

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) İēĠĠ»İ»İĠ {MANY} İµİ•İĠİ...İfİİ½ {WILL SAY} İ¼İĠİ {TO ME} İµİ½ { IN} İµİİİµİİ½İ•İ•İ• {THAT} İ•İ¼İµİİ± {DAY,} İİİ...İ•İİµ {LORD,} İİİ...İ•İİµ {LORD,} İĠİ... İİİ% {NOT} İfİİ% {THROUGH THY} İĠİ½İİ¼İ¼İ±İİ,İ {NAME} İēİ•İĠİµİİİ•İİ,İµİ...İfİİ¼İ¼İµİ½ {DID WE PROPHECY,} İİİ±İ İİİ% {AND} İfİİ% {THROUGH THY} İĠİ½İİ¼İ¼İ±İİ,İ {NAME} İİİ±İ¼İ¼İİ½İ± {DEMONS} İµİ¾İµİ²İ±İİĠİ¼İµİ½ {CAST OUT,} İİİ±İ İİİ% {AND} İfİİ% {THROUGH THY} İĠİ½İİ¼İ¼İ±İİ,İ {NAME} İİİ...İ½İ±İ¼İµİİ, {WORKS OF POWER} İēİĠ»İ»İ±İ, {MANY} İµİēİİİİ•İfİİ¼İµİ½ {PERFORM?} (IGNT)

Matthew 7:22 (RWP)

Did we not prophesy in thy name? (ÎĈĬ... Ĭ,Ĭ% ĬfĬ% ÎĈÎ½ÎĈÎ¼±Ĭ,Ĭ ĬĖ•ÎĈÎ¼ĬĬÎĬ,Ĭ ĬĬ...ĬfĬ±Î¼Î¼Ĭ½;). The use of ÎĈĬ... in the question expects the affirmative answer. They claim to have prophesied (preached) in Christ's name and to have done many miracles. But Jesus will tear off the sheepskin and lay bare the ravening wolf. "I never knew you" (ÎĈĬ...ÎĬĬĬÎĈĬ,Ĭ ĬĬÎ¼Î¼½Ĭ%Ĭ½ Ĭ...Î¼Î¼±Ĭ,). "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" (ÎĈÎ¼Î¼ÎĈÎ»ÎĈÎ¼Î¼ĬĬ Ĭ±...Ĭ,ÎĈÎ¼Ĭ,), 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) {SO THAT} {THE} {CROWDS} {WONDERED,} {SEEING} {DUMB} {SPEAKING,} {MAIMED} {SOUND,} {LAME} {WALKING,} {AND} {BLIND} {SEEING;} {AND} {THEY GLORIFIED} {THE} {GOD} {OF ISRAEL.} (IGNT)

Matthew 16:1

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

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

Matthew 16:1 (RWP)

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

Tempting him (to do so). Their motive was bad.

A sign from heaven (İfîĤ¼ÎµĤĦĤ½ Îµ° ĨĤĤ... ĤĤ...İ•İ±Ĥ½ĤĤĤ...). The scribes and Pharisees had already asked for a sign. {Matthew 12:38} Now this new combination adds "from heaven." What did they have in mind? They may not have had any definite idea to embarrass Jesus. The Jewish apocalypses did speak of spectacular displays of power by the Son of Man (the Messiah). The devil had suggested that Jesus let the people see him drop down from the pinnacle of the temple and the people expected the Messiah to come from an unknown source {John 7:27} who would do great signs. {John 7:31} Chrysostom (Hom. liii.) suggests stopping the course of the sun, bridling the moon, a clap of thunder.

Matthew 16:3

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

Matthew 16:3 (RWP)

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

[illegible]

Matthew 16:3 (Vincent NTWordStudies)

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

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

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

4 (IGNT) ἡ γενεὰ ἡ ἐκείνη {A GENERATION} ὁ καὶ ὁ σαρδανιστὴς {WICKED} καὶ ὁ ἀντιχριστός {AND} ὁ υἱ τοῦ ἀνθρώπου {ADULTEROUS} ὃς φησὶ ἡμεῖς οὐκ ἔχομεν {A SIGN} ἡμεῖς οὐκ ἔχομεν {SEEKS,} καὶ ὁ υἱ τοῦ ἀνθρώπου {AND} ὃς φησὶ ἡμεῖς οὐκ ἔχομεν {A SIGN} ὅτι ἡμεῖς οὐ δώσωμεν {SHALL NOT BE GIVEN} ἡμῖν... ὅτι {TO IT,} ἡμεῖς οὐκ ἔχομεν {EXCEPT} ὅτι {THE} ὃς φησὶ ἡμεῖς οὐκ ἔχομεν {SIGN} ὅτι ὁ Ἰωνᾶς {OF JONAH} ὅτι ὁ υἱ τοῦ ἀνθρώπου {THE} ὃς φησὶ ὁ υἱ τοῦ ἀνθρώπου {PROPHET.} καὶ ὁ υἱ τοῦ ἀνθρώπου {AND} ὃς φησὶ ὁ υἱ τοῦ ἀνθρώπου {LEAVING} ἡμῖν... ὅτι {THEM} ὃς φησὶ ὁ υἱ τοῦ ἀνθρώπου {HE WENT AWAY.} (IGNT)

Matthew 16:4 (RWP)

Same words in Matthew 12:39 except ἡ ἰσχυρὴ... ἡ ἐκκλησία τῆς ἡμέρας..., 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} ÎĴÎĈÎ½Ĺ,,ÎµĴ, ÎĴµ {BUT SEEING} ÎĈÎĴ {THE} Î±İ•İĴÎµİ•ÎµĴİ, {CHIEF PRIESTS} Îŋİ±İ
{AND} ÎĈÎĴ {THE} Î³İ•İ±İ¼İ¼İ±İ,,ÎµĴİ, {SCRIBES} İ,,İ± {THE} ÎĴİ±İ...İ¼İ±İƒİİ± {WONDERS } İ±
{WHICH} Îµİ€İĈİİİ-İƒİµİ½ {HE WROUGHT,} Îŋİ±İ {AND} İ,,İĈİ...İ, {THE} İ€İ±İİİİ±, {CHILDREN}
Îŋİ•İ±İ¶İĈİ½Ĺ,,İ±İ, {CRYING} Îµİ½ {IN} İ,,İ%o {THE} İİµİ•İ%o {TEMPLE, } Îŋİ±İ {AND} İ»İµİ³İĈİ½Ĺ,,İ±İ,
{SAYING,} İ%oİƒİİİ½İ½İ± {HOSANNA} İ,,İ%o {TO THE} İ...İİ%o {SON} Îİ±İ²İİİ {OF DAVID,}
İ•İ³İ±İ½İ±İŋİ,,İİƒİ±İ½ {THEY WERE INDIGNANT,} (IGNT)

Matthew 21:15 (RWP)

The children (ĭ,,ĭĜ...ĭ, ĭ€ĭ±ĭĥĭ±ĭ). 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) Î±±ĭ ĩ·î¼ĭμĭ½ĭȱ... ĩ̂ĭ {AND AS WAS SITTING} ĩ±ĭ...ĭ,ĭȱ... {HE} ĭμĭ€ĭ¹ {UPON} ĭ,ĭȱ...
 {THE} ĭȱ·ĭȱ...ĭ, ĭ,ĭ%ĭ½ {MOUNT} ĭμĭ±ĭ±ĭ¹%ĭ½ {OF OLIVES} İ€ĭ·ĭȱfĭ·ĭ»ĭ,ĭȱ½ {CAME TO}
 ĩ±ĭ...ĭ,ĭ% {HIM} ĭȱĭ¹ {THE} ĭ¼ĭ±ĭ ĩ̂,ĭ±ĭ¹ Î±±ĭ, {DISCIPLES} ĩ̂ĭĭ±ĭ±ĭ½ {APART,} ĭ»ĭμĭ³ĭȱĭ½ĭ,ĭμĭ,
 {SAYING,} ĭμĭ¹İ€ĭμ {TELL} ĭ·î¼ĭȱĭ½ {US,} İ€ĭȱ,ĭμ {WHEN} ĭ,ĭ±ĭ...ĭ,ĭ± {THESE THINGS} ĭμĭfĭ,ĭ±ĭ¹
 {SHALL BE?} Î±±ĭ¹ {AND} ĭ,ĭ¹ {WHAT IS} ĭ,ĭȱ {THE} ĭfĭ·î¼ĭμĭ¹ȱĭ½ {SIGN } ĭ,ĭ·ĭ, ĭfĭ·ĭ, {OF THY}
 İ€ĭ±ĭ·ĭȱ...ĭfĭ±ĭ±ĭ, {COMING} Î±±ĭ¹ {AND} ĭ,ĭ·ĭ, {OF THE} ĭfĭ...ĭ½ĭ,ĭμĭ»ĭμĭ¹±ĭ±ĭ, {COMPLETION}
 ĭ,ĭȱ... {OF THE} ĩ±ĭ¹%ĭ½ĭȱ,ĭ, {AGE?} (IGNT)

Matthew 24:3 (RWP)

As he sat ($\hat{\imath}\hat{o}\hat{\imath}\hat{\pm}\hat{\jmath}\hat{\cdot}\hat{\imath}\hat{\cdot}\hat{\imath}\hat{\mu}\hat{\imath}\hat{\jmath}\hat{\zeta}\hat{\imath}\dots$). Genitive absolute. Picture of Jesus sitting on the Mount of Olives looking down on Jerusalem and the temple which he had just left. After the climb up the mountain four of the disciples (Peter, James, John, Andrew) come to Jesus with the problem raised by his solemn words. They ask these questions about the destruction of Jerusalem and the temple, his own second coming ($\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\pm}\hat{\cdot}\hat{\jmath}\hat{\zeta}\hat{\imath}\dots\hat{\imath}\hat{f}\hat{\imath}\hat{\pm}$, presence, common in the papyri for the visit of the

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

Matthew 24:3 (Vincent_NTWordStudies)

