

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

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

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

Matthew 7:22

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

22 (IGNT) {I} {E} {A} {M} {A} {N} {Y} {W} {I} {L} {L} {S} {A} {Y} {T} {O} {M} {E} {I} {N} {T} {H} {A} {T} {D} {A} {Y} {L} {O} {R} {D} {N} {O} {T} {T} {H} {R} {O} {U} {G} {H} {T} {H} {Y} {N} {A} {M} {E} {D} {I} {D} {W} {E} {P} {R} {O} {P} {H} {E} {S} {Y} {A} {N} {D} {T} {H} {R} {O} {U} {G} {H} {T} {H} {Y} {N} {A} {M} {E} {D} {E} {M} {O} {N} {S} {C} {A} {S} {T} {O} {U} {T} {A} {N} {D} {T} {H} {R} {O} {U} {G} {H} {T} {H} {Y} {N} {A} {M} {E} {W} {O} {R} {K} {S} {O} {F} {P} {O} {W} {E} {R} {P} {E} {R} {F} {O} {R} {M} {?} (IGNT)

Matthew 7:22 (RWP)

Did we not prophesy in thy name? (ÎĈİ... İ,,İ%o İfİ%o ÎĈİ½ÎĈİ¼İ±İ,,İ İ€İ•ÎĈİ¼İ±İ•İ,,İ¼İ...İfİ±İ¼İ¼İ¼İ½;). The use of ÎĈİ... 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 ravaging wolf. "I never knew you" (ÎĈİ...İ¼İ¼İ€İĈİİ,İ¼ İ¼İ¼İ½İ½İ%oİ½ İ...İ¼İ¼İ±İ,). "I was never acquainted with you" (experimental knowledge). Success, as the world counts it, is not a criterion of one's knowledge of Christ and relation to him. "I will profess unto them" (ÎĈİ¼İ¼İĈİ¼İ»ÎĈİ¼İ¼İfİ%o İ±İ...İ,,İĈİ¼İ), the very word used of profession of Christ before men Matthew 10:32. This word Jesus will use for public and open announcement of their doom.

Matthew 7:22 (Vincent NTWordStudies)

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

Matthew 12:38

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

[illegible]

Matthew 12:38 (RWP)

A sign from thee ($\hat{1} \pm i\hat{E} \hat{1} \hat{2} \hat{1} f \hat{1} \hat{2} \hat{1} \dots \hat{1} f \hat{1} \cdot \hat{1}_{1/4} \hat{1} \hat{1} \hat{1} \hat{2} \hat{1}_{1/2}$). One wonders at the audacity of scribes and Pharisees who accused Jesus of being in league with Satan and thus casting out demons who can turn round and blandly ask for a "sign from thee." As if the other miracles were not signs! "The demand was impudent, hypocritical, insulting" (Bruce).

39 (AV) But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: (AV)

39 (IGNT) ĨĜ ĨĤĭμ {BUT HE} Ĩ±İ€ĨĜİ°İ•İĤİ ĨμİĤİ, {ANSWERING} ĨμİĤİİ€Ĩμİ½ {SAID} Ĩ±İ...İ..ĨĜ İĤİ, {TO THEM,} İ³İμİ½İμİ± {A GENERATION} İ€ĨĜ İ½İ·İ•İ± {WICKED} İ°İ±İ¹ {AND} İ¼İĜ İĤİİ±İ±»İĤİ, {ADULTEROUS} İĤİ·İ¼İμİİĜ İ½ {A SIGN} Ĩμİ€İ¹İ¶İ..İμİ¹ {SEEKS FOR,} İ°İ±İ¹ {AND} İĤİ·İ¼İμİİĜ İ½ İĜİ... {A SIGN} İĤİİĜ İ·İĤİμİ..İ±İ¹ {SHALL NOT BE GIVEN} İ±İ...İ..İ· {TO IT,} Ĩμİ¹ İ¼İ· {EXCEPT} İ..ĨĜ {THE} İĤİ·İ¼İμİİĜ İ½ {SIGN} İĤİ%İ½İ± {OF JONAH} İ..İĜİ... {THE} İ€İ·İĜİİĤİİ..İĜİ... {PROPHET.} (IGNT)

Matthew 12:39 (RWP)

An evil and adulterous generation (יָדָא וְזָנָא דְּיִשְׂרָאֵל יֵהוּדָא וְשָׂרִיסֵיהּ דְּיִשְׂרָאֵל). They had broken the marriage tie which bound them to Jehovah (Plummer). See Psalms 73:27 Isaiah 57:3 62:5 Ezekiel 23:27 James 4:4 Revelation 2:20. What is "the sign of Jonah?"

Matthew 12:39 (Vincent NTWordStudies)

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

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

Matthew 15:31

31 (AV) Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. (AV)
31 (IGNT) ἵνα ὅτι ὅτε ἑώρακεν ὁ ὄχλος ὅτι ἡ ἀλαλία ἐλάλει, ὁ κωφὸς ἤκουον, ὁ χωλὸς ἠέλει, ὁ τυφλὸς ὤρα, καὶ ἐδόξαζεν ὁ θεὸς τοῦ Ἰσραὴλ. (IGNT)

Matthew 16:1

1 ¶ (AV) The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. (AV)
1 (IGNT) Ὁμοῦς ἐγένετο καὶ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι, καὶ ἐπειράζοντες αὐτόν, ἔλεγον· ὁμοῦς ἐλάλει, ὁ κωφὸς ἤκουον, ὁ χωλὸς ἠέλει, ὁ τυφλὸς ὤρα, καὶ ἐδόξαζεν ὁ θεὸς τοῦ Ἰσραὴλ. (IGNT)

Matthew 16:1 (RWP)

The Pharisees and Sadducees (ἵνα ὅτι ὅτε ἑώρακεν ὁ ὄχλος ὅτι ἡ ἀλαλία ἐλάλει, ὁ κωφὸς ἤκουον, ὁ χωλὸς ἠέλει, ὁ τυφλὸς ὤρα). 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 (ἐπειράζοντες αὐτόν, ὁμοῦς ἐλάλει, ὁ κωφὸς ἤκουον, ὁ χωλὸς ἠέλει, ὁ τυφλὸς ὤρα). Their motive was bad.

A sign from heaven (ἵνα ὅτι ὅτε ἑώρακεν ὁ ὄχλος ὅτι ἡ ἀλαλία ἐλάλει, ὁ κωφὸς ἤκουον, ὁ χωλὸς ἠέλει, ὁ τυφλὸς ὤρα). The scribes and Pharisees had already asked for a sign. {Matthew 12:38} Now this new combination adds "from heaven." What did they have in mind? They may not have had any definite idea to embarrass Jesus. The Jewish apocalypses did speak of spectacular displays of power by the Son of Man (the Messiah). The devil had suggested that Jesus let the people see him drop down from the pinnacle of the temple and the people expected the Messiah to come from an unknown source {John 7:27} who would do great signs. {John 7:31} Chrysostom (Hom. liii.) suggests stopping the course of the sun, bridling the moon, a clap of thunder.

Matthew 16:3

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

Matthew 16:3 (RWP)

Lowring (İfİ,İ...İ³İ½İ±İ¶İ½). A sky covered with clouds. Used also of a gloomy countenance as of the rich young ruler in Mark 10:22. Nowhere else in the New Testament. This very sign of a rainy day we use today. The word for "foul weather" (İ±İµİ½İ¼İ½) is the common one for winter and a storm.

The signs of the times (İ,,İ± İfİ-İ¼İµİ± İ,,İ%İ½ İ°İ±İİ•İ%İ½). 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 (İ°İ±İ°İ•İ½İµİ½, 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 (İfİ,,İ...İ³İ½İ±İİİ%İ½). The verb means to have a gloomy look. Dr. Morison compares the Scotch gloaming or glooming. Cranmer, the sky is glooming red. The word is used only here and at Mark 10:22, of the young ruler, turning from Christ with his face overshadowed with gloom. A.V., he was sad. Rev., his countenance fell.

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

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

[illegible]

Matthew 16:4 (RWP)

Same words in Matthew 12:39 except ἱ, ἁ... ἱεῖ•ἁ ἁ ἁ ἁ... ἁ ἁ... ἁ, a real doublet.

Matthew 21:15

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

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

Matthew 21:15 (RWP)

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

Matthew 24:3

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

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

Matthew 24:3 (RWP)

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

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

Matthew 24:3 (Vincent_NTWordStudies)

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

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

Matthew 24:24

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

Matthew 24:24 (RWP)

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

if possible ($\hat{\mu}_1 \hat{\sigma}_1 \hat{\tau}_1 \dots \hat{\mu}_2 \hat{\sigma}_2 \hat{\tau}_2$), lead astray the very elect. The implication is that it is not possible. People become excited and are misled and are unable to judge of results. Often it is post hoc, sed non propter hoc. Patent-medicine men make full use of the credulity of people along this line as do spiritualistic mediums. Sleight-of-hand men can deceive the unwary.

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

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

Matthew 24:30 (RWP)

The sign of the Son of Man in heaven (İ,ÎÇ İfİ·İ¼İµİÎÇİ½ İ,,İÇİ... İ...İÎÇİ... İ,,İÇİ... Î±İ½İ·İ•İ%İ€İÇİ...

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

Mark 6:51 (RWP)

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

52 (AV) For they considered not the miracle of the loaves: for their heart was hardened. (AV)
 52 (IGNT) ÎĤÎ... Î³Î±İ• {FOR} İfİ...İ½İ•İ°İ±İ½ {THEY UNDERSTOOD NOT} İµİ€İ¹ {BY} İ.,İĤİİİ,
 {THE} İ±İ•İ.,İĤİİİ, {LOAVES,} İ.İ½İ Î³Î±İ• İ. {FOR WAS} İ°İ±İ•İİİİ± İ±İ...İ.,İ°İ½ {THEIR HEART}
 İ€İµİ€İ°İ•İ°İ½İ¼İµİ½İ. {HARDENED.} (IGNT)

Mark 6:52 (RWP)

For they understood not ($\hat{I}\hat{\epsilon}\hat{\Gamma} \dots \hat{\imath}\hat{\beta}\hat{\Gamma}\hat{\Gamma} \bullet \hat{\imath}\hat{f}\hat{\Gamma} \dots \hat{\imath}\hat{\alpha}_2\hat{\Gamma} \cdot \hat{\imath}\hat{\rho}\hat{\Gamma}\pm\hat{\Gamma}_{1/2}$). Explanation of their excessive amazement, viz., their failure to grasp the full significance of the miracle of the loaves and fishes, a nature miracle. Here was another, Jesus walking on the water. Their reasoning process ($\hat{\imath}\hat{\rho}\hat{\Gamma}\pm\hat{\Gamma} \bullet \hat{\imath}\hat{\Gamma}\hat{\Gamma}\pm$ in the general sense for all the inner man)

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

Mark 8:11

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

11 (IGNT) ἰῶ±ἰ¹ {AND} ἰμἰ³⁄₄ἰ•ἰ»ἰ•ἰḂ½ {WENT OUT} ἰḂἰ¹ {THE} ἰ†ἰ±ἰ•ἰ†ἰfἰ±ἰḂἰḂἰ¹ {PHARISEES}
ἰῶ±ἰ¹ {AND} ἰ•ἰ•ἰ³⁄₄ἰ±ἰ½ἰ,,ἰḂ {BEGAN} ἰfἰ...ἰḡἰ•ἰ,,ἰμἰḡἰ½ {TO DISPUTE WITH} ἰ±ἰ...ἰ,,ἰ%o {HIM, }
ἰḡἰ•ἰ,,ἰḂἰ...ἰ½ἰ,,ἰμἰ, {SEEKING} ἰ€ἰ±ἰ• {FROM} ἰ±ἰ...ἰ,,ἰḂἰ... {HIM} ἰfἰ•ἰ¼ἰμἰḂἰḂἰḂἰ½ {A SIGN} ἰ±ἰ€ἰḂ
{FROM} ἰ,,ἰḂἰ... {THE} ἰḂἰ...ἰ•ἰḡἰ½ἰḂἰḂἰ... {HEAVEN,} ἰ€ἰμἰḡἰḂἰ•ἰ±ἰḡἰḂἰ½ἰ,,ἰμἰ, {TEMPTING} ἰ±ἰ...ἰ,,ἰḂἰḂἰ½
{HIM.} (IGNT)

Mark 8:11 (RWP)

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

Mark 8:12 (RWP)

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

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

39 (IGNT) ÎĶ ÎĴµ {BUT} ÎĴÎĴfÎĶİ...İ, {JESUS} Îµİİİ€İµİ½ İ¼İ· {SAID,} Î°İ%»İ...İµİ,İµ {FORBID
NOT} Î±İ...İ,İĶİ½ {HIM;} ÎĶİ...İ Îµİİ, Î³İ±• {FOR NO ONE} Îµİfİ,,İ½ {THERE IS} ÎĶİ, {WHO }
İ€İĶİİĴfİµİ¹ {SHALL DO} ÎĴİ...İ½İ±İ¼İİ½ {A WORK OF POWER} Îµİ€İ İ,,İ% {IN} ÎĶİ½İĶİ¼İ±İ,İ¹
İ¼İĶİİ... {MY NAME, } Î°İİ¹ {AND} ÎĴİ...İ½İĴfİµİ,İİ¹ {BE ABLE} İ,,İ±İ±İ... {READILY}
Î°İ±İ°İĶİ»İĶİİĴfİ±İ¹ {TO SPEAK EVIL OF} İ¼İµ {ME;} (IGNT)

