

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.

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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) Ἐπιχαίρει ἔτι λέγει ἰσχυροὶ πολλοὶ ἅμα καὶ ἐπιβαίνει ἑαυτοὺς λέγοντες ἡμεῖς ἐν τῷ ὀνόματι κυρίου τοῦ υἱοῦ τοῦ θεοῦ ἐκβάλλομεν δαίμονα καὶ ἐν τῷ ὀνόματι κυρίου τοῦ υἱοῦ τοῦ θεοῦ ποιῶμεν σημεῖα καὶ τέρατα. ἢ οὐκ ἔγνωκα ὑμᾶς ὅτι οὐκ ἐπίστευσα ὑμῖν, ἵνα ἐλάλησθε τοιαῦτα ὀνόματι υἱοῦ θεοῦ? ἢ οὐκ ἔγνωκα ὑμᾶς ὅτι οὐκ ἐπίστευσα ὑμῖν, ἵνα ἐλάλησθε τοιαῦτα ὀνόματι κυρίου τοῦ υἱοῦ τοῦ θεοῦ? ἢ οὐκ ἔγνωκα ὑμᾶς ὅτι οὐκ ἐπίστευσα ὑμῖν, ἵνα ἐλάλησθε τοιαῦτα ὀνόματι κυρίου τοῦ υἱοῦ τοῦ θεοῦ? ἢ οὐκ ἔγνωκα ὑμᾶς ὅτι οὐκ ἐπίστευσα ὑμῖν, ἵνα ἐλάλησθε τοιαῦτα ὀνόματι κυρίου τοῦ υἱοῦ τοῦ θεοῦ? (IGNT)

Matthew 7:22 (RWP)

Did we not prophesy in thy name? (ὃς ἐπὶ ὀνόματι κυρίου τοῦ υἱοῦ τοῦ θεοῦ ἐλάλησθε τοιαῦτα ὀνόματι κυρίου τοῦ υἱοῦ τοῦ θεοῦ; ). The use of ὃς ἐπὶ... 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 ravining wolf. "I never knew you" (ὃς ἐπὶ ὀνόματι κυρίου τοῦ υἱοῦ τοῦ θεοῦ ἐλάλησθε τοιαῦτα ὀνόματι κυρίου τοῦ υἱοῦ τοῦ θεοῦ; ) . "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" (ὃς ἐπὶ ὀνόματι κυρίου τοῦ υἱοῦ τοῦ θεοῦ ἐλάλησθε τοιαῦτα ὀνόματι κυρίου τοῦ υἱοῦ τοῦ θεοῦ; ), the very word used of profession of Christ before men Matthew 10:32. This word Jesus will use for public and open announcement of their doom.

Matthew 7:22 (Vincent\_NTWordStudies)



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

Matthew 15:31

31 (AV) Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. (AV)  
31 (IGNT) Ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, ὅτι αὐτοὶ οὐκ ᾔδεισαν ὅτι ἐκεῖ ἦν ἡ βασιλεία τοῦ οὐρανοῦ. (AV)  
{WONDERED,} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {SEEING} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {SPEAKING,}  
{MAIMED} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {SOUND,} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {LAME} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {WALKING,} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {AND} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {BLIND} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {SEEING;} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {THEY GLORIFIED} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {THE} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {GOD} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {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) Ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, ὅτι αὐτοὶ οὐκ ᾔδεισαν ὅτι ἐκεῖ ἦν ἡ βασιλεία τοῦ οὐρανοῦ. (AV)  
{PHARISEES} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {AND} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {SADDUCEES} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {TEMPTING HIM} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {ASKED} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {HIM} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {A SIGN} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {OUT OF} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {THE} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {HEAVEN} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {TO SHEW} ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, {THEM.} (IGNT)

Matthew 16:1 (RWP)

The Pharisees and Sadducees (ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, ὅτι αὐτοὶ οὐκ ᾔδεισαν ὅτι ἐκεῖ ἦν ἡ βασιλεία τοῦ οὐρανοῦ). The first time that we have this combination of the two parties who disliked each other exceedingly. Hate makes strange bedfellows. They hated Jesus more than they did each other. Their hostility has not decreased during the absence of Jesus, but rather increased.

Tempting him (ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, ὅτι αὐτοὶ οὐκ ᾔδεισαν ὅτι ἐκεῖ ἦν ἡ βασιλεία τοῦ οὐρανοῦ). Their motive was bad.

A sign from heaven (ἰσοῦς ἰδὼν τὸ ὄχλον ἐθαύμασε, ὅτι αὐτοὶ οὐκ ᾔδεισαν ὅτι ἐκεῖ ἦν ἡ βασιλεία τοῦ οὐρανοῦ). The scribes and Pharisees had already asked for a sign. {Matthew 12:38} Now this new combination adds "from heaven." What did they have in mind? They may not have had any definite idea to embarrass Jesus. The Jewish apocalypses did speak of spectacular displays of power by the Son of Man (the Messiah). The devil had suggested that Jesus let the people see him drop down from the pinnacle of the temple and the people expected the Messiah to come from an unknown source {John 7:27} who would do great signs. {John 7:31} Chrysostom (Hom. liii.) suggests stopping the course of the sun, bridling the moon, a clap of thunder.

Matthew 16:3

3 (AV) And in the morning, It will be foul weather to day: for the sky is red and 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) ἰὸὶ καὶ ἄρα {AND} ἰνῆρας {AT MORNING,} ἰφῆμα {TODAY} ἰφῆμα {A STORM;} ἰνῆρας {FOR IS RED} ἰφῆμα {LOWERING} ἰφῆμα {THE} ἰφῆμα {HEAVEN.} ἰφῆμα {HYPOCRITES!} ἰφῆμα {THE} ἰφῆμα {INDEED} ἰφῆμα {FACE} ἰφῆμα {OF THE} ἰφῆμα {HEAVEN} ἰφῆμα {YE KNOW HOW} ἰφῆμα {TO DISCERN,} ἰφῆμα {BUT THE} ἰφῆμα {SIGNS} ἰφῆμα {OF THE} ἰφῆμα {TIMES} ἰφῆμα {YE CANNOT!} (IGNT)

Matthew 16:3 (RWP)

Lowring (ἰφῆμα). 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" (ἰφῆμα) is the common one for winter and a storm.

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

Matthew 16:3 (Vincent\_NTWordStudies)

3. Lowering (ἰφῆμα). 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) ἰφῆμα {A GENERATION} ἰφῆμα {WICKED} ἰφῆμα {AND} ἰφῆμα {A SIGN} ἰφῆμα {SEEKS,} ἰφῆμα {AND} ἰφῆμα {A SIGN} ἰφῆμα {SHALL NOT BE GIVEN} ἰφῆμα {TO IT,} ἰφῆμα {EXCEPT} ἰφῆμα {THE} ἰφῆμα {SIGN} ἰφῆμα {OF JONAH} ἰφῆμα {THE} ἰφῆμα {PROPHET.} ἰφῆμα {AND} ἰφῆμα {LEAVING} ἰφῆμα {THEM} ἰφῆμα {HE WENT AWAY.} (IGNT)



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%œİ½İçİ,) 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%œİ½İçİ). 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) İµİ³İµİ•İ,İ.fİçİ½İ,,İ±İ {THERE WILL ARISE} İ³İ±İ• {FOR} İİµİ...İçİİ±İ•İfİ,,İçİİ {FALSE CHRISTS} İ°İ±İ {AND} İİµİ...İçİİ€İ•İçİİ±İ,,İ±İ {FALSE PROPHETS,} İ°İ±İ {AND} İİ%œİfİçİ...İfİİ½İ {WILL GIVE} İfİ.İ¼İµİİ±İ {SIGNS} İ¼İµİ³İ±İ»İ±İ {GREAT} İ°İ±İ {AND} İ,,İµİ•İ±İ,,İ±İ {WONDERS,} İ%œİfİ,,İµ {SO AS} İ€İ»İ±İ½İ.fİ±İ {TO MISLEAD,} İµİ {IF} İİ...İ½İ±İ,,İçİİ½İ {POSSIBLE,} İ°İ±İ {EVEN} İ,,İçİ...İ, {THE} İµİ°İ»İµİ°İ,,İçİ...İ, {ELECT.} (IGNT)

Matthew 24:24 (RWP)

Great signs and wonders (İfİ.İ¼İµİİ±İ İ¼İµİ³İ±İ»İ±İ İ°İ±İ İ,,İµİ•İ±İ,,İ±İ). Two of the three words so

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

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

Matthew 24:24 (Vincent\_NTWordStudies)

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

Matthew 24:30

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

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

Matthew 24:30 (RWP)

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

ἰμῆμι ἰ, ἰ%ο ἰζῆ... ἰ•ἰ±ἰ½ἰ%ο). Many theories have been suggested like the cross in the sky, etc. Bruce sees a reference to Daniel 7:13 "one like the Son of man" and holds that Christ himself is the sign in question (the genitive of apposition). This is certainly possible. It is confirmed by the rest of the verse: "They shall see the Son of man coming." See Matthew 16:27 Matthew 26:64. The Jews had repeatedly asked for such a sign (Broadus) as in Matthew 12:38 16:1 John 2:18.

Matthew 24:30 (Vincent\_NTWordStudies)

30. Mourn (ἰ°ἰζῆ ἰζῆ½ἰ, ἰ±ἰ). Stronger: beat their breasts in anguish.

Matthew 26:48

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

48 (IGNT) ἰζ ἰ ἰμ {AND HE WHO} ἰ€ἰ±ἰ•ἰ±ἰ ἰ ἰζῆ... ἰ, {WAS DELIVERING UP} ἰ±ἰ... ἰ, ἰζ ἰ½ {HIM} ἰμ ἰ°ἰ%ο ἰ°ἰμ ἰ½ {GAVE} ἰ±ἰ... ἰ, ἰζ ἰ ἰ, {THEM} ἰἑἰ•ἰ¼ἰμ ἰ ἰζ ἰ½ {A SIGN,} ἰ» ἰμ ἰ³ἰ%ο ἰ½ {SAYING,} ἰζ ἰ½ ἰ±ἰ ἰ½ {WHOMSOEVER} ἰ†ἰ ἰ» ἰ•ἰἑἰ%ο {I SHALL KISS,} ἰ±ἰ... ἰ, ἰζ ἰ, {HE} ἰμ ἰἑἰ, ἰ ἰ½ {IT IS:} ἰ°ἰ•ἰ±ἰ, ἰ•ἰἑἰ, ἰμ {SEIZE} ἰ±ἰ... ἰ, ἰζ ἰ½ {HIM.} (IGNT)

Matthew 26:48 (RWP)

Gave them a sign (ἰμ ἰ°ἰ%ο ἰ°ἰμ ἰ½ ἰ±ἰ... ἰ, ἰζ ἰ ἰ, ἰἑἰ•ἰ¼ἰμ ἰ ἰζ ἰ½). Probably just before he reached the place, though Mark {Mark 14:44} has "had given" (ἰ ἰμ ἰ°ἰ%ο ἰ°ἰμ ἰ) which certainly means before arrival at Gethsemane. At any rate Judas had given the leaders to understand that he would kiss (ἰ†ἰ ἰ» ἰ•ἰἑἰ%ο) Jesus in order to identify him for certain. The kiss was a common mode of greeting and Judas chose that sign and actually "kissed him fervently" (ἰ°ἰ±ἰ, ἰμ ἰ†ἰ ἰ» ἰ•ἰἑἰ ἰμ ἰ½, verse Matthew 26:49), though the compound verb sometimes in the papyri has lost its intensive force. Bruce thinks that Judas was prompted by the inconsistent motives of smouldering love and cowardice. At any rate this revolting ostentatious kiss is "the most terrible instance of the ἰμ ἰ°ἰζῆ... ἰἑἰ ἰ± ἰ†ἰ ἰ» ἰ•ἰ¼ἰ±ἰ, ἰ± ἰμ ἰ†ἰ ἰ•ἰζῆ...," {Proverbs 27:6} "the profuse kisses of an enemy" (McNeile). This same compound verb occurs in Luke 7:38 of the sinful woman, in Luke 15:20 of the Father's embrace of the Prodigal Son, and in Acts 20:37 of the Ephesian elders and Paul.

