ḥ̄ḥ̄ḥ̄½ {HE RECEIVED} ἰ̂ḥ̄ḥ̄ḥ̄ḥ̄ḥ̄ḥ̄·ἰ̂ḥ̄ḥ̄ḥ̄ḥ̄, {OF CIRCUMCISION, AS} ἰ̂ḥ̄ḥ̄ḥ̄ḥ̄ḥ̄ḥ̄·ἰ̂ḥ̄ḥ̄ḥ̄ḥ̄ḥ̄ḥ̄½ {SEAL} ἰ̂, ἰ̂·ἰ̂, {OF} ἰ̂ḥ̄ḥ̄ḥ̄ḥ̄ḥ̄ḥ̄ḥ̄ḥ̄ḥ̄ḥ̄...ἰ̂ḥ̄ḥ̄ḥ̄·ἰ̂, {THE RIGHTEOUSNESS} ἰ̂, ἰ̂·ἰ̂, {OF THE} ἰ̂ḥ̄ḥ̄ḥ̄ḥ̄ḥ̄ḥ̄ḥ̄ḥ̄ḥ̄ḥ̄, {FAITH} ἰ̂, ἰ̂·ἰ̂, {WHICH HE HAD} ἰ̂μ̄ḥ̄ḥ̄½ {IN} ἰ̂, ἰ̂·ἰ̂.

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

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

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

1 Corinthians 1:22

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

1 Corinthians 1:22 (RWP)

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

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

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

1 Corinthians 12:10

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

1 Corinthians 12:10 (RWP)

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

healings as the blindness on Elymas the sorcerer.

Prophecy (ἰεὶ•ῶ•ῆ•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿). Late word from ἰεὶ•ῶ•ῆ•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿, and ἰεὶ•ῶ•ῆ•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿, 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 (ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿). ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿, is old word from ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿ (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 (ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿). 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, ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿) 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 (ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿). Old word, here only and 14:26 in N.T., from ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿ from ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿, (the god of speech). Cf. on ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿ 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) ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿ {AND} ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿ {CERTAIN} ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿ {DID SET} ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿ {GOD} ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿ {IN} ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿ {THE} ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿ {ASSEMBLY;} ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿ {FIRST;} ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿ {APOSTLES;} ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿ {SECONDLY;} ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿ {PROPHETS;} ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿ {THIRDLY;} ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿ {TEACHERS;} ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿ {THEN} ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿ {WORKS OF POWER;} ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿ {THEN} ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿ {GIFTS} ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿ {OF HEALINGS;} ἰ•ῑ•ῒ•ΐ•῔•῕•ῖ•ῗ•Ῐ•Ῑ•Ὶ•Ί•῜•῝•῞•῟•ῠ•ῡ•ῢ•ΰ•ῤ•ῶ•ῷ•Ὸ•Ό•Ὼ•Ώ•ῼ•´•῾•῿

{HELPS;} ἱὸί...ἱῆῖμῖ•ἱῆῖμῖἱῖἱῖ, {GOVERNMENTS;} ἱῆῖμῖἱῖἱῖ. {KINDS} ἱῆῖμῖἱῖἱῖ. {OF TONGUES.} (IGNT)

1 Corinthians 12:28 (RWP)

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

In the church (ἱῖἱῖ ἱῖἱῖ. ἱῖἱῖἱῖἱῖ»ἱῖἱῖἱῖἱῖ). The general sense of ἱῖἱῖἱῖἱῖ»ἱῖἱῖἱῖἱῖ 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 ἱῖἱῖἱῖἱῖἱῖ,ἱῖἱῖ»ἱῖἱῖ...ἱῖ, the official title given the twelve by Jesus, and claimed by Paul though not one of the twelve.