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

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

Matthew 24:24

24 (AV) For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (AV)
 24 (IGNT) İµİİµİ•İ,İ•İfİÇİİ½İ,İ±İ {THERE WILL ARISE} İ³İ±İ• {FOR} İİµİ...İİÇİİ±İ•İİfİ,İÇİİ¹ {FALSE CHRISTS} İ°İ±İ¹ {AND} İİµİ...İİÇİİ€İ•İÇİİ±İ•İ,İ±İ¹ {FALSE PROPHETS,} İ°İ±İ¹ {AND} İİ%İfİÇİ...İfİİ½İ {WILL GIVE} İfİ•İ¼İµİİ±İ {SIGNS} İ¼İµİİ³İ±İ»İ±İ {GREAT} İ°İ±İ¹ {AND} İ,İµİ•İ±İ,İ±İ {WONDERS,} İ%İfİ,İµ {SO AS} İ€İ»İ±İ½İ•İfİİ±İ {TO MISLEAD,} İµİ¹ {IF} İİ...İ½İ±İ,İÇİİ½İ {POSSIBLE,} İ°İ±İ¹ {EVEN} İ,İÇİİ...İ, {THE} İµİ°İ»İµİ°İ,İÇİİ...İ, {ELECT.} (IGNT)

Matthew 24:24 (RWP)

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

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

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

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

Matthew 24:30 (RWP)

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Matthew 24:30 (Vincent_NTWordStudies)

Matthew 26:48

Matthew 26:48 (RWP)

Mark 6:51

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

Mark 6:51 (RWP)

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

52 (AV) For they considered not the miracle of the loaves: for their heart was hardened. (AV)
 52 (IGNT) ÎĉÎ... î³±İ• {FOR} İfî...İ½İ-İ°±İ½ {THEY UNDERSTOOD NOT} Ĩµİ€İ {BY} İ,,İĉİİ,
 {THE} İ±İ•İ,,İĉİİ, {LOAVES,} İ-İ½ î³±İ• İ. {FOR WAS} İ°±İ•İ¹İ± İ±İ...İ,,İ°İ½ {THEIR HEART}
 İ€İµİ€İ%İ•İ°İ¼İµİ½İ. {HARDENED.} (IGNT)

Mark 6:52 (RWP)

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

was hardened (1 Peter 3:13). See RWP on "Mr 3:5" about the Pharisees. 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)

[illegible]

Mark 8:11 (RWP)

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

Mark 8:12 (RWP)

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

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

39 (IGNT) ÎĈ ÎŦÎµ {BUT} ÎŦÎ·îfÎĈİ...İ, {JESUS} ÎµÎŦİ€ÎµÎµ½ Î¼¼Î· {SAID,} ÎŦİ%»İ...Îµİ,,Îµ {FORBID
NOT} Î±İ...İ,ÎĈİ½ {HIM;} ÎĈİ...İ ÎµİŦİ, Î³İ±• {FOR NO ONE} Îµİfİ,,ÎŦİ½ {THERE IS} ÎĈİ, {WHO }
İ€ÎĈİŦİ·îfÎµİ¹ {SHALL DO} ÎŦİ...İ½İ±İ¼İŦİ½ {A WORK OF POWER} Îµİ€İ İ,,İ% {IN} ÎĈİ½İĈİ¼İ±İ,,ÎŦİ
Î¼¼İĈİ... {MY NAME, } ÎŦİ±İ¹ {AND} ÎŦİ...İ½İ·îfÎµİ,,ÎŦİ¹ {BE ABLE} İ,,İ±İ±İ... {READILY}
İŦİ±İŦİĈİ»İĈİŦİ·îfÎ±İ¹ {TO SPEAK EVIL OF} Î¼¼Îµ {ME;} (IGNT)

Mark 9:39 (RWP)

Forbid him not (î¼î¼· î¼%î¼»î¼...î¼î¼,î¼). Stop hindering him (î¼î¼· and the present-imperative) as John had been doing.

Mark 13:4

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

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

Mark 13:4 (RWP)

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

when (ℓ, μ) and the

what sign ($\hat{I}_n \hat{I}_1 \hat{I} f \hat{I} \hat{I} \frac{1}{4} \hat{\mu} \hat{I} \hat{I} \hat{I} \hat{I} \frac{1}{2}$). 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) $\hat{\mu}^3 \hat{\mu} \cdot \hat{1} \cdot \hat{f} \hat{\zeta} \hat{1}^{1/2} \hat{1} \pm \hat{1}$ {THERE WILL ARISE} $\hat{1}^3 \pm \hat{1} \cdot$ {FOR} $\hat{1} \hat{\mu} \dots \hat{1} \hat{\zeta} \hat{1} \pm \hat{1} \cdot \hat{1} \hat{f} \hat{1} \hat{\zeta} \hat{1}$ {FALSE

CHRISTS} ἰοῖ±¹ {AND} ἱ̅μῡ...ἱ̅λ̅ζ̅ἑἶ•ἵλ̅ζ̅ἰ±̅.ἱ̅±̅¹ {FALSE PROPHETS,} ἰοῖ±¹ {AND}
 ἱ̅ἴ%οἰḃḥḏḐ...ἱ̅ḃḣḕ½ {WILL GIVE} ἱ̅ḃḣḕḢḗḓḡḡḡ±̅ {SIGNS} ἰοῖ±¹ {AND} ἱ̅,ἱ̅μῡ•ἱ̅±̅,ἱ̅±̅ {WONDERS,} ἑἶ•ἵλ̅ζ̅ἰ,
 ἱ̅,ἱ̅λ̅ζ̅ {TO} ἱ̅±̅ἑἶḤḏḐ»ἱ̅±̅½ἱ̅±̅½ {DECEIVE} ἱ̅μῡ¹ {IF} ἱ̅ἴ...ἱ̅½ἱ̅±̅,ἱ̅λ̅ζ̅ḡ½ {POSSIBLE} ἰοῖ±¹ {EVEN}
 ἱ̅,ἱ̅λ̅ζ̅ḡ...ἱ̅, {THE} ἱ̅μῡοἰ»ἱ̅μῡοἰ,ἱ̅λ̅ζ̅ḡ...ἱ̅, {ELECT.} (IGNT)

Mark 13:22 (RWP)

That they may lead astray ($\text{ἵνα} \bullet \hat{\iota}\hat{\epsilon}\hat{\lambda}\hat{\iota}$, ἵνα $\hat{\iota}\hat{\epsilon}\hat{\lambda}\hat{\iota}$ $\hat{\iota}\hat{\epsilon}\hat{\lambda}\hat{\iota}$ » $\hat{\iota}\hat{\pm}\hat{1}\frac{1}{2}\hat{\iota}\hat{\pm}\hat{1}\frac{1}{2}$). With a view to leading off ($\text{ἵνα} \bullet \hat{\iota}\hat{\epsilon}\hat{\lambda}\hat{\iota}$, and the infinitive). Matthew 24:24 has $\text{ἵνα} \text{οὐ} \text{φύγῃς}$, ἵνα $\hat{\iota}\hat{\epsilon}\hat{\lambda}\hat{\iota}$ $\hat{\iota}\hat{\epsilon}\hat{\lambda}\hat{\iota}$ » $\hat{\iota}\hat{\pm}\hat{1}\hat{\iota}\hat{\pm}\hat{1}$, so as to lead off.

Mark 16:17

17 (AV) And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; (AV)

17 {IGNT} İ̇fİ̇İ̇¼İ̇µİ̇± İ̇İ̇µ {AND SIGNS} İ̇İ̇Ĉİ̇İ̇, {THOSE THAT} İ̇€İ̇İ̇fİ̇İ̇µİ̇...İ̇fİ̇±İ̇fİ̇İ̇½ {BELIEVE}
İ̇İ̇±İ̇...İ̇İ̇± {THESE} İ̇€İ̇İ̇•İ̇±İ̇°İ̇Ĉİ̇»İ̇Ĉİ̇...İ̇İ̇İ̇fİ̇µİ̇ {SHALL FOLLOW:} İ̇µİ̇½ İ̇İ̇%o {IN} İ̇Ĉİ̇½İ̇Ĉİ̇¼İ̇±İ̇,İ̇
İ̇¼İ̇Ĉİ̇... {MY NAME} İ̇İ̇±İ̇İ̇¼İ̇Ĉİ̇İ̇½İ̇±İ̇ {DEMONS} İ̇µİ̇°İ̇²İ̇±İ̇»İ̇Ĉİ̇...İ̇fİ̇İ̇½ {THEY SHALL CAST OUT;}
İ̇³İ̇»İ̇%oİ̇fİ̇fİ̇±İ̇İ̇, {WITH TONGUES} İ̇»İ̇±İ̇»İ̇İ̇fİ̇Ĉİ̇...İ̇fİ̇İ̇½ {THEY SHALL SPEAK } İ̇°İ̇±İ̇İ̇½İ̇±İ̇İ̇,
{NEW;} {IGNT}

Mark 16:17 (RWP)

They shall speak with new tongues (ἰσχυροῦς ἡ ψαλμῶν, ἰσχυροῦς ἡ ψαλμῶν... ἰσχυροῦς ἡ ψαλμῶν). Westcott and Hort put ἰσχυροῦς ἡ ψαλμῶν, (new) in the margin. Casting out demons we have seen in the ministry of Jesus. Speaking with tongues comes in the apostolic era. {Acts 2:3 10:46 19:6 1 Corinthians 12:28 14}

Mark 16:20

20 (AV) And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen. (AV)

[illegible]

Mark 16:20 (RWP)

The Lord working with them ($\dot{\iota}\,,\hat{1}_{\zeta}\dot{\iota} \dots \dot{\iota}^0\dot{\iota} \dots \dot{\iota}^1\hat{1}_{\zeta}\dot{\iota} \dots \dot{\iota} f \dot{\iota} \dots \hat{1}^2\hat{1}_{\mu}\dot{\iota}^3\hat{1}_{\zeta} \dots \hat{1}^{1/2}\dot{\iota}\,,\hat{1}_{\zeta}\dot{\iota}$). Genitive absolute. This participle not in Gospels elsewhere nor is $\hat{1}^2\hat{1}_{\mu}\hat{1}^2\pm\hat{1}^1\hat{1}_{\zeta}\dot{\iota} \dots \hat{1}^{1/2}\dot{\iota}\,,\hat{1}_{\zeta}\dot{\iota}$, nor the compound

$\mu\epsilon\iota\pm\tau\omicron\acute{\epsilon}\lambda\rangle\epsilon\lambda\dots\acute{\iota}\epsilon\lambda\dots\hat{1}/2\ddot{\iota},\textcircled{\%}\hat{1}/2$, all in PaulTMs Epistles. $\acute{\epsilon}\epsilon\pm\hat{1}/2\ddot{\iota},\hat{1}\pm\hat{1}\epsilon\lambda\dots$ once in Luke.
Westcott and Hort give the alternative ending found in L: "And they announced briefly to Peter and those around him all the things enjoined. And after these things Jesus himself also sent forth through them from the east even unto the west the holy and incorruptible proclamation of the eternal salvation."