Mark 6:51

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

51 (IGNT) ἰ°ἰ±ἰ {AND} ἰ±ἰ½ἰμ ἰ²ἰ. {HE WENT UP} ἰ€ἰ•ἰζῆ, {TO} ἰ±ἰ... ἰ, ἰζ ἰ... ἰ, {THEM} ἰμ ἰ ἰ, {INTO} ἰ, ἰζ {THE} ἰ€ἰ ἰζ ἰ ἰ ἰ½ {SHIP,} ἰ°ἰ±ἰ {AND} ἰμ ἰ°ἰζῆ ἰ€ἰ±ἰἑἰ ἰμ ἰ½ {FELL} ἰζ {THE} ἰ±ἰ½ἰμ ἰ¼ἰζῆ, {WIND.} ἰ°ἰ±ἰ {AND} ἰ» ἰ ἰ±ἰ½ ἰμ ἰ° {EXCEEDINGLY} ἰ€ἰμ ἰ•ἰ ἰἑἰ ἰἑἰ ἰζ ἰ... {BEYOND MEASURE} ἰμ ἰ½ {IN}



Îµ±İ...İ,İİ, {THEMSELVES} Îµ¼İİİ,İ½İ,İİ {THEY WERE AMAZED, } Î±İ {AND}  
Îµ,İİ...İ¼İİİİİ½ {WONDERED;} (IGNT)

Mark 6:51 (RWP)

They were sore amazed in themselves (Î»İ½ Îµ½ Îµ±İ...İ,İİ, Îµ¼İİİ,İ½İ,İİ). Only in Mark. Imperfect tense picturing vividly the excited disciples. Mark does not give the incident of Peter's walking on the water and beginning to sink. Perhaps Peter was not fond of telling that story.

52 (AV) For they considered not the miracle of the loaves: for their heart was hardened. (AV)  
52 (IGNT) İİ... İ³İİ• {FOR} İİİ...İ½İ•İ½İ {THEY UNDERSTOOD NOT} Îµİİ¹ {BY} İ,İİ,İİ, {THE} İİİ,İİ,İİ, {LOAVES,} İ½İ İ³İİ• İ. {FOR WAS} Î±İİİİİİ İİ...İ,İ½İ {THEIR HEART} İİİİİİİİ¼İİİ. {HARDENED.} (IGNT)

Mark 6:52 (RWP)

For they understood not (İİ... İ³İİ• İİİ...İ½İ•İ½İ). 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 (Î±İİİİİİ in the general sense for all the inner man)

was hardened (İ½İ İİİİİİİ¼İİİİ). See RWP on "Mr 3:5" about İİİİİİİİİİ. Today some men have such intellectual hardness or denseness that they cannot believe that God can or would work miracles, least of all nature miracles.

Mark 8:11

11 (AV) And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. (AV)  
11 (IGNT) Î±İ¹ {AND} Îµ¼İİİİİİİİİİİİİİ {WENT OUT} İİİ¹ {THE} İİİİİİİİİİİİİİ { PHARISEES} Î±İ¹ {AND} İİİ¼İİİİİİİİİİİİİİ {BEGAN} İİİ...İİİİİİİİİİİİİİ {TO DISPUTE WITH} İİİ...İ,İ½İ {HIM, } İİİİİİİİİİİİİİİİİİİİ,İİİ, {SEEKING} İİİİİİİ {FROM} İİİ...İ,İİİİİİİİİİİİİİ {HIM} İİİİİİİİİİİİİİİİİİİİİİİİİİİİİİİİİ {A SIGN} İİİİİİİİİİİİİİİİİİİİİİİİİİİİİİİİİ {FROM} İ,İİİİİİİİİİİİİİİİİİİİİİİİİİİİİİİİ {THE} İİİİİİİİİİİİİİİİİİİİİİİİİİİİİİİİİ {HEAVEN,} İİİİİİİİİİİİİİİİİİİİİİİİİİİİİİİİİ {TEMPTING} İİİ...İ,İİİİİİİİİİİİİİİİİİİİİİİİİİİİİİİİİ {HIM.} (IGNT)

Mark 8:11 (RWP)

And the Pharisees came forth (Î±İİİ İµ¼İİİİİİİİİİİİİİ İİİİİ İİİİİİİİİİİİİİİİİİİİİİİİİİİİİİİİİ). At once they met Jesus and opened a controversy. Matthew 16:1 adds "and Sadducees," the first time these two parties appear together against Jesus. See discussion on Matthew 16:1. The Pharisees and Herodians had already joined hands against Jesus in the sabbath controversy. {Mark 3:6} They

began to question with him (Îĭ•Î¼¼Î±Î½Î¼ĭ,Îĭ Îĭfĭ...Î½Îĭĭĭ,ÎĭÎ¼ĭÎ½ Î±ĭ...ĭ,ĭ%). Dispute, not mere inquiry, associative instrumental case of Î±ĭ...ĭ,ÎĭÎĭ. They began at once and kept it up (present infinitive).  
 12 (AV) And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. (AV)  
 12 (IGNT) Î°ĭÎ±ĭ {AND} Î±ĭÎ½Î±ĭĭfĭ,ÎĭÎ¼ĭÎ½Î±ĭ¼Î±ĭ, ĭ,ĭ%o {HAVING GROANED} ĭĕÎ½Î¼ĭ...Î¼ĭÎ±ĭ,ÎĭÎ±ĭ...ĭ,ÎĭÎĭ... {IN HIS SPIRIT} Î»Î¼ĭÎ¼ĭ {HE SAYS,} ĭ,ĭÎĭ Îĭ {WHY} Î¼ĭÎ½Î¼ĭ± Î±ĭ...ĭ,ÎĭÎĭ {THIS GENERATION} ĭfĭÎ¼Î¼ĭÎĭÎ½ {A SIGN} Î¼ĭĕÎĭĭĭ,ÎĭÎ¼ĭ {SEEKS?} Î±ĭÎ¼Î½ {VERILY} Î»Î¼ĭÎ¼ĭ%o {I SAY} ĭ...Î¼Î¼Î½ Î¼ĭĭ {TO YOU,} Î¼ĭÎ¼ĭÎĭfĭÎ¼ĭ,Î±ĭĭ Îĭ,Îĭ {IF THERE SHALL BE GIVEN} Î¼ĭÎ½Î¼ĭ± Îĭ,Î±ĭ...ĭ,Îĭ {TO THIS GENERATION} ĭfĭÎ¼Î¼ĭÎĭÎ½ {A SIGN.} (IGNT)

Mark 8:12 (RWP)

He sighed deeply in his spirit (Î±ĭÎ½Î±ĭĭfĭ,ÎĭÎ¼ĭÎ½Î±ĭ¼Î±ĭ, ĭ,ĭ%o ĭĕÎ½Î¼ĭ...Î¼ĭÎ±ĭ,ÎĭÎ±ĭ). The only instance of this compound in the N.T. though in the LXX The uncompounded form occurs in Mark 7:34 and it is common enough. The preposition Î±ĭÎ½Î±ĭ- intensifies the meaning of the verb (perfective use). "The sigh seemed to come, as we say, from the bottom of his heart, the Lordâ€™s human spirit was stirred to its depths" (Swete). Jesus resented the settled prejudice of the Pharisees (and now Sadducees also) against him and his work.

There shall no sign be given unto this generation (Î¼ĭĭ Î¼ĭÎ¼ĭÎĭfĭÎ¼ĭ,Î±ĭĭ Îĭ,Îĭ Î¼ĭÎ½Î¼ĭ± Îĭ,Î±ĭ...ĭ,ÎĭÎĭfĭÎ¼Î¼ĭÎĭÎ½). Matthew 16:4 has simply Îĭĭ... Î¼ĭÎ¼ĭÎĭfĭÎ¼ĭ,Î±ĭĭ, , plain negative with the future passive indicative. Mark has Î¼ĭĭ instead of Îĭĭ..., which is technically a conditional clause with the conclusion unexpressed (Robertson, Grammar, p. 1024), really aposiopesis in imitation of the Hebrew use of \im This is the only instance in the N.T. except in quotations from the LXX {Hebrews 3:11 4:3,5} It is very common in the LXX The rabbis were splitting hairs over the miracles of Jesus as having a possible natural explanation (as some critics do today) even if by the power of Beelzebub, and those not of the sky (from heaven) which would be manifested from God. So they put up this fantastic test to Jesus which he deeply resents. Matthew 16:4 adds "but the sign of Jonah" mentioned already by Jesus on a previous occasion {Matthew 12:39-41} at more length and to be mentioned again. {Luke 11:32} But the mention of the sign of Jonah was "an absolute refusal of signs in their sense" (Bruce). And when he did rise from the dead on the third day, the Sanhedrin refused to be convinced. {see Acts 3:1-5:42}

Mark 9:39

39 (AV) But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. (AV)  
 39 (IGNT) Îĭ Î¼ĭ {BUT} ÎĭÎĭfĭÎĭĭ...ĭ, {JESUS} Î¼ĭĭĕÎ¼ĭÎ½ Î¼ĭĭ. {SAID,} Î°ĭ%oÎ»ĭ...Î¼ĭ,Î¼ĭ {FORBID NOT} Î±ĭ...ĭ,ÎĭÎ½ {HIM;} Îĭĭ...Î¼ĭĭ, Î¼ĭÎ¼ĭ {FOR NO ONE} Î¼ĭfĭ,ÎĭÎ½ {THERE IS} Îĭĭ, {WHO} ĭĕÎĭÎĭfĭÎ¼ĭ {SHALL DO} Îĭ...Î½Î±ĭ¼Î¼ĭÎ½ {A WORK OF POWER} Î¼ĭĕÎĭ ĭ,ĭ%o {IN} ÎĭÎ½ÎĭÎ¼Î±ĭ,ÎĭÎ¼ĭÎĭÎĭ... {MY NAME,} Î°ĭÎ±ĭ {AND} Îĭ...Î½ÎĭÎĭfĭÎ¼ĭ,Î±ĭĭ {BE ABLE} ĭ,Î±ĭÎ¼ĭ... {READILY} Î°ĭÎ¼ĭÎĭÎĭÎ¼ĭÎĭÎĭfĭÎ¼ĭ {TO SPEAK EVIL OF} Î¼ĭĭ {ME;} (IGNT)

Mark 9:39 (RWP)

Forbid him not (ἰὸν ἰπῶν). Stop hindering him (ἰὸν 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) ἰμῖν ἰπῶν {TELL} ἰ·ἰ¼ἰ½ {US} ἰἔλθῶν {WHEN} ἰἰ...ἰἰ {THESE THINGS} ἰμῖν ἰἰ {SHALL BE?} ἰἰ {AND} ἰἰ {WHAT} ἰἰ {THE} ἰἰ·ἰ¼ἰ½ {SIGN} ἰἰ·ἰἰ {WHEN} ἰ¼ἰ»ἰ»ἰ {SHOULD BE ABOUT} ἰἰἰἰ {ALL} ἰἰ...ἰἰ { THESE THINGS} ἰἰ...ἰἰ»ἰἰ ἰἰ {TO BE ACCOMPLISHED?} (IGNT)

Mark 13:4 (RWP)

Tell us, when shall these things be? (ἰμῖν ἰἰ ἰ·ἰ¼ἰ½ ἰἰ ἰἰ ἰἰ...ἰἰ ἰμῖν ἰἰ; ). The Revised Version punctuates it as a direct question, but Westcott and Hort as an indirect inquiry. They asked about the

when (ἰἰ ἰἰ) and the

what sign (ἰἰ ἰἰ·ἰ¼ἰ½). 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) ἰμῖν ἰμῖν ἰἰ·ἰἰ ἰἰἰἰ {THERE WILL ARISE} ἰἰ {FOR} ἰἰ...ἰἰ ἰἰἰἰ ἰἰ {FALSE



ἰμῖ ἐστὶν ἰσχυρὸν ἔλεος... ἰσχυρὸν ἔλεος ἰσχυρὸν ἔλεος, ἰσχυρὸν ἔλεος, all in Paul's Epistles. ἰσχυρὸν ἔλεος, ἰσχυρὸν ἔλεος... 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) ἰσχυρὸν ἔλεος {AND} ἰσχυρὸν ἔλεος {THIS IS} ἰσχυρὸν ἔλεος {TO YOU} ἰσχυρὸν ἔλεος {THE} ἰσχυρὸν ἔλεος {SIGN:} ἰσχυρὸν ἔλεος {YE SHALL FIND} ἰσχυρὸν ἔλεος {A BABE} ἰσχυρὸν ἔλεος {WRAPPED IN SWADDLING CLOTHES,} ἰσχυρὸν ἔλεος {LYING} ἰσχυρὸν ἔλεος {IN} ἰσχυρὸν ἔλεος {THE} ἰσχυρὸν ἔλεος {MANGER.} (IGNT)