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

Helps (ἱῖἱῖἱῖ,ἱῖἱῖ»ἱῖἱῖἱῖἱῖ). Old word, from ἱῖἱῖἱῖ,ἱῖἱῖ»ἱῖἱῖἱῖἱῖἱῖἱῖ, 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 (ἱὸί...ἱῆῖμῖ•ἱῆῖμῖἱῖἱῖ). Old word from ἱὸί...ἱῆῖμῖ•ἱῆῖμῖἱῖἱῖ (cf. ἱὸί...ἱῆῖμῖ•ἱῆῖμῖἱῖἱῖ,ἱῖἱῖ, in Acts 27:11) like Latin gubernare, our govern. So a governing. Probably Paul has in mind bishops (ἱῖἱῖἱῖἱῖἱῖἱῖ,ἱῖἱῖ) or elders (ἱῖἱῖἱῖἱῖἱῖ...ἱῖἱῖἱῖἱῖ), the outstanding leaders (ἱῖἱῖ ἱῖἱῖἱῖἱῖἱῖ,ἱῖἱῖἱῖἱῖἱῖἱῖ in 1 Thessalonians 5:12; Romans 12:8; ἱῖἱῖ ἱῖἱῖἱῖ...ἱῖἱῖἱῖἱῖἱῖἱῖ 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 Philipians 1:1 for both officers.
29 (AV) Are all apostles? are all prophets? are all teachers? are all workers of miracles?
{workersâ€™: or, powers?} (AV)

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

1 Corinthians 12:29 (RWP)

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

1 Corinthians 14:22

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

22 (IGNT) ὥστε ἡ γλῶσσα {SO THAT} ἵνα {THE} ἐλάλησεν ἡ γλῶσσα ἡμεῖς {TONGUES} ἡμεῖς, { FOR} ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς {A SIGN} ἡμεῖς ἡμεῖς ἡμεῖς {ARE,} ἡμεῖς... {NOT} ἡμεῖς ἡμεῖς, {TO THOSE THAT} ἡμεῖς ἡμεῖς ἡμεῖς... ἡμεῖς ἡμεῖς ἡμεῖς {BELIEVE,} ἡμεῖς ἡμεῖς ἡμεῖς {BUT} ἡμεῖς ἡμεῖς, {TO THE} ἡμεῖς ἡμεῖς ἡμεῖς, {UNBELIEVERS,} ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς {BUT PROPHECY,} ἡμεῖς... {NOT} ἡμεῖς ἡμεῖς, {TO THE} ἡμεῖς ἡμεῖς ἡμεῖς, {UNBELIEVERS,} ἡμεῖς ἡμεῖς ἡμεῖς {BUT} ἡμεῖς ἡμεῖς, {TO THOSE THAT} ἡμεῖς ἡμεῖς ἡμεῖς... ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς {BELIEVE.} (IGNT)

1 Corinthians 14:22 (RWP)

For a sign (ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς). Like the Hebrew and occasional Koinê idiom also.

2 Corinthians 12:12

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

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

2 Corinthians 12:12 (RWP)

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

Galatians 3:5

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

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

Galatians 3:5 (RWP)

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

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

2 Thessalonians 2:9

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

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

2 Thessalonians 2:9 (RWP)

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

Lying wonders (ἵς,ἵςἵςἵςἵςἵςἵς ἵςἵςἵς...ἵςἵςἵς...ἵς). "In wonders of a lie." Note here the three words for the miracles of Christ (Hebrews 2:4), power (ἵςἵς...ἵςἵςἵςἵςἵς), signs (ἵςἵςἵςἵςἵςἵς), wonders (ἵς,ἵςἵςἵςἵς,ἵς), but all according to the working of Satan (ἵςἵςἵς,ἵς ἵςἵςἵςἵςἵςἵς ἵς,ἵςἵς... ἵςἵςἵς,ἵςἵςἵς, 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) ἰψὶ...ἡμῶν ἰδοὺ...ἰδοὺ...ἰδοὺ... ἰδοὺ... {HEARING WITNESS WITH THEM}
 ἰψὶ... {GOD} ἰψὶ...ἡμῶν ἰδοὺ... {BY SIGNS} ἰψὶ... {BOTH} ἰδοὺ... {AND} ἰψὶ...ἡμῶν ἰδοὺ... {WONDERS}
 ἰδοὺ... {AND} ἰδοὺ...ἡμῶν ἰδοὺ... {VARIOUS} ἰψὶ...ἡμῶν ἰδοὺ... {ACTS OF POWER,} ἰδοὺ... {AND}
 ἰδοὺ...ἡμῶν ἰδοὺ... {OF THE SPIRIT} ἰδοὺ...ἡμῶν ἰδοὺ... {HOLY} ἰψὶ...ἡμῶν ἰδοὺ... {DISTRIBUTIONS,}
 ἰδοὺ...ἡμῶν ἰδοὺ... {ACCORDING TO} ἰδοὺ...ἡμῶν ἰδοὺ... {HIS} ἰψὶ...ἡμῶν ἰδοὺ... {WILL.} (IGNT)