Mark 9:39 (RWP)

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

Mark 13:4

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

4 (IGNT) Îµ¹Î¶¹ {TELL} Î·^{1/4}Î±¹^{1/2} {US} Î¶¹ {WHEN} Î±¹...Î±¹ {THESE THINGS} Îµ¹f¹,Î±¹¹ {SHALL BE?} Î¶¹ {AND} Î±¹ {WHAT} Î±¹ {THE} Î·f¹Î·^{1/4}Îµ¹Î¶¹^{1/2} {SIGN} Î¶¹,Î±¹^{1/2} {WHEN} Î·^{1/4}Îµ¹»Î±¹. {SHOULD BE ABOUT} Î¶¹Î±¹^{1/2},Î±¹ {ALL} Î±¹,Î±¹...Î±¹ { THESE THINGS} Î·f¹...Î±¹^{1/2},Îµ¹»Îµ¹f¹,Î±¹¹ {TO BE ACCOMPLISHED?} (IGNT)

Mark 13:4 (RWP)

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

when (ℓ, μ) and the

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

Mark 13:22

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

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

CHRISTS} ἰοῖ±¹ {AND} ἱ̅μῡ...ἱ̅λ̅ζ̅ἑἶ•ἵλ̅ζ̅ἰ±̅.ἱ̅±̅¹ {FALSE PROPHETS,} ἰοῖ±¹ {AND}
 ἱ̅ἴ%οἰḃḥḏḐ...ἱ̅ḃḣḕ½ {WILL GIVE} ἱ̅ḃḣḕḣḗḓḣḕḣḕ±̅ {SIGNS} ἰοῖ±¹ {AND} ἱ̅,ἱ̅μῡ•ἱ̅±̅,ἱ̅±̅ {WONDERS,} ἑἶ•ἵλ̅ζ̅ἰ,
 ἱ̅,ἱ̅λ̅ζ̅ {TO} ἱ̅±̅ἑἶλ̅ζ̅ἑἶ»ἱ̅±̅½ἱ̅±̅½ {DECEIVE} ἱ̅μῡ¹ {IF} ἱ̅ἴ...ἱ̅½ἱ̅±̅,ἱ̅λ̅ζ̅ḣ½ {POSSIBLE} ἰοῖ±¹ {EVEN}
 ἱ̅,ἱ̅λ̅ζ̅ḣ...ἱ̅, {THE} ἱ̅μῡοἰ»ἱ̅μῡοἰ,ἱ̅λ̅ζ̅ḣ...ἱ̅, {ELECT.} (IGNT)

Mark 13:22 (RWP)

That they may lead astray (İĖİ•İĖİ, İ,İĖ İ±İĖİĖİĖİ»İ±İĖİ±İĖİ/2). With a view to leading off (İĖİ•İĖİ, and the infinitive). Matthew 24:24 has İ%oİfİ,İµ İ±İĖİĖİĖİ»İ±İfİ,İ±İ, so as to lead off.

Mark 16:17

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

17 (IGNT) İfİ-İ¼İµİ± İİµ {AND SIGNS} İ„İĈİİ, {THOSE THAT} İĖİİfİ„İµİ...İfİ±İfİİ¼ {BELIEVE} İ„İ±İ...İ„İ± {THESE} İĖİ±İ±İİĈİİ»İĈİ...İ„İfİµİ {SHALL FOLLOW:} İµİ½ İ„İ% {IN} İĈİ½İĈİ¼İ±İ„İİ İ¼İĈİ... {MY NAME} İİ±İ¼İ¼İ½İ± {DEMONS} İµİİ²İ±İ»İĈİ...İfİİ½ {THEY SHALL CAST OUT;} İİ³İ»İ%İfİfİİ±İİ, {WITH TONGUES} İ»İ±İ»İfİĈİ...İfİİ½ {THEY SHALL SPEAK } İİ±İ¼İ½İ±İİ, {NEW;} (IGNT)

Mark 16:17 (RWP)

[illegible]

Mark 16:20

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

20 (IGNT) ἰμῖ ὅτι ἰμῖ ἔχουσιν ἰμῖ {AND THEY} ἰμῖ ἔχουσιν ἰμῖ, {HAVING GONE FORTH} ἰμῖ ὅτι ἰμῖ... ἰμῖ ἔχουσιν {PREACHED} ἰμῖ ἔχουσιν ἰμῖ... {EVERYWHERE,} ἰμῖ ἔχουσιν... {THE} ἰμῖ... ἰμῖ ἔχουσιν... {LORD} ἰμῖ... ἰμῖ ἔχουσιν ἰμῖ... ἰμῖ, {WORKING WITH THEM,} ἰμῖ ἔχουσιν {AND} ἰμῖ ἔχουσιν {THE} ἰμῖ ἔχουσιν ἰμῖ {WORD} ἰμῖ ἔχουσιν ἰμῖ ἔχουσιν... ἰμῖ, ἰμῖ, {CONFIRMING} ἰμῖ ἔχουσιν {BY} ἰμῖ, ἰμῖ {THE} ἰμῖ ἔχουσιν ἰμῖ {FOLLOWING UPON IT} ἰμῖ ἔχουσιν ἰμῖ ἔχουσιν {SIGNS,} ἰμῖ ἔχουσιν ἰμῖ {AMEN.} (IGNT)

Mark 16:20 (RWP)

The Lord working with them (İ̇,İ̇ĸİ̇... İ̇°İ̇...İ̇•İ̇İ̇ĸİ̇... İ̇fİ̇...İ̇½İ̇µİ̇•İ̇³İ̇ĸİ̇...İ̇½İ̇,İ̇İ̇ĸİ̇). Genitive absolute. This participle not in Gospels elsewhere nor is İ̇²İ̇µİ̇İ̇²İ̇±İ̇¹İ̇ĸİ̇...İ̇½İ̇,İ̇İ̇ĸİ̇, nor the compound

ἰμῖ ἐῖς ἰσὺν ἰσχυροῦ... ἰσχυροῦ... ἰσχυροῦ, all in Paul's Epistles. ἰσχυροῦ... ἰσχυροῦ... 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) ἰσχυροῦ {AND} ἰσχυροῦ... ἰσχυροῦ {THIS IS} ἰσχυροῦ... ἰσχυροῦ {TO YOU} ἰσχυροῦ {THE} ἰσχυροῦ... ἰσχυροῦ {SIGN:} ἰσχυροῦ... ἰσχυροῦ {YE SHALL FIND} ἰσχυροῦ... ἰσχυροῦ {A BABE} ἰσχυροῦ... ἰσχυροῦ {WRAPPED IN SWADDLING CLOTHES,} ἰσχυροῦ... ἰσχυροῦ {LYING} ἰσχυροῦ {IN} ἰσχυροῦ {THE} ἰσχυροῦ... ἰσχυροῦ {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) ἰσχυροῦ {AND} ἰσχυροῦ... ἰσχυροῦ, {ALL} ἰσχυροῦ {WHO} ἰσχυροῦ... ἰσχυροῦ {HEARD} ἰσχυροῦ... ἰσχυροῦ {WONDERED} ἰσχυροῦ... ἰσχυροῦ {CONCERNING} ἰσχυροῦ... ἰσχυροῦ {THE THINGS WHICH} ἰσχυροῦ... ἰσχυροῦ {HAD BEEN SPOKEN} ἰσχυροῦ... ἰσχυροῦ {BY} ἰσχυροῦ... ἰσχυροῦ {THE} ἰσχυροῦ... ἰσχυροῦ {SHEPHERDS} ἰσχυροῦ... ἰσχυροῦ {TO} ἰσχυροῦ... ἰσχυροῦ {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) ἰσχυροῦ... ἰσχυροῦ {BLESSED} ἰσχυροῦ... ἰσχυροῦ, {THEM} ἰσχυροῦ... ἰσχυροῦ {SIMEON,} ἰσχυροῦ... ἰσχυροῦ {SAID} ἰσχυροῦ... ἰσχυροῦ, {TO} ἰσχυροῦ... ἰσχυροῦ {MARY} ἰσχυροῦ... ἰσχυροῦ {HIS MOTHER,} ἰσχυροῦ... ἰσχυροῦ, {LO,} ἰσχυροῦ... ἰσχυροῦ, {THIS CHILD} ἰσχυροῦ... ἰσχυροῦ {IS SET} ἰσχυροῦ... ἰσχυροῦ, {FOR THE} ἰσχυροῦ... ἰσχυροῦ {FALL} ἰσχυροῦ... ἰσχυροῦ {AND} ἰσχυροῦ... ἰσχυροῦ {RISING UP} ἰσχυροῦ... ἰσχυροῦ {OF MANY} ἰσχυροῦ... ἰσχυροῦ {IN} ἰσχυροῦ... ἰσχυροῦ {ISRAEL,} ἰσχυροῦ... ἰσχυροῦ {AND} ἰσχυροῦ... ἰσχυροῦ, {FOR} ἰσχυροῦ... ἰσχυροῦ {A SIGN} ἰσχυροῦ... ἰσχυροῦ {SPOKEN AGAINST;} (IGNT)

Luke 2:34 (RWP)

Is set for the falling and the rising up of many in Israel (ἰσχυροῦ... ἰσχυροῦ ἰσχυροῦ, ἰσχυροῦ... ἰσχυροῦ ἰσχυροῦ). 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 ἰσχυροῦ... ἰσχυροῦ as here. The falling of some and the rising up of others is what is meant. He will be a

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

Spoken against (Ġ±ġ½Ĭ,,ġ¹Ĥ»ġµġ³ġĈġ¼ġµġ½ġĈġ½). Present passive participle, continuous action. It is going on today. Nietzsche regarded Jesus Christ as the curse of the race because he spared the weak.

Luke 4:22

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

22 (IGNT) ἰοῖ±ἱ¹ {AND} ἰεἶ±ἱ½ἲ,ἰμῖ, {ALL} ἰμῖἱ⁴ἲ±ἱ•ἲ,ἰ...ἰ•ἲḡἲ...ἱ½ {BORE WITNESS} ἰ±ἲ...ἲ,ἰ%₀ {TO HIM,} ἰοῖ±ἱ¹ {AND} ἰμῖ, ἰ±ἲ...ἱ⁴ἲ±ἱἶἲḡἲἱ½ {WONDERED} ἰμῖἰεἶ¹ {AT} ἲ,ἰḡἲἲἲ, {THE} ἰ»ἲḡἲḡἲḡἲἲ, ἲ,ἰ•ἲ, {WORDS} ἰ‡ἲ±ἱ•ἲἲ,ἰḡἲ, {OF GRACE} ἲ,ἰḡἲἲἲ, {WHICH} ἰμῖἰοἶἰḡἲἰ•ἲμῖ...ἰḡἲἱ⁴ἲἰμῖἱ½ἰḡἲἲ, {PROCEEDED} ἰμῖἰο ἲ,ἰḡἲ... {OUT OF} ἰfἲ,ἰḡἲἱ⁴ἲἰ±ἱ,ἰḡἲ, ἰ±ἲ...ἲ,ἰḡἲ... {HIS MOUTH;} ἰοῖ±ἱ¹ {AND} ἰμῖ»ἰμῖ³ἲḡἲἱ½ {THEY SAID,} ἰḡἲ...ἰ‡ {NOT} ἰḡἲ...ἲ,ἰḡἲ, {THIS} ἰμῖἰfἲ,ἰἲἱ½ {IS} ἰḡ {THE} ἲ...ἲἲḡἲ, {SON} ἲἱ%₀ἰfἲἰ-ἰ† {OF JOSEPH?} (IGNT)

Luke 4:22 (RWP)

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

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

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

Is not this Joseph's son? (ÎĈĬ...Ĭ±Ĭ¹ Ĭ...Ĭ¹ĈĬĬ, ĬµĬfĬĬ,Ĭ¹Ĭ½ Ĭ¹Ĭ%ĬfĬĬ·Ĭ† ĬĈĬ...Ĭ,ĬĈĬ,;). Witness and wonder gave way to bewilderment as they began to explain to themselves the situation. The use of ĬĈĬ...Ĭ±Ĭ¹ intensive form of ĬĈĬ...Ĭ° in a question expects the answer "yes." Jesus passed in Nazareth as the son of Joseph as Luke presents him in Luke 3:23. He does not stop here to correct this misconception because the truth has been already amply presented in Luke 1:28-38 2:49. This popular conception of Jesus as the son of Joseph appears also in John 1:45. The puzzle of the people was due to their previous knowledge of Jesus as the carpenter (Mark 6:3; the carpenter's son, Matthew 13:55). For him now to appear as the Messiah in Nazareth where he had lived and laboured as the carpenter was a phenomenon impossible to credit on sober reflection. So the mood of wonder and praise quickly turned with whispers and nods and even scowls to doubt and hostility, a rapid and radical transformation of emotion in the audience.