Luke 2:18

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

Luke 2:34

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

Luke 2:34 (RWP)

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



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

Luke 8:25

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

25 (IGNT) ĪµĪ¹ĪĒĪµĪ½ ĪĪµ {AND HE SAID} Ī±Ī...Ī,,ĪġĪĪ, {TO THEM,} ĪĒĪġĪ... {WHERE} ĪµĪfĪ,,Ī¹Ī½ Ī· {IS} ĪĒĪĪfĪ,,ĪĪ, Ī...Ī¼Ī%Ī½ {YOUR FAITH?} ĪĪġġĪĪĪĪĪĪµĪ, ĪĪµ, ĪĪµ {AND BEING AFRAID} ĪµĪĪ±Ī...Ī¼Ī±ĪfĪ±Ī½ {THEY WONDERED,} Ī»ĪµĪġĪġĪ½Ī,,ĪµĪ, {SAYING} ĪĒĪĪġĪ, {TO} Ī±ĪĪ»ĪĪ»ĪġĪ...Ī, {ONE ANOTHER,} Ī,,ĪĪ, {WHO} Ī±ĪĪ± {THEN} ĪġĪ...Ī,,ĪġĪ, {THIS} ĪµĪfĪ,,Ī¹Ī½ {IS,} ĪġĪĪ,Ī¹ {THAT} Ī°Ī±Ī¹ {EVEN} Ī,,ĪġĪĪ, {THE} Ī±ĪĪµĪ¼ĪġĪĪ, {WINDS} ĪµĪĒĪĪ,,Ī±ĪfĪfĪµĪ¹ {HE COMMANDS} Ī°Ī±Ī¹ {AND} Ī,,Ī%Ī {THE} Ī...ĪĪ±Ī,,Ī¹ {WATER,} Ī°Ī±Ī¹ {AND} Ī...ĪĒĪ±Ī°ĪġĪ...ĪġĪ...ĪfĪĪ½ {THEY OBEY} Ī±Ī...Ī,,Ī%Ī {HIM?} (IGNT)

Luke 9:43

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

43 (IGNT) ĪµĪ¼ĪµĪĒĪ»ĪĪfĪfĪġĪ½Ī,,ĪġĪ ĪĪµ {AND WERE ASTONISHED} ĪĒĪ±Ī½Ī,,ĪµĪ, {ALL} ĪµĪĒĪ¹ {AT} Ī,,Ī· {THE} Ī¼ĪµĪġĪ±Ī»ĪµĪĪġĪĪ,,ĪĪ,Ī¹ Ī,,ĪġĪ... {MAJESTY} ĪĪµĪġĪ... {OF GOD.} ĪĒĪ±Ī½Ī,,Ī%Ī½ ĪĪµ {AND AS ALL} ĪĪ±Ī...Ī¼Ī±Ī¶ĪġĪġĪ½Ī,,Ī%Ī½ {WERE WONDERING} ĪµĪĒĪ¹ {AT} ĪĒĪĪfĪĪ½ {ALL} ĪġĪĪ, {WHICH} ĪµĪĒĪġĪĪĪfĪµĪ½ ĪġĪ { DID} ĪĪĪfĪġĪ...Ī, {JESUS,} ĪµĪĪĒĪµĪ½ {HE SAID} ĪĒĪĪġĪ, Ī,,ĪġĪ...Ī, {TO} Ī¼Ī±ĪĪ,ĪĪ,Ī±Ī, Ī±Ī...Ī,,ĪġĪ... {HIS DISCIPLES, } (IGNT)

Luke 11:14

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

14 (IGNT) Ī°Ī±Ī¹ {AND} ĪĪ½ {HE WAS} ĪµĪ°ĪĪ±ĪĪ»Ī»Ī%Ī½ {CASTING OUT} ĪĪ±ĪĪ¼ĪġĪġĪĪĪġĪ½ {A DEMON,} Ī°Ī±Ī¹ {AND} Ī±Ī...Ī,,ĪġĪ {IT} ĪĪ½ {WAS} Ī°Ī%ĪĪġĪġĪ½ {DUMB;} ĪµĪġĪµĪ½ĪµĪ,,ĪġĪ ĪĪµ Ī,,ĪġĪ... {AND IT CAME TO PASS} ĪĪ±ĪĪ¼ĪġĪġĪĪġĪ... {ON THE DEMON} ĪµĪ¼ĪµĪ»ĪġĪġĪ½Ī,,ĪġĪ, {HAVING

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

Luke 11:14 (RWP)

When (ἰ,,ἰζῖ... ἰ·ἰ±ἰ¹ἰ½ἰζῖἰ½ἰῖἰ... ἰμῖ¾ἰμῖ»ἰζῖἰ½ἰ,,ἰζῖ,). Genitive absolute ana asyndeton between ἰ°ἰ±ἰ¹ ἰμῖ¾ἰμῖ½ἰμῖ,,ἰζῖ and ἰμῖ»ἰ±ἰ»ἰ·ἰῖἰμῖ½ as often in Luke (no ἰζῖ,,ἰ¹ or ἰ°ἰ±ἰ¹).

Luke 11:16

16 (AV) And others, tempting him, sought of him a sign from heaven. (AV)  
16 (IGNT) ἰμῖ,,ἰμῖ·ἰζῖῖ ἰ·ἰμ { AND OTHERS, } ἰ€ἰμῖἰ·ἰ±ἰῖἰζῖἰ½ἰ,,ἰμῖ, { TEMPTING, } ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½ { A SIGN } ἰ€ἰ±ἰ· { FROM } ἰ±ἰ...ἰ,,ἰζῖ... { HIM } ἰμῖῖἰ·ἰ,,ἰζῖ...ἰ½ { WERE SEEKING } ἰμῖ¾ { FROM } ἰζῖ...ἰ·ἰ±ἰῖἰ½ἰζῖ... { HEAVEN. } (IGNT)

Luke 11:16 (RWP)

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

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

Luke 11:29

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

29 (IGNT) ἰ,,ἰ%ἰ½ ἰ·ἰμ { BUT THE } ἰζῖἰ±ἰ»ἰ%ἰ½ { CROWDS } ἰμῖ€ἰ±ἰ·ἰ·ἰῖἰζῖἰ½ἰμῖἰ½ἰ%ἰ½ { BEING THROGGED TOGETHER } ἰ·ἰ·ἰ¾ἰ±ἰ,,ἰζῖ { HE BEGAN } ἰ»ἰμῖ¾ἰμῖἰῖἰ½ ἰ· { TO SAY, } ἰ¾ἰμῖἰ½ἰμῖἰ { GENERATION } ἰ±ἰ...ἰ,,ἰ· { THIS } ἰ€ἰζῖἰ½ἰ·ἰ·ἰ± { WICKED } ἰμῖῖἰ,,ἰῖἰ½ { IS; } ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½ { A SIGN } ἰμῖ€ἰῖἰῖἰ·ἰ,,ἰμῖῖ { IT SEEKS AFTER, } ἰ°ἰ±ἰ¹ { AND } ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½ { A SIGN } ἰζῖ... { NOT } ἰῖἰῖἰ·ἰῖἰῖἰ,,ἰ±ἰ¹ { SHALL BE GIVEN } ἰ±ἰ...ἰ,,ἰ· ἰμῖῖ { TO IT } ἰ½ἰ· { EXCEPT } ἰ,,ἰζῖ { THE } ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½ { SIGN } ἰῖἰ%ἰ½ἰ± { OF JONAH } ἰ,,ἰζῖ... { THE } ἰ€ἰῖἰζῖἰῖἰ·ἰ,,ἰζῖ... { PROPHET. } (IGNT)

Luke 11:29 (RWP)

Were gathering together unto him (ἰμῖ€ἰ±ἰ·ἰ·ἰῖἰζῖἰ½ἰμῖἰ½ἰ%ἰ½). Genitive absolute present middle participle of ἰμῖ€ἰ±ἰ·ἰ·ἰῖἰζῖἰ%ἰ, a rare verb, Plutarch and here only in the N.T., from ἰμῖ€ἰ¹ and ἰ±ἰ·ἰ·ἰῖἰζῖἰ%ἰ (a common enough verb). It means to throng together (ἰ±ἰ,ἰ·ἰζῖἰ,, in throngs). Vivid



picture of the crowds around Jesus.

But the sign of Jonah (ÎµÎ¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼). Luke does not give here the burial and resurrection of Jesus of which Jonahâ€™s experience in the big fish was a type (Matthew 12:39), but that is really implied (Plummer argues) by the use here of "shall be given" (Î¼Î¼Î¼ Î¼Î¼Î¼) and "shall be" (Î¼Î¼Î¼ Î¼Î¼Î¼), for the resurrection of Jesus is still future. The preaching of Jesus ought to have been sign enough as in the case of Jonah, but the resurrection will be given. Lukeâ€™s report is much briefer and omits what is in Matthew 12:41.

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

30 (IGNT) Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ {FOR AS} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ {WAS} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ {JONAH} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ {A SIGN} Î¼Î¼Î¼ Î¼Î¼Î¼, {TO THE} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼... Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼, {NINEVITES,} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼, {THUS} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ {SHALL BE} Î¼Î¼Î¼ Î¼Î¼Î¼ {ALSO} Î¼Î¼Î¼ {THE} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼... {SON} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼... Î¼Î¼Î¼, {OF MAN} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼... Î¼Î¼Î¼, {TO THIS GENERATION.} (IGNT)

Luke 21:7

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

7 (IGNT) Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ {AND THEY ASKED} Î¼Î¼Î¼... Î¼Î¼Î¼ Î¼Î¼Î¼ {HIM,} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼, {SAYING,} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ {TEACHER,} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ {WHEN} Î¼Î¼Î¼... Î¼Î¼Î¼ {THEN} Î¼Î¼Î¼ Î¼Î¼Î¼... Î¼Î¼Î¼, {THESE THINGS} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ {WILL BE?} Î¼Î¼Î¼ Î¼Î¼Î¼ {AND} Î¼Î¼Î¼, Î¼Î¼Î¼ {WHAT} Î¼Î¼Î¼ Î¼Î¼Î¼ {THE} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ {SIGN} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ {WHEN} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼... Î¼Î¼Î¼ Î¼Î¼Î¼ {THESE THINGS} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ {TO TAKE PLACE?} (IGNT)

Luke 21:11

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

11 (IGNT) Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ {ALSO EARTHQUAKES} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ {GREAT} Î¼Î¼Î¼ Î¼Î¼Î¼ {IN DIFFERENT} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼... Î¼Î¼Î¼, {PLACES} Î¼Î¼Î¼ Î¼Î¼Î¼ {AND} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ {FAMINES} Î¼Î¼Î¼ Î¼Î¼Î¼ {AND} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ {PESTILENCES} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ {SHALL THERE BE,} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ {FEARFUL SIGHTS} Î¼Î¼Î¼ Î¼Î¼Î¼ {AND} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ {SIGNS} Î¼Î¼Î¼ Î¼Î¼Î¼ {FROM} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼... {HEAVEN} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ {GREAT} Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ {SHALL THERE BE.} (IGNT)

Luke 21:11 (RWP)

Famines and pestilences (Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼). Play on the two words pronounced just alike in the Koinâ€™ (itacism).

And terrors (Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼). The use of Î¼Î¼Î¼ Î¼Î¼Î¼ in this verse groups the two kinds of woes. This rare word Î¼Î¼Î¼ Î¼Î¼Î¼ Î¼Î¼Î¼ is only here in the N.T. It is from Î¼Î¼Î¼ Î¼Î¼Î¼, to frighten, and occurs only

in the plural as here.

Luke 21:25

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

25 (IGNT)  $\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\epsilon}\hat{\iota}$  {AND}  $\hat{\alpha}\hat{\mu}\hat{\alpha}\hat{\nu}\hat{\alpha}$  {THERE SHALL BE}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {SIGNS}  $\hat{\alpha}\hat{\mu}\hat{\alpha}\hat{\omega}$  {IN}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}$   
{SUN}  $\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\epsilon}\hat{\iota}$  {AND}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\mu}\hat{\alpha}\hat{\omega}$  {MOON}  $\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\epsilon}\hat{\iota}$  {AND}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}$  {STARS,}  $\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\epsilon}\hat{\iota}$  {AND}  $\hat{\alpha}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$   
{UPON}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}$  {THE}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}$  {EARTH}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {DISTRESS}  $\hat{\alpha}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}$  {OF NATIONS}  $\hat{\alpha}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$   
{WITH}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}$  {PERPLEXITY,}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}$  {ROARING}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}$  {OF THE SEA}  $\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\epsilon}\hat{\iota}$   
{AND}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {ROLLING SURGE,} (IGNT)

Luke 21:25 (RWP)

Distress ( $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$ ). From  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$ . In the N.T. only here and 2 Corinthians 2:4. Anguish.