Luke 2:12

12 (AV) And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. (AV)

12 {IGNT} İ̂ŋİ±İ¹ {AND} İ̂...İ̂ĸİ̂...İ̂...İ̂ĸ {THIS IS} İ̂...İ̂¼İ̂¹İ̂½ {TO YOU} İ̂...İ̂ĸ {THE} İ̂fİ̂·İ̂¼İ̂µİ̂¹İ̂ĸİ̂½ {SIGN:} İ̂µİ̂...İ̂•İ̂fİ̂µİ̂...İ̂µ {YE SHALL FIND} İ̂²İ̂•İ̂µİ̂†İ̂ĸİ̂, {A BABE} İ̂µİ̂fİ̂€İ̂±İ̂•İ̂³İ̂±İ̂½İ̂%İ̂¼İ̂µİ̂¹İ̂ĸİ̂½ { WRAPPED IN SWADDLING CLOTHES,} İ̂⁰İ̂µİ̂¹İ̂¼İ̂İ̂µİ̂½İ̂ĸİ̂¹½ {LYING} İ̂µİ̂½ {IN} İ̂...İ̂. {THE} İ̂†İ̂±İ̂...İ̂¹İ̂½İ̂. {MANGER. }
{IGNT}

Luke 2:18

18 (AV) And all they that heard it wondered at those things which were told them by the shepherds. (AV)

[illegible]

Luke 2:34

34 (AV) And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (AV)

34 (IGNT) {AND} {BLESSED} {THEM} {SIMEON,} {AND} {SAID} {TO} {MARY} {HIS MOTHER,} {LO,} {THIS CHILD} {IS SET} {FOR THE} {FALL} {AND} {RISING UP} {OF MANY} {IN} {ISRAEL,} {AND} {FOR} {A SIGN} {SPOKEN AGAINST;} (IGNT)

Luke 2:34 (RWP)

[illegible]

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

Spoken against (Ĥ±Ĥ½Ĭ,,Ĥ¹Ĭ»ĤµĤ³ĬĴĤ¼ĤµĤ½ĬĴĤ½Ĭ). Present passive participle, continuous action. It is going on today. Nietzsche regarded Jesus Christ as the curse of the race because he spared the weak.

Luke 4:22

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

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

Luke 4:22 (RWP)

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

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

At the words of grace (ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ). See RWP on "Lu 1:30"; See RWP on "Lu 2:52" for this wonderful word ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 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, ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ... ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ) were marked by fascination and charm. They were "winning words" as the context makes plain, though they were also "gracious" in the Pauline sense of "grace." There is no necessary antithesis in the ideas of graceful and gracious in these words of Jesus.

Luke 8:25

25 (IGNT) ἰμῖ ἐφίμῃ ἱμῶν {AND HE SAID} ἰσὺ... ἰζῇ, {TO THEM,} ἐκεῖ... {WHERE} ἰμῖ φῖ, ἰμῶν ἰ. {IS} ἐφίμῃ φῖ, ἰ... ἰμῶν ἰμῶν {YOUR FAITH?} ἰτῇ τῇ. ἰμῶν ἰμῶν, ἰμῶν {AND BEING AFRAID} ἰμῶν, ἰσὺ... ἰμῶν ἰμῶν {THEY WONDERED,} ἰμῶν ἰμῶν ἰμῶν, ἰμῶν, {SAYING} ἐκεῖ ἰμῶν, {TO} ἰσὺ ἰσὺ ἰσὺ ἰμῶν, {ONE ANOTHER,} ἰμῶν, {WHO} ἰσὺ ἰσὺ {THEN} ἰμῶν... ἰμῶν, {THIS} ἰμῖ φῖ, ἰμῶν {IS,} ἰμῶν, ἰμῶν {THAT} ἰσὺ ἰσὺ {EVEN} ἰμῶν, ἰμῶν, {THE} ἰμῶν ἰμῶν ἰμῶν, {WINDS} ἰμῖ φῖ, ἰμῶν {HE COMMANDS} ἰσὺ ἰσὺ {AND} ἰμῶν, ἰμῶν {THE} ἰμῶν ἰμῶν, ἰμῶν {WATER,} ἰσὺ ἰσὺ {AND} ἰμῶν ἰμῶν ἰμῶν... ἰμῶν ἰμῶν... ἰμῶν {THEY OBEY} ἰσὺ... ἰμῶν, ἰμῶν {HIM?} (IGNT)

[illegible]

14 (IGNT) $\hat{\imath}^{\circ}\hat{\imath}^{\pm}\hat{\imath}^1$ {AND} $\hat{\imath}^1\hat{\imath}^{1/2}$ {HE WAS} $\hat{\imath}^{\mu}\hat{\imath}^{\circ}\hat{\imath}^2\hat{\imath}^1\gg\hat{\imath}^1\gg\hat{\imath}^{\%}\hat{\imath}^{1/2}$ {CASTING OUT} $\hat{\imath}^1\hat{\imath}^{\pm}\hat{\imath}^1\hat{\imath}^1/4\hat{\imath}^1\hat{\imath}^{1/2}\hat{\imath}^1\hat{\imath}^{1/2}$ {A DEMON,} $\hat{\imath}^{\circ}\hat{\imath}^{\pm}\hat{\imath}^1$ {AND} $\hat{\imath}^1\hat{\imath}^{\pm}\dots\hat{\imath}^1\hat{\imath}^1$ {IT} $\hat{\imath}^1\hat{\imath}^{1/2}$ {WAS} $\hat{\imath}^{\circ}\hat{\imath}^{\%}\hat{\imath}^1\hat{\imath}^1\hat{\imath}^{1/2}$ {DUMB;} $\hat{\imath}^{\mu}\hat{\imath}^3\hat{\imath}^{\mu}\hat{\imath}^{1/2}\hat{\imath}^{\mu}\hat{\imath}^1\hat{\imath}^1$ $\hat{\imath}^1\hat{\imath}^{\mu}\hat{\imath}^1\hat{\imath}^1\hat{\imath}^1\dots$ {AND IT CAME TO PASS} $\hat{\imath}^1\hat{\imath}^{\pm}\hat{\imath}^1\hat{\imath}^1/4\hat{\imath}^1\hat{\imath}^{1/2}\hat{\imath}^1\hat{\imath}^1\hat{\imath}^1\hat{\imath}^1\dots$ {ON THE DEMON} $\hat{\imath}^{\mu}\hat{\imath}^1/4\hat{\imath}^{\mu}\hat{\imath}^1\gg\hat{\imath}^1\hat{\imath}^1\hat{\imath}^{1/2}\hat{\imath}^1\hat{\imath}^1\hat{\imath}^1$ {HAVING

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

Luke 11:14 (RWP)

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

Luke 11:16

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

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

Luke 11:16 (RWP)

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

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

Luke 11:29

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

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

Luke 11:29 (RWP)

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

in the plural as here.

Luke 21:25

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

25 (IGNT) ἦν ἡμέρα {AND} ἡμέρα {THERE SHALL BE} ἡμέρα {SIGNS} ἡμέρα {IN} ἡμέρα {SUN} ἡμέρα {AND} ἡμέρα {MOON} ἡμέρα {AND} ἡμέρα {STARS,} ἡμέρα {AND} ἡμέρα {UPON} ἡμέρα {THE} ἡμέρα {EARTH} ἡμέρα {DISTRESS} ἡμέρα {OF NATIONS} ἡμέρα {WITH} ἡμέρα {PERPLEXITY,} ἡμέρα {ROARING} ἡμέρα {OF THE SEA} ἡμέρα {AND} ἡμέρα {ROLLING SURGE,} (IGNT)

Luke 21:25 (RWP)

Distress (ἡμέρα... ἡμέρα). From ἡμέρα... ἡμέρα. In the N.T. only here and 2 Corinthians 2:4. Anguish.

In perplexity (ἡμέρα ἡμέρα). State of one who is ἡμέρα, who has lost his way (ἡμέρα privative and ἡμέρα). Here only in the N.T. though an old and common word.

For the roaring of the sea (ἡμέρα... ἡμέρα). Our word echo (Latin echo) is this word ἡμέρα, a reverberating sound. Sense of rumour in Luke 4:37.

Billows (ἡμέρα... ἡμέρα). Old word ἡμέρα, 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) ἦν ἡμέρα {AND} ἡμέρα {HEROD} ἡμέρα {SEEING} ἡμέρα {JESUS} ἡμέρα {REJOICED} ἡμέρα {GREATLY,} ἡμέρα {FOR HE WAS} ἡμέρα {WISHING} ἡμέρα {FOR LONG} ἡμέρα {TO SEE} ἡμέρα {HIM,} ἡμέρα {BECAUSE OF} ἡμέρα {HEARING} ἡμέρα {MANY THINGS} ἡμέρα {CONCERNING} ἡμέρα {HIM,} ἡμέρα {AND} ἡμέρα {HE WAS HOPING} ἡμέρα {SOME} ἡμέρα {SIGN} ἡμέρα {TO SEE} ἡμέρα {BY} ἡμέρα {HIM} ἡμέρα {DONE.} (IGNT)

Luke 23:8 (RWP)

Was exceeding glad (ἡμέρα ἡμέρα). Second aorist passive indicative of ἡμέρα, ingressive aorist, became glad.

Of a long time (ἡμέρα ἡμέρα). For this idiom see 8:27; 20:9; Acts 8:11).

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

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

Luke 24:12

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

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

By themselves (ἑαυτοῖς). Without the body.