Luke 8:25

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

25 (IGNT) ĬµĬ¹ĬĈĬµĬ¹½ Ĭ¹Ĭµ {AND HE SAID} Ĭ±Ĭ...Ĭ,ĬĈĬ¹Ĭ, {TO THEM,} ĬĈĬĈĬ... {WHERE} ĬµĬfĬĬ,Ĭ¹Ĭ½ Ĭ· {IS} ĬĈĬ¹fĬĬ,Ĭ¹Ĭ, Ĭ...Ĭ¹¼Ĭ%Ĭ¹½ {YOUR FAITH?} Ĭ†ĬĈĬĬ¹Ĭ·ĬµĬ¹½Ĭ,ĬµĬ, Ĭ¹Ĭµ {AND BEING AFRAID} ĬµĬĬ±Ĭ...Ĭ¹¼Ĭ±ĬfĬĬ¹½ {THEY WONDERED,} Ĭ»ĬµĬ³ĈĬĬ½Ĭ,ĬµĬ, {SAYING} ĬĈĬ·ĬĈĬ, {TO} Ĭ±Ĭ»Ĭ»Ĭ·Ĭ»ĬĈĬ...Ĭ, {ONE ANOTHER,} Ĭ,Ĭ¹Ĭ, {WHO} Ĭ±Ĭ·Ĭ± {THEN} ĬĈĬ...Ĭ,ĬĈĬ, {THIS} ĬµĬfĬĬ,Ĭ¹Ĭ½ {IS,} ĬĈĬ,Ĭ¹ {THAT} Ĭ°Ĭ±Ĭ¹ {EVEN} Ĭ,ĬĈĬ¹Ĭ, {THE} Ĭ±Ĭ½ĬµĬ¹¼ĬĈĬ¹Ĭ, {WINDS} ĬµĬĈĬ¹Ĭ,Ĭ±ĬfĬĬµĬ¹ {HE COMMANDS} Ĭ°Ĭ±Ĭ¹ {AND} Ĭ,Ĭ%Ĭ {THE} Ĭ...Ĭ¹Ĭ±Ĭ,Ĭ¹ {WATER,} Ĭ°Ĭ±Ĭ¹ {AND} Ĭ...ĬĈĬ±Ĭ°ĬĈĬĬ...ĬĈĬ...ĬfĬĬ¹½ {THEY OBEY} Ĭ±Ĭ...Ĭ,Ĭ%Ĭ {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) ĬµĬ¹¼ĬµĬĈĬ»Ĭ·ĬfĬfĬĈĬ¹½Ĭ,ĬĈĬ Ĭ¹Ĭµ {AND WERE ASTONISHED} ĬĈĬ±Ĭ¹½Ĭ,ĬµĬ, {ALL} ĬµĬĈĬ¹ {AT} Ĭ,Ĭ· {THE} Ĭ¹¼ĬµĬĬ±Ĭ»ĬµĬ¹ĈĬĬ,Ĭ·Ĭ,Ĭ¹ Ĭ,ĬĈĬ... {MAJESTY} Ĭ,ĬµĬĈĬ... {OF GOD.} ĬĈĬ±Ĭ¹½Ĭ,Ĭ%Ĭ¹½ Ĭ¹Ĭµ {AND AS ALL} Ĭ Ĭ±Ĭ...Ĭ¹¼Ĭ±Ĭ¶ĬĈĬ¹½Ĭ,Ĭ%Ĭ¹½ {WERE WONDERING} ĬµĬĈĬ¹ {AT} ĬĈĬ±ĬfĬĬ¹½ {ALL} ĬĈĬ¹Ĭ, {WHICH} ĬµĬĈĬĈĬ¹Ĭ·ĬfĬµĬ¹½ ĬĈĬ {DID} Ĭ¹Ĭ·ĬfĬĈĬ...Ĭ, {JESUS,} ĬµĬ¹ĈĬµĬ¹½ {HE SAID} ĬĈĬ·ĬĈĬ, Ĭ,ĬĈĬ...Ĭ, {TO} Ĭ¹¼Ĭ±Ĭ,Ĭ·Ĭ,Ĭ±Ĭ, Ĭ±Ĭ...Ĭ,ĬĈĬ... {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) Ĭ°Ĭ±Ĭ¹ {AND} Ĭ·Ĭ½ {HE WAS} ĬµĬ°Ĭ²Ĭ±Ĭ»Ĭ»Ĭ%Ĭ¹½ {CASTING OUT} Ĭ¹Ĭ±Ĭ¹¼ĬĈĬĬ½Ĭ¹ĬĈĬ¹½ {A DEMON,} Ĭ°Ĭ±Ĭ¹ {AND} Ĭ±Ĭ...Ĭ,ĬĈĬ {IT} Ĭ·Ĭ½ {WAS} Ĭ°Ĭ°Ĭ†ĬĈĬ¹½ {DUMB;} ĬµĬ³ĬµĬ¹½ĬµĬ,ĬĈĬ Ĭ¹Ĭµ Ĭ,ĬĈĬ... {AND IT CAME TO PASS} Ĭ¹Ĭ±Ĭ¹¼ĬĈĬĬ½Ĭ¹ĬĈĬ... {ON THE DEMON} ĬµĬ¹¼ĬµĬ»Ĭ,ĬĈĬ¹½Ĭ,ĬĈĬ, {HAVING

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

Luke 11:14 (RWP)

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

Luke 11:16

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

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

Luke 11:16 (RWP)

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

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

Luke 11:29

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

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

Luke 11:29 (RWP)

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

picture of the crowds around Jesus.

But the sign of Jonah ($\hat{\imath}\hat{\mu}\hat{1} \hat{1}_{\frac{1}{4}} \cdot \hat{I},,\hat{\imath}_\zeta \hat{f}\hat{1} \cdot \hat{1}_{\frac{1}{4}}\hat{\mu}\hat{1}\hat{\imath}_\zeta \hat{1}_{\frac{1}{2}} \hat{1}^{\%}\hat{1}_{\frac{1}{2}}\hat{1}\pm$). Luke does not give here the burial and resurrection of Jesus of which Jonah's experience in the big fish was a type (Matthew 12:39), but that is really implied (Plummer argues) by the use here of "shall be given" ($(\hat{1}'\hat{\imath}_\zeta \hat{1},\hat{1} \cdot \hat{f}\hat{1}\hat{\mu},,\hat{1}\pm)$) and "shall be" ($(\hat{\imath}\hat{\mu}\hat{f}\hat{I},,\hat{1}\pm)$), for the resurrection of Jesus is still future. The preaching of Jesus ought to have been sign enough as in the case of Jonah, but the resurrection will be given. Luke's report is much briefer and omits what is in Matthew 12:41.

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

30 (IGNT) $\hat{I}^{\circ}\hat{I}\pm\hat{I},\hat{I}\% \hat{I}, \hat{I}^{\circ}\hat{I}\pm\hat{I} \cdot \{\text{FOR AS}\} \hat{I}\mu\hat{I}^{\circ}\hat{I}\mu\hat{I}^{\circ}\hat{I}\mu\hat{I},\hat{I}\hat{I} \{\text{WAS}\} \hat{I}^{\circ}\hat{I}\% \hat{I}^{\circ}\hat{I}\hat{I}\pm\hat{I}, \{\text{JONAH}\} \hat{I}f\hat{I} \cdot \hat{I}^{\circ}\hat{I}\hat{I}\hat{I}\mu\hat{I}^{\circ}\hat{I}\hat{I}\hat{I} \hat{I}\hat{I} \{\text{A SIGN}\} \hat{I},\hat{I}\hat{I} \hat{I}\hat{I}, \{\text{TO THE}\} \hat{I}\hat{I}\hat{I}\hat{I}\hat{I}\hat{I}\mu\hat{I} \dots \hat{I}\hat{I},\hat{I}\pm\hat{I}\hat{I}, \{\text{NINEVITES},\} \hat{I}\hat{I} \hat{I} \dots \hat{I},\hat{I}\% \hat{I}, \{\text{THUS}\} \hat{I}\mu\hat{I}f\hat{I},\hat{I}\pm\hat{I}^{\circ} \{\text{SHALL BE}\} \hat{I}^{\circ}\hat{I}\pm\hat{I}^{\circ} \{\text{ALSO}\} \hat{I}\hat{I} \{\text{THE}\} \hat{I} \dots \hat{I}^{\circ}\hat{I}\hat{I}\hat{I} \hat{I}, \hat{I},\hat{I}\hat{I} \hat{I} \dots \{\text{SON}\} \hat{I}\pm\hat{I}\hat{I}\hat{I},\hat{I}\cdot\hat{I}\% \hat{I}\hat{I}\hat{I}\hat{I}\hat{I} \hat{I} \dots \hat{I},\hat{I} \cdot \{\text{OF MAN}\} \hat{I}^{\circ}\hat{I}\mu\hat{I}^{\circ}\hat{I}\hat{I}\mu\hat{I}\pm \hat{I},\hat{I}\pm\hat{I} \dots \hat{I},\hat{I} \cdot \{\text{TO THIS GENERATION.}\} (\text{IGNT})$

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)

[illegible]

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) İfîµî±İfî¼İĈİ±İ,İµ {ALSO EARTHQUAKES} İ¼İµİ³İ±İ»İĈİ± {GREAT} İ°İ±İ,İ± {IN DIFFERENT} İ,İĈİ€İĈİ...İ, {PLACES} İ°İ±İ± {AND} İ»İ±İ¼İĈİ± {FAMINES} İ°İ±İ± {AND} İ»İĈİ±İ¼İĈİ± {PESTILENCES} İµİfİĈİ¼İ²İ,İ±İ± {SHALL THERE BE.} İ†İĈİ²İ-İ,İ•İ± {FEARFUL SIGHTS} İ,İµ {AND} İ°İ±İ± {AND} İfİ-İ¼İµİ±İ± {SIGNS} İ±İ€ {FROM} İĈİ...İ•İ±İ½İĈİ... {HEAVEN} İ¼İµİ³İ±İ»İ± {GREAT} İµİfİ,İ±İ± {SHALL THERE BE.} (IGNT)

Luke 21:11 (RWP)

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

And terrors (יִּתְּצִי־לִי־יְבוֹשִׁימוֹ). The use of יְבוֹשִׁימוֹ in this verse groups the two kinds of woes. This rare word יִּתְּצִי־לִי־יְבוֹשִׁימוֹ is only here in the N.T. It is from יִּתְּצִי־לִי־יְבוֹשִׁימוֹ, 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) ἦν ἡμέρα {AND} ἡμέρα {THERE SHALL BE} ἡμέρα {SIGNS} ἡμέρα {IN} ἡμέρα {SUN} ἡμέρα {AND} ἡμέρα {MOON} ἡμέρα {AND} ἡμέρα {STARS,} ἡμέρα {AND} ἡμέρα {UPON} ἡμέρα {THE} ἡμέρα {EARTH} ἡμέρα {DISTRESS} ἡμέρα {OF NATIONS} ἡμέρα {WITH} ἡμέρα {PERPLEXITY,} ἡμέρα {ROARING} ἡμέρα {OF THE SEA} ἡμέρα {AND} ἡμέρα {ROLLING SURGE,} (IGNT)

Luke 21:25 (RWP)

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

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

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

Billows (ἡμέρα... ἡμέρα). Old word ἡμέρα, for the swell of the sea. Here only in the N.T.

Luke 23:8

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

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

Luke 23:8 (RWP)

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

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

He hoped (ἰ.ἰ»ἔἰ1ἰἰἰἰ½). 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 (î³î¹î½îĈî¼îµî½îĈî½). 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) $\hat{I}\hat{\zeta}\hat{I}\hat{\mu}\{\text{BUT}\}\hat{I}\hat{\epsilon}\hat{\mu}\hat{I}\hat{\zeta}\hat{I}\{\text{PETER}\}\hat{I}\hat{\pm}\hat{1}\hat{2}\hat{I}\hat{\pm}\hat{I}\hat{f}\hat{I}\hat{I}\hat{\pm}\hat{I}\{\text{HAVING RISEN UP}\}\hat{I}\hat{\mu}\hat{I}\hat{\zeta}\hat{I}\hat{\pm}\hat{I}\hat{1}\hat{4}\hat{I}\hat{\mu}\hat{I}\hat{1}\hat{2}\{\text{RAN}\}\hat{I}\hat{\mu}\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}\hat{\zeta}\hat{I}\{\text{TO}\}\hat{I}\hat{I}\hat{\zeta}\hat{I}\{\text{THE}\}\hat{I}\hat{1}\hat{4}\hat{I}\hat{1}\hat{2}\hat{I}\hat{1}\hat{4}\hat{I}\hat{\mu}\hat{I}\hat{1}\hat{\zeta}\hat{I}\hat{1}\hat{2}\{\text{TOMB}\}\hat{I}\hat{\circ}\hat{I}\hat{\pm}\hat{I}\hat{1}\{\text{AND}\}\hat{I}\hat{\epsilon}\hat{I}\hat{\pm}\hat{I}\hat{\zeta}\hat{I}\hat{\pm}\hat{I}\hat{\circ}\hat{I}\dots\hat{I}\hat{\hat{I}}\hat{\pm}\hat{I}\{\text{HAVING STOOPED DOWN}\}\hat{I}\hat{2}\hat{I}\hat{\gg}\hat{I}\hat{\mu}\hat{I}\hat{\epsilon}\hat{I}\hat{\mu}\hat{I}\hat{1}\{\text{HE SEES}\}\hat{I}\hat{I}\hat{\zeta}\hat{I}\hat{\zeta}\hat{I}\{\text{THE}\}\hat{I}\hat{\zeta}\hat{I}\hat{\zeta}\hat{I}\hat{1}\hat{2}\hat{I}\hat{\pm}\hat{I}\{\text{LINEN CLOTHES}\}\hat{I}\hat{\circ}\hat{I}\hat{\mu}\hat{I}\hat{1}\hat{1}\hat{4}\hat{I}\hat{\mu}\hat{I}\hat{1}\hat{2}\hat{I}\hat{\pm}\{\text{LYING}\}\hat{I}\hat{1}\hat{4}\hat{I}\hat{\zeta}\hat{I}\hat{1}\hat{2}\hat{I}\hat{\pm}\{\text{ALONE}\}\hat{I}\hat{\circ}\hat{I}\hat{\pm}\hat{I}\hat{1}\{\text{AND}\}\hat{I}\hat{\pm}\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}\hat{\gg}\hat{I}\hat{\mu}\hat{I}\hat{1}\hat{2}\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}\hat{\zeta}\hat{I}\{\text{WENT AWAY}\}\hat{I}\hat{\mu}\hat{I}\hat{\pm}\hat{I}\dots\hat{I}\hat{I}\hat{\zeta}\hat{I}\hat{1}\hat{2}\{\text{HOME}\}\hat{I}\hat{I}\hat{\zeta}\hat{I}\hat{\pm}\hat{I}\dots\hat{I}\hat{1}\hat{4}\hat{I}\hat{\pm}\hat{I}\hat{I}\hat{I}\hat{\%}\hat{I}\hat{1}\hat{2}\{\text{WONDERING AT}\}\hat{I}\hat{I}\hat{\zeta}\hat{I}\{\text{THAT WHICH}\}\hat{I}\hat{3}\hat{I}\hat{\mu}\hat{I}\hat{3}\hat{\zeta}\hat{I}\hat{1}\hat{2}\hat{I}\hat{\zeta}\hat{I}\{\text{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 (ἐλπίσιν...ἐλπίσιν). First aorist active participle of ἐλπίσιν...ἐλπίσιν, to stoop besides and peer into. Old verb used also in John 20:5,11; James 1:25; 1 Peter 1:12.