In perplexity ( $\hat{\alpha}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$   $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}$ ). State of one who is  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$ , who has lost his way ( $\hat{\alpha}\hat{\nu}$  privative  
and  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$ ). Here only in the N.T. though an old and common word.

For the roaring of the sea ( $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$ ). Our word echo (Latin echo) is this word  
 $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$ , a reverberating sound. Sense of rumour in Luke 4:37.

Billows ( $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$ ). Old word  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$ , for the swell of the sea. Here only in the N.T.

Luke 23:8

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

8 (IGNT)  $\hat{\alpha}\hat{\nu}$   $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {AND}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {HEROD}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {SEEING}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {JESUS}  
 $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {REJOICED}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {GREATLY,}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {FOR HE WAS}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$   $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {WISHING  
{FOR LONG}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {TO SEE}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {HIM,}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {BECAUSE OF  
 $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {HEARING}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {MANY THINGS}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {CONCERNING}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {HIM,}  
 $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {AND}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {HE WAS HOPING}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {SOME}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {SIGN}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {TO  
SEE}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {BY}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {HIM}  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$  {DONE.} (IGNT)

Luke 23:8 (RWP)

Was exceeding glad ( $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$   $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$ ). Second aorist passive indicative of  $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$ , ingressive  
aorist, became glad.

Of a long time ( $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$   $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$   $\hat{\alpha}\hat{\nu}\hat{\alpha}\hat{\omega}\hat{\mu}\hat{\alpha}\hat{\omega}\hat{\nu}$ ). For this idiom see 8:27; 20:9; Acts 8:11).

He hoped (ἐἰς ἵνα ἴδῃ). 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 (ἰδὼν ἕνα ἔργον ὡς ἐκτελεσθέν). 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) ἔγειρεν Πέτρος {BUT} ἰδὼν ἕνα ἔργον ὡς ἐκτελεσθέν {PETER} ἔστη ἵνα ἴδῃ {HAVING RISEN UP} ἔβη εἰς τὸ σῆμα {RAN} ἰδὼν ἕνα ἔργον ὡς ἐκτελεσθέν {THE} ἕνα ἔργον ὡς ἐκτελεσθέν {TOMB,} ἰδὼν ἕνα ἔργον ὡς ἐκτελεσθέν {AND} ἰδὼν ἕνα ἔργον ὡς ἐκτελεσθέν... ἰδὼν ἕνα ἔργον ὡς ἐκτελεσθέν {HAVING STOOPED DOWN} ἰδὼν ἕνα ἔργον ὡς ἐκτελεσθέν {HE SEES} ἕνα ἔργον ὡς ἐκτελεσθέν {THE} ἕνα ἔργον ὡς ἐκτελεσθέν {LINEN CLOTHES} ἰδὼν ἕνα ἔργον ὡς ἐκτελεσθέν {LYING} ἕνα ἔργον ὡς ἐκτελεσθέν {ALONE,} ἰδὼν ἕνα ἔργον ὡς ἐκτελεσθέν {AND} ἔβη εἰς τὸ σῆμα {WENT AWAY} ἕνα ἔργον ὡς ἐκτελεσθέν... ἕνα ἔργον ὡς ἐκτελεσθέν {HOME} ἕνα ἔργον ὡς ἐκτελεσθέν... ἕνα ἔργον ὡς ἐκτελεσθέν {WONDERING AT} ἕνα ἔργον ὡς ἐκτελεσθέν {THAT WHICH} ἕνα ἔργον ὡς ἐκτελεσθέν {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 ἕνα ἔργον ὡς ἐκτελεσθέν... ἰδὼν ἕνα ἔργον ὡς ἐκτελεσθέν). First aorist active participle of ἰδὼν ἕνα ἔργον ὡς ἐκτελεσθέν... ἰδὼν ἕνα ἔργον ὡς ἐκτελεσθέν, to stoop besides and peer into. Old verb used also in John 20:5,11; James 1:25; 1 Peter 1:12.

By themselves (ἕνα ἔργον ὡς ἐκτελεσθέν). Without the body.

To his home (ἕνα ἔργον ὡς ἐκτελεσθέν... ἕνα ἔργον ὡς ἐκτελεσθέν). 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) ἔβη εἰς τὸ σῆμα {BUT YET} ἔβη εἰς τὸ σῆμα {WHILE THEY WERE DISBELIEVING} ἕνα ἔργον ὡς ἐκτελεσθέν ἕνα ἔργον ὡς ἐκτελεσθέν {FOR} ἕνα ἔργον ὡς ἐκτελεσθέν {JOY} ἕνα ἔργον ὡς ἐκτελεσθέν {AND} ἕνα ἔργον ὡς ἐκτελεσθέν... ἕνα ἔργον ὡς ἐκτελεσθέν {WERE WONDERING,} ἕνα ἔργον ὡς ἐκτελεσθέν {HE SAID} ἕνα ἔργον ὡς ἐκτελεσθέν... ἕνα ἔργον ὡς ἐκτελεσθέν {TO THEM,} ἕνα ἔργον ὡς ἐκτελεσθέν {HAVE YE} ἕνα ἔργον ὡς ἐκτελεσθέν {ANYTHING} ἕνα ἔργον ὡς ἐκτελεσθέν ἕνα ἔργον ὡς ἐκτελεσθέν {EATABLE} ἕνα ἔργον ὡς ἐκτελεσθέν {HERE?} (IGNT)

Luke 24:41 (RWP)

Disbelieved for joy (ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν). Genitive absolute and a quite understandable attitude. They were slowly reconvinced, but it was after all too good to be true.

Anything to eat (ἔσθῃ ἡμῶν ἕως ἄρτι). Only here in the N.T., though an old word from ἔσθῃ ἡμῶν ἕως ἄρτι, to eat.

John 2:11

11 (AV) This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him. (AV)

11 (IGNT) ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν {THIS} ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν {DID} ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν {BEGINNING} ἡμῶν ἰσχυρισθῆναι ἡμῶν {OF THE} ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν {SIGNS} ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν {JESUS} ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν {IN} ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν {CANA} ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν {OF GALILEE,} ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν {AND} ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν {MANIFESTED} ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν {HIS GLORY;} ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν {AND} ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν {BELIEVED} ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν {ON} ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν {HIM} ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν {HIS DISCIPLES.} (IGNT)

John 2:11 (RWP)

This beginning of his signs did Jesus (ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν). Rather, "this Jesus did as a beginning of his signs," for there is no article between ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν and ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν. "We have now passed from the *â€˜witnessâ€™* of the Baptist to the *â€˜witnessâ€™* of the works of Jesus" (Bernard). This is John's favourite word "signs" rather than wonders (ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν) or powers (ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν) for the works (ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν) of Jesus. ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν is an old word from ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν, to give a sign (12:33). He selects eight in his Gospel by which to prove the deity of Christ (20:30) of which this is the first.

Manifested his glory (ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν). First aorist (effective) active indicative of ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν, that glory of which John spoke in 1:14.

Believed on him (ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν). First aorist active indicative of ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν, to believe, to put trust in, so common in John. These six disciples (learners) had already believed in Jesus as the Messiah (1:35-51). Now their faith was greatly strengthened. So it will be all through this Gospel. Jesus will increasingly reveal himself while the disciples will grow in knowledge and trust and the Jews will become increasingly hostile till the culmination.

John 2:18

18 (AV) Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? (AV)

18 (IGNT) ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν {ANSWERED} ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν {THEREFORE} ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν {THE} ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν ἰσχυρισθῆναι ἡμῶν

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

John 2:18 (RWP)

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

John 2:23 (RWP)

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

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

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

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

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

John 3:2

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

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

John 3:2 (RWP)

The same (ἡμέρας... ἡμέρας). "This one."

By night (ἡμέρας... ἡμέρας). 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 (ἡμέρας ἡμέρας). 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 (ἡμέρας ἡμέρας ἡμέρας). 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 (ἡμέρας ἡμέρας ἡμέρας... ἡμέρας ἡμέρας ἡμέρας, ἡμέρας ἡμέρας ἡμέρας ἡμέρας). "Thou hast come from God as a teacher." Second perfect active indicative of ἡμέρας ἡμέρας ἡμέρας and predicative nominative ἡμέρας ἡμέρας ἡμέρας. 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 (ἡμέρας... ἡμέρας ἡμέρας, ἡμέρας ἡμέρας ἡμέρας). "Can go on doing" (present active infinitive of ἡμέρας ἡμέρας ἡμέρας and so linear).

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

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

Except God be with him (ὁ θεὸς μετὰ αὐτοῦ ἢ ἔστιν ἔνδοξόν αὐτοῦ, ἢ ἔστιν ἔνδοξόν αὐτοῦ...). 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) ἔφη αὐτῷ ἔπειτα ἰησοῦς λέγων αὐτῷ ἵνα ἴδῃς σημεῖα καὶ τέρατα, ἢ οὐκ ἂν πιστεύῃς ἐν ἐμοί. (IGNT)

John 4:48 (RWP)

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

Ye will in no wise believe (ὁ θεὸς μετὰ αὐτοῦ ἢ ἔστιν ἔνδοξόν αὐτοῦ... ἢ οὐκ ἂν πιστεύῃς ἐν ἐμοί). Strong double negative with aorist active subjunctive of ἴδωμαι, 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) ἔστιν αὐτῷ ἔτι ἓξ ἡμέρας μετὰ ταῦτα ἰησοῦς ἐξ ἰουδαίας ἐξελθὼν εἰς γαλιλαίαν. (IGNT)

John 4:54 (RWP)

The second sign that (ὁ θεὸς μετὰ αὐτοῦ ἢ ἔστιν ἔνδοξόν αὐτοῦ). No article, simply predicate accusative, "This again a second sign did Jesus having come out of Judea into Galilee." The first one was also in Cana (2:1), but many were wrought in Jerusalem also (2:23).

John 6:2

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

2 (IGNT) ἰὸν αὐτοῦ ἡ ἄσπαστος ἠκολούθησεν αὐτῷ ὅτι ἑώρακέν τινες τὰ σημεῖα ἃ ἐποίησεν αὐτῷ ἐπὶ τοῖς ἀσθενήσασιν. (IGNT)

John 6:2 (RWP)

Followed (ἰὸν αὐτοῦ ἡ ἄσπαστος ἠκολούθησεν αὐτῷ). 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 (ἑώρακέν τινες τὰ σημεῖα ἃ ἐποίησεν αὐτῷ ἐπὶ τοῖς ἀσθενήσασιν). Imperfect active of ἑώρακέν τινες τὰ σημεῖα ἃ ἐποίησεν αὐτῷ ἐπὶ τοῖς ἀσθενήσασιν. They had been beholding the signs which Jesus had been doing (ἑώρακέν τινες τὰ σημεῖα ἃ ἐποίησεν αὐτῷ ἐπὶ τοῖς ἀσθενήσασιν, 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" (ἑώρακέν τινες τὰ σημεῖα ἃ ἐποίησεν αὐτῷ ἐπὶ τοῖς ἀσθενήσασιν, the weak or feeble, without strength, ἰσχυροῦς privative and ἰσχυροῦς 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) ὅτε ἑώρακέν τινες τὸ σημεῖον ἃ ἐποίησεν αὐτῷ ἐπὶ τοῖς ἀσθενήσασιν, εἶπεν αὐτοῖς ὁ Ἰησοῦς, ἡμεῖς οὐκ ἐπίσταμεν τίς ἐστὶν οὗτος ἄνθρωπος, ἀλλὰ οἱ ἄγγελοι τοῦ θεοῦ εἰσὶν οἱ ἰσχυροὶ. (IGNT)

John 6:14 (RWP)

Saw the sign which he did (ἑώρακέν τινες τὸ σημεῖον ἃ ἐποίησεν αὐτῷ ἐπὶ τοῖς ἀσθενήσασιν). "Signs" oldest MSS. have. This sign added to those already wrought (verse 2). Cf. 2:23; 3:2.

They said (εἶπεν αὐτοῖς ὁ Ἰησοῦς). Inchoative imperfect, began to say.

