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

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

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

Matthew 7:22

22 (AV) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? (AV)
22 (IGNT) Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἄλλοι πολλοὶ ἔρχονται λέγοντες Ὁ κύριε, Ὁ κύριε, εἰς τὸ ὄνομα σου προφήτευσαν, καὶ ἐν τῷ ὀνόματι σου ἐξέβαλον δαίμονας, καὶ ἐν τῷ ὀνόματι σου ἐποίησαν ἄλλα τέρατα καὶ σημεῖα· ὁ δὲ υἱὸς τοῦ ἀνθρώπου ἀποκριθεὶς εἰπὼν ἔφη· ἄρα οἴθε, ἄρα οἴθε, εἰ θέλοι ὁ κύριος ἰσχυρῶς ἐπιταλάσαι τὰ τέρατα ταῦτα ἐν τῷ ὀνόματι μου, ἔτι καὶ οἱ ἀδελφοί μου ἔμελλοι ἵνα ἐπιταλάσω ὑμῖν· ἀλλὰ ἔγωγε λέγω ὑμῖν, οὐκ ἐγίνωκα ὑμᾶς. ὁ ἀποκριθεὶς εἰπὼν ἔφη· ὁ κύριος ἰσχυρῶς ἐπιταλάσαι τὰ τέρατα ταῦτα ἐν τῷ ὀνόματι σου, ὁ δὲ υἱὸς τοῦ ἀνθρώπου ἀποκριθεὶς εἰπὼν ἔφη· ἀλλὰ ἔγωγε λέγω ὑμῖν, οὐκ ἐγίνωκα ὑμᾶς. (IGNT)

Matthew 7:22 (RWP)

Did we not prophesy in thy name? (ἐν τῇ ἡμέρᾳ ἐκείνῃ ἄλλοι πολλοὶ ἔρχονται λέγοντες Ὁ κύριε, Ὁ κύριε, εἰς τὸ ὄνομα σου προφήτευσαν, καὶ ἐν τῷ ὀνόματι σου ἐξέβαλον δαίμονας, καὶ ἐν τῷ ὀνόματι σου ἐποίησαν ἄλλα τέρατα καὶ σημεῖα;). The use of ἐν τῷ ὀνόματι σου in the question expects the affirmative answer. They claim to have prophesied (preached) in Christ's name and to have done many miracles. But Jesus will tear off the sheepskin and lay bare the ravening wolf. "I never knew you" (ἐγὼ οὐκ ἐγίνωκα ὑμᾶς, ἔγωγε οὐκ ἐγίνωκα ὑμᾶς). "I was never acquainted with you" (experimental knowledge). Success, as the world counts it, is not a criterion of one's knowledge of Christ and relation to him. "I will profess unto them" (ἐν τῷ ὀνόματι σου ὁ υἱὸς τοῦ ἀνθρώπου ἀποκριθεὶς εἰπὼν ἔφη· ἀλλὰ ἔγωγε λέγω ὑμῖν, οὐκ ἐγίνωκα ὑμᾶς), the very word used of profession of Christ before men Matthew 10:32. This word Jesus will use for public and open announcement of their doom.

Matthew 7:22 (Vincent_NTWordStudies)

"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 τὴν ἄσπετον λέγοντα καὶ τὸν κωφὸν ἀκούοντα καὶ τὸν κωλὸν περιπατῶντα καὶ τὸν τυφλὸν ἰδὼν καὶ ἰσχυροῦντα λέγει ἡ ἄσπετος ἡ κωφὸς ἡ κωλὸς ἡ τυφλὸς ἡ ἰσχυροῦσα λέγει ὁ θεὸς 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) Ἰσχυροῦντες αὐτὸν οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι λέγοντες ἑαυτῶν ἵνα ἴδωμεν σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)

Matthew 16:1 (RWP)

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

Tempting him (ἰσχυροῦντες αὐτὸν οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι). Their motive was bad.

A sign from heaven (ἵνα ἴδωμεν 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.

Matthew 16:3

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

Matthew 16:3 (RWP)

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

The signs of the times (ἰψῶν ἰφῶν ἰψῶν ἰψῶν). How little the Pharisees and Sadducees understood the situation. Soon Jerusalem would be destroyed and the Jewish state overturned. It is not always easy to discern (ἰψῶν ἰψῶν, discriminate) the signs of our own time. Men are numerous with patent keys to it all. But we ought not to be blind when others are gullible.

Matthew 16:3 (Vincent_NTWordStudies)

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

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

4 (AV) A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed. (AV) 4 (IGNT) ἰψῶν {A GENERATION} ἰἔριπῶν {WICKED} ἰψῶν {AND} ἰψῶν {ADULTEROUS} ἰφῶν {A SIGN} ἰψῶν {SEEKS,} ἰψῶν {AND} ἰφῶν {A SIGN} ἰ ἰψῶν {SHALL NOT BE GIVEN} ἰ...ἰ {TO IT,} ἰψῶν {EXCEPT} ἰ {THE} ἰφῶν {SIGN} ἰψῶν {OF JONAH} ἰ {THE} ἰἔριπῶν {PROPHET.} ἰψῶν {AND} ἰψῶν {LEAVING} ἰ...ἰ {THEM} ἰψῶν {HE WENT AWAY.} (IGNT)

Matthew 16:4 (RWP)

Same words in Matthew 12:39 except ἱ, ἡ... ἰεῖ•η τῆ... ἡ, ἡ... , a real doublet.

Matthew 21:15

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

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

Matthew 21:15 (RWP)

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

Matthew 24:3

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

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

Matthew 24:3 (RWP)

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

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

Matthew 24:3 (Vincent_NTWordStudies)

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

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

Matthew 24:24

24 (AV) For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (AV)
 24 (IGNT) İµİ±İµİ•İ,İ.fİçİİ½İ,,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%öİfİçİ...İfİİ½İ {WILL GIVE} İfİ.İ¼İµİİ±İ {SIGNS} İ¼İµİ±İ»İ±İ {GREAT} İ°İ±İ {AND} İ,,İµİ•İ±İ,,İ±İ {WONDERS,} İ%öİfİ,,İµİ {SO AS} İ€İ»İ±İ½İ.fİ±İ {TO MISLEAD,} İµİ {IF} İİ...İ½İ±İ,,İçİİ½İ {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...)

μ½ ¨,‰ ĨĤ...Ī•Ī±Ī½‰). 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 (Ī°ĨĤĪĤĪ½Ī,,Ī±Ī). 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) ĨĤ ĪĪμ {AND HE WHO} Ī€Ī±Ī•Ī±Ī ĪĪĪĪ...Ī, {WAS DELIVERING UP} Ī±Ī...Ī,,ĪĤĪ½ {HIM} ĪμĪ'‰°ĪμĪ½ {GAVE} Ī±Ī...Ī,,ĪĤĪĪ, {THEM} ĪfĪ·Ī¼ĪμĪĪĪ½ {A SIGN,} Ī»ĪμĪ³‰°Ī½ {SAYING,} ĪĤĪ½ Ī±Ī½ {WHOMSOEVER} ĪĤĪĪ»Ī·ĪfĪ‰° {I SHALL KISS,} Ī±Ī...Ī,,ĪĤĪ, {HE} ĪμĪfĪ,,ĪĪ½ {IT IS:} Ī°Ī•Ī±Ī,,Ī·ĪfĪ±Ī,,Īμ {SEIZE } Ī±Ī...Ī,,ĪĤĪ½ {HIM.} (IGNT)

Matthew 26:48 (RWP)

Gave them a sign (ĪμĪ'‰°ĪμĪ½ Ī±Ī...Ī,,ĪĤĪĪ, ĪfĪ·Ī¼ĪμĪĪĪ½). Probably just before he reached the place, though Mark {Mark 14:44} has "had given" (ĪĪμĪ'‰°ĪμĪĪ) which certainly means before arrival at Gethsemane. At any rate Judas had given the leaders to understand that he would kiss (ĪĤĪĪ»Ī·ĪfĪ‰°) 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" (Ī°Ī±Ī,,ĪμĪĤĪĪ»Ī·ĪfĪμĪ½, 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 ĪμĪ°ĨĤĪ...ĪfĪĪ± ĪĤĪĪ»Ī·Ī¼Ī±Ī,,Ī± ĪμĪĤĪ,Ī•ĪĪ...," {Proverbs 27:6} "the profuse kisses of an enemy" (McNeile). This same compound verb occurs in Luke 7:38 of the sinful woman, in Luke 15:20 of the Fatherâ€™s embrace of the Prodigal Son, and in Acts 20:37 of the Ephesian elders and Paul.