Hebrews 2:4 (RWP)

God also bearing witness with them (ἰψὶ...ἡμῶν ἰδοὺ...ἰδοὺ...ἰδοὺ... ἰδοὺ... ἰδοὺ... ἰδοὺ... ἰδοὺ... ἰδοὺ... ἰδοὺ...
 Genitive absolute with the present active participle of the late double compound verb
 ἰψὶ...ἡμῶν ἰδοὺ...ἰδοὺ...ἰδοὺ...ἰδοὺ... to join (ἰψὶ...ἡμῶν) in giving additional (ἰδοὺ...ἰδοὺ...
 ἰδοὺ...ἰδοὺ...ἰδοὺ...ἰδοὺ...). Here only in N.T., but in Aristotle, Polybius, Plutarch.

Both by signs (ἰψὶ...ἡμῶν ἰδοὺ...ἰδοὺ...ἰδοὺ... ἰδοὺ...ἰδοὺ... ἰδοὺ...ἰδοὺ...)

and wonders (ἰδοὺ...ἰδοὺ... ἰδοὺ...ἰδοὺ...ἰδοὺ...ἰδοὺ...)

and by manifold powers (ἰδοὺ...ἰδοὺ... ἰδοὺ...ἰδοὺ...ἰδοὺ...ἰδοὺ... ἰδοὺ...ἰδοὺ...ἰδοὺ...ἰδοὺ...)

and by gifts of the Holy Ghost (ἰδοὺ...ἰδοὺ... ἰδοὺ...ἰδοὺ...ἰδοὺ...ἰδοὺ... ἰδοὺ...ἰδοὺ...ἰδοὺ...ἰδοὺ...). 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 ἰδοὺ...ἰδοὺ... (works) of Christ. ἰδοὺ...ἰδοὺ... (wonder) attracts attention, ἰδοὺ...ἰδοὺ...ἰδοὺ...ἰδοὺ... (power) shows God's power, ἰψὶ...ἡμῶν ἰδοὺ...ἰδοὺ... reveals the purpose of God in the miracles. For ἰδοὺ...ἰδοὺ...ἰδοὺ...ἰδοὺ... (manifold, many-coloured) see Matthew 4:24; James 1:2. For ἰδοὺ...ἰδοὺ...ἰδοὺ...ἰδοὺ... for distribution (old word, in N.T. only here and Hebrews 4:12) see 1 Corinthians 12:4-30.

According to his own will (ἰδοὺ...ἰδοὺ... ἰδοὺ...ἰδοὺ...ἰδοὺ...ἰδοὺ... ἰδοὺ...ἰδοὺ...ἰδοὺ...ἰδοὺ...). The word ἰδοὺ...ἰδοὺ...ἰδοὺ...ἰδοὺ... is called a vulgarity by Pollux. The writer is fond of words in - ἰδοὺ...ἰδοὺ...

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

Revelation 12:1 (RWP)