Of a truth (ἡμεῖς οὐκ ἐπίσταμεν τίς ἐστὶν οὗτος ἄνθρωπος). Common adverb (from ἰσχυροῦς ἰσχυροῦς) in John (7:40).

The prophet that cometh (ὁ ἄγγελος τοῦ θεοῦ). There was a popular expectation



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

John 6:26

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

26 (IGNT) ἰ±ἰἔἰμῖοἰἰἰ. {ANSWERED} ἰ±ἰ...ἰἰἰ, ἰἰἰ {THEM} ἰἰἰ. ἰἰἰἰἰ...ἰ, {JESUS} ἰἰἰ {AND} ἰμῖἰἰἰἰἰἰ {SAID,} ἰ±ἰ¼ἰἰἰ {VERILY} ἰ±ἰ¼ἰἰἰ {VERILY} ἰ»ἰμῖἰἰἰ {I SAY} ἰ...ἰ¼ἰἰἰ {TO YOU,} ἰἰἰ.ἰἰἰ, ἰμῖἰἰ, ἰμ {YE SEEK} ἰ¼ἰμ {ME,} ἰἰἰ...ἰ± {NOT} ἰἰἰ, ἰἰἰ { BECAUSE} ἰμῖἰἰ ἰμῖἰ, ἰμ {YE SAW} ἰἰἰ. ἰ¼ἰμῖἰἰἰ {SIGNS,} ἰ±ἰ»ἰ {BUT} ἰἰἰ, ἰἰἰ {BECAUSE} ἰμῖἰἰἰ±ἰἰἰ, ἰμ {YE ATE} ἰμῖἰἰ {OF} ἰ, ἰἰἰἰἰ½ {THE} ἰ±ἰἰ, ἰἰἰἰἰ½ {LOAVES} ἰἰἰἰἰ { AND} ἰμῖἰἰἰἰἰ, ἰ±ἰἰἰἰ, ἰἰἰ {WERE SATISFIED.} (IGNT)

John 6:26 (RWP)

Not because ye saw signs (ἰἰἰ...ἰ± ἰἰἰ, ἰἰἰ ἰμῖἰἰ ἰμῖἰ, ἰμ ἰἰἰ. ἰ¼ἰμῖἰἰἰ±). Second aorist active indicative of the defective verb ἰἰἰἰἰἰἰἰ. They had seen the "signs" wrought by Jesus (verse 2), but this one had led to wild fanaticism (verse 14) and complete failure to grasp the spiritual lessons.

But because ye ate of the loaves (ἰ±ἰ»ἰ ἰἰἰ, ἰἰἰ ἰμῖἰἰἰ±ἰἰἰ, ἰμ ἰμῖἰἰ ἰ, ἰἰἰἰἰ½ ἰ±ἰἰ, ἰἰἰἰἰ½). Second aorist active indicative of ἰμῖἰἰἰἰἰἰ, defective verb.

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

John 6:30

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

30 (IGNT) ἰμῖἰἰἰἰἰἰἰ {THEY SAID} ἰἰἰ...ἰἰἰ {THEREFORE} ἰ±ἰ...ἰ, ἰἰἰ {TO HIM,} ἰ, ἰἰἰ {WHAT} ἰἰἰ...ἰἰἰ {THEN} ἰἰἰἰἰἰἰἰἰ, {DOEST} ἰἰἰ... {THOU} ἰἰἰ. ἰ¼ἰμῖἰἰἰἰἰ {SIGN,} ἰἰἰ½ἰ± {THAT} ἰἰἰἰἰἰἰἰἰἰ {WE MAY SEE} ἰἰἰἰἰ {AND} ἰἰἰἰἰἰἰἰ...ἰἰἰἰἰἰἰἰἰἰἰ {MAY BELIEVE} ἰἰἰἰἰἰ {THEE?} ἰ, ἰἰἰ {WHAT} ἰμῖἰἰἰἰἰἰ. {DOST THOU WORK?} (IGNT)

John 6:30 (RWP)

For a sign (ἰἰἰ. ἰ¼ἰμῖἰἰἰἰἰἰ). Predicate accusative, as a sign, with ἰ, ἰἰἰ (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 (ἰἰἰ½ἰ± ἰἰἰἰἰἰἰἰἰἰἰἰἰ ἰἰἰἰἰ ἰἰἰἰἰἰἰἰἰ...ἰἰἰἰἰἰἰἰἰἰἰ). Purpose

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

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

John 7:31

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

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

John 7:31 (RWP)

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

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

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

Hath done (ἵνα ἴδωσθε ἵνα ἴδωσθε). First aorist active indicative of ἵνα ἴδωσθε, 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... ἰϣἰ±ἰϣἰ Ϸ ἰϣἰ... ἰϣἰ {GATHERED} ἰϣἰ... ἰϣἰ {THEREFORE} ἰϣἰ {THE} ἰϣἰ±ἰϣἰ ἰϣἰἰἰἰ, {CHIEF PRIESTS} ἰϣἰ±ἰἰ {AND} ἰϣἰἰ {THE} ἰἰἰἰἰἰἰἰἰἰἰἰἰ {PHARISEES} ἰἰἰ... ἰἰἰἰἰ ἰἰἰἰἰἰ Ϸ {A COUNCIL, } ἰἰἰ±ἰἰἰ {AND} ἰἰἰἰἰἰἰἰ Ϸ ἰἰἰἰ Ϸ {SAID,} ἰἰἰἰ {WHAT} ἰἰἰἰἰἰἰἰ... ἰἰἰἰἰ Ϸ {DO WE?} ἰἰἰἰἰ, ἰἰἰ {FOR} ἰἰἰἰ... ἰἰἰ, ἰἰἰ, ἰἰἰ {THIS} ἰἰἰἰἰἰἰ ἰἰἰἰἰἰἰ Ϸ, {MAN} ἰἰἰἰἰἰἰἰἰἰἰ Ϸ {MANY} ἰἰἰἰἰἰἰἰἰἰ Ϸ {SIGNS } ἰἰἰἰἰἰἰἰἰ {DOES.} (IGNT)

John 11:47 (RWP)

Gathered a council (ἰἰἰ... ἰἰἰἰἰἰἰἰἰἰἰ ἰἰἰ... ἰἰἰἰἰἰ ἰἰἰἰἰἰἰἰ). Second aorist active indicative of ἰἰἰ... ἰἰἰἰἰἰἰἰἰἰἰἰἰ and ἰἰἰ... ἰἰἰἰἰἰ ἰἰἰἰἰἰἰἰἰἰἰἰἰ, 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 (ἰἰἰἰἰ ἰἰἰἰἰἰἰἰἰἰἰ). Imperfect active of ἰἰἰἰἰἰἰἰἰἰ, perhaps inchoative, "began to say."

What do we? (ἰἰἰἰ ἰἰἰἰἰἰἰἰἰἰἰἰἰἰ... ἰἰἰἰἰἰἰἰἰἰ; ). Present active (linear) indicative of ἰἰἰἰἰἰἰἰἰἰἰ. Literally, "What are we doing?"

Doeth (ἰἰἰἰἰἰἰἰἰἰἰἰ). 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) ἰἰἰἰἰ {ON ACCOUNT OF} ἰἰἰἰἰ... ἰἰἰἰἰ {THIS} ἰἰἰἰἰἰἰ {ALSO} ἰἰἰ... ἰἰἰἰἰἰἰ, ἰἰἰἰἰἰ Ϸ {MET} ἰἰἰ... ἰἰἰἰἰἰ Ϸ {HIM} ἰἰἰ {THE} ἰἰἰἰἰἰἰἰἰἰ, {CROWD,} ἰἰἰἰἰἰἰ {BECAUSE} ἰἰἰἰἰἰἰ... ἰἰἰἰἰ Ϸ {IT HEARD} ἰἰἰἰἰἰ... ἰἰἰἰἰ {THIS} ἰἰἰἰ... ἰἰἰἰἰ Ϸ {OF HIS} ἰἰἰἰἰἰἰἰἰἰἰ ἰἰἰἰἰἰἰ Ϸ, ἰἰἰἰ {HAVING DONE} ἰἰἰἰἰἰἰἰἰἰἰ Ϸ {SIGN.} (IGNT)

John 12:18 (RWP)

The multitude (ἰἰἰ ἰἰἰἰἰἰἰἰἰἰἰ). 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 (ἰἰἰ... ἰἰἰἰἰἰἰἰἰἰἰἰἰ ἰἰἰ... ἰἰἰἰἰἰἰ). First aorist active indicative of ἰἰἰ... ἰἰἰἰἰἰἰἰἰἰἰἰἰἰ, ἰἰἰἰἰἰἰἰ, old compound verb (ἰἰἰ... ἰἰἰἰἰἰ, ἰἰἰἰἰἰἰἰἰἰἰἰ) to go to meet, with associative instrumental case ἰἰἰἰἰἰἰἰἰἰἰ. Cf. John 4:51.

That he had done this sign (ἡ, ἔ, ἄ... ἡ, ἔ ἰ, ἄ... ἡ, ἔ ½ ἰ, ἔ, ἄ... ἡ, ἔ ½). Perfect active infinitive in indirect discourse after ἰ, ἔ, ἄ... ἡ, ἔ ½ (first aorist active indicative of ἰ, ἔ, ἄ... ἡ, ἔ, to hear) (instead of a ἔ, ἄ... ἡ, ἔ clause) with the accusative of general reference ἰ, ἄ... ἡ, ἔ ½ (as to him) and another accusative (ἰ, ἔ, ἄ... ἡ, ἔ ½, sign) the object of the infinitive. Clearly there was much talk about the raising of Lazarus as the final proof that Jesus in truth is the Messiah of Jewish hope.

John 12:33

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

33 (IGNT) ἡ, ἔ, ἄ... ἡ, ἔ ἰ, ἄ... ἡ, ἔ {BUT THIS} ἰ, ἔ, ἄ... ἡ, ἔ ½ {HE SAID,} ἰ, ἔ, ἄ... ἡ, ἔ ½ {SIGNIFYING} ἰ, ἔ, ἄ... ἡ, ἔ ½ {BY WHAT} ἰ, ἔ, ἄ... ἡ, ἔ ½ {DEATH} ἰ, ἔ, ἄ... ἡ, ἔ ½ {HE WAS ABOUT} ἰ, ἔ, ἄ... ἡ, ἔ ½ {TO DIE.} (IGNT)

John 12:33 (RWP)

Signifying (ἰ, ἔ, ἄ... ἡ, ἔ ½). Present active participle of ἰ, ἔ, ἄ... ἡ, ἔ ½, old verb to give a sign (ἰ, ἔ, ἄ... ἡ, ἔ ½) as in Acts 25:27, and the whole phrase repeated in Jo 18:32 and nearly so in 21:19. The indirect question here and in 18:32 has the imperfect ἰ, ἔ, ἄ... ἡ, ἔ ½ with present infinitive rather than the usual present ἰ, ἔ, ἄ... ἡ, ἔ ½ retained while in 21:19 the future indicative ἰ, ἔ, ἄ... ἡ, ἔ ½ occurs according to rule. The point in ἰ, ἔ, ἄ... ἡ, ἔ ½ (qualitative relative in the instrumental case with ἰ, ἔ, ἄ... ἡ, ἔ ½) is the Cross (lifted up) as the kind of death before Christ.

John 12:37

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

37 (IGNT) ἡ, ἔ, ἄ... ἡ, ἔ ἰ, ἄ... ἡ, ἔ {BUT THOUGH SO MANY} ἰ, ἄ... ἡ, ἔ... {HE} ἰ, ἔ, ἄ... ἡ, ἔ ½ {SIGNS} ἰ, ἔ, ἄ... ἡ, ἔ ½ {HAD DONE} ἰ, ἔ, ἄ... ἡ, ἔ ½ {BEFORE} ἰ, ἄ... ἡ, ἔ ½ {THEM} ἰ, ἔ, ἄ... ἡ, ἔ ½ {THEY BELIEVED NOT} ἰ, ἄ... ἡ, ἔ ½ {ON} ἰ, ἄ... ἡ, ἔ ½ {HIM,} (IGNT)

John 12:37 (RWP)

Though he had done so many signs before them (ἡ, ἔ, ἄ... ἡ, ἔ ἰ, ἄ... ἡ, ἔ ἰ, ἄ... ἡ, ἔ ½). Genitive absolute with perfect active participle in concessive sense of ἰ, ἔ, ἄ... ἡ, ἔ ½.