Mark 6:51

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

51 (IGNT) Ī°Ī±ĪĪ {AND} Ī±Ī½ĪμĪ²Ī· {HE WENT UP} Ī€Ī•ĪĤĪ, {TO} Ī±Ī...Ī,,ĪĤĪ...Ī, { THEM} ĪμĪĪ, {INTO} Ī,,ĪĤĪ {THE} Ī€ĪĪĤĪĪĪ½ {SHIP,} Ī°Ī±ĪĪ {AND} ĪμĪ°ĨĤĪ€Ī±ĪfĪμĪ½ {FELL} ĪĤĪ {THE} Ī±Ī½ĪμĪ¼ĪĤĪ, {WIND.} Ī°Ī±ĪĪ {AND} Ī»ĪĪ±Ī½ ĪμĪ° {EXCEEDINGLY } Ī€ĪμĪ•ĪĪĪfĪĪĤĪ... {BEYOND MEASURE} ĪμĪ½ {IN}

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

Mark 6:51 (RWP)

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

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

Mark 6:52 (RWP)

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

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

Mark 8:11

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

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

Mark 8:11 (RWP)

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

began to question with him (İ-İ•İ¼İ±İ½İ,,İĸ İfİ...İ½İĦİ-İ,,İµİ¹İ½ İ±İ...İ,,İ%₀). Dispute, not mere inquiry, associative instrumental case of İ±İ...İ,,İĸİ¹. They began at once and kept it up (present infinitive).
 12 (AV) And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. (AV)
 12 (IGNT) İ°İ±İ¹ {AND} İ±İ½İ±İfİ,,İµİ½İ±İ¼İ±İ, İ,,İ%₀ {HAVING GROANED} İ€İ½İµİ...İ¼İ±İ,,İ¹ İ±İ...İ,,İĸİ... {IN HIS SPIRIT} İ»İµİ³İµİ¹ {HE SAYS,} İ,,İ¹ İ· {WHY} İ³İµİ½İµİ± İ±İ...İ,,İ· {THIS GENERATION} İfİ-İ¼İµİ¹İĸİ½ {A SIGN} İµİ€İ¹İĦİ-İ,,İµİ¹ {SEEKS?} İ±İ¼İ-İ½ {VERILY} İ»İµİ³İ%₀ {I SAY} İ...İ¼İ¹İ½ İµİ¹ {TO YOU,} İ¹İĸİ,İ-fİµİ,,İ±İ¹ İ,,İ· {IF THERE SHALL BE GIVEN} İ³İµİ½İµİ± İ,,İ±İ...İ,,İ· {TO THIS GENERATION} İfİ-İ¼İµİ¹İĸİ½ {A SIGN.} (IGNT)

Mark 8:12 (RWP)

He sighed deeply in his spirit (İ±İ½İ±İfİ,,İµİ½İ±İ¼İ±İ, İ,,İ%₀ İ€İ½İµİ...İ¼İ±İ,,İ¹). The only instance of this compound in the N.T. though in the LXX The uncompounded form occurs in Mark 7:34 and it is common enough. The preposition İ±İ½İ±- intensifies the meaning of the verb (perfective use). "The sigh seemed to come, as we say, from the bottom of his heart, the Lordâ€™s human spirit was stirred to its depths" (Swete). Jesus resented the settled prejudice of the Pharisees (and now Sadducees also) against him and his work.

There shall no sign be given unto this generation (İµİ¹ İ¹İĸİ,İ-fİµİ,,İ±İ¹ İ,,İ· İ³İµİ½İµİ± İ,,İ±İ...İ,,İ· İfİ-İ¼İµİ¹İĸİ½). Matthew 16:4 has simply İĸİ... İ¹İĸİ,İ-fİµİ,,İ±İ¹, , plain negative with the future passive indicative. Mark has İµİ¹ instead of İĸİ..., which is technically a conditional clause with the conclusion unexpressed (Robertson, Grammar, p. 1024), really aposiopesis in imitation of the Hebrew use of \im This is the only instance in the N.T. except in quotations from the LXX {Hebrews 3:11 4:3,5} It is very common in the LXX The rabbis were splitting hairs over the miracles of Jesus as having a possible natural explanation (as some critics do today) even if by the power of Beelzebub, and those not of the sky (from heaven) which would be manifested from God. So they put up this fantastic test to Jesus which he deeply resents. Matthew 16:4 adds "but the sign of Jonah" mentioned already by Jesus on a previous occasion {Matthew 12:39-41} at more length and to be mentioned again. {Luke 11:32} But the mention of the sign of Jonah was "an absolute refusal of signs in their sense" (Bruce). And when he did rise from the dead on the third day, the Sanhedrin refused to be convinced. {see Acts 3:1-5:42}

Mark 9:39

39 (AV) But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. (AV)
 39 (IGNT) İĸİ İ¹İµ {BUT} İ¹İ-fİİĸİ...İ, {JESUS} İµİ¹İ€İµİ½ İ¼İ· {SAID,} İ°İ%₀İ»İ...İµİ,,İµ {FORBID NOT} İ±İ...İ,,İĸİ½ {HIM;} İĸİ...İ¹İµİ¹İ, İ³İ±İ· {FOR NO ONE} İµİfİ,,İ¹İ½ {THERE IS} İĸİ, {WHO} İ€İĸİİ-fİµİ¹ {SHALL DO} İ¹İ...İ½İ±İ¼İ¹İ½ {A WORK OF POWER} İµİ€İ¹ İ,,İ%₀ {IN} İĸİİ½İĸİ¼İ±İ,,İ¹ İ¼İĸİ... {MY NAME, } İ°İ±İ¹ {AND} İ¹İ...İ½İ-fİµİ,,İ±İ¹ {BE ABLE} İ,,İ±İ±İ... {READILY} İ°İ±İ°İĸİ»İĸİİ³İ-fİİ±İ¹ {TO SPEAK EVIL OF} İ¼İµ {ME;} (IGNT)

Mark 9:39 (RWP)

Forbid him not (ἰ̇¼ἰ̇ ἰ̇ᵠᵢ%ᵠἰ̇»ἰ̇...ἰ̇μἰ̇,ἰ̇μ). Stop hindering him (ἰ̇¼ἰ̇ and the present-imperative) as John had been doing.

Mark 13:4

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

4 (IGNT) ἰ̇μἰ̇ἰ̇ἰ̇μ {TELL} ἰ̇ἰ̇¼ἰ̇ἰ̇½ {US} ἰ̇ἰ̇ἰ̇,ἰ̇μ {WHEN} ἰ̇,ἰ̇ἰ̇...ἰ̇,ἰ̇± {THESE THINGS} ἰ̇μἰ̇ἰ̇,ἰ̇ἰ̇ἰ̇ {SHALL BE?} ἰ̇ᵠἰ̇ἰ̇ {AND} ἰ̇,ἰ̇ἰ̇ {WHAT} ἰ̇,ἰ̇ἰ̇ {THE} ἰ̇ἰ̇ἰ̇¼ἰ̇ἰ̇½ {SIGN} ἰ̇ἰ̇,ἰ̇ἰ̇½ {WHEN} ἰ̇¼ἰ̇ἰ̇»ἰ̇ἰ̇ {SHOULD BE ABOUT} ἰ̇ἰ̇ἰ̇½ἰ̇,ἰ̇ἰ̇ {ALL} ἰ̇,ἰ̇ἰ̇...ἰ̇,ἰ̇± { THESE THINGS} ἰ̇ἰ̇ἰ̇...ἰ̇ἰ̇,ἰ̇μ»ἰ̇ἰ̇ἰ̇ἰ̇ {TO BE ACCOMPLISHED?} (IGNT)

Mark 13:4 (RWP)

Tell us, when shall these things be? (ἰ̇μἰ̇ἰ̇ἰ̇ἰ̇½ ἰ̇ἰ̇¼ἰ̇ἰ̇½ ἰ̇ἰ̇ἰ̇,ἰ̇μ ἰ̇,ἰ̇ἰ̇...ἰ̇,ἰ̇± ἰ̇μἰ̇ἰ̇,ἰ̇ἰ̇ἰ̇;). The Revised Version punctuates it as a direct question, but Westcott and Hort as an indirect inquiry. They asked about the

when (ἰ̇ἰ̇ἰ̇,ἰ̇μ) and the

what sign (ἰ̇,ἰ̇ἰ̇ ἰ̇ἰ̇ἰ̇¼ἰ̇ἰ̇½). Matthew 24:3 includes "the sign of thy coming and the end of the world," showing that these tragic events are brought before Jesus by the disciples. See discussion of the interpretation of this discourse on Matthew 24:3. This chapter in Mark is often called "The Little Apocalypse" with the notion that a Jewish apocalypse has been here adapted by Mark and attributed to Jesus. Many of the theories attribute grave error to Jesus or to the Gospels on this subject. The view adopted in the discussion in Matthew is the one suggested here, that Jesus blended in one picture his death, the destruction of Jerusalem within that generation, the second coming and end of the world typified by the destruction of the city. The lines between these topics are not sharply drawn in the report and it is not possible for us to separate the topics clearly. This great discourse is the longest preserved in Mark and may be due to Peter. Mark may have given it in order "to forewarn and forearm" (Bruce) the readers against the coming catastrophe of the destruction of Jerusalem. Both Matthew {Matthew 24} and Luke {Luke 21:5-36} follow the general line of Mark 13 though Matthew 24:43-25:46 presents new material (parables).

Mark 13:22

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

22 (IGNT) ἰ̇μἰ̇ἰ̇ἰ̇ἰ̇,ἰ̇ἰ̇ἰ̇ἰ̇ἰ̇½ἰ̇,ἰ̇ἰ̇ἰ̇ἰ̇ἰ̇ {THERE WILL ARISE} ἰ̇ἰ̇ἰ̇ἰ̇ {FOR} ἰ̇ἰ̇ἰ̇...ἰ̇ἰ̇ἰ̇ἰ̇ἰ̇ἰ̇ἰ̇ἰ̇ἰ̇ἰ̇ {FALSE

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

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

Luke 4:22

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

22 (IGNT) Î±½Î±½ {AND} Î±½Î±½Î±½,Î±½, {ALL} Î±½Î±½Î±½,Î±½,Î±½Î±½Î±½Î±½ {BORE WITNESS} Î±½Î±½,Î±½ {TO HIM,} Î±½Î±½ {AND} Î±½ Î±½Î±½Î±½Î±½Î±½ {WONDERED} Î±½Î±½ {AT} Î±½Î±½Î±½, {THE} Î±½Î±½Î±½Î±½Î±½, Î±½,Î±½, {WORDS} Î±½Î±½Î±½Î±½,Î±½, {OF GRACE} Î±½Î±½Î±½Î±½, {WHICH} Î±½Î±½Î±½Î±½Î±½Î±½Î±½Î±½, {PROCEEDED} Î±½Î±½ Î±½Î±½Î±½Î±½Î±½Î±½ {OUT OF} Î±½Î±½Î±½Î±½Î±½Î±½,Î±½, Î±½Î±½Î±½Î±½Î±½Î±½Î±½Î±½ {HIS MOUTH;} Î±½Î±½Î±½ {AND} Î±½Î±½Î±½Î±½Î±½Î±½ {THEY SAID,} Î±½Î±½Î±½Î±½Î±½Î±½ {NOT} Î±½Î±½Î±½Î±½Î±½Î±½, {THIS} Î±½Î±½Î±½Î±½Î±½Î±½ {IS} Î±½ {THE} Î±½Î±½Î±½Î±½Î±½, {SON} Î±½Î±½Î±½Î±½Î±½Î±½Î±½ {OF JOSEPH?} (IGNT)

Luke 4:22 (RWP)

Bare him witness (Î±½Î±½Î±½Î±½,Î±½,Î±½Î±½Î±½Î±½Î±½). Imperfect active, perhaps inchoative. They all began to bear witness that the rumours were not exaggerations {Luke 4:14} as they had supposed, but had foundation in fact if this discourse or its start was a fair sample of his teaching. The verb Î±½Î±½Î±½Î±½,Î±½,Î±½Î±½Î±½ is a very old and common one. It is frequent in Acts, Paulâ€™s Epistles, and the Johannine books. The substantive Î±½Î±½Î±½Î±½,Î±½,Î±½ is seen in our English Î±½Î±½Î±½Î±½, one who witnesses even by his death to his faith in Christ.