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

Luke 24:41 (RWP)

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

John 2:18 (RWP)

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

John 2:23

23 ¶ (AV) Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. (AV)
 23 (IGNT) ἡμῶν, ἡμῶν {BUT WHEN} ἡμῶν {HE WAS} ἡμῶν {IN} ἡμῶν ἡμῶν... ἡμῶν ἡμῶν, {JERUSALEM} ἡμῶν {AT} ἡμῶν {THE} ἡμῶν ἡμῶν {PASSEOVER}, ἡμῶν {AT} ἡμῶν {THE} ἡμῶν ἡμῶν {FEAST}, ἡμῶν ἡμῶν {MANY} ἡμῶν ἡμῶν... ἡμῶν ἡμῶν {BELIEVED} ἡμῶν, ἡμῶν {ON} ἡμῶν ἡμῶν ἡμῶν ἡμῶν... ἡμῶν ἡμῶν {HIS NAME}, ἡμῶν ἡμῶν... ἡμῶν, {BEHOLDING} ἡμῶν... ἡμῶν ἡμῶν... ἡμῶν {HIS} ἡμῶν ἡμῶν {SIGNS} ἡμῶν {WHICH} ἡμῶν ἡμῶν {HE WAS DOING.} (IGNT)

John 2:23 (RWP)

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

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

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

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

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

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

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

John 3:2 (RWP)

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

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

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

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

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

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

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

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

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

John 4:48

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

John 4:48 (RWP)

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

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

John 4:54

54 (AV) This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee. (AV)
54 (IGNT) ἰ, ἰζἰ...ἰ, ἰζ {THIS} ἰἰ±ἰ»ἰ½ {AGAIN} ἰἰἰ...ἰ, ἰμῖ·ἰζἰ½ {A SECOND} ἰἰ·ἰ¼ἰμῖἰἰἰἰ½ {SIGN} ἰμῖἰζἰἰἰ·ἰἰἰμῖ½ ἰζ {DID} ἰἰ·ἰἰζἰ...ἰ, {JESUS,} ἰμῖ»ἰ, ἰ%ἰ½ {HAVING COME} ἰμῖἰ ἰ, ἰ·ἰ, {OUT OF} ἰἰἰἰ...ἰἰ±ἰἰἰ, {JUDEA} ἰμῖἰ, ἰ, ἰ·ἰ½ {INTO} ἰ³ἰ±ἰ»ἰἰ»ἰ±ἰἰἰ½ {GALILEE.} (IGNT)

John 4:54 (RWP)

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

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

[illegible]

John 6:2 (RWP)

Followed (ἰ·ῑ·ῒ·῔·ῖ·ῗ·Ῑ·Ὶ·Ί·῜·῞·῟·ῠ·ῡ·ῢ·ΰ·ῤ·ῥ·ῦ·ῧ·Ῠ·Ῡ·Ὺ·Ύ·Ῥ·῭·΅·`·῰·῱·ῲ·ῳ·ῴ·῵·ῶ·ῷ). Descriptive imperfect active, picturing the crowd, but without the details of the boat for Christ and the rapid race of the crowd on foot (Mark 6:32; Matthew 14:13).

They beheld ($\hat{\imath}\mu\hat{\imath}, \hat{\imath}\mu\hat{\imath}^{\circ}\hat{\imath}^{\bullet}\hat{\imath}\hat{\imath}^{\circ}\dots\hat{\imath}^{1/2}$). Imperfect active of $\hat{\imath}, \hat{\imath}\mu\hat{\imath}^{\circ}\hat{\imath}^{\bullet}\hat{\imath}\hat{\imath}^{\circ}$. They had been beholding the signs which Jesus had been doing ($\hat{\imath}\mu\hat{\imath}\hat{\imath}\hat{\imath}^{\circ}\hat{\imath}^{1/2}\hat{\imath}\hat{\imath}^{\circ}$, 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" ($\hat{\imath}\mu\hat{\imath}\hat{\imath}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{1/2}\hat{\imath}\pm f\hat{\imath}, \hat{\imath}\mu\hat{\imath}^{1/2}\hat{\imath}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{1/2}, \hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{1/2}$, the weak or feeble, without strength, $\hat{\imath}\pm$ privative and $\hat{\imath}f\hat{\imath}, \hat{\imath}\mu\hat{\imath}^{1/2}\hat{\imath}\hat{\imath}^{\circ}$, 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) ἰζ᾽ἱ̇ ἰζ᾽ἰ...ἰ½ ἰ±ἰ½ἰ̇.ἰ•ἰ%ἰ€ἰζ᾽ἱ̇ {THE MEN THEREFORE} ἰἰ᾽ἰζ᾽ἰ½ἰ̇.,ἰμῖ, {HAVING SEEN}
ἰζ {WHAT} ἰμῖ€ἰζ᾽ἰἰ᾽.ἰfἰμἰ½ {HAD DONE} ἰfἰ.ἰ¼ἰμἰἰζ᾽ἰ½ ἰζ {SIGN} ἰἰ᾽.ἰfἰζ᾽ἰ...ἰ̇, {JESUS,}
ἰμἰ»ἰμἰ³ἰζ᾽ἰ½ ἰζ᾽ἰ̇.,ἰ {SAID,} ἰζ᾽ἰ...ἰ̇.,ἰζ᾽ἰ̇, {THIS} ἰμἰfἰ̇.,ἰἰ½ {IS} ἰ±ἰ»ἰ.ἰ̇%, {TRULY} ἰζ {THE}
ἰ€ἰ.ἰζ᾽ἰfἰ.ἰ̇.,ἰ̇.,ἰ {PROPHET} ἰζ {WHO} ἰμἰ•ἰ±ἰζ᾽ἰ¼ἰμἰ½ἰζ᾽ἰ̇, {IS COMING} ἰμἰἰ̇, {INTO} ἰ̇.,ἰζ᾽ἰ½ {THE}
ἰ°ἰζ᾽ἰfἰ¼ἰζ᾽ἰ½ {WORLD.} (IGNT)

John 6:14 (RWP)

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

They said ($\hat{1}\mu\hat{1} \gg \hat{1}\mu\hat{1}^3\hat{1}; \hat{1}^{1/2}$). Inchoative imperfect, began to say.

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

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

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

John 6:26

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

[illegible]

John 6:26 (RWP)

Not because ye saw signs (ἰδόντες τὰ σημεῖα ἃ ἐποίησεν ὁ Ἰησοῦς ἐν τῇ γαλιλαίᾳ). Second aorist active indicative of the defective verb ἰδῶ. 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 ($\hat{\iota}\hat{\alpha}\hat{\iota}\gg\hat{\iota}\hat{\alpha}\hat{\iota}$, $\hat{\iota}\hat{\alpha}\hat{\iota}^1$ $\hat{\iota}\hat{\mu}\hat{\iota}+\hat{\iota}\hat{\alpha}\hat{\iota}^3\hat{\iota}\hat{\mu}\hat{\iota}$, $\hat{\iota}\hat{\mu}$ $\hat{\iota}\hat{\mu}\hat{\iota}^0$ $\hat{\iota}$, $\hat{\iota}\hat{\alpha}\hat{\iota}^{1/2}$ $\hat{\iota}\hat{\alpha}\hat{\iota}^{\bullet}\hat{\iota}$, $\hat{\iota}\hat{\alpha}\hat{\iota}^{1/2}$). Second aorist active indicative of $\hat{\iota}\hat{\mu}\hat{\iota}f\hat{\iota}$, $\hat{\iota}^1\hat{\iota}\hat{\alpha}$, defective verb.

Ye were filled (ἠμίθητε ἰσχυρῶς, ἠμίθητε ἰσχυρῶς). First aorist passive indicative of ἰσχυρίζομαι, from ἰσχυρός, (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) $\hat{1}\mu\hat{1}^i\hat{1}\hat{\epsilon}\hat{1}\hat{\epsilon}\hat{1}^{1/2}$ {THEY SAID} $\hat{1}\hat{\epsilon}\hat{1}\dots\hat{1}^{1/2}$ {THEREFORE} $\hat{1}\pm\hat{1}\dots\hat{1}_\infty$ {TO HIM,} $\hat{1}_\infty\hat{1}^1$ {WHAT}
 $\hat{1}\hat{\epsilon}\hat{1}\dots\hat{1}^{1/2}$ {THEN} $\hat{1}\hat{\epsilon}\hat{1}\hat{\epsilon}\hat{1}^1\hat{1}\mu\hat{1}^i$, {DOEST} $\hat{1}\hat{f}\hat{1}\dots$ {THOU} $\hat{1}\hat{f}\hat{1}\cdot\hat{1}^{1/4}\hat{1}\mu\hat{1}^i\hat{\epsilon}\hat{1}^{1/2}$ {SIGN,} $\hat{1}^1\hat{1}^{1/2}\hat{1}\pm$ {THAT}
 $\hat{1}^1\hat{1}^0\hat{1}^{1/4}\hat{1}\mu\hat{1}^{1/2}$ {WE MAY SEE} $\hat{1}^0\hat{1}\pm\hat{1}^1$ {AND} $\hat{1}\hat{\epsilon}\hat{1}^i\hat{1}\hat{f}\hat{1}_\infty\hat{1}\mu\hat{1}^i\dots\hat{1}\hat{f}\hat{1}^0\hat{1}^{1/4}\hat{1}\mu\hat{1}^{1/2}$ {MAY BELIEVE} $\hat{1}\hat{f}\hat{1}\hat{\epsilon}\hat{1}^1$ {THEE?}
 $\hat{1}_\infty\hat{1}^1$ {WHAT} $\hat{1}\mu\hat{1}\cdot\hat{1}^3\hat{1}\pm\hat{1}\hat{1}^1$. {DOST THOU WORK?} (IGNT)

John 6:30 (RWP)

For a sign (İfî·Î¼Î¼Î½). Predicate accusative, as a sign, with İ,,Î½ (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 ($\hat{I}^{\frac{1}{2}} \pm \hat{I}'^{\frac{1}{4}} \mu^{\frac{1}{2}}$ $\hat{I}^0 \pm \hat{I}^1$ $i\epsilon \hat{I}^1 f_{,\mu} \dots i f'_{,\mu} \mu^{\frac{1}{4}}$). Purpose

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

What workest thou? ($\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$;). They not simply depreciate the miracle of the day before, but set up a standard for Jesus.