By themselves ($\hat{1}^{1/4}\hat{1}^{1/2}\pm$). Without the body.

To his home ($\hat{I} \in \bullet \hat{I}_\zeta \hat{I}, \hat{I} \pm \dots \hat{I}, \hat{I}_\zeta \hat{I}^{1/2}$). 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) Îµ̂µ̂...Îµ̂ Îµ̂ {BUT YET} Î±̂î€Î²îfî...Î²̂zî...î%oî½ Î±̂...î...î%oî½ {WHILE THEY WERE DISBELIEVING} Î±̂î€Î² î...î...î, {FOR} î̂±̂î•î±̂î, {JOY} î°î±̂î {AND} Î̂, Î±̂î...î̂/âî±̂î¶î£î²̂zî...î%oî½ {WERE WONDERING,} Îµ̂µ̂î€îµ̂î½ {HE SAID} Î±̂î...î...î,Î£î²̂î, {TO THEM,} Îµ̂î±̂îµ̂î...îµ̂ {HAVE YE} î...î¹ {ANYTHING} î²̂î•î%oîfî²̂î¹̂/âî£î²̂î {EATABLE} Îµ̂µ̂î½î Î±̂î Îµ̂ {HERE?} (IGNT)

Luke 24:41 (RWP)

Disbelieved for joy (Î±İ€İİİfİ,İÇİ...İ½İ,İ%İ½ Î±İ...İ,İ%İ½ Î±İ€İÇ İ,İ·İ, İ±İ±İ·İ±İ,). Genitive absolute and a quite understandable attitude. They were slowly reconvinced, but it was after all too good to be true.

Anything to eat (Î²İ·İ%İİfİİ½İÇİ½). Only here in the N.T., though an old word from Î²İİ²İ·İ%İİfİİ%İ, 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) İ,İ±İ...İ,İ·İ½ {THIS} Îµİ€İÇİİ·İfİµİ½ İ,İ·İ½ {DID} Î±İ·İ±İ·İ½ {BEGINNING} İ,İ%İ½ {OF THE} İfİ·İ½İµİİ%İ½ İÇ {SIGNS} İİ·İfİÇİ...İ, {JESUS} Îµİ½ {IN} İ°İ±İ½İ± İ,İ·İ, {CANA} Î³İ±İ»İ±İ±İ, {OF GALILEE,} İ°İ±İ {AND} Îµİİ±İ½İµİ·İ%İİfİµİ½ İ,İ·İ½ {MANIFESTED} İİÇİ½İ±İ½ Î±İ...İ,İÇİ... {HIS GLORY; } İ°İ±İ {AND} Îµİ€İİİfİ,İµİ...İfİ±İ½ {BELIEVED} Îµİİ, {ON} Î±İ...İ,İÇİ½ İÇİ {HIM} İ½İ±İ,İ·İ,İ±İ Î±İ...İ,İÇİ... {HIS DISCIPLES.} (IGNT)

John 2:11 (RWP)

This beginning of his signs did Jesus (İ,İ±İ...İ,İ·İ½ Îµİ€İÇİİ·İfİµİ½ Î±İ·İ±İ·İ½ İ,İ%İ½ İfİ·İ½İµİİ%İ½ İÇ İİ·İfİÇİ...İ,). Rather, "this Jesus did as a beginning of his signs," for there is no article between İ,İ±İ...İ,İ·İ½ and Î±İ·İ±İ·İ½. "We have now passed from the â€˜witnessâ€™™ of the Baptist to the â€˜witnessâ€™™ of the works of Jesus" (Bernard). This is Johnâ€™™s favourite word "signs" rather than wonders (İ,İµİ·İ±İ,İ±) or powers (İİ...İ½İ±İ½İµİİ,İ) for the works (İµİ·İ³İ±) of Jesus. İfİ·İ½İµİİÇİ½ is an old word from İfİ·İ½İ±İ½İ%İ, 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 (Îµİİİ±İ½İµİ·İ%İİfİµİ½ İ,İ·İ½ İİÇİ½İ±İ½ Î±İ...İ,İÇİ...). First aorist (effective) active indicative of İİ±İ½İµİ·İÇİİ%İ, that glory of which John spoke in 1:14.

Believed on him (Îµİ€İİİfİ,İµİ...İfİ±İ½ Îµİİ, Î±İ...İ,İÇİ½). First aorist active indicative of İ€İİfİ,İµİ...İ%İ, 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) Î±İ€İµİ°İ·İİ,İ·İfİ±İ½ {ANSWERED} İÇİ...İ½ {THEREFORE} İÇİ {THE} İİÇİ...İİ±İİÇİİ

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

John 2:18 (RWP)

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

John 2:23

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

John 2:23 (RWP)

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

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

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

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

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

John 3:2 (RWP)

By night (לַלַּיְלָה, לַלַּיְלָה). 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 (יְהוֹשֻׁעַ בֶּן־יוֹסֵף). 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 (1:21-24; 1:25). 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).

[illegible]

Can do ($\hat{I}^1 \dots \hat{I}^{1/2} \hat{I}^{\pm 1}, \hat{I}^{\pm 1} \in \hat{\mathcal{I}}_{\mathbb{Z}} \hat{I}^{\mu \hat{I}^{1/2}}$). "Can go on doing" (present active infinitive of $\hat{I} \in \hat{\mathcal{I}}_{\mathbb{Z}} \hat{I}^{\mu \hat{I}^0}$ and so linear).

These signs that thou doest ($\hat{I}_1, \hat{I}_2, \dots, \hat{I}_n, \hat{I}_1 \pm \hat{I}_2, \hat{I}_1 \pm \hat{I}_3, \dots, \hat{I}_1 \pm \hat{I}_n, \hat{I}_1 \pm \hat{I}_2 \pm \hat{I}_3, \dots, \hat{I}_1 \pm \hat{I}_2 \pm \hat{I}_3 \pm \hat{I}_4, \dots, \hat{I}_1 \pm \hat{I}_2 \pm \hat{I}_3 \pm \hat{I}_4 \pm \hat{I}_5, \dots$). Those mentioned in

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

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

John 4:48

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

John 4:48 (RWP)

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

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

John 4:54

54 (AV) This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee. (AV)
54 (IGNT) ἰ, ἰζἰ...ἰ, ἰζ {THIS} ἰἰ±ἰ»ἰ½ {AGAIN} ἰἰἰ...ἰ, ἰμῖ·ἰζἰ½ {A SECOND} ἰἰ·ἰ¼ἰμῖἰἰἰἰ½ {SIGN} ἰμῖἰζἰἰἰ·ἰἰἰἰ½ ἰζ {DID} ἰἰ·ἰἰζἰ...ἰ, {JESUS,} ἰμῖ»ἰ, ἰ%ἰ½ {HAVING COME} ἰμῖἰ ἰ, ἰ·ἰ, {OUT OF} ἰἰἰἰ...ἰἰ±ἰἰἰ, {JUDEA} ἰμῖἰ, ἰ, ἰ·ἰ½ {INTO} ἰἰ±ἰ»ἰἰ»ἰἰ±ἰἰ½ {GALILEE.} (IGNT)

John 4:54 (RWP)

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

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)

[illegible]

John 6:2 (RWP)

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

They beheld (ἰδόντες ἡμῶν ἵνα... ἴδωμεν). Imperfect active of ἵδωμι. They had been beholding the signs which Jesus had been doing (ἔποιετο ἱκανοὺς αἰῶνες, 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" (ἵνα ἴδωμεν ἡμῶν τὰς ἀσθενείας, the weak or feeble, without strength, ἵνα privative and ἴδωμι, strength).

John 6:14

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

[illegible]

John 6:14 (RWP)

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

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

Of a truth (ἀληθῶς). Common adverb (from ἀληθῆς, ἀληθής) in John (7:40).

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

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

John 6:26

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

26 (IGNT) {ANSWERED} {THEM} {JESUS} {AND}
 {SAID,} {VERILY} {VERILY} {I SAY} {TO YOU,}
 {YE SEEK} {ME,} {NOT} {BECAUSE} {YE SAW}
 {SIGNS,} {BUT} {BECAUSE} {YE ATE} {OF} {THE}
 {LOAVES} {AND} {WERE SATISFIED.} (IGNT)

John 6:26 (RWP)

Not because ye saw signs (ἰδοὺ... ἵνα ἴδῃτε, ἵνα ἴδῃτε ἵνα ἴδῃτε ἵνα ἴδῃτε). Second aorist active indicative of the defective verb ἰδῶμαι. They had seen the "signs" wrought by Jesus (verse 2), but this one had led to wild fanaticism (verse 14) and complete failure to grasp the spiritual lessons.

But because ye ate of the loaves ($\hat{\pm}\hat{L}\gg\hat{L}\gg\hat{L}\hat{C}, \hat{I}^1\hat{L}\mu\hat{f}\hat{L}\hat{\pm}\hat{I}^3\hat{L}\mu\hat{I}, \hat{L}\mu\hat{L}\mu\hat{O}\hat{I}, \hat{I}, \%_{oo}\hat{I}^{1/2}\hat{L}\hat{\pm}\hat{I}\cdot\hat{I}, \%_{oo}\hat{I}^{1/2}$). Second aorist active indicative of $\hat{L}\mu\hat{f}\hat{L}\hat{I}^1\%$, defective verb.

Ye were filled (ἠμῖν ἔτι ἰσχυρῶς ἔσθ' ἡμῶν). First aorist passive indicative of ἔσθ' ἡμῶν, from ἔσθ' ἡμῶν, (grass) as in verse 10, to eat grass, then to eat anything, to satisfy hunger. They were more concerned with hungry stomachs than with hungry souls. It was a sharp and deserved rebuke.

John 6:30

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

30 (IGNT) $\hat{\imath}\mu\hat{\imath}^{\hat{\imath}}\hat{\epsilon}\hat{\imath}\hat{\imath}^{\frac{1}{2}}\{\text{THEY SAID}\}\hat{\imath}\hat{\imath}^{\dots}\hat{\imath}^{\frac{1}{2}}\{\text{THEREFORE}\}\hat{\imath}\pm\hat{\imath}^{\dots}\hat{\imath}^{\%}\{\text{TO HIM,}\}\hat{\imath}^{\dots}\hat{\imath}^1\{\text{WHAT}\}$
 $\hat{\imath}\hat{\imath}^{\dots}\hat{\imath}^{\frac{1}{2}}\{\text{THEN}\}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\imath}^1\hat{\imath}\mu\hat{\imath}^{\hat{\imath}},\{\text{DOEST}\}\hat{\imath}f\hat{\imath}^{\dots}\{\text{THOU}\}\hat{\imath}f\hat{\imath}^{\dots}\hat{\imath}^{\frac{1}{4}}\hat{\imath}\mu\hat{\imath}^{\hat{\imath}}\hat{\imath}\hat{\imath}^{\frac{1}{2}}\{\text{SIGN,}\}\hat{\imath}^1\hat{\imath}^{\frac{1}{2}}\pm\{\text{THAT}\}$
 $\hat{\imath}^1\hat{\imath}^{\%}\hat{\imath}^{\frac{1}{4}}\hat{\imath}\mu\hat{\imath}^{\frac{1}{2}}\{\text{WE MAY SEE}\}\hat{\imath}^0\pm\hat{\imath}^1\{\text{AND}\}\hat{\imath}\hat{\epsilon}\hat{\imath}^1f\hat{\imath}^{\dots}\hat{\imath}\hat{\imath}^{\%}\hat{\imath}^{\frac{1}{4}}\hat{\imath}\mu\hat{\imath}^{\frac{1}{2}}\{\text{MAY BELIEVE}\}\hat{\imath}f\hat{\imath}\hat{\imath}^1\{\text{THEE?}\}$
 $\hat{\imath}^{\dots}\hat{\imath}^1\{\text{WHAT}\}\hat{\imath}\mu\hat{\imath}^{\bullet}\hat{\imath}^{\hat{\imath}}\pm\hat{\imath}^1\hat{\imath}^{\hat{\imath}}\{\text{DOST THOU WORK?}\}(\text{IGNT})$

John 6:30 (RWP)

For a sign (İfî·Î¼Î¼Î¼Î¼½). Predicate accusative, as a sign, with İ,,Î¼ (what). As if the sign of the day before was without value. Jesus had said that they did not understand his signs (verse 26).