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

At the words of grace (Î±½Î±½Î±½ Î±½Î±½Î±½Î±½Î±½, Î±½Î±½Î±½Î±½Î±½Î±½, Î±½,Î±½, Î±½Î±½Î±½Î±½Î±½). See RWP on "Lu 1:30"; See RWP on "Lu 2:52" for this wonderful word Î±½Î±½Î±½Î±½, so full of meaning and so often in the N.T. The genitive case (case of genus or kind) here means that the words that came out of the mouth of Jesus in a steady stream (present tense, Î±½Î±½Î±½Î±½Î±½Î±½Î±½Î±½Î±½) were marked by fascination and charm. They were "winning words" as the context makes plain, though they were also "gracious" in the Pauline sense of "grace." There is no necessary antithesis in the ideas of graceful and gracious in these words of Jesus.

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

Luke 8:25

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

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

Luke 9:43

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

43 (IGNT) ĪµĪ³ĪµĪĪĪ»ĪĪfĪfĪġĪ½Ī,,ĪġĪ ĪĪµ {AND WERE ASTONISHED} ĪĪ±Ī½Ī,,ĪµĪ, {ALL} ĪµĪĪĪ¹ {AT} Ī,,Ī· {THE} Ī¼ĪµĪ³Ī±Ī»ĪµĪ¹ġĪĪ,,ĪĪ,Ī¹ Ī,,ĪġĪ... {MAJESTY} ĪĪµĪġĪ... {OF GOD.} ĪĪ±Ī½Ī,,Ī%Ī½ ĪĪµ {AND AS ALL} ĪĪ±Ī...Ī¼Ī±Ī¶ĪġĪ½Ī,,Ī%Ī½ {WERE WONDERING} ĪµĪĪĪ¹ {AT} ĪĪ±ĪfĪ¹Ī½ {ALL} ĪġĪĪ, {WHICH} ĪµĪĪġĪĪĪfĪµĪ½ ĪġĪ { DID} ĪĪĪfĪġĪ...Ī, {JESUS,} ĪµĪ¹ĪĪµĪ½ {HE SAID} ĪĪĪġĪ, Ī,,ĪġĪ...Ī, {TO} Ī¼Ī±ĪĪ,ĪĪ,Ī±Ī, Ī±Ī...Ī,,ĪġĪ... {HIS DISCIPLES, } (IGNT)

Luke 11:14

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

14 (IGNT) Ī°Ī±Ī¹ {AND} ĪĪ½ {HE WAS} ĪµĪ°Ī²Ī±ĪĪ»Ī»Ī%Ī½ {CASTING OUT} ĪĪ±Ī¹Ī¼ĪġĪ½Ī¹ĪġĪ½ {A DEMON,} Ī°Ī±Ī¹ {AND} Ī±Ī...Ī,,ĪġĪ {IT} ĪĪ½ {WAS} Ī°Ī%ĪĪġĪġĪ½ {DUMB;} ĪµĪ³ĪµĪ½ĪµĪ,,ĪġĪ ĪĪµ Ī,,ĪġĪ... {AND IT CAME TO PASS} ĪĪ±Ī¹Ī¼ĪġĪ½Ī¹ĪġĪ... {ON THE DEMON} ĪµĪ³ĪµĪ»ĪġĪ½Ī,,ĪġĪ, {HAVING

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

Luke 11:14 (RWP)

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

Luke 11:16

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

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

Luke 11:16 (RWP)

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

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

Luke 11:29

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

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

Luke 11:29 (RWP)

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

picture of the crowds around Jesus.

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

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

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

Luke 21:7

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

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

Luke 21:11

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

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

Luke 21:11 (RWP)

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

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

in the plural as here.

Luke 21:25

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

25 (IGNT) $\hat{\text{I}}\hat{\text{O}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {AND} $\hat{\text{I}}\hat{\text{M}}\hat{\text{U}}\hat{\text{F}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {THERE SHALL BE} $\hat{\text{I}}\hat{\text{F}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{M}}\hat{\text{U}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {SIGNS} $\hat{\text{I}}\hat{\text{M}}\hat{\text{U}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {IN} $\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{O}}\hat{\text{O}}$ {SUN} $\hat{\text{I}}\hat{\text{O}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {AND} $\hat{\text{I}}\hat{\text{F}}\hat{\text{I}}\hat{\text{M}}\hat{\text{U}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {MOON} $\hat{\text{I}}\hat{\text{O}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {AND} $\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{F}}\hat{\text{I}}\hat{\text{I}}\hat{\text{O}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {STARS,} $\hat{\text{I}}\hat{\text{O}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {AND} $\hat{\text{I}}\hat{\text{M}}\hat{\text{U}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {UPON} $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {THE} $\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {EARTH} $\hat{\text{I}}\hat{\text{F}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {DISTRESS} $\hat{\text{I}}\hat{\text{M}}\hat{\text{U}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{O}}\hat{\text{O}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {OF NATIONS} $\hat{\text{I}}\hat{\text{M}}\hat{\text{U}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {WITH} $\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{O}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {PERPLEXITY,} $\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {ROARING} $\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{F}}\hat{\text{I}}\hat{\text{F}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {OF THE SEA} $\hat{\text{I}}\hat{\text{O}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {AND} $\hat{\text{I}}\hat{\text{F}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {ROLLING SURGE,} (IGNT)

Luke 21:25 (RWP)

Distress ($\hat{\text{I}}\hat{\text{F}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$). From $\hat{\text{I}}\hat{\text{F}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$. In the N.T. only here and 2 Corinthians 2:4. Anguish.

In perplexity ($\hat{\text{I}}\hat{\text{M}}\hat{\text{U}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ $\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{O}}\hat{\text{O}}$). State of one who is $\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{O}}\hat{\text{O}}$, who has lost his way ($\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{O}}\hat{\text{O}}$ and $\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{O}}\hat{\text{O}}$). Here only in the N.T. though an old and common word.

For the roaring of the sea ($\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$). Our word echo (Latin echo) is this word $\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$, a reverberating sound. Sense of rumour in Luke 4:37.

Billows ($\hat{\text{I}}\hat{\text{F}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$). Old word $\hat{\text{I}}\hat{\text{F}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$, for the swell of the sea. Here only in the N.T.

Luke 23:8

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

8 (IGNT) $\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {AND} $\hat{\text{I}}\hat{\text{I}}\hat{\text{O}}\hat{\text{O}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {HEROD} $\hat{\text{I}}\hat{\text{I}}\hat{\text{O}}\hat{\text{O}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {SEEING} $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{F}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {JESUS} $\hat{\text{I}}\hat{\text{M}}\hat{\text{U}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {REJOICED} $\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {GREATLY,} $\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {FOR HE WAS} $\hat{\text{I}}\hat{\text{M}}\hat{\text{U}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {WISHING} $\hat{\text{I}}\hat{\text{I}}\hat{\text{O}}\hat{\text{O}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {FOR LONG} $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{M}}\hat{\text{U}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {TO SEE} $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {HIM,} $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {BECAUSE OF} $\hat{\text{I}}\hat{\text{I}}\hat{\text{O}}\hat{\text{O}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {HEARING} $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {MANY THINGS} $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{M}}\hat{\text{U}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {CONCERNING} $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {HIM,} $\hat{\text{I}}\hat{\text{O}}\hat{\text{O}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {AND} $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{M}}\hat{\text{U}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {HE WAS HOPING} $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {SOME} $\hat{\text{I}}\hat{\text{F}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{M}}\hat{\text{U}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {SIGN} $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{M}}\hat{\text{U}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {TO SEE} $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {BY} $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {HIM} $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ {DONE.} (IGNT)

Luke 23:8 (RWP)

Was exceeding glad ($\hat{\text{I}}\hat{\text{M}}\hat{\text{U}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ $\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{O}}\hat{\text{O}}$). Second aorist passive indicative of $\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{O}}\hat{\text{O}}$, ingressive aorist, became glad.

Of a long time ($\hat{\text{I}}\hat{\text{M}}\hat{\text{U}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ $\hat{\text{I}}\hat{\text{I}}\hat{\text{O}}\hat{\text{O}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$ $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^1$). For this idiom see 8:27; 20:9; Acts 8:11).

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

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

Luke 24:12

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

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

Luke 24:12 (RWP)

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

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

By themselves (ἰ-ἵπῳ, ἰ-ἵπῳ). Without the body.

To his home (ἐ-ἵπῳ, ἰ-ἵπῳ). Literally, "to himself."