John 7:31

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

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

John 7:31 (RWP)

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

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

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

Hath done ($\hat{\iota}\hat{\mu}\hat{\iota}\hat{\epsilon}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$). First aorist active indicative of $\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1\hat{\iota}^1$, a timeless constative aorist summing up all the miracles of Jesus so far.

John 9:16

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

47 (IGNT) ἰῆ...ἡμί·ῆσι±ῆσι·ἡμί {GATHERED} ἡ...ἡμί {THEREFORE} ἡ {THE} ἡ·ῆσι·ῆσι·ῆσι·ῆσι, {CHIEF PRIESTS} ἡῆῆ {AND} ἡ {THE} ἡῆῆ·ῆσι·ῆσι·ῆσι·ῆσι {PHARISEES} ἰῆ...ἡμί·ῆσι·ῆσι·ῆσι {A COUNCIL, } ἡῆῆ {AND} ἡῆῆ·ῆσι·ῆσι·ῆσι·ῆσι {SAID,} ἡ,ῆ {WHAT} ἡῆῆ·ῆσι·ῆσι·ῆσι·ῆσι {DO WE?} ἡ,ῆ {FOR} ἡ...ῆ,ῆ, ἡ {THIS} ἡῆῆ·ῆσι·ῆσι·ῆσι·ῆσι, {MAN} ἡῆῆ·ῆσι·ῆσι·ῆσι·ῆσι {MANY} ἰῆ·ῆσι·ῆσι·ῆσι·ῆσι {SIGNS } ἡῆῆ·ῆσι·ῆσι·ῆσι·ῆσι {DOES.} (IGNT)

John 11:47 (RWP)

Gathered a council (ἰῆ...ἡμί·ῆσι±ῆσι·ἡμί ἰῆ...ἡμί·ῆσι·ῆσι·ῆσι·ῆσι). Second aorist active indicative of ἰῆ...ἡμί·ῆσι·ῆσι·ῆσι and ἰῆ...ἡμί·ῆσι·ῆσι·ῆσι·ῆσι, 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 (ἡῆῆ·ῆσι·ῆσι·ῆσι·ῆσι). Imperfect active of ἡῆῆ·ῆσι·ῆσι·ῆσι·ῆσι, perhaps inchoative, "began to say."

What do we? (ἡ,ῆ ἡῆῆ·ῆσι·ῆσι·ῆσι·ῆσι;). Present active (linear) indicative of ἡῆῆ·ῆσι·ῆσι·ῆσι·ῆσι. Literally, "What are we doing?"

Doeth (ἡῆῆ·ῆσι·ῆσι·ῆσι·ῆσι). 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) ἡῆῆ·ῆσι·ῆσι·ῆσι·ῆσι {ON ACCOUNT OF} ἡ,ῆ·ῆ...ῆ,ῆ {THIS} ἡῆῆ·ῆσι·ῆσι·ῆσι·ῆσι {ALSO} ἡ...ἡῆῆ·ῆσι·ῆσι·ῆσι·ῆσι·ῆσι {MET} ἡῆῆ·ῆσι·ῆσι·ῆσι·ῆσι {HIM} ἡ {THE} ἡῆῆ·ῆσι·ῆσι·ῆσι·ῆσι, {CROWD,} ἡ,ῆ·ῆ·ῆ·ῆ·ῆ·ῆ {BECAUSE} ἡ·ῆῆ·ῆ·ῆ·ῆ·ῆ {IT HEARD} ἡ,ῆ·ῆ·ῆ·ῆ·ῆ·ῆ {THIS} ἡῆῆ·ῆσι·ῆσι·ῆσι·ῆσι {OF HIS} ἡῆῆ·ῆσι·ῆσι·ῆσι·ῆσι·ῆσι·ῆσι·ῆσι·ῆσι {HAVING DONE} ἰῆ·ῆσι·ῆσι·ῆσι·ῆσι·ῆσι {SIGN.} (IGNT)

John 12:18 (RWP)

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

John 12:33

[illegible]

John 12:37

[illegible]

John 18:32

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

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

30 (IGNT) İĖĠġ»İ»İ± İ¼İİİ½ {MANY} İĠ...İ½ {THEREFORE} İŦİ± {ALSO} İ±İ»İ»İ± { OTHER}
İfİ·İ¼İİİ± {SIGNS} İİİĖİĠİ·İfİİİ½ İĠ {DID} İİ·İfİĠ...İ, {JESUS} İİ½İ%İĖİĠİĠ½ İ,İ%İ½ {IN
PRESENCE } İ¼İ±İ·İ·İ,İ%İ½ İ±İ...İ,İĠ... {OF HIS DISCIPLES,} İ± {WHICH} İĠ...İº İİİfİ,İ½ {ARE
NOT} İ³İİİ·İ±İ¼İ¼İİ½± {WRITTEN } İİ½ İ,İ% {IN} İ²İ²İ»İİ% İ,İĠ...İ,İ% {THIS BOOK;} (IGNT)

Many other signs (if I will, I can walk on water, if I will, I can sit under the shadow of the Almighty). 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).

[illegible]

19 (IGNT) ἰ̇,ḱ̇...ἰ̇,ḱ̇ ἰ̇μ {BUT THIS} ἰ̇μἰ̇ἑἰ̇μἰ̇½ {HE SAID} ἰ̇ḱ̇.ἰ̇¼ḱ̇±ἰ̇ἰ̇½ἰ̇%ἰ̇½ {SIGNIFYING}
ἰ̇ḱ̇ḱ̇ἰ̇ἰ̇% {BY WHAT} ἰ̇ḱ̇±ἰ̇½ḱ̇±ἰ̇,% {DEATH} ἰ̇ḱ̇ἰ̇¾ḱ̇±ἰ̇ḱ̇μἰ̇¹,ἰ̇ḱ̇ḱ̇½ {HE SHOULD GLORIFY} ἰ̇ḱ̇μḱ̇ḱ̇ἰ̇½

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

John 21:19 (RWP)

By what manner of death! ($\hat{\imath}\hat{e}\hat{l}_{\hat{\jmath}}^{\hat{i}|\%}\hat{\imath}, \hat{\imath}_{\hat{\jmath}}^{\hat{i}|1}\hat{\imath}_{\hat{\jmath}}^{\hat{i}|1,\%}$). 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) Ἰὸῦἰῥῑ {AND} ἰῖῑῑῑῑῑῑ {I WILL GIVE} ἰῖῑῑῑῑῑῑῑῑ {WONDERS} ἰῑῑῑῑ {IN} ἰῖῑῑῑ {THE} ἰῑῑῑῑῑῑῑῑῑῑῑ {HEAVEN} ἰῑῑῑῑῑῑῑῑ {ABOVE} Ἰὸῦἰῥῑ {AND} ἰῑῑῑῑῑῑῑῑῑῑῑ {SIGNS} ἰῑῑῑῑῑ {ON} ἰῖῑῑῑ {THE} ἰῑῑῑῑῑ {EARTH} ἰῑῑῑῑῑῑῑῑ {BELOW.} ἰῑῑῑῑῑῑῑῑῑ {BLOOD} Ἰὸῦἰῥῑ {AND} ἰῑῑῑῑῑῑῑῑῑῑ {FIRE} Ἰὸῦἰῥῑ {AND} ἰῑῑῑῑῑῑῑῑῑῑῑ {VAPOUR} ἰῑῑῑῑῑῑῑῑῑῑῑ {OF SMOKE.} (IGNT)

Acts 2:19 (RWP)

Wonders (ĭ,ĭ̃,ĭ̄•ĭ̇,ĭ̈̄). Apparently akin to the verb ĭ,ĭ̃•ĭ̇, to watch like a wonder in the sky,

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

signs (İfî·İ¼İµİ±) here is not in the LXX. See on Matthew 11:20. In verse Acts 2:22 all three words occur together: powers, wonders, signs (İİ...İ½İ±İ¼İµİfİ¹, İµİ·İ±İfİ¹, İfî·İ¼İµİ±İ¼İ¹İ).

As above ($\hat{1}\hat{\pm}\hat{1}\hat{2}\hat{1}\hat{0}\hat{0}$). This word is not in the LXX nor is "beneath" ($\hat{1}\hat{0}\hat{1}\hat{\pm}\hat{1}\hat{0}\hat{0}$), both probably being added to make clearer the contrast between heaven and earth.

Blood and fire and vapour of smoke (Ġ±Ġ±¼Ġ± ĠŲ±Ġ¹ Ġ€Ġ...Ġ• ĠŲ±Ġ¹ Ġ±Ġ,¼ĠĠĠĠ± ĠŲ±Ġ€Ġ½ĠĠĠ...). A chiasm as these words illustrate bloodshed and destruction by fire as signs here on earth.

Acts 2:19 (Vincent_NTWorDStudies)

19. I will shew ($\hat{\Gamma} \hat{\Gamma}^{\circ} \hat{\Gamma}^{\circ}$). Lit., I will give.

Wonders ($\hat{\imath}, \hat{\imath} \mu \hat{\imath} \bullet \hat{\imath} \pm \hat{\imath}, \hat{\imath} \pm$). Or portents. See on "Mt 11:20".

Signs. See on "Mt 11:20".

Acts 2:22

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

[illegible]

Acts 2:22 (RWP)

Hear these words (î±îŕîĸ...îƒî±î„îµ î„îĸî...î, î»îĸî³îĸî...î, î„îĸî...î„îĸî...î). Do it now (aorist tense). With unerring aim Peter has found the solution for the phenomena. He has found the key to Godâ€™s work on this day in his words through Joel.

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

Acts 2:22 (Vincent NTWordStudies)

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

Miracles (ἰσχυροὶ καὶ ἐνέργειαι). Better, Rev., mighty works. Lit., powers. See on "Mt 11:20".