That we may see, and believe thee ($\hat{I}^{\frac{1}{2}} \pm \hat{I}'^{\frac{1}{4}} \mu^{\frac{1}{2}}$ $\hat{I}^0 \pm \hat{I}^1$ $i\epsilon \hat{I}^1 f_{,\mu} \dots i f'_{,\mu} \mu^{\frac{1}{4}}$). Purpose

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

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

John 7:31

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

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

John 7:31 (RWP)

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

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

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

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

John 9:16

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

John 9:16 (RWP)

How can a man that is a sinner do such signs? (ἵνα ὁ σαρὰν ποιήσῃ τοιαύτα σημεῖα· οὐδὲν δύναται οὕτως ποιεῖν ὁ υἱοῦ τοῦ ἀνθρώπου, ἐκτός τινος κακοῦ πράξαντος). This was the argument of Nicodemus, himself a Pharisee and one of the Sanhedrin, long ago (3:2). It was a conundrum for the Pharisees. No wonder there was "a division" (ἡ διαίρεσις, schism, split, from διαιρεῖν) as in 7:43; 10:19.

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

John 11:47

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

John 11:47 (RWP)

And said ($\hat{I}^0\hat{\pm}\hat{I}^1 \hat{\mu}\hat{\imath}\hat{\jmath}\hat{\mu}\hat{\lambda}\hat{\beta}\hat{\gamma}, \hat{I}^{1/2}$). Imperfect active of $\hat{\imath}\hat{\mu}\hat{\lambda}\hat{\beta}\hat{\gamma}_{\infty}$, perhaps inchoative, "began to say."

Doeth (ἔστιν ἔργον). 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."

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

John 12:18 (RWP)

Went and met him ($\hat{\imath} \dots \hat{\imath}\epsilon\hat{\imath} \cdot \hat{\imath} \pm \frac{1}{2} \hat{\imath}, \hat{\imath} \cdot \hat{\imath} f \hat{\imath} \mu \hat{\imath} \frac{1}{2} \hat{\imath} \pm \hat{\imath} \dots \hat{\imath}, \hat{\imath} \%_0$). First aorist active indicative of $\hat{\imath} \dots \hat{\imath}\epsilon\hat{\imath} \pm \hat{\imath} \frac{1}{2} \hat{\imath}, \hat{\imath} \pm \hat{\imath} \%_0$, old compound verb ($\hat{\imath} \dots \hat{\imath}\epsilon\hat{\imath}_{\zeta}, \hat{\imath} \pm \hat{\imath} \frac{1}{2} \hat{\imath}, \hat{\imath} \pm \hat{\imath} \%_0$) to go to meet, with associative instrumental case $\hat{\imath} \pm \hat{\imath} \dots \hat{\imath}, \hat{\imath} \%_0$. Cf. John 4:51.

John 12:33

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

32 (IGNT) $\hat{I}\hat{I}^{\frac{1}{2}}\hat{\pm}$ {THAT} $\hat{I}\hat{\zeta}$ {THE} $\hat{I}\hat{\gg}\hat{I}^3\hat{I}\hat{\zeta}\hat{I}, \hat{I}, \hat{I}\hat{\zeta}\hat{I}\dots$ {WORD} $\hat{I}\hat{f}\hat{I}\hat{\zeta}\hat{I}\dots$ {OF JESUS} $\hat{I}\hat{\epsilon}\hat{I}\hat{\gg}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{\%}\hat{I}\hat{\cdot}$ {MIGHT BE FULFILLED} $\hat{I}\hat{\zeta}\hat{I}^{\frac{1}{2}}$ {WHICH} $\hat{I}\hat{\mu}\hat{I}^2\hat{I}\hat{\epsilon}\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}}$ {HE SPOKE} $\hat{I}\hat{f}\hat{I}\hat{\cdot}\hat{I}^{\frac{1}{4}}\hat{\pm}\hat{I}^{\frac{1}{2}}\hat{I}\hat{\%}\hat{I}^{\frac{1}{2}}$ {SIGNIFYING} $\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}^{\frac{1}{2}}\hat{I}\hat{\%}$ {BY WHAT} $\hat{I}, \hat{I}\hat{\pm}\hat{I}^{\frac{1}{2}}\hat{\pm}\hat{I}, \hat{I}\hat{\%}$ {DEATH} $\hat{I}\hat{\cdot}\hat{I}^{\frac{1}{4}}\hat{I}\hat{\mu}\hat{I}\hat{\gg}\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}}$ {HE WAS ABOUT} $\hat{I}\hat{\pm}\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}, \hat{I}^{\frac{1}{2}}\hat{I}\hat{\cdot}\hat{I}\hat{f}\hat{I}\hat{f}\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}}$ {TO DIE.} (IGNT)

John 18:32 (RWP)

By what manner of death ($\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}^{\frac{1}{2}}\hat{I}\hat{\%}$ $\hat{I}, \hat{I}\hat{\pm}\hat{I}^{\frac{1}{2}}\hat{\pm}\hat{I}, \hat{I}\hat{\%}$). Instrumental case of the qualitative interrogative $\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}^{\frac{1}{2}}\hat{I}\hat{\zeta}\hat{I}$, in an indirect question, the very idiom used in John 12:32 concerning the Cross and here treated as prophecy (Scripture) with $\hat{I}\hat{I}^{\frac{1}{2}}\hat{\pm}$ $\hat{I}\hat{\epsilon}\hat{I}\hat{\gg}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{\%}\hat{I}\hat{\cdot}$ 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) $\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}\hat{\gg}\hat{I}\hat{\gg}\hat{I}\hat{\pm} \hat{I}^{\frac{1}{4}}\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}}$ {MANY} $\hat{I}\hat{\zeta}\hat{I}\dots\hat{I}^{\frac{1}{2}}$ {THEREFORE} $\hat{I}\hat{f}\hat{I}\hat{\pm}\hat{I}^1$ {ALSO} $\hat{I}\hat{\pm}\hat{I}\hat{\gg}\hat{I}\hat{\gg}\hat{I}\hat{\pm}$ {OTHER} $\hat{I}\hat{f}\hat{I}\hat{\cdot}\hat{I}^{\frac{1}{4}}\hat{I}\hat{\mu}\hat{I}\hat{I}\hat{\pm}$ {SIGNS} $\hat{I}\hat{\mu}\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}\hat{f}\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}} \hat{I}\hat{\zeta}$ {DID} $\hat{I}\hat{f}\hat{I}\hat{\cdot}\hat{I}\hat{f}\hat{I}\hat{\zeta}\hat{I}\dots\hat{I}$, {JESUS} $\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}}\hat{I}\hat{\%}\hat{I}\hat{\epsilon}\hat{I}\hat{I}\hat{\zeta}\hat{I}^{\frac{1}{2}} \hat{I}, \hat{I}\hat{\%}\hat{I}^{\frac{1}{2}}$ {IN PRESENCE} $\hat{I}^{\frac{1}{4}}\hat{I}\hat{\pm}\hat{I}, \hat{I}\hat{\cdot}\hat{I}, \hat{I}\hat{\%}\hat{I}^{\frac{1}{2}} \hat{I}\hat{\pm}\dots\hat{I}, \hat{I}\hat{\zeta}\hat{I}\dots$ {OF HIS DISCIPLES,} $\hat{I}\hat{\pm}$ {WHICH} $\hat{I}\hat{\zeta}\hat{I}\dots\hat{I}^0 \hat{I}\hat{\mu}\hat{I}\hat{f}\hat{I}, \hat{I}^{\frac{1}{2}}\hat{I}^{\frac{1}{2}}$ {ARE NOT} $\hat{I}^3\hat{I}\hat{\mu}\hat{I}^3\hat{\cdot}\hat{I}\hat{\pm}\hat{I}^{\frac{1}{4}}\hat{I}^{\frac{1}{4}}\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}}\hat{I}\hat{\pm}$ {WRITTEN} $\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}} \hat{I}, \hat{I}\hat{\%}$ {IN} $\hat{I}^2\hat{I}\hat{I}^2\hat{I}\hat{\gg}\hat{I}\hat{I}\hat{\%}$ $\hat{I}, \hat{I}\hat{\zeta}\hat{I}\dots\hat{I}, \hat{I}\hat{\%}$ {THIS BOOK;} (IGNT)

John 20:30 (RWP)

Many other signs ($\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}\hat{\gg}\hat{I}\hat{\gg}\hat{I}\hat{\pm} \hat{I}\hat{\pm}\hat{I}\hat{\gg}\hat{I}\hat{\gg}\hat{I}\hat{\pm} \hat{I}\hat{f}\hat{I}\hat{\cdot}\hat{I}^{\frac{1}{4}}\hat{I}\hat{\mu}\hat{I}\hat{I}\hat{\pm}$). Not only those described in the Synoptic Gospels or referred to in general statements, but many alluded to in John's Gospel (2:23; 4:45; 12:37).

Are not written ($\hat{I}\hat{\zeta}\hat{I}\dots\hat{I}^0 \hat{I}\hat{\mu}\hat{I}\hat{f}\hat{I}, \hat{I}^{\frac{1}{2}}\hat{I}^{\frac{1}{2}} \hat{I}^3\hat{I}\hat{\mu}\hat{I}^3\hat{\cdot}\hat{I}\hat{\pm}\hat{I}^{\frac{1}{4}}\hat{I}^{\frac{1}{4}}\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}}\hat{I}\hat{\pm}$). Periphrastic perfect passive indicative of $\hat{I}^3\hat{I}\hat{\cdot}\hat{I}\hat{\pm}\hat{I}\hat{f}\hat{I}\hat{\%}$, do not stand written, are not described "in this book." John has made a selection of the vast number wrought by Jesus "in the presence of the disciples" ($\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}}\hat{I}\hat{\%}\hat{I}\hat{\epsilon}\hat{I}\hat{I}\hat{\zeta}\hat{I}^{\frac{1}{2}} \hat{I}, \hat{I}\hat{\%}\hat{I}^{\frac{1}{2}} \hat{I}^{\frac{1}{4}}\hat{I}\hat{\pm}\hat{I}, \hat{I}\hat{\cdot}\hat{I}, \hat{I}\hat{\%}\hat{I}^{\frac{1}{2}}$), common idiom in Luke, not in Mark and Matthew, and by John elsewhere only in 1 John 3:22. John's book is written with a purpose which he states.

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) $\hat{I}, \hat{I}\hat{\zeta}\hat{I}\dots\hat{I}, \hat{I}\hat{\zeta} \hat{I}\hat{\mu}$ {BUT THIS} $\hat{I}\hat{\mu}\hat{I}^2\hat{I}\hat{\epsilon}\hat{I}\hat{\mu}\hat{I}^{\frac{1}{2}}$ {HE SAID} $\hat{I}\hat{f}\hat{I}\hat{\cdot}\hat{I}^{\frac{1}{4}}\hat{I}\hat{\pm}\hat{I}^{\frac{1}{2}}\hat{I}\hat{\%}\hat{I}^{\frac{1}{2}}$ {SIGNIFYING} $\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}^{\frac{1}{2}}\hat{I}\hat{\%}$ {BY WHAT} $\hat{I}, \hat{I}\hat{\pm}\hat{I}^{\frac{1}{2}}\hat{\pm}\hat{I}, \hat{I}\hat{\%}$ {DEATH} $\hat{I}\hat{\zeta}\hat{I}^3\hat{I}\hat{\pm}\hat{I}\hat{f}\hat{I}\hat{\mu}\hat{I}^1 \hat{I}, \hat{I}\hat{\zeta}\hat{I}^{\frac{1}{2}}$ {HE SHOULD GLORIFY} $\hat{I}, \hat{I}\hat{\mu}\hat{I}\hat{\zeta}\hat{I}^{\frac{1}{2}}$

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

John 21:19 (RWP)

By what manner of death! (1611, 1612). 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) $\dot{\text{I}}\dot{\text{O}}\dot{\text{I}}\dot{\text{I}}^1$ {AND} $\dot{\text{I}}^1\dot{\text{I}}\dot{\text{O}}\dot{\text{I}}\dot{\text{I}}^1\dot{\text{f}}\dot{\text{I}}\dot{\text{O}}\dot{\text{I}}\dot{\text{I}}^1$ {I WILL GIVE} $\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1\dot{\text{I}}\dot{\text{I}}^1$ {WONDERS} $\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1\dot{\text{I}}^1$ {IN} $\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{O}}\dot{\text{I}}\dot{\text{I}}^1$ {THE}
 $\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1$ {HEAVEN} $\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1$ {ABOVE} $\dot{\text{I}}\dot{\text{O}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1$ {AND} $\dot{\text{I}}\dot{\text{f}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1$ {SIGNS} $\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1$ {ON} $\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1$
{THE} $\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1$ {EARTH} $\dot{\text{I}}\dot{\text{O}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1$ {BELOW.} $\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1$ {BLOOD} $\dot{\text{I}}\dot{\text{O}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1$ {AND} $\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1$ {FIRE} $\dot{\text{I}}\dot{\text{O}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1$ {AND}
 $\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1$ {VAPOUR} $\dot{\text{I}}\dot{\text{O}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}\dot{\text{I}}^1$ {OF SMOKE.} (IGNT)

Acts 2:19 (RWP)

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

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

signs (ἰφ·ἰ¼μἰ±) here is not in the LXX. See on Matthew 11:20. In verse Acts 2:22 all three words occur together: powers, wonders, signs (ἰἴ...ἰ½ἰ±ἰ¼μἰἰἰ, ἰ,ἰμἰ•ἰ±ἰἰἰ, ἰἰ·ἰ¼μἰἰἰἰἰἰ).