Luke 24:41

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

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

Luke 24:41 (RWP)

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

John 2:18 (RWP)

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

John 2:23

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

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

John 2:23 (RWP)

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

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

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

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

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

John 3:2

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

2 (IGNT) ἴδι...ἴδι, {HE} ἴδι»ἴδι½ {CAME} ἴδι•ἴδι, ἴδι½ {TO} ἴδι•ἴδιἴδι...ἴδι½ { JESUS} ἴδι...ἴδι, ἴδι, {BY NIGHT,} ἴδι½ {AND} ἴδιἴδιἴδι½ {SAID} ἴδι...ἴδι% {TO HIM,} ἴδιἴδιἴδι {RABBI,} ἴδιἴδιἴδι½ {WE KNOW} ἴδι, ἴδι {THAT} ἴδιἴδι {FROM} ἴδιἴδι... {GOD} ἴδι»ἴδι»ἴδι...ἴδι, {THOU HAST COME} ἴδιἴδιἴδιἴδι»ἴδι, {A TEACHER,} ἴδι...ἴδιἴδι, ἴδιἴδι• {FOR NO ONE} ἴδι, ἴδι...ἴδι, ἴδι {THESE} ἴδιἴδιἴδιἴδι {SIGNS} ἴδι...ἴδιἴδι, ἴδιἴδι {IS ABLE} ἴδιἴδιἴδιἴδι½ {TO DO} ἴδι {WHICH} ἴδι... {THOU} ἴδιἴδιἴδιἴδι, ἴδιἴδι½ {DOEST} ἴδιἴδι• {UNLESS} ἴδιἴδι {BE} ἴδιἴδι, {GOD} ἴδιἴδι, {WITH} ἴδι...ἴδι, ἴδι... {HIM.} (IGNT)

John 3:2 (RWP)

The same (ἴδι...ἴδι). "This one."

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

These signs that thou doest (ἴδι, ἴδι...ἴδι, ἴδι ἴδιἴδιἴδιἴδιἴδι ἴδι ἴδι... ἴδιἴδιἴδιἴδι). Those mentioned in

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

Except God be with him (ὁμοῦ μετ' αὐτοῦ ἴσῃ ἡγεῖσθαι, ἴσῃ...ἴσῃ...). Condition of the third class, presented as a probability, not as a definite fact. He wanted to know more of the teaching accredited thus by God. Jesus went about doing good because God was with him, Peter says (Acts 10:38).

John 4:48

48 (AV) Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. (AV)
 48 (IGNT) ὁμοῦ μετ' αὐτοῦ ἴσῃ {SAID} ἴσῃ...ἴσῃ ἴσῃ {THEREFORE} ἴφῖ...ἴφῖ, {JESUS} ἴσῃ...ἴσῃ, {TO} ἴσῃ...ἴσῃ ἴσῃ {HIM,} ἴσῃ. {UNLESS} ἴφῖ...ἴφῖ {SIGNS} ἴσῃ...ἴσῃ {AND} ἴσῃ...ἴσῃ, ἴσῃ {WONDERS} ἴφῖ...ἴφῃ, ἴσῃ {YE SEE} ἴσῃ. {IN NO WISE} ἴσῃ...ἴφῖ, ἴσῃ {WILL YE BELIEVE.} (IGNT)

John 4:48 (RWP)

Except ye see (ὁμοῦ μετ' αὐτοῦ ἴσῃ ἴσῃ). Condition of the third class (ὁμοῦ μετ' αὐτοῦ ἴσῃ, negative, with second aorist active subjunctive of ἴσῃ). Jesus is not discounting his "signs and wonders" (ἴφῖ...ἴφῃ ἴσῃ ἴσῃ, both words together here only in John, though common in N.T. as in Matthew 24:24; Mark 13:22; Acts 2:19,22,43; 2 Thessalonians 2:9; Hebrews 2:4), though he does seem disappointed that he is in Galilee regarded as a mere miracle worker.

Ye will in no wise believe (ἴσῃ... ἴσῃ ἴσῃ...ἴφῖ, ἴσῃ). Strong double negative with aorist active subjunctive of ἴσῃ...ἴσῃ, picturing the stubborn refusal of people to believe in Christ without miracles.

John 4:54

54 (AV) This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee. (AV)

54 (IGNT) ἴσῃ...ἴσῃ ἴσῃ {THIS} ἴσῃ...ἴσῃ ἴσῃ {AGAIN} ἴσῃ...ἴσῃ ἴσῃ {A SECOND} ἴφῖ...ἴφῃ ἴσῃ {SIGN} ἴσῃ...ἴσῃ ἴσῃ {DID} ἴφῖ...ἴφῃ, {JESUS,} ἴσῃ...ἴσῃ ἴσῃ {HAVING COME} ἴσῃ...ἴσῃ, {OUT OF } ἴσῃ...ἴσῃ ἴσῃ, {JUDEA} ἴσῃ...ἴσῃ {INTO} ἴσῃ...ἴσῃ ἴσῃ {GALILEE.} (IGNT)

John 4:54 (RWP)

The second sign that (ὁμοῦ μετ' αὐτοῦ ἴσῃ ἴσῃ ἴφῖ...ἴφῃ ἴσῃ). No article, simply predicate accusative, "This again a second sign did Jesus having come out of Judea into Galilee." The first one was also in Cana (2:1), but many were wrought in Jerusalem also (2:23).

John 6:2

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

2 (IGNT) ἰὸς ἄς {AND} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {FOLLOWED} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {HIM} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς { A CROWD} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {GREAT,} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {BECAUSE} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {THEY SAW} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {OF HIM} ἰ·ἰὸς ἄς {THE} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {SIGNS} ἰ·ἰὸς ἄς {WHICH} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {HE WROUGHT} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {UPON} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {THOSE WHO} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {WERE SICK.} (IGNT)

John 6:2 (RWP)

Followed (ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς). Descriptive imperfect active, picturing the crowd, but without the details of the boat for Christ and the rapid race of the crowd on foot (Mark 6:32; Matthew 14:13).

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

John 6:14

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

14 (IGNT) ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {THE MEN THEREFORE} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {HAVING SEEN} ἰ·ἰὸς ἄς {WHAT} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {HAD DONE} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {SIGN} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {JESUS,} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {SAID,} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {THIS} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {IS} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {TRULY} ἰ·ἰὸς ἄς {THE} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {PROPHET} ἰ·ἰὸς ἄς {WHO} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {IS COMING} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {INTO} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {THE} ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς {WORLD.} (IGNT)

John 6:14 (RWP)

Saw the sign which he did (ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς). "Signs" oldest MSS. have. This sign added to those already wrought (verse 2). Cf. 2:23; 3:2.

They said (ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς). Inchoative imperfect, began to say.

Of a truth (ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς). Common adverb (from ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς) in John (7:40).

The prophet that cometh (ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς ἰ·ἰὸς ἄς). There was a popular expectation

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

John 6:26

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

26 (IGNT) ἰ±ἰἔἰμῖοἰἰἰ. {ANSWERED} ἰ±ἰ...ἰ,ἰἰἰ, ἰἰ {THEM} ἰἰ.ἰἰἰἰἰ...ἰ, {JESUS} ἰἰἰἰἰ {AND} ἰμῖἰἰἰἰἰ {SAID,} ἰ±ἰἰἰἰἰἰ {VERILY} ἰ±ἰἰἰἰἰἰ {VERILY} ἰ»ἰμῖἰἰἰ {I SAY} ἰ...ἰἰἰἰἰἰ {TO YOU,} ἰἰἰ.ἰ,ἰμῖἰἰ,ἰμ {YE SEEK} ἰἰἰἰμ {ME,} ἰἰἰ...ἰἰ {NOT} ἰἰἰ,ἰἰ {BECAUSE} ἰμῖἰἰἰμ,ἰμ {YE SAW} ἰἰἰ.ἰἰἰἰἰἰἰ {SIGNS,} ἰ±ἰ»ἰἰ {BUT} ἰἰἰ,ἰἰ {BECAUSE} ἰμῖἰἰἰἰἰἰμ,ἰμ {YE ATE} ἰμῖἰἰ {OF} ἰ,ἰἰἰἰἰἰ {THE} ἰ±ἰἰἰ,ἰἰἰἰἰἰ {LOAVES} ἰἰἰἰἰ { AND} ἰμῖἰἰἰἰἰἰἰ,ἰ±ἰἰἰἰἰ,ἰμ {WERE SATISFIED.} (IGNT)

John 6:26 (RWP)

Not because ye saw signs (ἰἰἰἰ...ἰἰ ἰἰἰ,ἰἰ ἰμῖἰἰἰμ,ἰμ ἰἰἰ.ἰἰἰἰἰἰἰἰ). Second aorist active indicative of the defective verb ἰἰἰἰἰἰἰἰ. 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»ἰἰ ἰἰἰ,ἰἰ ἰμῖἰἰἰἰἰἰμ,ἰμ ἰμῖἰἰ ἰ,ἰἰἰἰἰἰἰ ἰ±ἰἰἰ,ἰἰἰἰἰἰἰ). Second aorist active indicative of ἰμῖἰἰἰἰἰἰἰ, defective verb.