Acts 2:43

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

43 (IGNT) Îµî³îµî½îµî,,Î£ {THERE CAME} Î´Îµ {AND} Î£î±îîî· {UPON EVERY} Î´Î...Î£î±· {SOUL} Î´ÎÎ£Î²Î£Î, {FEAR,} Î£ÎÎ£î»Î£î± Îµ,,Îµ {AND MANY} Îµ,,Îµî±·Î£î±,Î£ {WONDERS} Î²î±î¹ {AND} Î´îî·Îµ¼îµî¹î± {SIGNS} Î´Î¹î± {THROUGH} Îµ,,Î²î°î½ {THE} Î£î±Î£Î£îîî·Î£î»Î²î°î½ {APOSTLES} Îµî³î¹î½îµî,,Î£ {TOOK PLACE.} (IGNT)

Acts 2:43 (RWP)

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

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

Acts 2:43 (Vincent NTWordStudies)

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

Acts 3:10

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

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

Acts 3:10 (RWP)

They took knowledge of him (İmān-ı şāhīdī). Imperfect active, inchoative, began to perceive.

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

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

Acts 3:10 (Vincent NTWordStudies)

10. They knew (100%). Or recognized. Rev., took knowledge.

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

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

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

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

Acts 3:11 (RWP)

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

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

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

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

Acts 3:11 (Vincent_NTWordStudies)

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

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

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

Acts 4:16

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

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

Acts 4:16 (RWP)

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

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

We cannot deny it (İÇİ... İİ...İ½İ±İ¼İµİ,İ± İ±İ·İ½İµİİİfİ,İ±İ¹). That is, it will do no good.

Acts 4:22

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

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

Acts 4:22 (RWP)

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

Acts 4:30

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

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

Acts 4:30 (RWP)

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

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

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

Acts 5:12

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

Acts 5:12 (RWP)

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

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

Acts 5:12 (Vincent_NTWordStudies)

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

All. The whole body of believers.

Acts 6:8

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

Acts 6:8 (RWP)

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

Acts 6:8 (Vincent_NTWordStudies)

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

Acts 7:31

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

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

Acts 7:31 (RWP)

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

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

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

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

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

Acts 7:31 (Vincent_NTWordStudies)

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

To behold ($\hat{I}^0 \pm \hat{I}_1, \hat{I} \pm \hat{I}^{1/2} \hat{I}_2; \hat{I} \cdot \hat{I} f \hat{I} \pm \hat{I}^1$). 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) $\hat{I}\hat{\zeta}\hat{I}\dots\hat{I}\dots\hat{I}\hat{\zeta}\hat{I}$, {THIS ONE} $\hat{I}\hat{\mu}\hat{I}^{3/4}\hat{I}\hat{\cdot}\hat{\cdot}\hat{\cdot}\hat{I}\hat{\mu}\hat{I}^{1/2}$ {LED OUT} $\hat{I}\hat{\pm}\hat{I}\dots\hat{I}\dots\hat{I}\hat{\zeta}\hat{I}\dots\hat{I}$, {THEM,} $\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}^{\hat{I}}\hat{I}\hat{\cdot}\hat{I}\hat{\pm}\hat{I}$, {HAVING WROUGHT} $\hat{I}\dots\hat{I}\hat{\mu}\hat{I}\hat{\cdot}\hat{I}\hat{\pm}\hat{I}\dots\hat{I}\hat{\pm}$ {WONDERS} $\hat{I}^{\hat{I}}\hat{I}\hat{\pm}\hat{I}^{\hat{I}}$ {AND} $\hat{I}\hat{f}\hat{I}\hat{\cdot}\hat{I}^{1/4}\hat{I}\hat{\mu}\hat{I}^{\hat{I}}\hat{\pm}$ {SIGNS} $\hat{I}\hat{\mu}\hat{I}^{1/2}$ {IN THE} $\hat{I}\hat{\cdot}\hat{I}$, {LAND} $\hat{I}\hat{\pm}\hat{I}^{\hat{I}}\hat{I}\hat{\cdot}\hat{I}\hat{\pm}\dots\hat{I}\hat{\epsilon}\hat{I}\dots\hat{I}\hat{\zeta}\hat{I}\dots\hat{I}$ {OF EGYPT} $\hat{I}^{\hat{I}}\hat{I}\hat{\pm}\hat{I}^{\hat{I}}$ {AND} $\hat{I}\hat{\mu}\hat{I}^{1/2}$ {IN THE } $\hat{I}\hat{\mu}\hat{I}\hat{\cdot}\hat{I}\dots\hat{I}\hat{\cdot}\hat{I}\hat{\pm}$ {RED} $\hat{I}\hat{\cdot}\hat{I}\hat{\pm}\hat{I}\gg\hat{I}\hat{f}\hat{I}\hat{f}\hat{I}\hat{\cdot}$ {SEA,} $\hat{I}^{\hat{I}}\hat{I}\hat{\pm}\hat{I}^{\hat{I}}$ {AND} $\hat{I}\hat{\mu}\hat{I}^{1/2}$ {IN} $\hat{I}\dots\hat{I}\hat{\cdot}$ {THE} $\hat{I}\hat{\mu}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}^{1/4}\hat{I}\hat{\mu}\hat{I}^{\hat{I}}\hat{\pm}$ {WILDERNESS} $\hat{I}\hat{\mu}\hat{I}\dots\hat{I}\hat{\cdot}$ {YEARS} $\hat{I}\dots\hat{I}\hat{\mu}\hat{I}\hat{f}\hat{I}\hat{f}\hat{I}\hat{\pm}\hat{I}\hat{\cdot}\hat{I}\hat{\pm}\hat{I}^{\hat{I}}\hat{\zeta}\hat{I}^{1/2}\hat{I}\dots\hat{I}\hat{\pm}$ {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)

[illegible]

Acts 8:6 (RWP)

Gave heed ($\hat{\text{I}}\hat{\text{E}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}/\hat{\text{I}}\hat{\mu}\hat{\text{I}}^{\pm}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^{1/2}$). Imperfect active as in verses 10,11, there with dative of the person ($\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\dots\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}_{\%}$), here with the dative of the thing ($\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^{\pm}, \hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\hat{\mu}\hat{\text{I}}^{\pm}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^{1/4}\hat{\text{I}}\hat{\mu}\hat{\text{I}}^{1/2}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}^{\pm}$). There is an ellipse of $\hat{\text{I}}^{1/2}\hat{\text{I}}\hat{\text{A}}\hat{\text{I}}\dots\hat{\text{I}}^{1/2}$ (mind). They kept on giving heed or holding the mind on the things said by Philip, spell-bound, in a word.

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

Which he did (ἔποιε). 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)

Acts 8:13 (RWP)

Acts 8:13 (Vincent NTWordStudies)

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

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

Acts 11:28 (RWP)

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

YOU.} (IGNT)

Acts 13:41 (RWP)

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

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

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

Acts 13:41 (Vincent_NTWordStudies)

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

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

Acts 14:3

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

3 (IGNT) Î¹İ°İ±İ½İĈİ½ Î½İµİ½ {A LONG} ÎĈİ...İ½ {THEREFORE} İ±İ•İĈİ½İĈİ½ {TIME} Î†İµİ,,İ•İ†İ±İ½ {THEY STAYED,} İ€İ±İ•İ•İ†İ±İ†İĤİĈİ½İµİ½İĈİ¹ {SPEAKING BOLDLY,} İµİ€İ¹ {CONFIDING IN} İ,,İ%o {THE} İ°İ...İ•İİ%o {LORD,} İ,,İ%o {WHO} Î½İ±İ•İ,,İ...İ•İĈİ...İ½İ,,İ¹ {BORE WITNESS} İ,,İ%o {TO THE} Î»İĈİİ%o {WORD} İ,,İ•İ, {OF} İ±İ±İ•İ†İ,,İĈİ, {GRACE,} İ±İ...İ,,İĈİ... {HIS} İ°İ±İ¹ {AND} Î†İ†İĈİ½İ,,İ¹ {GIVING} İĤİ•İ½İµİ†İ± {SIGNS} İ°İ±İ¹ {AND} İ,,İµİ•İ±İ,,İ± {WONDERS} İ†İ½İµİĤİ,İ±İ¹ {TO BE DONE} Î†İ±İ İ,,İ%oİ½ {THROUGH} İ±İµİ†İ•İ%oİ½ {HANDS.} İ±İ...İ,,İ%oİ½ {THEIR} (IGNT)

Acts 14:3 (RWP)

Long time therefore (Î†İ°İ±İ½İĈİ½ Î½İµİ½ ÎĈİ...İ½ İ±İ•İĈİ½İĈİ½). Accusative of duration of time (possibly six months) and note Î½İµİ½ ÎĈİ...İ½. There is an antithesis in İµİĤİ†İ†İĤİ,İ•İ†İµ (verse 4) and in verse 5 (İµİ†İµİ½İµİ,,İĈİ Î†İµ). After the persecution and vindication there was a season of great opportunity which Paul and Barnabas used to the full, "speaking boldly" (İ€İ±İ•İ•İ†İ±İ†İĤİĈİ½İµİ½İĈİ¹ as in 13:46 at Antioch in Pisidia, "in the Lord" (İµİ€İ¹ İ,,İ%o İ°İ...İ•İİ%o), upon the basis of the Lord Jesus as in 4:17. And the Lord Jesus "bore witness to the word of his grace" as he always does, "granting signs and wonders to be done by their hands" (Î†İ†İĈİ½İ,,İ¹

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

Acts 15:12 (Vincent_NTWordStudies)

12. Harkened. The imperfect ($\hat{\imath}\cdot\hat{\imath}^0\hat{\epsilon}_2\dots\hat{\imath}\hat{\epsilon}_2^{1/2}$) denotes attention to a continued narrative.

Declaring ($\hat{\mu}^{3/4} \cdot \hat{I}^{3/4} \hat{\zeta} \dots \hat{I}^{1/4} \hat{\mu}^{1/2} \hat{I}^{1/2}$). Better, as Rev., rehearsing. see on "Luke 24:35".

What miracles, etc. Lit., how many ($\hat{\imath}\hat{\zeta}\hat{\imath}f\hat{\imath}\pm$).