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

[illegible]

Acts 2:19 (Vincent NTWordStudies)

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

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

Signs. See on "Mt 11:20".

Acts 2:22

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

[illegible]

Acts 2:22 (RWP)

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

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

Acts 2:22 (Vincent NTWordStudies)

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

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

Acts 2:43

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

43 (IGNT) Îµî³îµî½îµî,,Î¸ {THERE CAME} Î´Îµ {AND} Î¸î±îîî· {UPON EVERY} Î´Î´...Î´î±· {SOUL} Î´Î´Î¸Î²Î¸Î¸, {FEAR,} Î¸î¸Î¸»Î¸»± Îµ,,Îµ {AND MANY} Îµ,,Îµî±·Î¸î±,Î¸ {WONDERS} Î´î±î± {AND} Î´îî·Îµ¼îµîî± {SIGNS} Î´Î´î± {THROUGH} Îµ,,Îµî± {THE} Î´±Î¸î¸Î´îî,,Î¸Î¸»Îµî½ {APOSTLES} Îµî³îîî½îµî,,Î¸ {TOOK PLACE.} (IGNT)

Acts 2:43 (RWP)

Came (îµĭî³î¹î½îµĭ,,îĈ). Imperfect middle, kept on coming.

Were done (ἐγένετο, ἐγένετο). Same tense. Awe kept on coming on all and signs and wonders kept on coming through the apostles. The two things went on ἡ δὲ φόβος καὶ τὰ σημεῖα καὶ τὰ τέρατα ἐγένετο διὰ τοῦ ἀποστόλου... the more wonders the more fear.

Acts 2:43 (Vincent_NTWordStudies)

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

Acts 3:10

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

[illegible]

Acts 3:10 (RWP)

They took knowledge of him (ἐπεγινώσκοντες αὐτόν). Imperfect active, inchoative, began to perceive.

Were filled ($\hat{\mu} \in \hat{f}_1, \hat{f}_2 \pm 1/2$). Effective first aorist passive.

At that which had happened ($\hat{f} \dots \hat{\mu}^{\frac{1}{4}} \hat{\rho}^{\frac{1}{2}}$). Perfect active participle of $\hat{f} \dots \hat{\mu}^{\frac{1}{4}} \pm \hat{\rho}^{\frac{1}{2}}$.

Acts 3:10 (Vincent_NTWordStudies)

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

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

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

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

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

Acts 3:11 (RWP)

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

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

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

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

Acts 3:11 (Vincent_NTWordStudies)

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

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

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

Acts 4:16

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

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

Acts 4:16 (RWP)

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

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

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

Acts 4:22

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

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

Acts 4:22 (RWP)

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

Acts 4:30

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

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

Acts 4:30 (RWP)

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

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

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

Acts 5:12 (RWP)

Were wrought (ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις). Imperfect middle, wrought from time to time.

With one accord (ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις). 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 ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις). The best texts read ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις, 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 ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {AND STEPHEN,} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {FULL} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {OF FAITH} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {AND} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {POWER,} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {WROUGHT} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {WONDERS} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {AND} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {SIGNS} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {GREAT} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {AMONG} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {THE} ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃται ἐν τοῖς ἁγίοις {PEOPLE.} (IGNT)

Acts 6:8 (RWP)

Wrought (ἔργησεν, ἔργηται). 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 (ἦν ἔτι ἰσχυρὸν). 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)

[illegible]

Acts 7:31 (RWP)

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

As he drew near ($\text{Ī} \epsilon \dot{\iota} \bullet \hat{\iota} \zeta \dot{\iota} f \hat{\iota} \mu \dot{\iota} \bullet \hat{\iota} \ddot{\iota} \zeta \hat{\iota}^{1/4} \mu \hat{\iota}^{1/2} \hat{\iota} \zeta \dots \hat{\iota} \pm \dots \hat{\iota}, \hat{\iota} \zeta \dots$). Genitive absolute with present middle participle of $\text{Ī} \epsilon \dot{\iota} \bullet \hat{\iota} \zeta \dot{\iota} f \hat{\iota} \mu \dot{\iota} \bullet \hat{\iota} \ddot{\iota} \zeta \hat{\iota}^{1/4} \hat{\iota} \pm^1$.

A voice of the Lord (יְהוָה...יְהוָה...יְהוָה...). 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 (ἰμῖ½ἰ, ἰ•ἰḡἰ½ἰḡἰ, ἰ³ἰμἰ½ἰḡἰ½ἰḡἰ). Literally, becoming tremulous or terrified. The adjective ἰμῖ½ἰ, ἰ•ἰḡἰ½ἰḡἰ, (ἰμῖ½, ἰ, ἰ•ἰḡἰ½ἰḡἰ, from ἰ, ἰ•ἰμῖ½ἰ, to tremble, to quake) occurs in Plutarch and the LXX. In the N.T. only here and Acts 16:29.

Durst not (Îġġ...Îġ Îġġ,ÎġġÎġġÎġġÎġġ). Imperfect active, was not daring, negative conative imperfect.

Acts 7:31 (Vincent NTWordStudies)

31. The sight ($\hat{I}_L \cdot \hat{I}_L$). Always in the New Testament of a vision. See on "Mt 17:9".

To behold ($\hat{I}^0 \pm \hat{I}_1, \hat{I} \pm \hat{I}^{1/2} \hat{I}_2, \hat{I} \cdot \hat{I} f \hat{I} \pm \hat{I}^1$). see on "Mt 7:3". Compare Luke 12:24,27.

Acts 7:36

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

36 (IGNT) $\hat{I}\hat{\zeta}\hat{I}\dots\hat{I}\dots\hat{I}\hat{\zeta}\hat{I}$, {THIS ONE} $\hat{I}\hat{\mu}\hat{I}^{3/4}\hat{I}\hat{\cdot}\hat{\cdot}\hat{\cdot}\hat{I}\hat{\mu}\hat{I}^{1/2}$ {LED OUT} $\hat{I}\hat{\pm}\hat{I}\dots\hat{I}\dots\hat{I}\hat{\zeta}\hat{I}\dots\hat{I}$, {THEM,} $\hat{I}\hat{\in}\hat{I}\hat{\zeta}\hat{I}^{\hat{I}}\hat{I}\hat{\cdot}\hat{I}\hat{\pm}\hat{I}$, {HAVING WROUGHT} $\hat{I}\dots\hat{I}\hat{\mu}\hat{I}\hat{\cdot}\hat{I}\hat{\pm}\hat{I}\dots\hat{I}\hat{\pm}$ {WONDERS} $\hat{I}^{\hat{I}}\hat{I}\hat{\pm}\hat{I}^{\hat{I}}$ {AND} $\hat{I}\hat{f}\hat{I}\hat{\cdot}\hat{I}^{1/4}\hat{I}\hat{\mu}\hat{I}^{\hat{I}}\hat{\pm}$ {SIGNS} $\hat{I}\hat{\mu}\hat{I}^{1/2}$ {IN THE} $\hat{I}\hat{\cdot}\hat{I}$, {LAND} $\hat{I}\hat{\pm}\hat{I}^{\hat{I}}\hat{I}\hat{\cdot}\hat{I}\hat{\pm}\dots\hat{I}\hat{\in}\hat{I}\dots\hat{I}\hat{\zeta}\hat{I}\dots\hat{I}$ {OF EGYPT} $\hat{I}^{\hat{I}}\hat{I}\hat{\pm}\hat{I}^{\hat{I}}$ {AND} $\hat{I}\hat{\mu}\hat{I}^{1/2}$ {IN THE } $\hat{I}\hat{\mu}\hat{I}\hat{\cdot}\hat{I}\dots\hat{I}\hat{\cdot}\hat{I}\hat{\pm}$ {RED} $\hat{I}\hat{\cdot}\hat{I}\hat{\pm}\hat{I}\gg\hat{I}\hat{\pm}\hat{I}\hat{f}\hat{I}\hat{f}\hat{I}\hat{\cdot}$ {SEA,} $\hat{I}^{\hat{I}}\hat{I}\hat{\pm}\hat{I}^{\hat{I}}$ {AND} $\hat{I}\hat{\mu}\hat{I}^{1/2}$ {IN} $\hat{I}\dots\hat{I}\hat{\cdot}$ {THE} $\hat{I}\hat{\mu}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}^{1/4}\hat{I}\hat{\mu}\hat{I}^{\hat{I}}\hat{\pm}$ {WILDERNESS} $\hat{I}\hat{\mu}\hat{I}\dots\hat{I}\hat{\cdot}$ {YEARS} $\hat{I}\dots\hat{I}\hat{\mu}\hat{I}\hat{f}\hat{I}\hat{f}\hat{I}\hat{\pm}\hat{I}\hat{\cdot}\hat{I}\hat{\pm}\hat{I}^{\hat{I}}\hat{\zeta}\hat{I}^{1/2}\hat{I}\dots\hat{I}\hat{\pm}$ {FORTY.} (IGNT)

Acts 8:6

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

6 (IGNT) ἰδοὺ ἔρχεται ἡ βασιλεία τοῦ θεοῦ {GAVE HEED} ἡ, καὶ {AND} ὁ θεὸς {THE} ὁ ἐκ τῶν ὄχλων {CROWDS} ἡ, ἔρχεται, {TO THE THINGS} ἡ ἀποστολή τοῦ υἱοῦ τοῦ ἀνθρώπου {SPOKEN} ἰδοὺ ἔρχεται... ἡ, ἔρχεται... {BY} ἡ ἡ ἀποστολή τοῦ φιλίππου {PHILIP} ὁ ἐκ τῶν ὄχλων, ἡ... ἡ ἀποστολή τοῦ υἱοῦ τοῦ ἀνθρώπου {WITH ONE ACCORD,} ἡ, ὅτε {WHEN} ἡ ἡ ἀποστολή τοῦ υἱοῦ τοῦ ἀνθρώπου {HEARD} ἡ ἡ ἀποστολή τοῦ υἱοῦ τοῦ ἀνθρώπου... ἡ, {THEY} ἡ ἡ ἀποστολή τοῦ υἱοῦ τοῦ ἀνθρώπου {AND} ἡ ἡ ἀποστολή τοῦ υἱοῦ τοῦ ἀνθρώπου {SAW} ἡ, ἡ ἀποστολή τοῦ υἱοῦ τοῦ ἀνθρώπου {THE} ἡ ἡ ἀποστολή τοῦ υἱοῦ τοῦ ἀνθρώπου {SIGNS} ἡ ἀποστολή τοῦ υἱοῦ τοῦ ἀνθρώπου {HE DID.} (IGNT)

Acts 8:6 (RWP)

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

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

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

Acts 8:13

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

13 (IGNT) ἰδὼν ἰμ {AND} ἰφῖνῳῖν {SIMON} ἰοῖν {ALSO} ἰῖ...ἰ, ἰ, {HIMSELF }
 ἰμῖνῖνῖνῖνῖν {BELIEVED,} ἰοῖν {AND} ἰνῖνῖνῖνῖνῖνῖν, {HAVING BEEN BAPTIZED} ἰνῖν
 {WAS} ἰνῖνῖνῖνῖνῖνῖνῖνῖν {STEADFASTLY CONTINUING} ἰ, ἰ, {WITH} ἰνῖνῖνῖνῖνῖν
 {PHILIP;} ἰ, ἰμῖνῖνῖνῖνῖνῖν {BEHOLDING} ἰ, ἰμ {AND} ἰφῖνῳῖνῖνῖν {SIGNS} ἰοῖν {AND}
 ἰνῖνῖνῖνῖνῖνῖνῖν, {WORKS OF POWER} ἰνῖνῖνῖνῖνῖνῖν, {GREAT} ἰνῖνῖνῖνῖνῖνῖνῖν, {BEING DONE,}
 ἰμῖνῖνῖνῖνῖνῖνῖνῖν {WAS AMAZED.} (IGNT)

Acts 8:13 (RWP)

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

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

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

Acts 8:13 (Vincent_NTWordStudies)

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

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

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

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

Acts 11:28

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

28 (IGNT) Î±½Î±½îƒĭ,,î±Ĭ, îĤµ {AND HAVING RISEN UP} îµĭîĭ, {ONE} îµĭ¾ {FROM AMONG} î±Ĭ...ĭ,,î%oî½ {THEM,} îĈî½îĈî¼î±ĭ,,î¹ {BY NAME} î±î³î±î²îĈĭ, {AGABUS,} îµĭƒĭ·î¼î±î½îµĭ½ {HE SIGNIFIED} îĤîĤ± {BY} ĭ,,îĈĭ... {THE} î€î½îµĭ...î¼î±ĭ,,îĈĭ, {SPIRIT,} î»îĤî¼îĈî½ {A FAMINE} î¼îµĭî³î±î½ {GREAT} î¼îµĭ»îµĭî½ {IS ABOUT} îµĭƒĭµĭƒĭ·î±Ĭ {TO BE} îµĭ† {OVER} îĈî»î·î½ {WHOLE} ĭ,,î·î½ {THE} îĈîĤî°îĈĭ...î¼îµĭî½î·î½ {HABITABLE WORLD;} îĈĭƒĭ,,îĭ, {WHICH} î°î±î¹ {ALSO} îµĭî³îµĭî²îµĭ,,îĈ {CAME TO PASS} îµĭ€î¹ {UNDER} î°î»î±Ĭ...îĤîĈĭ... {CLAUDIUS} î°î±îĭƒĭî±Ĭ·îĈĭ, {CAESAR.} (IGNT)