Ye were filled (ἰμῖἰἰἰἰἰἰ,ἰ±ἰἰἰἰἰ,ἰμ). First aorist passive indicative of ἰἰἰἰἰἰἰἰ, from ἰἰἰἰἰἰἰ,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) ἰμῖἰἰἰἰἰἰἰ {THEY SAID} ἰἰἰ...ἰἰἰ {THEREFORE} ἰ±ἰ...ἰ,ἰἰἰ {TO HIM,} ἰ,ἰἰ {WHAT} ἰἰἰ...ἰἰἰ {THEN} ἰἰἰἰἰἰἰἰἰ, {DOEST} ἰἰἰ... {THOU} ἰἰἰ.ἰἰἰἰἰἰἰἰἰ {SIGN,} ἰἰἰἰἰ {THAT} ἰἰἰἰἰἰἰἰἰἰ {WE MAY SEE} ἰἰἰἰἰ {AND} ἰἰἰἰἰἰἰἰ...ἰἰἰἰἰἰἰἰἰἰἰ {MAY BELIEVE} ἰἰἰἰἰἰ {THEE?} ἰ,ἰἰ {WHAT} ἰμῖἰἰἰἰἰἰἰ. {DOST THOU WORK?} (IGNT)

John 6:30 (RWP)

For a sign (ἰἰἰ.ἰἰἰἰἰἰἰἰἰ). 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 (ἰἰἰἰἰἰἰ ἰἰἰἰἰἰἰἰἰἰἰἰ ἰἰἰἰἰ ἰἰἰἰἰἰἰἰἰ...ἰἰἰἰἰἰἰἰἰἰἰ). Purpose

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

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

John 7:31

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

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

John 7:31 (RWP)

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

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

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

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

John 9:16

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

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

John 9:16 (RWP)

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

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

John 10:41

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

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

John 10:41 (RWP)

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

John 11:47

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

47 (IGNT) ἤγαγον... ἡμεῖς ἡμεῖς (GATHERED) ἕνεκα... ἕνεκα (THEREFORE) οἱ ἄρχιερεῖς (THE) καὶ οἱ ἱερεῖς (CHIEF PRIESTS) καὶ οἱ φαρισαῖοι (AND) οἱ ἱουδαῖοι (THE) ἡ συνέδριον (PHARISEES) ἡ συνέδριον (A COUNCIL,) καὶ (AND) εἶπεν... ἡμεῖς (SAID,) ὅτι (WHAT) ποῦ ἔσται... ἡμεῖς (DO WE?) ἕνεκα... ἕνεκα (FOR) ἡμεῖς... ἡμεῖς, ἡμεῖς (THIS) ἡμεῖς... ἡμεῖς (MAN) ἡμεῖς... ἡμεῖς (MANY) ἡμεῖς... ἡμεῖς (SIGNS) ἡμεῖς... ἡμεῖς (DOES.) (IGNT)

John 11:47 (RWP)

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

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

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

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

John 12:18

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

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

John 12:18 (RWP)

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

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

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

John 12:33

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

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

John 12:33 (RWP)

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

John 12:37

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

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

John 12:37 (RWP)

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

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

John 18:32

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

32 (IGNT) ἵνα ἡ λέξις ἧς εἶπεν Ἰησοῦς πληρωθῆται ἣν εἶπε, σημαίνουσα τὴν θάνατον ἧς ἔμελλεν ἀποθνήσκειν. (IGNT)

John 18:32 (RWP)

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

John 20:30

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

30 (IGNT) Ἐν τῇ παρουσίᾳ τῶν μαθητῶν ἐποίησεν Ἰησοῦς ἄλλα σημεῖα, ἃ οὐκ ἔστιν ἠρτησέναι ἐν τῷ βιβλίῳ τούτῳ. (IGNT)

John 20:30 (RWP)

Many other signs (ἃ οὐκ ἔστιν ᠆ρτησέναι ἐν τῷ βιβλίῳ τούτῳ). Not only those described in the Synoptic Gospels or referred to in general statements, but many alluded to in John's Gospel (2:23; 4:45; 12:37).

Are not written (ἃ οὐκ ἔστιν ᠆ρτησέναι ἐν τῷ βιβλίῳ τούτῳ). Periphrastic perfect passive indicative of ᠆ρτησέναι, do not stand written, are not described "in this book." John has made a selection of the vast number wrought by Jesus "in the presence of the disciples" (ἐν τῇ παρουσίᾳ τῶν μαθητῶν), common idiom in Luke, not in Mark and Matthew, and by John elsewhere only in 1 John 3:22. John's book is written with a purpose which he states.

John 21:19

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

19 (IGNT) Ἔφη ταῦτα, σημαίνουσα τὴν θάνατον ἧς ἔμελλεν ἀποθνήσκειν, ἵνα δοξασθῆται ὁ θεός. Ἐπειὶ εἶπεν ταῦτα, εἶπεν αὐτῷ, ἄκολουθού με. (IGNT)

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

John 21:19 (RWP)

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

Acts 2:19

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

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

Acts 2:19 (RWP)

Wonders (apparently akin to the verb, to watch like a wonder in the sky, miracle, marvel, portent. In the New Testament the word occurs only in the plural and only in connection with signs) as here and in verse 43. But

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

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

Blood and fire and vapour of smoke (A chiasm as these words illustrate bloodshed and destruction by fire as signs here on earth.

Acts 2:19 (Vincent_NTWordStudies)

19. I will shew (Lit., I will give.

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

Signs. See on "Mt 11:20".

Acts 2:22

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

22 (IGNT) ἰσραηλιται, {MEN} ἠκουσατε τωτων λεγων, {ISRAELITES,} ἠκουσατε τωτων λεγων, {HEAR} ἰσραηλιται, {THESE} ἠκουσατε τωτων λεγων, {WORDS:} ἰησοφ Nazarene, {JESUS} 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) ἐβραβευσθη παντα ψυχη, {THERE CAME} ἠκουσατε τωτων λεγων, {AND} ἠκουσατε τωτων λεγων, {UPON EVERY} ἠκουσατε τωτων λεγων, {SOUL} ἠκουσατε τωτων λεγων, {FEAR,} ἠκουσατε τωτων λεγων, {AND MANY} ἠκουσατε τωτων λεγων, {WONDERS} ἠκουσατε τωτων λεγων, {AND} ἠκουσατε τωτων λεγων, {SIGNS} ἠκουσατε τωτων λεγων, {THROUGH} ἠκουσατε τωτων λεγων, {THE} ἠκουσατε τωτων λεγων, {APOSTLES} ἠκουσατε τωτων λεγων, {TOOK PLACE.} (IGNT)

11 (IGNT) ἰσχυροῦσθε... ἰσχυροῦσθε, ἰσχυροῦσθε {AND AS HELD} ἰσχυροῦσθε... {THE} ἰσχυροῦσθε ἰσχυροῦσθε, {WHO HAD BEEN HEALED} ἰσχυροῦσθε 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 ἰσχυροῦσθε, {PEOPLE} ἰσχυροῦσθε {IN} ἰσχυροῦσθε, ἰσχυροῦσθε {THE} ἰσχυροῦσθε ἰσχυροῦσθε ἰσχυροῦσθε, ἰσχυροῦσθε {PORCH} ἰσχυροῦσθε ἰσχυροῦσθε ἰσχυροῦσθε... ἰσχυροῦσθε ἰσχυροῦσθε {CALLED} ἰσχυροῦσθε ἰσχυροῦσθε ἰσχυροῦσθε ἰσχυροῦσθε, {SOLOMON'S}, ἰσχυροῦσθε ἰσχυροῦσθε ἰσχυροῦσθε ἰσχυροῦσθε {GREATLY AMAZED.} (IGNT)

Acts 3:11 (RWP)

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

As he held (ἰσχυροῦσθε ἰσχυροῦσθε... ἰσχυροῦσθε ἰσχυροῦσθε, ἰσχυροῦσθε... ἰσχυροῦσθε...). Genitive absolute of ἰσχυροῦσθε, ἰσχυροῦσθε, to hold fast, with accusative rather than genitive to get hold of (Acts 27:13). Old and common verb from ἰσχυροῦσθε, 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 ἰσχυροῦσθε ἰσχυροῦσθε). The adjective Stoic (ἰσχυροῦσθε ἰσχυροῦσθε ἰσχυροῦσθε) is from this word ἰσχυροῦσθε ἰσχυροῦσθε (porch). It was on the east side of the court of the Gentiles (Josephus, Ant. XX. 9, 7) and was so called because it was built on a remnant of the foundations of the ancient temple. Jesus had once taught here (John 10:23).

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

Acts 3:11 (Vincent_NTWordStudies)

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

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

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

Acts 4:16

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

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

Acts 4:16 (RWP)

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

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

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

Acts 4:22

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

22 (IGNT) İµİ,,İ%oİ½ {YEARS OLD} İ³İ±İ· {FOR} İ·İ½ {WAS} İ€İ»İµİ¹İĸİ½İ%oİ½ {ABOVE} İ,,İµİİfİfİ±İ·İ±İ¹İĸİ½İ,,İ± {FORTY} İĸİ {THE} İ±İ½İ,İ·İ%oİ€İĸİ, {MAN} İµİ† {ON} İĸİ½ {WHOM} İµİ³İµİ³İĸİ½İµİ¹ İ,,İĸİ {HAD TAKEN PLACE} İfİ·İ¼İµİ¹İĸİ½ İ,,İĸİ...İ,,İĸİ {THIS SIGN} İ,,İ·İ, {OF} İ¹İ±İfİµİ%oİ, {HEALING.} (IGNT)

Acts 4:22 (RWP)

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

Acts 4:30

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

30 (IGNT) İµİ½ {IN} İ,,İ%o {THAT} İ,,İ·İ½ {THY} İ±İµİ¹İ·İ± İfİĸİ... {HAND} İµİ¹İ,,İµİ¹İ½İµİ¹İ½ {STRETCH OUT} İfİµİ {THOU} İµİ¹İ, {FOR} İ¹İ±İfİ¹İ½ {HEALING,} İ¹İ±İ¹ {AND} İfİ·İ¼İµİ¹İ± {SIGNS} İ¹İ±İ¹ {AND} İ,,İµİ·İ±İ,,İ± {WONDERS} İ³İ¹İ½İµİİfİ,İ±İ¹ { TAKE PLACE} İ¹İ¹İ± {THROUGH} İ,,İĸİ... {THE} İĸİ½İĸİ¼İ±İ,,İĸİ, İ,,İĸİ... {NAME} İ±İ³İ¹İĸİ... {HOLY} İ€İ±İ¹İĸİ, {SERVANT} İfİĸİ... {OF THY} İ¹İ·İfİĸİ... {JESUS.} (IGNT)

Acts 4:30 (RWP)

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

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

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

Acts 5:12 (RWP)

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

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

Acts 6:8 (RWP)

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

Acts 6:8 (Vincent_NTWordStudies)

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

Acts 7:31

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

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

Acts 7:31 (RWP)

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

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

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

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

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

Acts 7:31 (Vincent_NTWordStudies)