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

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

Arrayed with the sun (İ€İµİİİİµİ²İ»İ-İ¼İµİ½İ- İ,İİ½ İ-İ»İİİ½). Perfect passive participle of İ€İµİİİİµİ²İ»İ»İ%o, with the accusative retained as so often (9 times) in the Apocalypse. Both Charles and Moffatt see mythological ideas and sources behind the bold imagery here that leave us all at sea. Swete understands the Woman to be "the church of the Old Testament" as "the Mother of whom Christ came after the flesh. But here, as everywhere in the Book, no sharp dividing line is drawn between the Church of the Old Testament and the Christian Society." Certainly she is not the Virgin Mary, as verse Revelation 12:17 makes clear. Beckwith takes her to be "the heavenly representative of the people of God, the ideal Zion, which, so far as it is embodied in concrete realities, is represented alike by the people of the Old and the New Covenants." John may have in mind (Isaiah 7:14 Matthew 1:23; Luke 1:31) as well as Micah 4:10; Isaiah 26:17; 66:7 without a definite picture of Mary. The metaphor of childbirth is common enough (John 16:21; Galatians 4:19). The figure is a bold one with the moon "under her feet" (İ...İ€İİİ±İ,İ%o İ,İ%oİ½ İ€İİİ%oİ½ İ±İ...İ,İ-İ) and "a crown of twelve stars" (İfİ,İµİİ±İ½İİ, İ±İfİ,İµİİ%oİ½ İİ%oİµİİ±İ), a possible allusion to the twelve tribes (James 1:1; Revelation 21:12) or to the twelve apostles (Revelation 21:14).

Revelation 12:3

3 (AV) And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. {wonder: or, sign} (AV)
3 (IGNT) İİ±İ {AND} İ%oİİİ {WAS SEEN} İ±İ»İ»İİ {ANOTHER} İfİ-İ¼İµİİİ½ { SIGN} İµİ½ {IN} İ,İ%o {THE} İİ...İİ±İ½İ%o {HEAVEN,} İİ±İ {AND} İİİİ... {BEHOLD,} İİ±İİ%oİ½ {A DRAGON} İ¼İµİ³İ±İ, {GREAT} İ€İ...İİİİİ, {RED,} İµİİ%oİ½ { HAVING} İİµİİ±İ»İ±İ, {HEADS} İµİ€İ,İ± {SEVEN} İİ±İ {AND} İİµİİ±İ,İ± {HORNS} İİµİİ±İ {TEN,} İİ±İ {AND} İµİ€İİ {UPON} İ,İ±İ, İİµİİ±İ»İ±İ, İ±İ...İ,İİ... {HIS HEADS} İİ±İİ¼İ±İ,İ± {DIADEMS} İµİ€İ,İ± {SEVEN;} (IGNT)

Revelation 12:3 (RWP)

Another sign (ἄλλο σημεῖον ἰδοῦναι ἔτι ὅτι ἡ δεύτερη εἰκόνη ἡ πρώτη ἐστὶν ἄλλο σημεῖον). "A second tableau following close upon the first and inseparable from it" (Swete).

And behold (ἴδοτε ἄλλο σημεῖον ἔτι...). As often (4:1; 6:2,5,8, etc.).

A great red dragon (ἡ μεγάλη ῥοδὸν δεινόσαυρον, ἡ ἔρυθρος ἡ μεγάλη ἡ δεινόσαυρος). Homer uses this old word (probably from ἰδρύμιον, 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 ἡ ἔρυθρος ἡ μεγάλη ἡ δεινόσαυρος, (red) see 6:4. Here (12:9) and in 20:2 the great dragon is identified with Satan. See Daniel 7:1ff. for many of the items here, like the ten horns (Daniel 7:7) and hurling the stars (Daniel 8:10). The word occurs in the Apocalypse alone in the N.T.

Seven diadems (ἑπτὰ διαδήματα, ἑπτὰ ἰσθμοὶ ἑπτάκρονοι). Old word from ἰσθμίζω (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 ἡ στεφανία ἡ βασιλική (chaplet or wreath like the Latin corona as in 2:10), in N.T. only here, 13:1; 19:12. If Christ as Conqueror has "many diadems," it is not strange that Satan should wear seven (ten in 13:1).