Yet they believed not on him (ἰ, ἄ... ἡ, ἔ ἰ, ἄ... ἡ, ἔ ½). No "yet" in the Greek. Negative imperfect active of ἰ, ἔ, ἄ... ἡ, ἔ ½, "they kept on not believing on him," stubborn refusal in face of the light (verse 35).

John 18:32

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

32 (IGNT) ἵνα ἡ λέξις αὐτοῦ ἐκτελεσθῆται ἣν εἶπεν ὁ ἰησοῦς, ἣν σημαίνει ὅτι θάνατος ἔσται αὐτοῦ. (IGNT)

John 18:32 (RWP)

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

John 20:30

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

30 (IGNT) Ἐν πολλοῖς ἄλλοις σημείοις ἔποιε ὁ ἰησοῦς ἐνώπιον τῶν μαθητῶν, ἃ οὐκ ἔστιν ἠρτησέναι ἐν τούτῳ βιβλίῳ. (IGNT)

John 20:30 (RWP)

Many other signs (Ἐν πολλοῖς ἄλλοις σημείοις). Not only those described in the Synoptic Gospels or referred to in general statements, but many alluded to in John's Gospel (2:23; 4:45; 12:37).

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

John 21:19

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

19 (IGNT) Ἔφη ταῦτα λέγων, ἵνα σημαίνει ὅτι θάνατος ἔσται αὐτοῦ, ἵνα ἡ δόξα τοῦ θεοῦ ἐκταλασθῆται αὐτοῦ. (IGNT)

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

John 21:19 (RWP)

By what manner of death (Î±Î±Î±Î±Î± Î±Î±Î±Î±Î±Î±Î±Î±). 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) Î±Î±Î±Î± {AND} Î±Î±Î±Î±Î±Î± {I WILL GIVE} Î±Î±Î±Î±Î±Î± {WONDERS} Î±Î±Î±Î± {IN} Î±Î±Î±Î± {THE} Î±Î±Î±...Î±Î±Î±Î±Î± {HEAVEN} Î±Î±Î±Î±Î±Î± {ABOVE} Î±Î±Î±Î±Î± {AND} Î±Î±Î±Î±Î±Î±Î± {SIGNS} Î±Î±Î±Î±Î± {ON} Î±Î±Î±Î±, {THE} Î±Î±Î±Î±, {EARTH} Î±Î±Î±Î±Î±Î± {BELOW,} Î±Î±Î±Î±Î±Î±Î± {BLOOD} Î±Î±Î±Î±Î± {AND} Î±Î±Î±Î±...Î±Î± {FIRE} Î±Î±Î±Î±Î± {AND} Î±Î±Î±Î±Î±Î±Î±Î± {VAPOUR} Î±Î±Î±Î±Î±Î±Î±Î± {OF SMOKE.} (IGNT)

Acts 2:19 (RWP)

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

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

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

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

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

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

Signs. See on "Mt 11:20".

Acts 2:22

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

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

Acts 2:22 (RWP)

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

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

Acts 2:22 (Vincent\_NTWordStudies)

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

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

Acts 2:43

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

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



Acts 2:43 (RWP)

Came (ἰμῆσι μὴ ἔρχομαι). Imperfect middle, kept on coming.

Were done (ἰμῆσι μὴ ἔρχομαι). Same tense. Awe kept on coming on all and signs and wonders kept on coming through the apostles. The two things went on ἵνα ἔτι μᾶλλον... the more wonders the more fear.

Acts 2:43 (Vincent\_NTWorStudies)

43. Fear (ἱερός 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) ἰμῆσι μὴ ἔρχομαι ἴσασιν αὐτὸν ὅτι ἐκεῖ κάθισεν ἵνα δώσῃ ἡμῖν ἄλμους. ὅταν οὖν αὐτοὶ ἀκούσαντες ἐπλήσθησαν θαυμάσει καὶ ἐκθαυμάσει ἐν τῷ ἁγίῳ ἅμα εἰς τὸ ἐπίστασθαι τὸ ἕως οὗτοῦ συμβαῖναι αὐτῷ. (IGNT)

Acts 3:10 (RWP)

They took knowledge of him (ἰμῆσι μὴ ἔρχομαι ἴσασιν αὐτὸν). Imperfect active, inchoative, began to perceive.

Were filled (ἰμῆσι μὴ ἔρχομαι ἰμῆσι μὴ ἔρχομαι). Effective first aorist passive.

At that which had happened (ἐπεὶ οὖν αὐτοὶ ἀκούσαντες ἐπλήσθησαν). Perfect active participle of ἰμῆσι μὴ ἔρχομαι.

Acts 3:10 (Vincent\_NTWorStudies)

10. They knew (ἰμῆσι μὴ ἔρχομαι ἴσασιν αὐτὸν). Or recognized. Rev., took knowledge.

Wonder (ἰμῆσι μὴ ἔρχομαι ἰμῆσι μὴ ἔρχομαι). Used by Luke only. See on "Lu 4:36".

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

Acts 3:11 (RWP)

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

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

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

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

Acts 3:11 (Vincent\_NTWordStudies)

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

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

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

Acts 4:16

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

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

Acts 4:16 (RWP)

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

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

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

Acts 4:22

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

22 (IGNT) İµİ,,İ%oİ½ {YEARS OLD} İ³İ±İ· {FOR} İ·İ½ {WAS} İ€İ»İµİ¹İĸİ½İ%oİ½ {ABOVE} İ,,İµİfİfİ±İ·İ±İ°İĸİ½İ,,İ± {FORTY} İĸİ {THE} İ±İ½İ,İ·İ%oİ€İĸİ, {MAN} İµİ† {ON} İĸİ½ {WHOM} İµİ³İµİ³İĸİ½İµİ¹ İ,,İĸİ {HAD TAKEN PLACE} İfİ·İ¼İµİ¹İĸİ½ İ,,İĸİ...İ,,İĸİ {THIS SIGN} İ,,İ·İ, {OF} İ¹İ±İfİµİ%oİ, {HEALING.} (IGNT)

Acts 4:22 (RWP)

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

Acts 4:30

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

30 (IGNT) İµİ½ {IN} İ,,İ%o {THAT} İ,,İ·İ½ {THY} İ±İµİ¹İ·İ± İfİĸİ... {HAND} İµİ°İ,,İµİ¹İ½İµİ¹İ½ {STRETCH OUT} İfİµİ {THOU} İµİ¹İ, {FOR} İ¹İ±İfİ¹İ½ {HEALING,} İ°İ±İ¹ {AND} İfİ·İ¼İµİ¹İ± {SIGNS} İ°İ±İ¹ {AND} İ,,İµİ·İ±İ,,İ± {WONDERS} İ³İ¹İ½İµİfİ,İ±İ¹ { TAKE PLACE} İ¹İ±İ {THROUGH} İ,,İĸİ... {THE} İĸİ½İĸİ¼İ±İ,,İĸİ, İ,,İĸİ... {NAME} İ±İ³İ¹İĸİ... {HOLY} İ€İ±İ¹İĸİ, {SERVANT} İfİĸİ... {OF THY} İ¹İ·İfİĸİ... {JESUS.} (IGNT)

Acts 4:30 (RWP)

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

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

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

Acts 5:12 (RWP)

Were wrought (ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου). Imperfect middle, wrought from time to time.

With one accord (ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου). 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 (ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου). The best texts read ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου, 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 ἴδωμεν {AND STEPHEN,} ἵνα ἴδωμεν {FULL} ἵνα ἴδωμεν {OF FAITH} ἵνα ἴδωμεν {AND} ἵνα ἴδωμεν {POWER,} ἵνα ἴδωμεν {WROUGHT} ἵνα ἴδωμεν {WONDERS} ἵνα ἴδωμεν {AND} ἵνα ἴδωμεν {SIGNS} ἵνα ἴδωμεν {GREAT} ἵνα ἴδωμεν {AMONG} ἵνα ἴδωμεν {THE} ἵνα ἴδωμεν {PEOPLE.} (IGNT)

Acts 6:8 (RWP)

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

Acts 7:31 (RWP)

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

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

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

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

Acts 7:31 (Vincent\_NTWordStudies)

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

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

Acts 7:36

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

36 (IGNT) ἰδοῦσθε...ἰδοῦσθε, {THIS ONE} ἠγάγειν αὐτοὺς ἰδοῦσθε {LED OUT} ἰδοῦσθε...ἰδοῦσθε, {THEM,} ἠγάγειν αὐτοὺς ἰδοῦσθε, {HAVING WROUGHT} ἰδοῦσθε ἰδοῦσθε, ἰδοῦσθε {WONDERS} ἰδοῦσθε {AND} ἰδοῦσθε ἰδοῦσθε {SIGNS} ἰδοῦσθε {IN THE} ἰδοῦσθε. {LAND} ἰδοῦσθε...ἰδοῦσθε... {OF EGYPT} ἰδοῦσθε {AND} ἰδοῦσθε {IN THE} ἰδοῦσθε...ἰδοῦσθε {RED} ἰδοῦσθε ἰδοῦσθε ἰδοῦσθε. {SEA,} ἰδοῦσθε {AND} ἰδοῦσθε {IN} ἰδοῦσθε. {THE} ἰδοῦσθε ἰδοῦσθε {WILDERNESS} ἰδοῦσθε, ἰδοῦσθε. {YEARS} ἰδοῦσθε ἰδοῦσθε ἰδοῦσθε ἰδοῦσθε {FORTY.} (IGNT)

Acts 8:6

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

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

Acts 8:6 (RWP)

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

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

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

Acts 8:13

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



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

Acts 11:28 (RWP)

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







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

Acts 15:12 (Vincent\_NTWordStudies)

12. Harkened. The imperfect (ἰσῖ·ἰε...ἰεἰ) denotes attention to a continued narrative.

Declaring (ἰμύρω·ἰσῖ·ἰε...ἰμύρω·ἰε). Better, as Rev., rehearsing. see on "Luke 24:35".

What miracles, etc. Lit., how many (ἰεἰ).

Acts 19:11

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

11 (IGNT) ἰῖ...ἰμύρω·ἰσῖ·ἰε, ἰμύρω {AND WORKS OF POWER} ἰεἰ... ἰμύρω, {NOT} ἰῖ...ἰεἰ...ἰφῖ·ἰε, {COMMON} ἰμύρω·ἰσῖ·ἰε ἰε {WROUGHT} ἰμύρω·ἰε, {GOD} ἰῖ...ἰε {BY} ἰμύρω·ἰσῖ·ἰε {THE} ἰμύρω·ἰε·ἰε {HANDS} ἰεἰ...ἰε {OF PAUL,} (IGNT)

Acts 19:11 (RWP)

Special miracles (ἰῖ...ἰμύρω·ἰσῖ·ἰε, ἰεἰ... ἰμύρω ἰῖ...ἰεἰ...ἰφῖ·ἰε), "Powers not the ones that happen by chance," "not the ordinary ones," litotes for "the extraordinary." All "miracles" or "powers" (ἰῖ...ἰμύρω·ἰσῖ·ἰε) are supernatural and out of the ordinary, but here God regularly wrought (ἰμύρω·ἰε·ἰε), 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 Koine as in III Macc. 3:7 and in papyri and inscriptions (Deissmann, Bible Studies, p. 255). In Samaria Philip wrought miracles to deliver the people from the influence of Simon Magus. Here in Ephesus exorcists and other magicians had built an enormous vogue of a false spiritualism and Paul faces unseen forces of evil. His tremendous success led some people to superstitious practices thinking that there was power in Paul's person.

Romans 4:11

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

11 (IGNT) ἰσῖ·ἰε {AND THE} ἰφῖ·ἰε·ἰε {SIGN} ἰμύρω·ἰε·ἰε {HE RECEIVED} ἰεἰ·ἰε·ἰε, {OF CIRCUMCISION, AS} ἰφῖ·ἰε·ἰε·ἰε {SEAL} ἰῖ·ἰε, {OF} ἰῖ·ἰε {THE} ἰφῖ·ἰε·ἰε {RIGHTEOUSNESS} ἰῖ·ἰε, {OF THE} ἰεἰ·ἰε, {FAITH} ἰῖ·ἰε, {WHICH HE HAD} ἰμύρω·ἰε {IN} ἰῖ·ἰε.