Acts 19:11

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

11 (IGNT) $\hat{I} \dots \hat{I} \frac{1}{2} \pm \hat{I} \frac{1}{4} \hat{\mu} \hat{I}$, $\hat{I}, \hat{\mu}$ {AND WORKS OF POWER} $\hat{I} \hat{\epsilon} \dots \hat{I}, \hat{\pm}$, {NOT} $\hat{I}, \hat{I} \dots \hat{I} \hat{\epsilon} \hat{I} \dots \hat{I} f \hat{\pm}$,
 {COMMON} $\hat{\mu} \hat{\epsilon} \hat{I} \hat{I} \hat{\mu} \hat{I} \hat{\epsilon}$ {WROUGHT} $\hat{I}, \hat{\mu} \hat{\epsilon} \hat{I}$, {GOD} $\hat{I} \hat{I} \pm$ {BY} $\hat{I}, \hat{\%} \hat{I} \frac{1}{2}$ {THE} $\hat{I} \hat{\pm} \hat{\mu} \hat{I} \hat{\pm} \hat{\%} \hat{I} \frac{1}{2}$
 {HANDS} $\hat{\epsilon} \hat{I} \pm \hat{I} \dots \hat{I} \hat{\epsilon} \hat{I} \dots$ {OF PAUL,} (IGNT)

Acts 19:11 (RWP)

Special miracles ($\hat{\Gamma}\hat{\Gamma}...\hat{I}\frac{1}{2}\hat{I}\pm\hat{I}\frac{1}{4}\hat{\mu}\hat{I}^1$, $\hat{I}\hat{\zeta}\hat{\Gamma}... \hat{I}_{,,}\pm\hat{I}f \hat{I}_{,,}\dots\hat{I}\pm\hat{I}\hat{\zeta}\hat{\Gamma}... \hat{I}f\hat{I}\pm\hat{I}$). "Powers not the ones that happen by chance," "not the ordinary ones," litotes for "the extraordinary." All "miracles" or "powers" ($\hat{\Gamma}\hat{\Gamma}...\hat{I}\frac{1}{2}\hat{I}\pm\hat{I}\frac{1}{4}\hat{\mu}\hat{I}^1$) are supernatural and out of the ordinary, but here God regularly wrought ($\hat{\mu}\hat{\mu}\hat{I}\hat{\zeta}\hat{\Gamma}\hat{\mu}\hat{I}^1$, imperfect active) wonders beyond those familiar to the disciples and completely different from the deeds of the Jewish exorcists. This phrase is peculiar to Luke in the N.T. (also 28:2), but it occurs in the classical Greek and in the Koinê as in III Macc. 3:7 and in papyri and inscriptions (Deissmann, Bible Studies, p. 255). In Samaria Philip wrought miracles to deliver the people from the influence of Simon Magus. Here in Ephesus exorcists and other magicians had built an enormous vogue of a false spiritualism and Paul faces unseen forces of evil. His tremendous success led some people to superstitious practices thinking that there was power in Paul's person.

Romans 4:11

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

[illegible]

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

Romans 15:19 (RWP)

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

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

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

Romans 15:19 (Vincent_NTWordStudies)

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

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

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

Fully preached (İĖİµİĖİ»İ•İ%İİµİ½İ±İ¹). 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) İµİĖİµİ¹İ¹. {SINCE} İİ±İ¹ {BOTH} İ¹Ėİ...İ¹±İ¹Ėİ {JEWS} İİİ·İ¼İµİ¹İĖİ½ {A SIGN} İ±İ¹İ,İĖİ...İİİ¹İ½ {ASK FOR,} İİİ±İ¹ {AND} İµİ»İ»İ·İ½İµİ, {GREEKS} İİİĖİİ±İ±İ½ {WISDOM} İİİ·İ,İĖİ...İİİ¹İ½ {SEEK;} (IGNT)

1 Corinthians 1:22 (RWP)

Seeing that (İµİĖİµİ¹İ¹). 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 İİµ like İ±İ»İ»İ± in the apodosis is not unusual.

Ask for signs (İİİ·İ¼İµİ¹İ± İ±İ¹İ,İĖİ...İİİ¹İ½). The Jews often came to Jesus asking for signs (Matthew 12:38; 16:1; John 6:30).

Seek after wisdom (İİİĖİİ±İ±İ½ İİİ·İ,İĖİ...İİİ¹İ½). "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) İ±İ»İ»İ% İİµ {AND TO ANOTHER} İµİ½İµİ·İ³İ·İ¼İ±İ,İ± {OPERATIONS} İİ...İ½İ±İ¼İµİİ%İ½ {OF WORKS OF POWER;} İ±İ»İ»İ% İİµ {AND TO ANOTHER} İĖİ·İĖİİ±İ,İµİ¹İ± {PROPHECY;} İ±İ»İ»İ% İİµ {AND TO ANOTHER} İ¹İ±İİİ·İİİİµİ¹İ, {DISCERNING} İĖİ½İµİ...İ¼İ±İ,İ%İ½ {OF SPIRITS;} İµİ,İµİ·İ% İİµ {AND TO A DIFFERENT ONE} İ³İµİ½İ· {KINDS} İ³İ»İ%İİİİ%İ½ {OF TONGUES;} İ±İ»İ»İ% İİµ {AND TO ANOTHER} İµİ·İ¼İ·İ½İµİ¹İ± {INTERPRETATION} İ³İ»İ%İİİİ%İ½ {OF TONGUES.} (IGNT)

1 Corinthians 12:10 (RWP)

Workings of miracles (İµİ½İµİ·İ³İ·İ¼İ±İ,İ± İİ...İ½İ±İ¼İµİİ%İ½). Workings of powers. Cf. İµİ½İµİ·İ³İ%İ½ İİ...İ½İ±İ¼İµİ¹İ, in Galatians 3:5; Hebrews 2:4 where all three words are used (İİİ·İ¼İµİ¹İ±, signs, İ,İµİ·İ±İ,İ±, wonders, İİ...İ½İ±İ¼İµİ¹İ, powers). Some of the miracles were not

healings as the blindness on Elymas the sorcerer.

Prophecy (ἰεὶ•ἰζῖτῖ•ἰ,ἰμῖἰ±). Late word from ἰεὶ•ἰζῖτῖ•ἰ,ἰ•ἰ, and ἰεὶ•ἰζῖτῖ•ἰ¼ἰ, 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 (ἰῖἰ±ἰῖἰ•ἰῖἰἰἰἰ, ἰεῖἰ½ἰμῖ...ἰ¼ἰ±ἰ,ἰ%ἰ½). ἰῖἰ±ἰῖἰ•ἰῖἰἰἰἰ, is old word from ἰῖἰ±ἰῖἰ•ἰῖἰ½ἰ% (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 (ἰῖἰἰἰ½ἰ• ἰῖἰ»ἰ%ἰἰἰἰἰἰ½). 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, ἰῖἰἰἰ½ἰ•) 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 (ἰμῖ•ἰ¼ἰ•ἰ½ἰἰἰἰ± ἰῖἰ»ἰ%ἰἰἰἰἰἰ½). Old word, here only and 14:26 in N.T., from ἰμῖ•ἰ¼ἰ•ἰ½ἰἰἰ...ἰ% from ἰμῖ•ἰ¼ἰ•ἰ, (the god of speech). Cf. on ἰῖἰἰἰἰ•ἰ¼ἰ•ἰ½ἰἰἰ...ἰ% 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) ἰῖἰ±ἰ {AND} ἰζῖ...ἰ, ἰ¼ἰἰἰ½ {CERTAIN} ἰμῖ,ἰμῖ,ἰζῖ ἰζῖ {DID SET} ἰ,ἰἰἰἰἰ, {GOD} ἰμῖ½ {IN} ἰ,ἰ• {THE} ἰἰἰἰἰἰ»ἰἰἰἰἰ± {ASSEMBLY;} ἰεὶ•ἰ%ἰ,ἰζῖἰ½ {FIRST,} ἰ±ἰἰἰἰἰἰἰἰ»ἰζῖ...ἰ, {APOSTLES;} ἰἰἰἰ...ἰ,ἰμῖ•ἰζῖἰ½ {SECONDLY,} ἰεὶ•ἰζῖἰἰἰἰἰἰ±, {PROPHETS;} ἰ,ἰ•ἰἰἰ,ἰζῖἰ½ {THIRDLY,} ἰῖἰἰἰἰἰἰἰἰἰ»ἰζῖ...ἰ, {TEACHERS;} ἰμῖἰἰἰἰἰἰἰ± {THEN} ἰῖἰ...ἰ½ἰ±ἰ¼ἰἰἰἰἰ, {WORKS OF POWER;} ἰἰἰἰἰἰ± {THEN} ἰ±ἰἰἰἰἰἰἰἰἰἰἰἰ± {GIFTS} ἰἰἰἰἰἰἰἰἰἰἰἰἰ½ {OF HEALINGS;} ἰ±ἰ½ἰ,ἰἰἰ»ἰῖἰἰἰἰἰἰ,

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

1 Corinthians 12:28 (RWP)

God hath set some (1. See verse 18 for 2. Note middle voice (for his own use). Paul begins as if he means to say 3. (some apostles, some prophets), but he changes the construction and has no 4, but instead 5, 6, 7, 8 (first, second, then, etc.).

In the church (9). The general sense of 10 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 11, the official title given the twelve by Jesus, and claimed by Paul though not one of the twelve.

Prophets (12). 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 (13). Old word from 14, to teach. Used to the Baptist (Luke 3:12), to Jesus (John 3:10; 13:13), and of Paul by himself along with 15, (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 (16). Here a change is made from the concrete to the abstract. See the reverse in Romans 12:7. See these words (17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000)

Helps (29). Old word, from 30, 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 (31). Old word from 32 (cf. 33, in Acts 27:11) like Latin gubernare, our govern. So a governing. Probably Paul has in mind bishops (34) or elders (35), the outstanding leaders (36) in 1 Thessalonians 5:12; Romans 12:8; 37 in Acts 15:22; Hebrews 13:7,17,24). Curiously enough, these two offices (pastors and deacons) which are not named specifically are the two that survive today. See Philippians 1:1 for both officers. 29 (AV) Are all apostles? are all prophets? are all teachers? are all workers of miracles? {workers's: or, powers?} (AV)

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

Galatians 3:5 (RWP)

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

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

2 Thessalonians 2:9

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

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

2 Thessalonians 2:9 (RWP)

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

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

Hebrews 2:4 (RWP)

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

Both by signs (ἰφῖ...ἡμῶν ἁγίῳ...ἡμῶν ἁγίῳ...)

and wonders (ἡμῶν ἁγίῳ...ἡμῶν ἁγίῳ...)

and by manifold powers (ἡμῶν ἁγίῳ...ἡμῶν ἁγίῳ...)