Revelation 13:13

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

13 (IGNT) ἄλλο σημεῖον ἰδοῦναι ἔτι ὅτι ἡ δεύτερη εἰκόνη ἡ πρώτη ἐστὶν ἄλλο σημεῖον {AND} ἰδοῦναι ἔτι ὅτι ἡ δεύτερη εἰκόνη ἡ πρώτη ἐστὶν ἄλλο σημεῖον {IT WORKS} ἰδοῦναι ἔτι ὅτι ἡ δεύτερη εἰκόνη ἡ πρώτη ἐστὶν ἄλλο σημεῖον {SIGNS} ἰδοῦναι ἔτι ὅτι ἡ δεύτερη εἰκόνη ἡ πρώτη ἐστὶν ἄλλο σημεῖον {GREAT,} ἰδοῦναι ἔτι ὅτι ἡ δεύτερη εἰκόνη ἡ πρώτη ἐστὶν ἄλλο σημεῖον {THAT} ἰδοῦναι ἔτι ὅτι ἡ δεύτερη εἰκόνη ἡ πρώτη ἐστὶν ἄλλο σημεῖον {EVEN} ἰδοῦναι ἔτι ὅτι ἡ δεύτερη εἰκόνη ἡ πρώτη ἐστὶν ἄλλο σημεῖον {FIRE} ἰδοῦναι ἔτι ὅτι ἡ δεύτερη εἰκόνη ἡ πρώτη ἐστὶν ἄλλο σημεῖον {IT SHOULD CAUSE} ἰδοῦναι ἔτι ὅτι ἡ δεύτερη εἰκόνη ἡ πρώτη ἐστὶν ἄλλο σημεῖον {TO COME DOWN} ἰδοῦναι ἔτι ὅτι ἡ δεύτερη εἰκόνη ἡ πρώτη ἐστὶν ἄλλο σημεῖον {OUT} ἰδοῦναι ἔτι ὅτι ἡ δεύτερη εἰκόνη ἡ πρώτη ἐστὶν ἄλλο σημεῖον {OF THE} ἰδοῦναι ἔτι ὅτι ἡ δεύτερη εἰκόνη ἡ πρώτη ἐστὶν ἄλλο σημεῖον {HEAVEN} ἰδοῦναι ἔτι ὅτι ἡ δεύτερη εἰκόνη ἡ πρώτη ἐστὶν ἄλλο σημεῖον {TO} ἰδοῦναι ἔτι ὅτι ἡ δεύτερη εἰκόνη ἡ πρώτη ἐστὶν ἄλλο σημεῖον {THE} ἰδοῦναι ἔτι ὅτι ἡ δεύτερη εἰκόνη ἡ πρώτη ἐστὶν ἄλλο σημεῖον {EARTH} ἰδοῦναι ἔτι ὅτι ἡ δεύτερη εἰκόνη ἡ πρώτη ἐστὶν ἄλλο σημεῖον {BEFORE} ἰδοῦναι ἔτι ὅτι ἡ δεύτερη εἰκόνη ἡ πρώτη ἐστὶν ἄλλο σημεῖον {MEN. } (IGNT)

Revelation 13:13 (RWP)

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

(Luke 9:54).

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

14 (IGNT) Ἰδοὺ αὐτοὶ ἄνθρωποι οἱ ἄλλοι οὖτοι οἱ ἀποβλέποντες ἐν αὐτῷ τῷ βῆματι... ἐν αὐτῷ τῷ βῆματι, {DWELL} ἐπιπέσει {ON} ἡ γῆ, {THE} ἡ γῆ, {EARTH,} ἡ ἰσχυρία αὐτῶν ἐξ αἰτίας τῶν σημείων τῶν ἁποβλεπόντων αὐτῷ (IT WAS GIVEN) ἅπασι τοῖς ἀποβλέποντες αὐτῷ (TO IT) ἵνα ποιοῦν αὐτῷ εἰκασίαν (TO MAKE) ἑνὴν εἰκασίαν τῷ βῆματι (AN IMAGE) τῷ βῆματι (TO THE) τῷ βῆματι (BEAST,) ἧς ἡ ἐκ τῆς πληγῆς (HAS) ἡ πληγῆς (THE) ἡ πληγῆς (WOUND) ἡ πληγῆς (OF THE) ἡ πληγῆς ἡ πληγῆς (SWORD,) ἡ πληγῆς (AND) ἡ πληγῆς ἡ πληγῆς (LIVED.) (IGNT)

Revelation 13:14 (RWP)

And he deceiveth (ἰδοὺ αὐτοὶ ἄνθρωποι οἱ ἄλλοι οὖτοι οἱ ἀποβλέποντες ἐν αὐτῷ τῷ βῆματι... ἐν αὐτῷ τῷ βῆματι, the very thing that Jesus had said would happen (Matthew 24:24, "So as to lead astray" ἵνα ἀποβλέποντες αὐτῷ τῷ βῆματι, the word used here, if possible the very elect). It is a constant cause for wonder, the gullibility of the public at the hands of new charlatans who continually bob up with their pipe-dreams.