{JERUSALEM,} Î±Ï€Ï€Ï€ {AND} Î±Ï€...Î±Ï€»Ï€ {IN A CIRCUIT} Î±Ï€Î±Ï€Ï€Ï€ Î±Ï€Ï€... {UNTO }  
Î±Ï€»Î±Ï€...Î±Ï€Î±Ï€Ï€Ï€ {ILLYRICUM,} Î±Ï€Î±Ï€Ï€»Î±Ï€Ï€Î±Ï€Î±Ï€Î±Ï€ {TO HAVE FULLY PREACHED} Î±Ï€Ï€  
{THE} Î±Ï€...Î±Ï€Î±Ï€Î±Ï€Ï€Î±Ï€Ï€ { GLAD TIDINGS} Î±Ï€Ï€... {OF THE} Î±Ï€Ï€Ï€Ï€Ï€Î±Ï€Ï€... {CHRIST;} (IGNT)

Romans 15:19 (RWP)

In power of signs and wonders (Î±Ï€Î±Ï€ Î±Ï€...Î±Ï€Î±Ï€Î±Ï€Î±Ï€Î±Ï€ Î±Ï€Î±Ï€Î±Ï€Î±Ï€Î±Ï€Î±Ï€ Î±Ï€Ï€Î±Ï€ Î±Ï€Ï€Î±Ï€Î±Ï€Ï€Î±Ï€Î±Ï€Ï€). Note all three words as in Hebrews 2:4, only here Î±Ï€...Î±Ï€Î±Ï€Î±Ï€Î±Ï€Î±Ï€ is connected with Î±Ï€Î±Ï€Î±Ï€Î±Ï€Î±Ï€Î±Ï€ and Î±Ï€Ï€Î±Ï€Î±Ï€Ï€Î±Ï€Î±Ï€Ï€. 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 Î±Ï€Î±Ï€ Î±Ï€...Î±Ï€Î±Ï€Î±Ï€Î±Ï€Î±Ï€ here with Î±Ï€Î±Ï€Î±Ï€...Î±Ï€Î±Ï€Î±Ï€Î±Ï€Î±Ï€Ï€ Î±Ï€Î±Ï€Î±Ï€Î±Ï€Î±Ï€Ï€.

So that (Ï€Ï€Ï€Ï€Ï€,Î±Ï€). Result expressed by the perfect active infinitive Î±Ï€Î±Ï€Ï€»Î±Ï€Ï€Ï€Î±Ï€Î±Ï€Î±Ï€Î±Ï€Î±Ï€ (from Î±Ï€Î±Ï€Ï€Ï€Ï€Ï€Ï€Ï€Ï€Ï€) with the accusative Î±Ï€Î±Ï€Ï€ (general reference).

Round about even unto Illyricum (Î±Ï€Ï€...Î±Ï€Ï€»Ï€, Î±Ï€Î±Ï€Ï€Ï€Ï€Ï€ Î±Ï€Ï€Ï€Ï€Ï€Ï€Ï€Ï€Ï€Ï€ Î±Ï€Ï€»Î±Ï€Ï€...Î±Ï€Ï€Î±Ï€Ï€Ï€Ï€Ï€Ï€). "In a ring" (Î±Ï€Ï€...Î±Ï€Ï€»Ï€, locative case of Î±Ï€Ï€...Î±Ï€Ï€»Î±Ï€Ï€Ï€Ï€Ï€Ï€Ï€Ï€Ï€Ï€). Probably a journey during the time when Paul left Macedonia and waited for Il 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 (Î±Ï€Ï€...Î±Ï€Ï€»Ï€Ï€). 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}



healings as the blindness on Elymas the sorcerer.

Prophecy (Ἐπιτομή). Late word from Ἐπιτομή, ἔπι, ἴ, ἴ, and Ἐπιτομή, ἔπι, ἴ, ἴ, 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 (ἀποκάλυψις). Old word from ἀποκαλύπτω (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 (ἑτερογλωσσία). 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, ἑτερογλωσσία) 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 (ἑρμηνεία). Old word, here only and 14:26 in N.T., from ἑρμηνεύω from ἑρμῆς (the god of speech). Cf. on ἑρμηνεύω 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) Ἐπιτομή {AND} Ἐπιτομή {CERTAIN} Ἐπιτομή {DID SET} Ἐπιτομή {GOD} Ἐπιτομή {IN} Ἐπιτομή {THE} Ἐπιτομή {ASSEMBLY;} Ἐπιτομή {FIRST;} Ἐπιτομή {APOSTLES;} Ἐπιτομή {SECONDLY,} Ἐπιτομή {PROPHETS;} Ἐπιτομή {THIRDLY,} Ἐπιτομή {TEACHERS;} Ἐπιτομή {THEN} Ἐπιτομή {WORKS OF POWER;} Ἐπιτομή {THEN} Ἐπιτομή {GIFTS} Ἐπιτομή {OF HEALINGS;} Ἐπιτομή {Ἐπιτομή,





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

1 Corinthians 12:29 (RWP)

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

1 Corinthians 14:22

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

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

1 Corinthians 14:22 (RWP)

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

2 Corinthians 12:12

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

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

2 Corinthians 12:12 (RWP)

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

Galatians 3:5

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

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

Galatians 3:5 (RWP)

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

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

2 Thessalonians 2:9 (RWP)

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

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

Hebrews 2:4

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

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

4 (IGNT) ἰφῖ...ἰ½ἰμῖἔἰἰ¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰḂἰ...ἰ½ἰ,,ἰḂἰ, ἰ,,ἰḂἰ... {HEARING WITNESS WITH THEM} ἰ,ἰμῖḂἰ... {GOD} ἰφῖἰ¼ἰμῖἰḂἰḂἰ, {BY SIGNS } ἰ,,ἰμ {BOTH} ἰἰ±ἰἰ {AND} ἰ,,ἰμῖ•ἰ±ἰφῖἰ½ {WONDERS} ἰἰ±ἰἰ {AND} ἰἔἰḂἰἰἰἰἰἰ»ἰ±ἰἰἰ, {VARIOUS} ἰἰ...ἰ½ἰ±ἰἰ¼ἰμῖφῖἰ½ {ACTS OF POWER,} ἰἰ±ἰἰἰ {AND} ἰἔἰἰ½ἰμῖ...ἰ¼ἰ±ἰἰ,,ἰḂἰ, {OF THE SPIRIT} ἰ±ἰḂἰἰḂἰ... {HOLY} ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰἰἰ, {DISTRIBUTIONS,} ἰἰ±ἰἰ,,ἰ± ἰ,,ἰ½ {ACCORDING TO} ἰ±ἰ...ἰ,,ἰḂἰ... {HIS} ἰ,ἰμῖ»ἰἰφῖἰ½ {WILL.} (IGNT)

Hebrews 2:4 (RWP)

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

Both by signs (ἰφῖἰ¼ἰμῖἰḂἰḂἰ, ἰ,,ἰμ ἰἰ±ἰἰ)

and wonders (ἰἰ±ἰἰ ἰ,,ἰμῖ•ἰ±ἰφῖἰ½)

and by manifold powers (ἰἰ±ἰἰ ἰἔἰḂἰἰἰἰἰἰ»ἰ±ἰἰἰ, ἰἰ...ἰ½ἰ±ἰἰ¼ἰμῖφῖἰ½)

and by gifts of the Holy Ghost (ἰἰ±ἰἰ ἰἔἰἰ½ἰμῖ...ἰ¼ἰ±ἰἰ,,ἰḂἰ, ἰ±ἰḂἰἰḂἰ... ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰἰἰ). Instrumental case used with all four items. See Acts 2:22 for the three words for miracles in inverse order (powers, wonders, signs). Each word adds an idea about the ἰμῖ•ἰḂἰ (works) of Christ. ἰ,,ἰμῖἰ±ἰ, (wonder) attracts attention, ἰἰ...ἰ½ἰ±ἰἰ¼ἰἰἰ, (power) shows God's power, ἰφῖἰ¼ἰμῖἰḂἰḂἰ reveals the purpose of God in the miracles. For ἰἔἰḂἰἰἰἰἰἰ»ἰ±ἰἰἰ, (manifold, many-coloured) see Matthew 4:24; James 1:2. For ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰ, for distribution (old word, in N.T. only here and Hebrews 4:12) see 1 Corinthians 12:4-30.

According to his own will (ἰἰ±ἰἰ,,ἰ± ἰ,,ἰ½ ἰ±ἰ...ἰ,,ἰḂἰ... ἰ,ἰμῖ»ἰἰφῖἰ½). The word ἰ,ἰμῖ»ἰἰφῖἰἰ, is called a vulgarity by Pollux. The writer is fond of words in - ἰἰἰ.

Revelation 12:1

1 ¶ (AV) And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: {wonder: or, sign} (AV) 1 (IGNT) ἰἰ±ἰἰ {AND} ἰφῖἰ¼ἰμῖἰḂἰḂἰḂἰ {A SIGN} ἰ¼ἰμῖḂἰḂἰ {GREAT} ἰ%ἰἰἰἰἰ. {WAS SEEN} ἰμῖ½ {IN} ἰ,,ἰ% {THE} ἰḂἰ...ἰ•ἰ±ἰἰ½ἰ% {HEAVEN;} ἰḂἰ...ἰ½ἰ. {A WOMEN} ἰἔἰμῖἰἰἰἰἰἰ»ἰἰ¼ἰμῖḂἰḂἰ. {CLOTHED WITH} ἰ,,ἰḂἰḂἰ {THE} ἰἰ»ἰἰἰḂἰḂἰ {SUN,} ἰἰ±ἰἰ {AND} ἰ. {THE} ἰφῖἰμῖ»ἰἰ½ἰ. {MOON} ἰ...ἰἔἰḂἰἰἰἰἰ,,ἰ% {UNDER} ἰ,,ἰ%ἰ½ ἰἔἰḂἰἰἰ%ἰ½ ἰ±ἰ...ἰ,,ἰḂἰ, {HER FEET,} ἰἰ±ἰἰ {AND} ἰμῖἔἰ {ON} ἰ,,ἰḂἰ, ἰἰἰἰἰἰἰ»ἰἰ, ἰ±ἰ...ἰ,,ἰḂἰ, {HER HEAD} ἰφῖἰἰἰἰἰἰḂἰḂἰḂἰ, {A CROWN} ἰ±ἰφῖἰ,,ἰμῖἰ%ἰ½ {OF STARS} ἰἰ%ἰἰἰἰμῖἰ± {TWELVE;} (IGNT)

## Revelation 12:1 (RWP)

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

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

Arrayed with the sun (İ€İµİİİİµİ²İ»İ-İ¼İµİ½İ- İ,İ½ İ-İ»İİİ½). Perfect passive participle of İ€İµİİİİµİ²İ»İ»İ%o, with the accusative retained as so often (9 times) in the Apocalypse. Both Charles and Moffatt see mythological ideas and sources behind the bold imagery here that leave us all at sea. Swete understands the Woman to be "the church of the Old Testament" as "the Mother of whom Christ came after the flesh. But here, as everywhere in the Book, no sharp dividing line is drawn between the Church of the Old Testament and the Christian Society." Certainly she is not the Virgin Mary, as verse Revelation 12:17 makes clear. Beckwith takes her to be "the heavenly representative of the people of God, the ideal Zion, which, so far as it is embodied in concrete realities, is represented alike by the people of the Old and the New Covenants." John may have in mind (Isaiah 7:14 Matthew 1:23; Luke 1:31) as well as Micah 4:10; Isaiah 26:17; 66:7 without a definite picture of Mary. The metaphor of childbirth is common enough (John 16:21; Galatians 4:19). The figure is a bold one with the moon "under her feet" (İ...İ€İİİ±İ,İ%o İ,İ%oİ½ İ€İİİ%oİ½ İ±İ...İ,İ-İ) and "a crown of twelve stars" (İfİ,İµİİ±İ½İİ, İ±İfİ,İµİİ%oİ½ İİ%oİµİİ±), a possible allusion to the twelve tribes (James 1:1; Revelation 21:12) or to the twelve apostles (Revelation 21:14).

## Revelation 12:3

3 (AV) And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. {wonder: or, sign} (AV)  
3 (IGNT) İİ±İ {AND} İ%oİİİ {WAS SEEN} İ±İ»İ»İ½ {ANOTHER} İfİ-İ¼İµİİİ½ { SIGN} İµİ½ {IN} İ,İ%o {THE} İİ...İİ±İ½İ%o {HEAVEN,} İİ±İ {AND} İİİİ... {BEHOLD,} İİ±İİ%oİ½ {A DRAGON} İ¼İµİ³İ±İ, {GREAT} İ€İ...İİİİ, {RED,} İµİİ%oİ½ { HAVING} İİµİİ±İ»İ±İ, {HEADS} İµİ€İ,İ± {SEVEN} İİ±İ {AND} İİµİİ±İ,İ± {HORNS} İİµİİ± {TEN,} İİ±İ {AND} İµİ€İ {UPON} İ,İ±İ, İİµİİ±İ»İ±İ, İ±İ...İ,İİ... {HIS HEADS} İİ±İİ¼İ±İ,İ± {DIADEMS} İµİ€İ,İ± {SEVEN;} (IGNT)

## Revelation 12:3 (RWP)

Another sign (ἀπελάσει ἡ γῆ ἱσημερινὴ μίσητον). "A second tableau following close upon the first and inseparable from it" (Swete).