Acts 11:28 (RWP)

Signified ($\hat{1}\hat{\mu}\hat{1}\hat{f}\hat{1}\cdot\hat{1}\cdot\hat{1}/4\hat{1}\pm\hat{1}\hat{1}\cdot\hat{1}/2\hat{1}\hat{\mu}\hat{1}\cdot\hat{1}/2$). Imperfect active in Westcott and Hort, but aorist active $\hat{1}\hat{\mu}\hat{1}\hat{f}\hat{1}\cdot\hat{1}\cdot\hat{1}/4\hat{1}\pm\hat{1}\hat{1}\cdot\hat{1}/2\hat{1}\hat{\mu}\hat{1}\cdot\hat{1}/2$ in the margin. The verb is an old one from $\hat{1}\hat{f}\hat{1}\cdot\hat{1}\cdot\hat{1}/4\hat{1}\pm$ ($\hat{1}\hat{f}\hat{1}\cdot\hat{1}\cdot\hat{1}/4\hat{1}\hat{\mu}\hat{1}\hat{1}\cdot\hat{1}\cdot\hat{1}/2$) 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 ($\hat{I}^{\frac{1}{4}}\hat{\mu}\rangle\rangle\hat{I}^{\frac{1}{2}}\hat{\mu}\hat{f}\hat{I}^{\pm 1}$). $\hat{I}^{\frac{1}{4}}\hat{\mu}\rangle\rangle$ % 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 ($\hat{\mu} \dagger \hat{I}_C \gg \hat{I}_{\frac{1}{2}}$, „ $\hat{I}_{\frac{1}{2}}$ “ $\hat{I}_C \hat{I}_D \hat{I}_E \dots \hat{I}_{\frac{1}{4}} \hat{\mu} \hat{I}_{\frac{1}{2}} \cdot \hat{I}_{\frac{1}{2}}$). Over all the inhabited earth ($\hat{I}^3 \hat{I}_{\frac{1}{2}}$, 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 (104-106 AD). 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)

[illegible]

YOU.} (IGNT)

Acts 13:41 (RWP)

Ye despisers (ÎÇÎ¹ Î°Î±Î²,Î±Î³Î´ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³). Not in the Hebrew, but in the LXX. It is pertinent for Paulâ€™s purpose.

Perish (Î±Î³Î´ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³,Î±Î³Îµ). Or vanish away. First aorist passive imperative. Added by the LXX to the Hebrew.

If one declare it unto you (Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³,Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³). Condition of third class with present middle subjunctive, if one keep on outlining (double compound, Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³,Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³) it unto you. Paul has hurled a thunderbolt at the close.

Acts 13:41 (Vincent_NTWordStudies)

41. Perish (Î±Î³Î´ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³,Î±Î³Îµ). Lit., vanish.

Declare (Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³,Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³). Only here and Acts 15:3. shew, see on "Lu 8:39". The word is a very strong expression for the fullest and clearest declaration: declare throughout.

Acts 14:3

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

3 (IGNT) Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {A LONG} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {THEREFORE} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {TIME} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {THEY STAYED,} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {SPEAKING BOLDLY,} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {CONFIDING IN} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {THE} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {LORD,} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {WHO} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {BORE WITNESS} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {TO THE} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {WORD} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {OF} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {GRACE,} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {HIS} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {AND} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {GIVING} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {SIGNS} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {AND} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {WONDERS} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {TO BE DONE} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {THROUGH} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {HANDS.} Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ {THEIR} (IGNT)

Acts 14:3 (RWP)

Long time therefore (Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³). Accusative of duration of time (possibly six months) and note Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³. There is an antithesis in Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ (verse 4) and in verse 5 (Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³). After the persecution and vindication there was a season of great opportunity which Paul and Barnabas used to the full, "speaking boldly" (Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ as in 13:46 at Antioch in Pisidia, "in the Lord" (Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³), upon the basis of the Lord Jesus as in 4:17. And the Lord Jesus "bore witness to the word of his grace" as he always does, "granting signs and wonders to be done by their hands" (Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³ Î²Î±Î³ÎµÎ¶Î·Î·Î±Î²Î·Î²Î±Î³)

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

Acts 15:12 (Vincent_NTWordStudies)

12. Harkened. The imperfect ($\hat{\text{I}}\cdot\hat{\text{I}}^{\circ}\hat{\text{C}}\ddot{\text{I}}\dots\hat{\text{I}}\hat{\text{C}}\hat{\text{I}}_{1/2}$) denotes attention to a continued narrative.

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

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

Acts 19:11

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

11 (IGNT) ἰ̇ἰ̇...ἰ̇½ἰ̇±ἰ̇¼ἰ̇μἰ̇ἰ̇, ἰ̇,,ἰ̇μ {AND WORKS OF POWER} ἰ̇Ḃ... ἰ̇,,ἰ̇±ἰ̇, {NOT} ἰ̇,,ἰ̇...ἰ̇±ἰ̇Ḃ...ἰ̇fἰ̇±ἰ̇,
{COMMON} ἰ̇μἰ̇ἰ̇Ḃἰ̇ἰ̇ἰ̇ἰ̇ἰ̇ ἰ̇Ḃ {WROUGHT} ἰ̇,ἰ̇μἰ̇Ḃἰ̇, {GOD} ἰ̇ἰ̇ἰ̇± {BY} ἰ̇,,ἰ̇%ἰ̇½ {THE} ἰ̇±ἰ̇μἰ̇ἰ̇ἰ̇%ἰ̇½
{HANDS} ἰ̇Ḃἰ̇ἰ̇...ἰ̇»ἰ̇Ḃἰ̇... {OF PAUL,} (IGNT)

Acts 19:11 (RWP)

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

Romans 4:11

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

[illegible]

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

Romans 15:19 (RWP)

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

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

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

Romans 15:19 (Vincent_NTWordStudies)

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

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

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

Fully preached (İĖİµİĖİ»İ•İ%İİµİ½İ±İ¹). Lit., fulfilled Some explain, have given the Gospel its full development so that it has reached every quarter.

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

1 Corinthians 1:22

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

22 (IGNT) İµİĖİµİ¹İ• {SINCE} İİ±İ¹ {BOTH} İİĖİ...İİ±İ¹İĖİ {JEWS} İİİ•İ¼İµİ¹İĖİ½ {A SIGN} İİ±İ¹İ,İĖİ...İİİ¹İ½ {ASK FOR,} İİİ±İ¹ {AND} İµİ»İ•İ½İµİ, {GREEKS} İİİĖİİİİ±İ½ {WISDOM} İİİ•İ,İĖİ...İİİ¹İ½ {SEEK;} (IGNT)

1 Corinthians 1:22 (RWP)

Seeing that (İµİĖİµİ¹İ•). Resumes from verse 21. The structure is not clear, but probably verses 23,24 form a sort of conclusion or apodosis to verse 22 the protasis. The resumptive, almost inferential, use of İİµ like İ±İ»İ»İ± in the apodosis is not unusual.

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

Seek after wisdom (İİİĖİİİİ±İ½ İİİ•İ,İĖİ...İİİ¹İ½). "The Jews claimed to possess the truth: the Greeks were seekers, speculators" (Vincent) as in Acts 17:23.

1 Corinthians 12:10

10 (AV) To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: (AV)

10 (IGNT) İ±İ»İ»İ% İİµ {AND TO ANOTHER} İµİ½İµİ•İ³İ•İ¼İ±İ,İ± {OPERATIONS} İİ...İ½İ±İ¼İµİİ%İ½ {OF WORKS OF POWER;} İ±İ»İ»İ% İİµ {AND TO ANOTHER} İĖİ•İĖİİİ,İµİ¹İ± {PROPHECY;} İ±İ»İ»İ% İİµ {AND TO ANOTHER} İİİ±İİİİİİİİİİ, {DISCERNING} İĖİ½İµİ...İ¼İ±İ,İ%İ½ {OF SPIRITS;} İµİ,İµİ•İ% İİµ {AND TO A DIFFERENT ONE} İ³İµİ½İ• {KINDS} İ³İ»İ%İİİİİ½ {OF TONGUES;} İ±İ»İ»İ% İİµ {AND TO ANOTHER} İµİ•İ¼İ•İ½İµİ¹İ± {INTERPRETATION} İ³İ»İ%İİİİİ½ {OF TONGUES.} (IGNT)

1 Corinthians 12:10 (RWP)

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

{HELPS;} {0i...{2i{mu{1/2i.f{mu{1i, {GOVERNMENTS;} {3i{mu{1/2i. {KINDS} {3i»{i%of{f{i%of{1/2 {OF TONGUES.} (IGNT)

1 Corinthians 12:28 (RWP)

God hath set some ($\hat{I}\hat{G}\hat{I}\dots\hat{I}$, $\hat{I}^{1/4}\hat{\mu}\hat{I}^{1/2}$ $\hat{\mu}\hat{I}$, $\hat{\mu}\hat{I}$, $\hat{I}\hat{G}$ $\hat{I}\hat{G}$ $\hat{I}$, $\hat{\mu}\hat{I}\hat{G}\hat{I}$). See verse 18 for $\hat{\mu}\hat{I}$, $\hat{\mu}\hat{I}$, $\hat{I}\hat{G}$ $\hat{I}\hat{G}$ $\hat{I}$, $\hat{\mu}\hat{I}\hat{G}\hat{I}$. Note middle voice (for his own use). Paul begins as if he means to say $\hat{I}\hat{G}\hat{I}\dots\hat{I}$, $\hat{I}^{1/4}\hat{\mu}\hat{I}^{1/2}$ $\hat{I}\pm\hat{\epsilon}\hat{I}\hat{G}\hat{I}\hat{f}\hat{I}$, $\hat{I}\hat{G}\hat{I}\gg\hat{I}\hat{G}\hat{I}\dots\hat{I}$, $\hat{I}\hat{G}\hat{I}\dots\hat{I}$, $\hat{I}\hat{\mu}$ $\hat{\epsilon}\hat{I}\bullet\hat{I}\hat{G}\hat{I}\hat{f}\hat{I}$, $\hat{I}\pm\hat{I}$, (some apostles, some prophets), but he changes the construction and has no $\hat{I}\hat{G}\hat{I}\dots\hat{I}$, $\hat{I}\hat{\mu}$, but instead $\hat{\epsilon}\hat{I}\bullet\hat{I}\hat{G}\hat{I}$, $\hat{I}\hat{G}\hat{I}^{1/2}$, $\hat{I}\hat{\mu}\hat{I}\dots\hat{I}$, $\hat{\mu}\hat{I}\bullet\hat{I}\hat{G}\hat{I}^{1/2}$, $\hat{\mu}\hat{I}\hat{\epsilon}\hat{\mu}\hat{I}^{1/2}$ (first, second, then, etc.).

In the church ($\hat{\imath}\mu^{1\frac{1}{2}} \hat{\imath}, \hat{\imath} \cdot \hat{\imath}\mu^{\hat{\imath}\hat{o}\hat{\imath}} \gg \hat{\imath} \cdot \hat{\imath}f\hat{\imath}^{\pm}$). The general sense of $\hat{\imath}\mu^{\hat{\imath}\hat{o}\hat{\imath}} \gg \hat{\imath} \cdot \hat{\imath}f\hat{\imath}^{\pm}$ as in Matthew 16:18 and later in Colossians 1:18,24; Ephesians 5:23,32; Hebrews 12:23. See list also in Ephesians 4:11. See on "Mt 10:2" for $\hat{\imath} \pm \epsilon \hat{\imath} \hat{\chi} \hat{\imath} f \hat{\imath}, \hat{\imath} \hat{\chi} \hat{\imath} \gg \hat{\imath} \hat{\chi} \hat{\imath} \dots \hat{\imath}$, the official title given the twelve by Jesus, and claimed by Paul though not one of the twelve.

Prophets (İĖİ•İŒİ†İ•İ±İ). For-speakers for God and Christ. See the list of prophets and teachers in Acts 13:1 with Barnabas first and Saul last. Prophets are needed today if men will let Godâ€™s Spirit use them, men moved to utter the deep things of God.

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

Then miracles ($\hat{I}\mu\hat{\epsilon}\hat{I}\mu\hat{I}\hat{I}, \hat{I}\pm\hat{I}\dots\hat{I}_{1/2}\hat{I}\pm\hat{I}_{1/4}\hat{I}\mu\hat{I}\hat{I}$). Here a change is made from the concrete to the abstract. See the reverse in Romans 12:7. See these words ($\hat{I}\hat{I}\dots\hat{I}_{1/2}\hat{I}\pm\hat{I}_{1/4}\hat{I}\mu\hat{I}\hat{I}$, $\hat{I}\hat{I}\pm\hat{I}_{1/4}\hat{I}-\hat{I}$, $\hat{I}\%0\hat{I}_{1/2}$, $\hat{I}\hat{I}\gg\hat{I}\%0\hat{I}\hat{f}\hat{f}\hat{I}\%0\hat{I}_{1/2}$) in verses 9,10 with $\hat{I}\hat{I}^3\gg\hat{I}\%0\hat{I}\hat{f}\hat{f}\hat{I}\%0\hat{I}_{1/2}$, last again. But these two new terms (helps, governments).