That they should make an image to the beast (ἵνα ποιοῦν αὐτῷ εἰκασίαν τῷ βῆματι... ἐν αὐτῷ τῷ βῆματι, Indirect command (this first aorist active infinitive of ἵνα ποιοῦν αὐτῷ εἰκασίαν τῷ βῆματι after ἵνα ποιοῦν αὐτῷ εἰκασίαν τῷ βῆματι as in Acts 21:21, not indirect assertion. This "image" (ἵνα ποιοῦν αὐτῷ εἰκασίαν τῷ βῆματι, 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 (ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς, ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς). This language can refer to the death of Nero by his own sword.

And lived (ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς). "And he came to life" (ingressive first aorist active indicative of ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς). 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) Ἰδοὺ αὐτοὶ οἱ ἄλλοι οὖτοι οἱ ἀποβλέποντες ἐν αὐτῷ τῷ βῆματι... ἐν αὐτῷ τῷ βῆματι, {SIGN} ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς (THE) ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς (HEAVEN,) ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς (GREAT) ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς (AND) ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς (IN) ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς ἡ πληγῆς

{WONDERFUL;} Î±Î±³Î±Î±µ»Î¿Î¿...Î¿, {ANGELS} Î±µ€Î¿,,Î± {SEVEN,} Î±µ±Î¿Î¿½Î¿,,Î±Î¿, {HAVING} Î¿€Î¿»Î¿.Î±Î±Î±, {PLAGUES} Î±µ€Î¿,,Î± {SEVEN,} Î¿,,Î±Î±, {THE} Î±µÎ±Î±Î±Î±Î±,Î±Î±, {LAST;} Î¿Î¿Î¿Î¿Î¿ {BECAUSE} Î±µ½ {IN} Î±Î±...Î¿,,Î±Î±Î±Î±, {THEM} Î±µÎ±,,Î±µÎ±»Î±µÎ±Î±Î±.Î¿ {WAS COMPLETED} Î¿Î¿ {THE} Î¿,Î¿...Î¿½Î¿Î¿Î¿, Î¿,,Î¿Î¿... {FURY} Î¿,Î±µÎ±Î¿Î¿... {OF GOD.} (IGNT)

Revelation 15:1 (RWP)

Another sign in heaven (Î±Î±Î±»Î±»Î¿Î¿ Î±Î±Î±Î±½Î±µÎ±Î±Î¿Î¿½ Î±µ½ Î¿,,Î¿%o Î¿Î¿...Î¿.Î±Î±Î±Î±½Î¿%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 (Î±½Î±µÎ±³Î±± Î±Î±Î±Î±Î± Î±,Î±Î±...Î±½Î±Î±Î±Î±Î±,Î¿Î¿½). Î±,Î±Î±...Î±½Î±Î±Î±Î±Î±,Î¿Î¿Î¿, is an old verbal adjective (from Î±,Î±Î±...Î±½Î±Î±Î±Î±%o, 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 (Î±Î±³Î±Î±µ»Î¿Î¿Î¿...Î¿, Î±µ€Î¿,,Î±). Accusative case in apposition with Î±Î±Î±Î±½Î±µÎ±Î±Î¿Î¿½ after Î±µÎ±Î±Î±Î±Î±½. Cf. 8:2.

Which are the last (Î¿,,Î±Î±, Î±µÎ±Î±Î±Î±Î±,Î±Î±). "Seven plagues the last." As in 21:9, "the final cycle of such visitations" (Swete).