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

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

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

Revelation 12:1 (RWP)

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

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

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

Revelation 12:3

3 (AV) And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. {wonder: or, sign} (AV)
3 (IGNT) İ°İ±İ {AND} İ%İ†İ· {WAS SEEN} İ±İ»İİİ½ {ANOTHER} İfİ·İ¼Äµİİİ½ { SIGN} İµİ½ {IN} İ„İ% {THE} İİİ...İ·İ±İ½İ% {HEAVEN,} İ°İ±İ {AND} İİİİİ... {BEHOLD,} İ°İ±İ°İ%İ½ {A DRAGON} İ¼Äµİ³İ±İ, {GREAT} İ€İ...İ·İİİ, {RED,} İµİ±İ%İ½ { HAVING} İ°İµİ†İ±İ»İ±İ, {HEADS} İµİ€İ„İ± {SEVEN} İ°İ±İ {AND} İ°İµİ•İ±İ„İ± {HORNS} İ°İµİ°İ± {TEN,} İ°İ±İ {AND} İµİ€İ¹ {UPON} İ„İ±İ, İ°İµİ†İ±İ»İ±İ, İ±İ...İ„İİİ... {HIS HEADS} İ°İ±İİ°İ·İ¼Äµİ„İ± {DIADEMS} İµİ€İ„İ± {SEVEN;} (IGNT)

Revelation 12:3 (RWP)

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

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

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

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

Revelation 13:13

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

13 (IGNT) ἰῶντα ἰῶντα {AND} ἰῶντα ἰῶντα {IT WORKS} ἰῶντα ἰῶντα ἰῶντα {SIGNS} ἰῶντα ἰῶντα ἰῶντα {GREAT,} ἰῶντα ἰῶντα {THAT} ἰῶντα ἰῶντα {EVEN} ἰῶντα ἰῶντα {FIRE} ἰῶντα ἰῶντα {IT SHOULD CAUSE} ἰῶντα ἰῶντα ἰῶντα ἰῶντα {TO COME DOWN} ἰῶντα ἰῶντα {OUT} ἰῶντα ἰῶντα {OF THE} ἰῶντα ἰῶντα ἰῶντα {HEAVEN} ἰῶντα ἰῶντα, {TO} ἰῶντα ἰῶντα {THE} ἰῶντα ἰῶντα {EARTH} ἰῶντα ἰῶντα ἰῶντα ἰῶντα ἰῶντα {BEFORE} ἰῶντα ἰῶντα ἰῶντα ἰῶντα {MEN. } (IGNT)

Revelation 13:13 (RWP)

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

(Luke 9:54).

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

14 (IGNT) $\hat{\rho}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {AND} $\hat{\epsilon}\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {IT MISLEADS} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {THOSE WHO} $\hat{\rho}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {DWELL} $\hat{\mu}\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\nu}$ {ON} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {THE} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {EARTH,} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {BY REASON OF} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {THE} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {SIGNS} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {WHICH} $\hat{\mu}\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\nu}$ {IT WAS GIVEN} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {TO IT} $\hat{\epsilon}\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {TO WORK} $\hat{\mu}\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\nu}$ {BEFORE} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {THE} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {BEAST,} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {SAYING} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {TO THOSE WHO} $\hat{\rho}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {DWELL} $\hat{\mu}\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\nu}$ {ON} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {THE} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {EARTH,} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {TO MAKE} $\hat{\mu}\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\nu}$ {AN IMAGE} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {TO THE} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {BEAST,} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {WHICH} $\hat{\mu}\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\nu}$ {HAS} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {THE} $\hat{\epsilon}\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {WOUND} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {OF THE} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {SWORD,} $\hat{\rho}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {AND} $\hat{\mu}\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\nu}$ {LIVED.} (IGNT)

Revelation 13:14 (RWP)

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

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

The stroke of the sword ($\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ $\hat{\epsilon}\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$). This language can refer to the death of Nero by his own sword.

And lived ($\hat{\rho}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ $\hat{\mu}\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\nu}$). "And he came to life" (ingressive first aorist active indicative of $\hat{\rho}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$). Perhaps a reference to Domitian as a second Nero in his persecution of Christians.

Revelation 15:1

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

1 (IGNT) $\hat{\rho}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {AND} $\hat{\mu}\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\nu}$ {I SAW} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {ANOTHER} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {SIGN} $\hat{\mu}\hat{\iota}\hat{\epsilon}\hat{\iota}\hat{\nu}$ {IN} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {THE} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {HEAVEN,} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {GREAT} $\hat{\rho}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {AND} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {SEVEN} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\iota}\hat{\sigma}\hat{\iota}\hat{\nu}$ {ANGELS}

{WONDERFUL;} Î±±³Î³Î¼Î»Î¸Î...Î, {ANGELS} Î¼ÎµÎ¸,,Î± {SEVEN,} Î¼Î±Î¸Î²Î¼Î¼Î±,,Î±Î±, {HAVING} Î¸Î»Î·Î·Î³Î±Î±Î±, {PLAGUES} Î¼ÎµÎ¸Î¸,,Î± {SEVEN,} Î·,,Î±Î±, {THE} Î¼Î±Î¸Î¼Î±Î±Î±,,Î±Î±, {LAST;} Î¸Î¸Î·,Î± {BECAUSE} Î¼Î¼½ {IN} Î±Î±...Î·,,Î±Î±Î±, {THEM} Î¼Î¼,,Î¼Î¼Î»Î¼Î¼Î¼Î¼Î·. {WAS COMPLETED} Î¸ {THE} Î·,Î·...Î¼¼Î¸Î·, Î·,,Î¸Î·... {FURY} Î·,Î¼Î¼Î¸Î·... {OF GOD.} (IGNT)

Revelation 15:1 (RWP)

Another sign in heaven (1±½»Î»Ĉ Ĩfĭ-Î½4Î½μĭÎĈÎ½½ Î½μĭ½ İ,,İ%o ÎĈİ...İ•Î±Î½İ%o). Looking back to 12:1,3, after the series intervening. The Seven Bowls are parallel with the Seven Seals (ch. Revelation 6:1) and the Seven Trumpets (chapters Re 8-11), but there is an even closer connection with chapters Re 12-14, "the drama of the long conflict between the church and the world" (Swete).

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

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

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

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

Revelation 16:14

14 (AV) For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (AV)
 14 (IGNT) Îµî±îƒî±î½ î³î±î• {FOR THEY ARE} îĒî½îµî...î¼î±î„î± {SPIRITS} î̂î±î±î¼îĈî½î%î½ {OF DEMONS} îĒîĈîĈîĈî...î½î„î± {DOING} îƒî.î¼îµî±î± {SIGNS,} îµîîîĒîĈî•îµî...îµîƒî,î±î {TO GO FORTH} îµîîĒî {TO} î„îĈî...î, {THE} î²î±îƒîî»îµî±î, {KINGS} î„î.î, {OF THE} î³î.î, {EARTH} î°î±î¹ {AND} î„î.î, {OF THE} îĈîî°îĈîĈî...î¼îµîî½î.î, {HABITABLE WORLD} îĈî»î.î, {WHOLE} îƒî...î½î±îî³î±î³îµîî½î {TO GATHER TOGETHER} î±î...î„îĈî...î, {THEM} îµîî, {UNTO} îĒîĈî»îµîî¼îĈî½î î„î.î, {BATTLE} î.î¼îµî•î±î, {OF DAY} îµîîîµîî½î.î, î„î.î, {THAT} î¼îµî³î±î»î.î, {GREAT} î„îĈî... {OF} î̂îµîĈî... {GOD} î„îĈî... {THE} îĒî±î½î„îĈî°î•î±î„îĈî•îĈî, {ALMIGHTY.} (IGNT)

Revelation 16:14 (RWP)

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

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

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

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

To gather them together (İfİ...İ½İ±İ³İ±İ³İµİ¹İ½). Second aorist active infinitive of İfİ...İ½İ±İ³İµ, to express purpose (that of the unclean spirits).

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

Revelation 19:20

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

Revelation 19:20 (RWP)

Was taken (ἵμῃ ἐπὶ τῇ ἡμέρᾳ). First aorist (prophetic) passive indicative of the Doric ἵμῃ ἐπὶ τῇ ἡμέρᾳ (Attic ἵμῃ ἐπὶ τῇ ἡμέρᾳ). Cf. 2 Thessalonians 2:8.

The false prophet (ἰς τὸν ἄλυστον ἄνθρωπον ὁ ἄνθρωπος ὁ ἄνθρωπος). 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 (ἰς τὸν ἄλυστον ἄνθρωπον ὁ ἄνθρωπος ὁ ἄνθρωπος). As in 13:14.

Wherewith (ἰς τὸν ἄλυστον ἄνθρωπον). "In which" signs.

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

They twain (ἰς τὸν ἄλυστον ἄνθρωπον). "The two."

Were cast (ἰς τὸν ἄλυστον ἄνθρωπον ὁ ἄνθρωπος ὁ ἄνθρωπος). First aorist passive Indicative of ἔκλυστον ἄνθρωπον ὁ ἄνθρωπος. 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 (ἰς τὸν ἄλυστον ἄνθρωπον). Present active participle of ἔκλυστον ἄνθρωπον ὁ ἄνθρωπος, predicative nominative, "living."

Into the lake of fire (ἰς τὸν ἄλυστον ἄνθρωπον ὁ ἄνθρωπος ὁ ἄνθρωπος). Genitive ἔκλυστον ἄνθρωπον ὁ ἄνθρωπος describes this ἔκλυστον ἄνθρωπον ὁ ἄνθρωπος (lake, cf. Luke 5:1) as it does ἔκλυστον ἄνθρωπον ὁ ἄνθρωπος 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 (ἰς τὸν ἄλυστον ἄνθρωπον ὁ ἄνθρωπος ὁ ἄνθρωπος). Note the genitive here in place of the accusative ἔκλυστον ἄνθρωπον ὁ ἄνθρωπος, perhaps because of the intervening genitive ἔκλυστον ἄνθρωπον ὁ ἄνθρωπος, (neuter, not feminine). The agreement is regular in 21:8. For ἔκλυστον ἄνθρωπον ὁ ἄνθρωπος (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.