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

To behold (ἰδοῦντες, ἰδοῦντες ἑαυτῶν). 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) Ἰδοῦντες... ἑαυτῶν, {THIS ONE} ἠγάγετο... ἑξω... ἑαυτῶν, {THEM,} ἔργα... ἰσχυρῶν, {HAVING WROUGHT} ἑαυτῶν, ἑαυτῶν, ἑαυτῶν {WONDERS} ἰσχυρῶν {AND} ἰσχυρῶν, ἰσχυρῶν {SIGNS} ἠγᾶτο... ἐν... ἐν... ἐν... {LAND} ἑαυτῶν... ἐν... ἐν... {OF EGYPT} ἰσχυρῶν {AND} ἠγᾶτο... ἐν... ἐν... {IN THE } ἠγᾶτο... ἐν... ἐν... {RED} ἠγᾶτο... ἐν... ἐν... {SEA,} ἰσχυρῶν {AND} ἠγᾶτο... ἐν... ἐν... {IN} ἠγᾶτο... ἐν... ἐν... {THE} ἠγᾶτο... ἐν... ἐν... {WILDERNESS} ἠγᾶτο... ἐν... ἐν... {YEARS} ἠγᾶτο... ἐν... ἐν... {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) ἔδωκεν... ἑαυτῶν, ἑαυτῶν, ἑαυτῶν {GAVE HEED} ἠγᾶτο... ἑαυτῶν, ἑαυτῶν {AND} ἠγᾶτο... ἑαυτῶν, ἑαυτῶν {THE} ἠγᾶτο... ἑαυτῶν, ἑαυτῶν {CROWDS} ἠγᾶτο... ἑαυτῶν, ἑαυτῶν {TO THE THINGS} ἠγᾶτο... ἑαυτῶν, ἑαυτῶν, ἑαυτῶν {SPOKEN} ἠγᾶτο... ἑαυτῶν, ἑαυτῶν, ἑαυτῶν {BY} ἠγᾶτο... ἑαυτῶν, ἑαυτῶν, ἑαυτῶν {PHILIP } ἠγᾶτο... ἑαυτῶν, ἑαυτῶν, ἑαυτῶν, ἑαυτῶν {WITH ONE ACCORD,} ἠγᾶτο... ἑαυτῶν, ἑαυτῶν, ἑαυτῶν {WHEN} ἠγᾶτο... ἑαυτῶν, ἑαυτῶν, ἑαυτῶν {HEARD} ἠγᾶτο... ἑαυτῶν, ἑαυτῶν, ἑαυτῶν, ἑαυτῶν {THEY} ἠγᾶτο... ἑαυτῶν, ἑαυτῶν, ἑαυτῶν {AND} ἠγᾶτο... ἑαυτῶν, ἑαυτῶν, ἑαυτῶν {SAW} ἠγᾶτο... ἑαυτῶν, ἑαυτῶν, ἑαυτῶν {THE} ἠγᾶτο... ἑαυτῶν, ἑαυτῶν, ἑαυτῶν {SIGNS} ἠγᾶτο... ἑαυτῶν, ἑαυτῶν, ἑαυτῶν {WHICH} ἠγᾶτο... ἑαυτῶν, ἑαυτῶν, ἑαυτῶν {HE DID.} (IGNT)

Acts 8:6 (RWP)

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

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

Which he did (ἠγᾶτο... ἑαυτῶν, ἑαυτῶν). 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, {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 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" (Furieux). He was determined to get this new "power," but had no sense of personal need of Jesus as Saviour for his sins. So he submitted to baptism (ἰσχυρὰ ἑαυτοῦ, ἰσχυρὰ ἑαυτοῦ, first aorist passive participle of ἰσχυρὰ ἑαυτοῦ, 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, ἰσχυρὰ ἑαυτοῦ). Watching the signs and miracles (powers, ἰσχυρὰ ἑαυτοῦ ἰσχυρὰ ἑαυτοῦ, that threw his "power" in the shade) as they were wrought (ἰσχυρὰ ἑαυτοῦ ἰσχυρὰ ἑαυτοῦ, present middle participle of ἰσχυρὰ ἑαυτοῦ ἰσχυρὰ ἑαυτοῦ). The more he watched the more the wonder grew (ἰσχυρὰ ἑαυτοῦ ἰσχυρὰ ἑαυτοῦ). He had "amazed" (verse 9) the people by his tricks and he was himself more "amazed" than they by Philip's deeds.

Acts 8:13 (Vincent_NTWordStudies)

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

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

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

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

Acts 11:28

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

28 (IGNT) ἰστὶν ἄνθρωποι ἄναστασαν, ἰστὶν αὐτὸν ἐπισημασάντων πνεύματι τοῦ ἁγίου, ἵνα ᾖ ἐπιποσει αὐτὴ ἡ γῆ ἐν ταῖς ἡμέραις τοῦ κλαυδίου τοῦ καίσαρος. (IGNT)

Acts 11:28 (RWP)

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

Acts 11:28 (Vincent_NTWordStudies)

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

Acts 13:41

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

41 (IGNT) ἰδοὺ ὑμεῖς ἐπιποσοῦντες, ἐπιποσοῦντες, καὶ ἀπολοῦντες: ἐπεὶ ἐπιποσοῦμαι ὑμῖν ἔργον ἐν ταῖς ἡμέραις ταύταις, ἔργον ὃ ἐν οὐδὲν ἡμεῖς πιστεῦσαι δύνασθαι, εἰ ἄνθρωπος ἐπισημασάτω ὑμῖν. (IGNT)

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

Romans 4:11 (RWP)

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

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

That he might be (ἰστὸς ἰστὸς ἰστὸς ἰστὸς ἰστὸς ἰστὸς ἰστὸς ἰστὸς). This idiom may be God's purpose (contemplated result) as in ἰστὸς ἰστὸς ἰστὸς ἰστὸς ἰστὸς ἰστὸς ἰστὸς ἰστὸς below, or even actual result (so that he was) as in 1:20.

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

Romans 4:11 (Vincent_NTWordStudies)

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

That he might be (ἰστὸς ἰστὸς ἰστὸς ἰστὸς ἰστὸς ἰστὸς ἰστὸς ἰστὸς). Not so that he became, but expressing the divinely appointed aim of his receiving the sign.

Romans 15:19

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

{JERUSALEM,} {AND} {IN A CIRCUIT} {UNTO }
{THE} {GLAD TIDINGS} {OF THE} {CHRIST;} (IGNT)

Romans 15:19 (RWP)

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

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

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

Romans 15:19 (Vincent_NTWordStudies)

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

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

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

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

1 Corinthians 12:28

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

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

{HELPS;} ἰοῖ...ἰβῆμι•ἰῆμι•ἰβῆμι•ἰβῆμι, {GOVERNMENTS;} ἰβῆμι•ἰβῆμι•ἰβῆμι•ἰβῆμι. {KINDS} ἰβῆμι•ἰβῆμι•ἰβῆμι•ἰβῆμι {OF TONGUES.} (IGNT)

1 Corinthians 12:28 (RWP)

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

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

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

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

29 (IGNT) ἅπαντες ἄνθρωποι, ἅπαντες ἄποστολοι, ἅπαντες προφῆται, ἅπαντες διδασκαλοὶ ἔχουσιν ἰσχύς, ἅπαντες ἔργα ἐξουσίας. (IGNT)

1 Corinthians 12:29 (RWP)

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

1 Corinthians 14:22

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

22 (IGNT) ὅτι ἡ γλῶσση ἵνα ᾖ σημεῖον, ἵνα ἴδωσιν οἱ ἀπιστοῦντες, ἵνα ἴδωσιν οἱ πιστοῦντες ὅτι ἔστιν ἐξουσία, ἵνα ἴδωσιν οἱ ἀπιστοῦντες ὅτι ἔστιν ἐξουσία. (IGNT)

1 Corinthians 14:22 (RWP)

For a sign (ἵνα ᾖ σημεῖον, ἵνα ἴδωσιν οἱ ἀπιστοῦντες). Like the Hebrew and occasional Koinê idiom also.

2 Corinthians 12:12

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

12 (IGNT) ὅτι ἡ σημεῖα τῆς ἀποστολῆς ἐργάσθησαν ἐν ὑμῖν ἐν ὅλῃ τῇ ὑπομονῇ, ἐν ἰσχύσιν, ἐν ἔργοις ἐξουσίας, ἐν ἰσχύσιν. (IGNT)

2 Corinthians 12:12 (RWP)

Of an apostle (ὅτι ἡ σημεῖα τῆς ἀποστολῆς ἐργάσθησαν ἐν ὑμῖν...). "Of the apostle" (definite article). Note the three words here for miracles wrought by Paul (ἵνα ἴδωσιν οἱ ἀπιστοῦντες, signs, ἵνα ἴδωσιν οἱ πιστοῦντες, wonders, ἵνα ἴδωσιν οἱ ἀπιστοῦντες, 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) ἴς {HE WHO} ἵς...ἵς {THEREFORE} ἰμῖςἰῖςἰςἰςἰςἰς {SUPPLIES} ἵς...ἵςἵςἵς {TO YOU} ἵς, ἵς {THE} ἰςἵςἵςἵς...ἵςἵς {SPIRIT,} ἰςἵςἵς {AND} ἰμῖςἵςἵςἵςἵςἵς {WORKS} ἵς...ἵςἵςἵςἵςἵς {WORKS OF POWER} ἰμῖςἵς {AMONG} ἵς...ἵςἵςἵςἵς {YOU, IS IT} ἰμῖςἵς {BY} ἰμῖςἵςἵςἵςἵς {WORKS} ἵςἵςἵςἵςἵς... {OF LAW} ἵς {OR} ἰμῖςἵς {BY} ἵςἵςἵςἵςἵς, {REPORT} ἰςἵςἵςἵςἵς, {OF FAITH?} (IGNT)

Galatians 3:5 (RWP)