Is finished (Î±µÎ±,,Î±µÎ±»Î±µÎ±Î±Î±Î±). Proleptic prophetic first aorist passive indicative of Î¿,,Î±µÎ±»Î±µÎ±%o 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) Î±µÎ±Î±Î±Î±Î±Î±Î±Î±½ Î±³Î±Î±• {FOR THEY ARE} Î¿€Î½Î±µÎ±...Î±½Î±Î±,,Î± {SPIRITS} Î±Î±Î±Î±Î±Î±Î±Î±Î±½Î±½ {OF DEMONS} Î¿€Î¿Î¿Î±Î±Î±Î±...Î±½Î±,,Î± {DOING} Î±Î±Î±Î±½Î±µÎ±Î±Î± {SIGNS,} Î±µÎ±Î±€Î±Î±Î±Î±...Î±µÎ±Î±Î±Î± {TO GO FORTH} Î±µÎ±€Î± {TO} Î¿,,Î¿Î¿...Î¿, {THE} Î±²Î±Î±Î±Î±Î±Î±»Î±µÎ±Î±Î±, {KINGS} Î¿,,Î±Î±, {OF THE} Î±³Î±Î±, {EARTH} Î±Î±Î±Î± {AND} Î±,,Î±Î±, {OF THE} Î¿Î¿Î±Î±Î±Î±Î±...Î±½Î±µÎ±½Î±Î±Î±, {HABITABLE WORLD} Î¿Î¿Î±»Î±Î±, {WHOLE} Î±Î±Î±...Î±½Î±Î±Î±Î±Î±Î±Î±Î±½ {TO GATHER TOGETHER} Î±Î±...Î±,,Î¿Î¿...Î¿, {THEM} Î±µÎ±Î±, {UNTO} Î¿€Î±Î±Î±»Î±µÎ±½Î±Î±Î±Î±½ Î¿,,Î±Î±, {BATTLE} Î±Î±Î±Î±Î±µÎ±•Î±Î±, {OF DAY} Î±µÎ±Î±Î±Î±Î±Î±Î±Î±Î±, Î¿,,Î±Î±, {THAT} Î±½Î±µÎ±Î±Î±Î±Î±»Î±Î±, {GREAT} Î¿,,Î¿Î¿... {OF} Î±,Î±µÎ±Î¿Î¿... {GOD} Î¿,,Î¿Î¿... { THE} Î¿€Î±Î±Î±Î±Î±,Î±Î±Î±Î±Î±Î±,Î±Î±Î±Î±Î±Î±, {ALMIGHTY.} (IGNT)

Revelation 16:14 (RWP)

Spirits of devils (Î¿€Î½Î±µÎ±...Î±½Î±Î±Î±,,Î± Î±Î±Î±Î±Î±Î±Î±Î±Î±½Î±Î±Î±½Î±Î±). "Spirits of demons." Explanation of the simile Î¿%o, Î±²Î±Î±,Î±Î±Î±Î±Î±Î±Î±Î±Î±. See 1 Timothy 4:1 about "deceiving spirits and teachings of demons."

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

Which go forth (ἵνα ἴδωμεν ἔργα τῶν ἁγίων... ἡμεῖς). Singular verb with neuter plural (collective) subject.

Unto the kings (ἵνα ἴδωμεν ἡμεῖς τὰ ἔργα τῶν ἁγίων... ἡμεῖς). The three evil spirits (dragon and the two beasts) spur on the kings of the whole world to a real world war. "There have been times when nations have been seized by a passion for war which the historian can but imperfectly explain" (Swete).

To gather them together (ἵνα ἴδωμεν ἔργα τῶν ἁγίων... ἡμεῖς). Second aorist active infinitive of ἵνα ἴδωμεν... ἡμεῖς, to express purpose (that of the unclean spirits).