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

A great red dragon (ὁ ἰσημερινὸς ἄγχι μίσητον, ἱσημερινῶν γῆ). Homer uses this old word (probably from ἰσημερινῶν ἄγχι μίσητον, 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 ἱσημερινῶν γῆ, (red) see 6:4. Here (12:9) and in 20:2 the great dragon is identified with Satan. See Daniel 7:1ff. for many of the items here, like the ten horns (Daniel 7:7) and hurling the stars (Daniel 8:10). The word occurs in the Apocalypse alone in the N.T.

Seven diadems (ἑπτὰ ἐξήκοντα ἑπτὰ ἰσημερινῶν). Old word from ἰσημερινῶν (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 ἱσημερινῶν μίσητον (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) ἀπελάσει {AND} ἡ γῆ ἱσημερινῶν {IT WORKS} ἱσημερινῶν ἀπελάσει {SIGNS} ἱσημερινῶν ἀπελάσει {GREAT,} ἱσημερινῶν {THAT} ἱσημερινῶν {EVEN} ἡ γῆ {FIRE} ἡ γῆ ἱσημερινῶν. {IT SHOULD CAUSE} ἱσημερινῶν ἱσημερινῶν ἀπελάσει ἱσημερινῶν {TO COME DOWN} ἱσημερινῶν {OUT} ἡ γῆ {OF THE} ἡ γῆ ἱσημερινῶν ἀπελάσει {HEAVEN} ἱσημερινῶν, {TO} ἡ γῆ ἱσημερινῶν {THE} ἡ γῆ ἱσημερινῶν {EARTH} ἱσημερινῶν ἡ γῆ ἱσημερινῶν {BEFORE} ἱσημερινῶν ἡ γῆ ἱσημερινῶν {MEN.} (IGNT)

Revelation 13:13 (RWP)

That he should even make fire come down out of heaven (ἱσημερινῶν ἱσημερινῶν ἡ γῆ ἱσημερινῶν ἡ γῆ ἱσημερινῶν). Purpose clause again with ἱσημερινῶν and the present active subjunctive of ἡ γῆ ἱσημερινῶν and the object infinitive of ἱσημερινῶν ἡ γῆ ἱσημερινῶν after ἡ γῆ ἱσημερινῶν. 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) ἰὸὶ±ἰ' {AND} ἱἔἰ»ἰ±ἰ'½ἰ± {IT MISLEADS} ἱ,,ἰḡἰ...ἰ, {THOSE WHO} ἰ'ἰ±ἰ,,ἰḡἰ'ἰ'ἰ'ἰ'ḡἰḡἰ...ἰ'½ἰ,,ἰ±ἰ, {DWELL} ἰμἰἔἰ' {ON} ἱ,,ἰ·ἰ, {THE} ἰḡἰ·ἰ, {EARTH,} ἰ'ἰ'ἰ± {BY REASON OF} ἱ,,ἰ± {THE} ἰḡἰ·ἰ'¼ἰμἰ'ἰ± {SIGNS} ἰ± {WHICH} ἰμἰ'ἰḡἰḡἰ·ἰ. {IT WAS GIVEN} ἰ±ἰ...ἰ,,ἰ%ἰ {TO IT} ἱἔἰḡἰ'ἰ·ἰḡἰἰ±ἰ' {TO WORK} ἰμἰ'½ἰ%ἰἔἰ'ἰḡἰ'½ {BEFORE} ἱ,,ἰḡἰ... {THE} ἰḡἰ·ἰ·ἰ'ἰ'ἰḡἰ... {BEAST, } ἰ»ἰμἰ'ḡἰ%ἰ'½ {SAYING} ἱ,,ἰḡἰἰ, {TO THOSE WHO} ἰ'ἰ±ἰ,,ἰḡἰ'ἰ'ἰ'ἰ'ḡἰḡἰ...ἰḡἰ'ἰ'½ {DWELL} ἰμἰἔἰ' {ON} ἱ,,ἰ·ἰ, {THE} ἰḡἰ·ἰ, {EARTH,} ἱἔἰḡἰ'ἰ·ἰḡἰἰ±ἰ' {TO MAKE} ἰμἰ'ἰ'ἰ'ἰ'ἰ'ἰ'ḡἰ'½ἰ± {AN IMAGE} ἱ,,ἰ%ἰ { TO THE} ἰḡἰ·ἰ·ἰ'ἰ'ἰ%ἰ {BEAST,} ἰḡἰ {WHICH} ἰμἰ±ἰμἰ'ἰ' {HAS} ἱ,,ἰ·ἰ'½ {THE} ἱἔἰ»ἰ·ἰḡἰ·ἰ'½ {WOUND} ἱ,,ἰ·ἰ, {OF THE} ἰ'¼ἰ±ἰḡἰἰ±ἰ'ἰ·ἰ±ἰ, {SWORD,} ἰ'ἰ±ἰ' {AND} ἰμἰἡἰ·ἰḡἰἰ'½ { LIVED.} (IGNT)

Revelation 13:14 (RWP)

And he deceiveth (ἰ'ἰ±ἰ' ἱἔἰ»ἰ±ἰ'½ἰ±). Present active (dramatic) indicative of ἱἔἰ»ἰ±ἰ'½ἰ±ἰ%ἰ, the very thing that Jesus had said would happen (Matthew 24:24, "So as to lead astray" ἰ'ἰἔἰ»ἰ±ἰ'½ἰ±ἰḡἰἰ±ἰ' , 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 (ἱἔἰḡἰ'ἰ·ἰḡἰἰ±ἰ' ἰμἰ'ἰ'ἰ'ḡἰ'ἰ'½ἰ± ἱ,,ἰ%ἰ ἰḡἰ·ἰ·ἰ'ἰ'ἰ%ἰ). Indirect command (this first aorist active infinitive of ἱἔἰḡἰ'ἰ'ἰ'ἰ%ἰ) after ἰ»ἰμἰ'ḡἰ%ἰ'½ as in Acts 21:21, not indirect assertion. This "image" (ἰμἰ'ἰ'ἰ'ἰ%ἰ'½, 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 (ἱ,,ἰ·ἰ'½ ἱἔἰ»ἰ·ἰḡἰ·ἰ'½ ἱ,,ἰ·ἰ, ἰ'¼ἰ±ἰḡἰἰ±ἰ'ἰ·ἰ). This language can refer to the death of Nero by his own sword.

And lived (ἰ'ἰ±ἰ' ἰμἰἡἰ·ἰḡἰἰ'½). "And he came to life" (ingressive first aorist active indicative of ἰἡἰἰ%ἰ). 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) ἰ'ἰ±ἰ' {AND} ἰμἰ'ἰ'ἰḡἰ'ἰ'½ {I SAW} ἰ±ἰ»ἰ±ἰ {ANOTHER} ἰḡἰ·ἰ'¼ἰμἰ'ἰḡἰ'ἰ'½ { SIGN} ἰμἰ'½ {IN} ἱ,,ἰ%ἰ {THE} ἰḡἰ...ἰ·ἰ±ἰ'½ἰ%ἰ {HEAVEN,} ἰ'¼ἰμἰ'ḡἰἰ± {GREAT} ἰ'ἰ±ἰ' {AND} ἰḡἰἰ...ἰ'¼ἰ±ἰḡἰἰḡἰ'ἰ'½

{WONDERFUL:} ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα... ἰστῆρα, {ANGELS} ἰστῆρα ἰστῆρα {SEVEN,} ἰστῆρα ἰστῆρα ἰστῆρα, {HAVING} ἰστῆρα ἰστῆρα ἰστῆρα,  
{PLAGUES} ἰστῆρα ἰστῆρα {SEVEN,} ἰστῆρα, {THE} ἰστῆρα ἰστῆρα ἰστῆρα, {LAST;} ἰστῆρα ἰστῆρα {BECAUSE} ἰστῆρα {IN}  
ἰστῆρα... ἰστῆρα ἰστῆρα, {THEM} ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα. {WAS COMPLETED} ἰστῆρα {THE} ἰστῆρα... ἰστῆρα ἰστῆρα, ἰστῆρα... {FURY}  
ἰστῆρα ἰστῆρα... {OF GOD.} (IGNT)

Revelation 15:1 (RWP)

Another sign in heaven (ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα). 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 (ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα). ἰστῆρα ἰστῆρα... ἰστῆρα ἰστῆρα ἰστῆρα, ἰστῆρα ἰστῆρα, is an old verbal  
adjective (from ἰστῆρα... ἰστῆρα ἰστῆρα, 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 (ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα... ἰστῆρα, ἰστῆρα). Accusative case in apposition with ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα after  
ἰστῆρα ἰστῆρα ἰστῆρα. Cf. 8:2.

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

Is finished (ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα). Proleptic prophetic first aorist passive indicative of ἰστῆρα ἰστῆρα 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) ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα {FOR THEY ARE} ἰστῆρα ἰστῆρα... ἰστῆρα ἰστῆρα, ἰστῆρα {SPIRITS} ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα {OF  
DEMONS} ἰστῆρα ἰστῆρα ἰστῆρα... ἰστῆρα ἰστῆρα, ἰστῆρα {DOING} ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα {SIGNS,} ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα... ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα {TO GO  
FORTH} ἰστῆρα ἰστῆρα {TO} ἰστῆρα ἰστῆρα... ἰστῆρα, {THE} ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα, {KINGS} ἰστῆρα ἰστῆρα, {OF THE} ἰστῆρα ἰστῆρα, {EARTH} ἰστῆρα ἰστῆρα  
{AND} ἰστῆρα ἰστῆρα, {OF THE} ἰστῆρα ἰστῆρα ἰστῆρα... ἰστῆρα ἰστῆρα ἰστῆρα, {HABITABLE WORLD} ἰστῆρα ἰστῆρα ἰστῆρα, {WHOLE}  
ἰστῆρα... ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα {TO GATHER TOGETHER} ἰστῆρα... ἰστῆρα ἰστῆρα... ἰστῆρα, {THEM} ἰστῆρα ἰστῆρα, {UNTO}  
ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα, {BATTLE} ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα, {OF DAY} ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα, ἰστῆρα ἰστῆρα, {THAT} ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα  
{GREAT} ἰστῆρα ἰστῆρα... {OF} ἰστῆρα ἰστῆρα ἰστῆρα... {GOD} ἰστῆρα ἰστῆρα... {THE} ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα ἰστῆρα, {ALMIGHTY.} (IGNT)

Revelation 16:14 (RWP)

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

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

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

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

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

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

Revelation 19:20 (RWP)

Was taken (ἡμεῖς ἴδωμεν τὰ σημεῖα τῶν ἁγίων). First aorist (prophetic) passive indicative of the Doric ἡμεῖς ἴδωμεν τὰ σημεῖα τῶν ἁγίων. Cf. 2 Thessalonians 2:8.



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

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

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

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

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

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

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

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

That burneth with brimstone (ἰ̄, ἰ̄-ἰ̄, ἰ̄ἰ̄ἰ̄ἰ̄ἰ̄ἰ̄ἰ̄-ἰ̄ἰ̄ἰ̄ἰ̄ἰ̄-ἰ̄, ἰ̄μῦἰ̄ ἰ̄ ἰ̄μῦἰ̄ἰ̄%ἰ̄). Note the genitive here in place of the accusative ἰ̄»ἰ̄ἰ̄ἰ̄ἰ̄ἰ̄-ἰ̄ἰ̄, perhaps because of the intervening genitive ἰ̄εῖ... ἰ̄•ἰ̄ζ ἰ̄, (neuter, not feminine). The agreement is regular in 21:8. For ἰ̄μῦἰ̄ ἰ̄ ἰ̄μῦἰ̄ἰ̄%ἰ̄ (with brimstone) see 14:10; 20:10; 21:8. The fact of hell is clearly taught here, but the imagery is not to be taken literally any more than that of heaven in chapters Re 4; 5; 21; 22 is to be so understood. Both fall short of the reality.