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

Worketh miracles (ἰμῖςἵςἵςἵςἵςἵς ἵς...ἵςἵςἵςἵςἵς). On the word ἰμῖςἵςἵςἵςἵς 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 ἰμῖςἵς ἵς...ἵςἵςἵςἵς (1 Corinthians 13:10; Matthew 14:2). The principal verb for "doeth he it" (ἰςἵςἵςἵς) 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) ἵς... {WHOSE} ἰμῖςἵςἵςἵςἵς ἵς {IS} ἰςἵςἵςἵςἵς...ἵςἵςἵςἵς {COMING} ἵςἵςἵς, { ACCORDING TO THE} ἰμῖςἵςἵςἵςἵςἵς ἵς... {WORKING} ἵςἵςἵςἵςἵςἵς {OF SATAN} ἰμῖςἵς {IN} ἰςἵςἵςἵςἵς { EVERY} ἵς...ἵςἵςἵςἵςἵς {POWER} ἵςἵςἵςἵς {AND} ἵςἵςἵςἵςἵςἵς, {SIGNS} ἵςἵςἵςἵς {AND} ἵςἵςἵςἵςἵςἵς {WONDERS} ἵςἵςἵςἵςἵς...ἵς, {OF FALSEHOOD,} (IGNT)

2 Thessalonians 2:9 (RWP)

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

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

Hebrews 2:4

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

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

4 (IGNT) ἰφῖ...ἰ½ἰμῖἔἰἰ¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰḂἰ...ἰ½ἰ,,ἰḂἰ, ἰ,,ἰḂἰ... {HEARING WITNESS WITH THEM} ἰἰμῖḂἰ... {GOD} ἰφῖἰἰ¼ἰμῖἰḂἰḂἰ, {BY SIGNS } ἰ,,ἰμ {BOTH} ἰἰ±ἰἰ {AND} ἰ,,ἰμῖ•ἰ±ἰφῖἰḂἰ {WONDERS} ἰἰ±ἰἰ {AND} ἰἔἰḂἰἰἰἰἰἰ»ἰ±ἰἰἰ, {VARIOUS} ἰἰἰ...ἰ½ἰ±ἰἰ¼ἰμῖφῖἰḂἰ {ACTS OF POWER,} ἰἰ±ἰἰἰ {AND} ἰἔἰḂἰἰμῖ...ἰ¼ἰ±ἰἰ,,ἰḂἰ, {OF THE SPIRIT} ἰ±ἰḂἰἰḂἰ... {HOLY} ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰἰἰ, {DISTRIBUTIONS,} ἰἰ±ἰἰ,,ἰ± ἰ,,ἰḂἰ½ {ACCORDING TO} ἰ±ἰ...ἰ,,ἰḂἰ... {HIS} ἰἰμῖ»ἰἰφῖἰḂἰ {WILL.} (IGNT)

Hebrews 2:4 (RWP)

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

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

and wonders (ἰἰ±ἰἰ ἰ,,ἰμῖ•ἰ±ἰφῖἰḂἰ)

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

and by gifts of the Holy Ghost (ἰἰ±ἰἰ ἰἔἰḂἰἰμῖ...ἰ¼ἰ±ἰἰ,,ἰḂἰ, ἰ±ἰḂἰἰḂἰ... ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰἰἰ). Instrumental case used with all four items. See Acts 2:22 for the three words for miracles in inverse order (powers, wonders, signs). Each word adds an idea about the ἰμῖ•ἰḂἰ (works) of Christ. ἰ,,ἰμῖ•ἰ±ἰ, (wonder) attracts attention, ἰἰἰ...ἰ½ἰ±ἰἰ¼ἰἰἰ, (power) shows God's power, ἰφῖἰἰ¼ἰμῖἰḂἰḂἰ reveals the purpose of God in the miracles. For ἰἔἰḂἰἰἰἰἰἰ»ἰ±ἰἰἰ, (manifold, many-coloured) see Matthew 4:24; James 1:2. For ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰ, for distribution (old word, in N.T. only here and Hebrews 4:12) see 1 Corinthians 12:4-30.

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

Revelation 12:1

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

1 (IGNT) ἰἰ±ἰἰ {AND} ἰφῖἰἰ¼ἰμῖἰḂἰḂἰḂἰ {A SIGN} ἰ¼ἰμῖḂἰ {GREAT} ἰ%ἰἰἰἰἰ. {WAS SEEN} ἰμῖḂἰ {IN} ἰ,,ἰ% {THE} ἰḂἰ...ἰḂἰἰḂἰḂἰ {HEAVEN;} ἰḂἰ...ἰḂἰἰ. {A WOMEN} ἰἔἰμῖἰἰḂἰḂἰ»ἰἰ¼ἰμῖḂἰḂἰ. {CLOTHED WITH} ἰ,,ἰḂἰḂἰ {THE} ἰἰ»ἰἰḂἰḂἰḂἰ {SUN,} ἰἰ±ἰἰ {AND} ἰ. {THE} ἰφῖἰμῖ»ἰḂἰḂἰ. {MOON} ἰ...ἰἔἰḂἰἰἰἰἰ,,ἰ% {UNDER} ἰ,,ἰ%ἰḂἰḂἰ ἰἔἰḂἰἰḂἰḂἰḂἰ ἰ±ἰ...ἰ,,ἰḂἰ, {HER FEET,} ἰἰ±ἰἰ {AND} ἰμῖἔἰ {ON} ἰ,,ἰḂἰ, ἰἰἰἰἰἰἰ»ἰḂἰ, ἰ±ἰ...ἰ,,ἰḂἰ, {HER HEAD} ἰφῖἰἰἰἰἰḂἰḂἰḂἰḂἰ, {A CROWN} ἰ±ἰφῖἰ,,ἰμῖḂἰḂἰḂἰ {OF STARS} ἰḂἰ%ἰḂἰḂἰḂἰ {TWELVE;} (IGNT)

Revelation 12:1 (RWP)

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

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

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

Revelation 12:3

3 (AV) And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. {wonder: or, sign} (AV)
3 (IGNT) İİ±İ»İ {AND} İ%oİİİ {WAS SEEN} İ±İ»İİ½ {ANOTHER} İfİ-İ¼İµİİİ½ { SIGN} İµİ½ {IN} İ,İ%o {THE} İİ...İİ±İ½İ%o {HEAVEN,} İİ±İ»İ {AND} İİİİ... {BEHOLD,} İİ±İİ%oİ½ {A DRAGON} İ¼İµİ³İ±İ, {GREAT} İ€İ...İİİİ, {RED,} İµİİ%oİ½ { HAVING} İİµİİ±İ»İ±İ, {HEADS} İµİ€İ,İ± {SEVEN} İİ±İ»İ {AND} İİµİİ±İ,İ± {HORNS} İİµİİ± {TEN,} İİ±İ»İ {AND} İµİ€İİ {UPON} İ,İ±İ, İİµİİ±İ»İ±İ, İ±İ...İ,İİ... {HIS HEADS} İİ±İİ±İ-İ¼İ±İ,İ± {DIADEMS} İµİ€İ,İ± {SEVEN;} (IGNT)

Revelation 12:3 (RWP)

(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) Ἐπειὸν {AND} ἵνα μὴ ἁμαρτάνωσιν αὐτοὶ {IT MISLEADS} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἤκουον ἔξωθεν αὐτῶν, ἃς αὖτις ἠκούον αὐτῶν {DWELL} ἐπὶ τῆς γῆς {ON} τῆς γῆς, {THE} τῆς γῆς, {EARTH,} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν, ἃς αὖτις ἠκούον αὐτῶν {SIGNS} ἃς αὖτις ἠκούον αὐτῶν {WHICH} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {IT WAS GIVEN} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {TO IT} ἵνα ἔργασαντο αὐτῷ εἰκόντα ἑαυτοῦ ἔμπροσθέν ἡμεῶν {BEFORE} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {THE} ἁλὸς ἑσθῆος αὐτοῦ {BEAST, } ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {SAYING} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {TO THOSE WHO} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {DWELL} ἐπὶ τῆς γῆς {ON} τῆς γῆς, {THE} τῆς γῆς, {EARTH,} ἵνα ἔργασαντο αὐτῷ εἰκόντα ἑαυτοῦ ἔμπροσθέν ἡμεῶν {TO MAKE} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {AN IMAGE} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {TO THE} ἁλὸς ἑσθῆος αὐτοῦ {BEAST, } ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {HAS} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {THE} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {WOUND} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {OF THE} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {SWORD,} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {AND} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {LIVED.} (IGNT)

Revelation 13:14 (RWP)

And he deceiveth (ἵνα μὴ ἁμαρτάνωσιν αὐτοὶ). Present active (dramatic) indicative of ἵνα μὴ ἁμαρτάνωσιν αὐτοὶ, the very thing that Jesus had said would happen (Matthew 24:24, "So as to lead astray" ἵνα μὴ ἁμαρτάνωσιν αὐτοὶ, 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 ἔργασαντο αὐτῷ εἰκόντα ἑαυτοῦ ἔμπροσθέν ἡμεῶν). Indirect command (this first aorist active infinitive of ἔργασαντο αὐτῷ εἰκόντα ἑαυτοῦ ἔμπροσθέν ἡμεῶν after ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν as in Acts 21:21, not indirect assertion. This "image" (ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν, 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 (ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν). This language can refer to the death of Nero by his own sword.