Unto the war of the great day of God, the Almighty (ἵνα ἴδωμεν ἡμεῖς τὴν ἁγίαν πόλιν... ἡμεῖς). 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) ὁ ἄβυσσος {AND} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {WAS TAKEN} ἡμεῖς {THE} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {BEAST,} ὁ ἄβυσσος {AND} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {WITH} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {HIM} ἡμεῖς {THE} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {FALSE PROPHET} ἡμεῖς {WHO} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {WROUGHT} ἡμεῖς {THE} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {SIGNS} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {BEFORE} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {HIM,} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {BY} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {WHICH} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {HE MISLED} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {THOSE WHO} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {RECEIVED} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {THE} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {MARK} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {OF THE} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {BEAST,} ὁ ἄβυσσος {AND} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {THOSE WHO} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {DO HOMAGE} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {AND} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {TO HIS IMAGE.} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {ALIVE} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {WERE CAST} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {THE} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {TWO} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {INTO} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {THE} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {LAKE} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {OF FIRE} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {WHICH} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {BURNS} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {WITH} ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως {BRIMSTONE;} (IGNT)

Revelation 19:20 (RWP)

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

The false prophet (ἰζ ἰ̄ ἰ̄μῦ... ἰ̄ζ ἰ̄εῖ•ἰ̄ζ ἰ̄τἰ̄-ἰ̄, ἰ̄-ἰ̄). Possibly the second beast of 13:11-17; 16:13; 20:10. Charles takes him to be "the priesthood of the Imperial cult, which practised all kinds of magic and imposture to beguile men to worship the Beast."

That wrought the signs in his sight (ἰζ ἰ̄εῖζ ἰ̄ἰμῦἰ̄ἰ̄, ἰ̄, ἰ̄± ἰ̄ἰ̄-ἰ̄ἰ̄ἰ̄ἰ̄± ἰ̄μῦἰ̄%ἰ̄εῖἰ̄ζ ἰ̄±... ἰ̄, ἰ̄ζ...). As in 13:14.

Wherewith (ἰ̄μῦἰ̄ ἰ̄ζ ἰ̄ἰ̄), "In which" signs.

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

They twain (ἰ̄ζ ἰ̄ἰ̄ ἰ̄ἰ̄... ἰ̄ζ). "The two."

Were cast (ἰ̄μῦἰ̄»ἰ̄-ἰ̄ ἰ̄ἰ̄ἰ̄ἰ̄). First aorist passive Indicative of ἰ̄ἰ̄ἰ̄»ἰ̄»ἰ̄%. They fall together as they fought together. "The day that sees the end of a false statecraft will see also that of a false priestcraft" (Swete).

Alive (ἰ̄ἰ̄ἰ̄%ἰ̄ἰ̄, ἰ̄μῦ). Present active participle of ἰ̄ἰ̄ἰ̄%, predicative nominative, "living."

Into the lake of fire (ἰ̄μῦἰ̄, ἰ̄, ἰ̄-ἰ̄ἰ̄ ἰ̄»ἰ̄ἰ̄ἰ̄ἰ̄ἰ̄-ἰ̄ἰ̄ ἰ̄, ἰ̄ζ... ἰ̄εῖ... ἰ̄•ἰ̄ζ ἰ̄). Genitive ἰ̄εῖ... ἰ̄•ἰ̄ζ ἰ̄, describes this ἰ̄»ἰ̄ἰ̄ἰ̄ἰ̄ἰ̄-ἰ̄ἰ̄ (lake, cf. Luke 5:1) as it does ἰ̄ἰ̄ἰ̄-ἰ̄μῦἰ̄ἰ̄ἰ̄ἰ̄ in Matthew 5:22. See also Rev 20:10; 21:8. It is a different figure from the "abyss" in 9:1; 20:1. This is the final abode of Satan, the beast, the false prophet, and wicked men.

That burneth with brimstone (ἰ̄, ἰ̄-ἰ̄, ἰ̄ἰ̄ἰ̄ἰ̄ἰ̄ἰ̄ἰ̄ἰ̄-ἰ̄, ἰ̄μῦἰ̄ ἰ̄ ἰ̄μῦἰ̄%). Note the genitive here in place of the accusative ἰ̄»ἰ̄ἰ̄ἰ̄ἰ̄ἰ̄-ἰ̄ἰ̄, perhaps because of the intervening genitive ἰ̄εῖ... ἰ̄•ἰ̄ζ ἰ̄, (neuter, not feminine). The agreement is regular in 21:8. For ἰ̄μῦἰ̄ ἰ̄ ἰ̄μῦἰ̄% (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.