And lived (ἵνα αὐτοὶ ζῶσιν αὖτις). "And he came to life" (ingressive first aorist active indicative of ἵνα αὐτοὶ ζῶσιν αὖτις). 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) Ἐπειὸν {AND} ἵνα ἴδωμι ἄλλο σημεῖον ἐν τῷ οὐρανῷ, ἃς αὖτις ἠκούον αὐτῶν {SIGN} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {IN} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {THE} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {HEAVEN,} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {GREAT} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {AND} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {SEVEN} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {ANGELS} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {HAVING} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {THE} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {SEVEN} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {PLAGUES} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {FOR} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {IN} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {THEM} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {IS} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {FULFILLED} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {UP} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {THE} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {WRATH} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {OF} ἅσπερ οὖν αὖτις ἦσαν, ἃς αὖτις ἠκούον αὐτῶν {GOD.} (AV)

{WONDERFUL;} ἰ±ἰ³ἰῶμῷ»ἰῶ...ἰ, {ANGELS} ἰμῆἰ,,ἰ± {SEVEN,} ἰμῆἰῶἰῶἰῶ,ἰ±ἰ, {HAVING} ἰῆἰ»ἰῶἰῶἰῶ, {PLAGUES} ἰμῆἰ,,ἰ± {SEVEN,} ἰ,,ἰ±ἰ, {THE} ἰμῆἰῶἰῶἰῶ,,ἰ±ἰ, {LAST;} ἰῶἰῶ,ἰῶ {BECAUSE} ἰμῆἰῶ {IN} ἰ±ἰ...ἰ,,ἰῶἰῶ, {THEM} ἰμῆἰ,,ἰμῆἰ»ἰμῆἰῶἰῶ. {WAS COMPLETED} ἰῶ {THE} ἰῶ...ἰῶἰῶἰῶ, ἰῶἰῶ... {FURY} ἰῶἰῶἰῶ... {OF GOD.} (IGNT)

Revelation 15:1 (RWP)

Another sign in heaven (ἰ±ἰ»ἰῶ ἰῶἰῶἰῶἰῶἰῶ ἰῶἰῶ ἰῶἰῶ...ἰῶἰῶἰῶἰῶἰῶἰῶ). 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 (ἰῶἰῶἰῶἰῶ ἰῶἰῶἰῶ ἰῶἰῶ...ἰῶἰῶἰῶἰῶ,ἰῶἰῶ). ἰῶἰῶ...ἰῶἰῶἰῶἰῶ,ἰῶἰῶ, is an old verbal adjective (from ἰῶἰῶ...ἰῶἰῶἰῶἰῶ, to wonder) and is already in Matthew 21:42. The wonder extends to the end of this vision or sign (Rev 16:21).

Seven angels (ἰ±ἰ³ἰῶμῷ»ἰῶἰῶ...ἰ, ἰμῆἰ,,ἰ±). Accusative case in apposition with ἰῶἰῶἰῶἰῶἰῶἰῶἰῶ after ἰμῆἰῶἰῶἰῶἰῶ. Cf. 8:2.

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

Is finished (ἰμῆἰ,,ἰμῆἰ»ἰμῆἰῶἰῶ). Proleptic prophetic first aorist passive indicative of ἰ,,ἰμῆἰ»ἰμῆἰῶ 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) ἰμῆἰῶἰῶἰῶἰῶ ἰῶἰῶ• {FOR THEY ARE} ἰῆἰῶἰῶἰῶ...ἰῶἰῶἰῶ,ἰ± {SPIRITS} ἰῶἰῶἰῶἰῶἰῶἰῶἰῶἰῶ {OF DEMONS} ἰῆἰῶἰῶἰῶἰῶ...ἰῶἰῶ,ἰ± {DOING} ἰῶἰῶἰῶἰῶἰῶἰῶἰῶ {SIGNS,} ἰμῆἰῶἰῶἰῶἰῶ...ἰμῆἰῶἰῶἰῶἰῶἰῶ {TO GO FORTH} ἰμῆἰῶἰῶ {TO} ἰ,,ἰῶἰῶ...ἰ, {THE} ἰῶἰῶἰῶἰῶἰῶ»ἰμῆἰῶἰῶ, {KINGS} ἰ,,ἰῶἰῶ, {OF THE} ἰῶἰῶ, {EARTH} ἰῶἰῶἰῶ {AND} ἰ,,ἰῶἰῶ, {OF THE} ἰῶἰῶἰῶἰῶἰῶ...ἰῶἰῶἰῶἰῶἰῶ, {HABITABLE WORLD} ἰῶἰῶ»ἰῶἰῶ, {WHOLE} ἰῶἰῶ...ἰῶἰῶἰῶἰῶἰῶἰῶἰῶ {TO GATHER TOGETHER} ἰ±ἰ...ἰ,,ἰῶἰῶ...ἰ, {THEM} ἰμῆἰῶἰῶ, {UNTO} ἰῆἰῶἰῶ»ἰμῆἰῶἰῶἰῶἰῶ ἰ,,ἰῶἰῶ, {BATTLE} ἰῶἰῶἰῶἰῶἰῶἰῶἰῶ, {OF DAY} ἰμῆἰῶἰῶἰῶἰῶἰῶἰῶἰῶ, ἰ,,ἰῶἰῶ, {THAT} ἰῶἰῶἰῶἰῶἰῶ»ἰῶἰῶ, {GREAT} ἰ,,ἰῶἰῶ... {OF} ἰῶἰῶἰῶἰῶ... {GOD} ἰ,,ἰῶἰῶ... {THE} ἰῆἰῶἰῶἰῶἰῶ,ἰῶἰῶἰῶἰῶἰῶἰῶ, {ALMIGHTY.} (IGNT)

Revelation 16:14 (RWP)

Spirits of devils (ἰῆἰῶἰῶἰῶἰῶ...ἰῶἰῶἰῶ,ἰ± ἰῶἰῶἰῶἰῶἰῶἰῶἰῶἰῶ). "Spirits of demons." Explanation of the simile ἰῶἰῶ, ἰῶἰῶἰῶἰῶἰῶἰῶἰῶἰῶ. See 1 Timothy 4:1 about "deceiving spirits and teachings of demons."

Working signs (ἔργα σημεῖων). "Doing signs" (present active participle of ἔργα σημεῖων). 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 ἴδωσιν ἔργα σημεῖων... ἵνα ἴδωσιν). Singular verb with neuter plural (collective) subject.

Unto the kings (ἵνα ἴδωσιν ἔργα σημεῖων ἵνα ἴδωσιν). 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 ἴδωσιν ἔργα σημεῖων). Second aorist active infinitive of ἵνα ἴδωσιν, to express purpose (that of the unclean spirits).

Unto the war of the great day of God, the Almighty (ἵνα ἴδωσιν ἔργα σημεῖων ἵνα ἴδωσιν ἔργα σημεῖων). 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) ἵνα ἴδωσιν {AND} ἵνα ἴδωσιν ἔργα σημεῖων {WAS TAKEN} ἵνα ἴδωσιν {THE} ἵνα ἴδωσιν ἔργα σημεῖων { BEAST, } ἵνα ἴδωσιν {AND} ἵνα ἴδωσιν ἔργα σημεῖων {WITH} ἵνα ἴδωσιν ἔργα σημεῖων {HIM} ἵνα ἴδωσιν ἔργα σημεῖων {THE} ἵνα ἴδωσιν ἔργα σημεῖων {FALSE PROPHET} ἵνα ἴδωσιν ἔργα σημεῖων {WHO} ἵνα ἴδωσιν ἔργα σημεῖων {WROUGHT} ἵνα ἴδωσιν ἔργα σημεῖων {THE} ἵνα ἴδωσιν ἔργα σημεῖων { SIGNS} ἵνα ἴδωσιν ἔργα σημεῖων { BEFORE} ἵνα ἴδωσιν ἔργα σημεῖων {HIM, } ἵνα ἴδωσιν ἔργα σημεῖων {BY} ἵνα ἴδωσιν ἔργα σημεῖων {WHICH} ἵνα ἴδωσιν ἔργα σημεῖων {HE MISLED} ἵνα ἴδωσιν ἔργα σημεῖων {THOSE WHO} ἵνα ἴδωσιν ἔργα σημεῖων {RECEIVED} ἵνα ἴδωσιν ἔργα σημεῖων {THE} ἵνα ἴδωσιν ἔργα σημεῖων {MARK} ἵνα ἴδωσιν ἔργα σημεῖων {OF THE} ἵνα ἴδωσιν ἔργα σημεῖων {BEAST, } ἵνα ἴδωσιν ἔργα σημεῖων {AND} ἵνα ἴδωσιν ἔργα σημεῖων {THOSE WHO } ἵνα ἴδωσιν ἔργα σημεῖων {DO HOMAGE} ἵνα ἴδωσιν ἔργα σημεῖων {TO HIS IMAGE.} ἵνα ἴδωσιν ἔργα σημεῖων {ALIVE} ἵνα ἴδωσιν ἔργα σημεῖων { WERE CAST} ἵνα ἴδωσιν ἔργα σημεῖων {THE} ἵνα ἴδωσιν ἔργα σημεῖων {TWO} ἵνα ἴδωσιν ἔργα σημεῖων {INTO} ἵνα ἴδωσιν ἔργα σημεῖων {THE} ἵνα ἴδωσιν ἔργα σημεῖων {LAKE} ἵνα ἴδωσιν ἔργα σημεῖων {OF FIRE} ἵνα ἴδωσιν ἔργα σημεῖων {WHICH} ἵνα ἴδωσιν ἔργα σημεῖων {BURNS} ἵνα ἴδωσιν ἔργα σημεῖων { WITH} ἵνα ἴδωσιν ἔργα σημεῖων {BRIMSTONE;} (IGNT)

Revelation 19:20 (RWP)

Was taken (ἵνα ἴδωσιν ἔργα σημεῖων). First aorist (prophetic) passive indicative of the Doric ἵνα ἴδωσιν (Attic ἵνα ἴδωσιν). Cf. 2 Thessalonians 2:8.

The false prophet (ἵδ' ἰμῶν... ἵδ' ἰμῶν ἵδ' ἰμῶν). 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 (ἵδ' ἰμῶν ἵδ' ἰμῶν ἵδ' ἰμῶν ἵδ' ἰμῶν ἵδ' ἰμῶν). As in 13:14.

Wherewith (ἵδ' ἰμῶν ἵδ' ἰμῶν). "In which" signs.

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

They twain (ἵδ' ἰμῶν ἵδ' ἰμῶν). "The two."

Were cast (ἵδ' ἰμῶν ἵδ' ἰμῶν ἵδ' ἰμῶν). First aorist passive Indicative of ἵδ' ἰμῶν ἵδ' ἰμῶν. 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 (ἵδ' ἰμῶν ἵδ' ἰμῶν). Present active participle of ἵδ' ἰμῶν ἵδ' ἰμῶν, predicative nominative, "living."

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