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

Governments (ἡγεμονίαι). Old word from ἡγέμεν (cf. ἡγεμονία (cf. ἡγεμονία, in Acts 27:11) like Latin gubernare, our govern. So a governing. Probably Paul has in mind bishops (ἐπίσκοποι) or elders (πρεσβυτέρους), the outstanding leaders (ἡγεῖς) in 1 Thessalonians 5:12; Romans 12:8; ἡγεῖς in Acts 15:22; Hebrews 13:7,17,24). Curiously enough, these two offices (pastors and deacons) which are not named specifically are the two that survive today. See Philippians 1:1 for both officers.

29 (AV) Are all apostles? are all prophets? are all teachers? are all workers of miracles? {workers: or, powers?} (AV)

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

Galatians 3:5 (RWP)

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

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

2 Thessalonians 2:9

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

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

2 Thessalonians 2:9 (RWP)

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

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

Hebrews 2:4

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

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

4 (IGNT) İfİ...İ½İµİ€İİ¼İ±İ•İ„İ...İ•İĎİ...İ½İ„İĎİ, İ„İĎİ... {HEARING WITNESS WITH THEM}
İ„İµİĎİ... {GOD} İfİ-İ¼İµİ¼İĎİ, {BY SIGNS } İ„İµ {BOTH} İ°İ±İ¹ {AND} İ„İµİ•İ±İfİ¼İ½ {WONDERS}
İ°İ±İ¹ {AND} İ€İĎİİ°İ°İ»İ±İ¼İ, {VARIOUS} İˆİ...İ½İ±İ¼İµİfİ¼İ½ {ACTS OF POWER,} İ°İ±İ¹ {AND}
İ€İ½İµİ...İ¼İ±İ„İĎİ, {OF THE SPIRIT} İ±İİ°İĎİĎİ... {HOLY} İ¼İµİ•İ¼İfİ¼İĎİ, {DISTRIBUTIONS,}
İ°İ±İ„İ± İ„İ-İ½ {ACCORDING TO} İ±İ...İ„İĎİ... {HIS} İ„İµİ»İ-İfİ¼İ½ {WILL.} (IGNT)

Hebrews 2:4 (RWP)

God also bearing witness with them ($\dot{\iota}\dot{\rho}\dot{\iota}\dots\dot{\iota}^{1/2}\mu\dot{\iota}\epsilon\dot{\iota}^{1/4}\dot{\iota}\dot{\alpha}\dot{\iota}\dot{\iota}\dots\dot{\iota}\dot{\alpha}\dot{\iota}\dots\dot{\iota}^{1/2}\dot{\iota}\dot{\alpha}\dot{\iota}, \dot{\iota}\dot{\alpha}\dot{\iota}\dots\dot{\iota}\dot{\alpha}\dot{\iota}\dot{\iota}\dot{\alpha}\dot{\iota}\dots$). Genitive absolute with the present active participle of the late double compound verb $\dot{\iota}\dot{\rho}\dot{\iota}\dots\dot{\iota}^{1/2}\mu\dot{\iota}\epsilon\dot{\iota}^{1/4}\dot{\iota}\dot{\alpha}\dot{\iota}\dot{\iota}\dots\dot{\iota}\dot{\alpha}\dot{\iota}\mu\dot{\iota}\%$, to join ($\dot{\iota}\dot{\rho}\dot{\iota}\dots\dot{\iota}^{1/2}$) in giving additional ($\dot{\iota}\mu\dot{\iota}\epsilon\dot{\iota}^{1/4}$) testimony ($\dot{\iota}^{1/4}\dot{\iota}\dot{\alpha}\dot{\iota}\dot{\iota}\dots\dot{\iota}\dot{\alpha}\dot{\iota}\mu\dot{\iota}\%$). Here only in N.T., but in Aristotle, Polybius, Plutarch.

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

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

and by manifold powers $(\hat{1}^0 \pm \hat{1}^1 \llcorner \hat{\epsilon} \hat{\imath} \hat{\jmath} \hat{1}^0 \hat{1}^1 \gg \hat{1} \pm \hat{1}^1, \hat{1}^1 \dots \hat{1}^1_2 \hat{1} \pm \hat{1}^1_4 \hat{1} \ddot{\imath} f \hat{1}^1 \hat{1}^1_2)$

[illegible]

According to his own will (îŋî±ĭ,î± ĭ,î·î½ î±ĭ...ĭ,îĈĭ... î,îµĭ»î·ĭfî½). The word î,îµĭ»î·ĭfî½, is called a vulgarism by Pollux. The writer is fond of words in -îĭ,.

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) $\hat{I}\hat{O}\hat{\pm}\hat{I}\hat{1}$ {AND} $\hat{I}\hat{f}\hat{I}\hat{\cdot}\hat{I}\hat{1}/\hat{4}\hat{I}\hat{\mu}\hat{I}\hat{1}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{1}/\hat{2}$ {A SIGN} $\hat{I}\hat{1}/\hat{4}\hat{I}\hat{\mu}\hat{I}\hat{3}\hat{\pm}$ {GREAT} $\hat{I}\hat{\cdot}\hat{O}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}$ {WAS SEEN} $\hat{I}\hat{\mu}\hat{I}\hat{1}/\hat{2}$ {IN} $\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{O}$ {THE} $\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{O}\hat{\pm}\hat{I}\hat{1}/\hat{2}\hat{I}\hat{\cdot}\hat{O}$ {HEAVEN;} $\hat{I}\hat{3}\hat{I}\hat{\cdot}\hat{I}\hat{1}/\hat{2}\hat{I}\hat{\cdot}$ {A WOMEN} $\hat{I}\hat{\epsilon}\hat{I}\hat{\mu}\hat{\cdot}\hat{I}\hat{1}\hat{I}\hat{2}\hat{I}\hat{\mu}\hat{I}\hat{2}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{1}/\hat{4}\hat{I}\hat{\mu}\hat{I}\hat{1}/\hat{2}\hat{I}\hat{\cdot}$ {CLOTHED WITH} $\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{1}/\hat{2}$ {THE} $\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{1}/\hat{2}$ {SUN,} $\hat{I}\hat{O}\hat{\pm}\hat{I}\hat{1}$ {AND} $\hat{I}\hat{\cdot}$ {THE} $\hat{I}\hat{f}\hat{I}\hat{\mu}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{1}/\hat{2}\hat{I}\hat{\cdot}$ {MOON} $\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{\epsilon}\hat{I}\hat{\cdot}\hat{I}\hat{O}\hat{\pm}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{O}$ {UNDER} $\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{O}\hat{\pm}\hat{I}\hat{1}/\hat{2}$ $\hat{I}\hat{\epsilon}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{O}\hat{\pm}\hat{I}\hat{1}/\hat{2}$ $\hat{I}\hat{\pm}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}$ {HER FEET,} $\hat{I}\hat{O}\hat{\pm}\hat{I}\hat{1}$ {AND} $\hat{I}\hat{\mu}\hat{I}\hat{\epsilon}\hat{I}\hat{1}$ {ON} $\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{O}\hat{\mu}\hat{I}\hat{\cdot}\hat{I}\hat{\pm}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}$ $\hat{I}\hat{\pm}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}$ {HER HEAD} $\hat{I}\hat{f}\hat{I}\hat{\cdot}\hat{I}\hat{\mu}\hat{I}\hat{\cdot}\hat{I}\hat{\pm}\hat{I}\hat{1}/\hat{2}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}$ {A CROWN} $\hat{I}\hat{\pm}\hat{I}\hat{f}\hat{I}\hat{\cdot}\hat{I}\hat{\mu}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{O}\hat{\pm}\hat{I}\hat{1}/\hat{2}$ {OF STARS} $\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{O}\hat{\pm}\hat{I}\hat{1}/\hat{4}\hat{I}\hat{\mu}\hat{I}\hat{O}\hat{\pm}$ {TWELVE;} (IGNT)

Revelation 12:1 (RWP)

A great sign (İfİ·İ¼Äµİİİ½ İ¼Äµİ³İ±). The first of the visions to be so described (13:3; 15:1), and it is introduced by İ%İ†İ· as in 11:19; 12:3, not by İ¼Äµİ„İ± İ„İ±İ...İ„İ½ or by İµİİİİ½ or by İµİİİİ½ İ°İ±İ İİİİ... as heretofore. This "sign" is really a İ„İµİ•İ±İ, (wonder), as it is so by association in Matthew 24:24; John 4:48; Acts 2:22; 5:12. The element of wonder is not in the word İfİ·İ¼Äµİİİ½ as in İ„İµİ•İ±İ, , but often in the thing itself as in Luke 21:11; John 9:16; Revelation 13:13; 15:1; 16:14; 19:20.

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

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

Revelation 12:3

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

Revelation 12:3 (RWP)

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

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

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

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

Revelation 13:13

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

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

Revelation 13:13 (RWP)

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

(Luke 9:54).

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

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

Revelation 13:14 (RWP)

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

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

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

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

Revelation 15:1

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

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

{WONDERFUL;} Î±Î³Î³Î¼Î»Î¸Î...Î, {ANGELS} Î¼Î¸Î± {SEVEN;} Î¼Î±Î¸Î¸Î½Î±Î±, {HAVING} Î¸Î»Î³Î±Î±, {PLAGUES} Î¼Î¸Î± {SEVEN;} Î±Î±Î±, {THE} Î¼Î±Î¸Î±Î±Î±Î±, {LAST;} Î¸Î±Î± {BECAUSE} Î¼Î½Î± {IN} Î±Î±Î...Î, Î±Î±Î±, {THEM} Î±Î±Î¼Î»Î¼Î±Î¸Î±Î±Î±. {WAS COMPLETED} Î¸ {THE} Î±Î±Î±Î¼Î¸Î±Î±, Î±Î±Î±Î±... {FURY} Î±Î¼Î¸Î±... {OF GOD.} (IGNT)

Revelation 15:1 (RWP)

Another sign in heaven (12:1-5). Looking back to 12:1,3, after the series intervening. The Seven Bowls are parallel with the Seven Seals (ch. Revelation 6:1) and the Seven Trumpets (chapters Re 8-11), but there is an even closer connection with chapters Re 12-14, "the drama of the long conflict between the church and the world" (Swete).

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

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

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

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

Revelation 16:14

14 (AV) For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (AV)
 14 (IGNT) Îµî±î±fî±½ Î³î±±• {FOR THEY ARE} î€î½îµî...î¼î±î,î± {SPIRITS} î±î±î¼î½î¿î½î°î½ {OF DEMONS} î€î¿î±î¿î...î½î,î± {DOING} îfî.î¼îµî±± {SIGNS,} îµî°î€î¿î•îµî...îµîfî,î±î± {TO GO FORTH} îµî€î± {TO} î,î¿î...î, {THE} î²î±îfî±»îµî±î, {KINGS} î,î.î, {OF THE} î³î.î, {EARTH} î°î±î± {AND} î,î.î, {OF THE} î¿îî°î¿î...î¼îµî±½î.î, {HABITABLE WORLD} î¿î»î.î, {WHOLE} îfî...î½î±î¿î³î±î³îµî±½ {TO GATHER TOGETHER} î±î...î,î¿î...î, {THEM} îµî±î, {UNTO} î€î¿î»îµî±¼î¿î½î,î.î, {BATTLE} î.î¼îµî•î±î, {OF DAY} îµî°îµî±½î.î, î,î.î, {THAT} î¼îµî±³î±î»î.î, {GREAT} î,î¿î... {OF} î,îµî¿î... {GOD} î,î¿î... {THE} î€î±î½î,î¿î°î•î±î,î¿î•î¿î, {ALMIGHTY.} (IGNT)

Revelation 16:14 (RWP)

Spirits of devils (ἰἔἱ½ἰἰἰ...ἰ½ἰἰἰ, ἰ± ἰ±ἰἰ½ἰἰἰ; ἰ½ἰἰἰἰἰἰ½). "Spirits of demons." Explanation of the simile ἰἰἰ, ἰἰἰἰ, ἰἰἰἰἰἰἰἰἰ. See 1 Timothy 4:1 about "deceiving spirits and teachings of demons."

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

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

Unto the kings (Îµî€¹ Ĩ,ĨĨ...Ĩ, Ĩ²ĨĨfĨĨ»ĨµĨĨ,). 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 (ἵψ...ἡ₂ἰἡ₃ἰἡ₃ἰἡ₁ἡ₂). Second aorist active infinitive of ἵψ...ἡ₂ἰἡ₃ἰἡ₃ἰἡ₁ἡ₂, to express purpose (that of the unclean spirits).

[illegible]

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) $\hat{\text{I}}^{\circ}\hat{\text{I}}^{\pm 1}$ {AND} $\hat{\text{I}}_{\mu}\hat{\text{I}}^{\pm 1}\hat{\text{I}}^{\pm 1}\hat{\text{f}}\hat{\text{I}}_{\cdot}$ {WAS TAKEN} $\hat{\text{I}}_{,,}\hat{\text{I}}_{\text{Z}}$ {THE} $\hat{\text{I}}_{\cdot}\hat{\text{I}}_{\cdot}\hat{\text{I}}^{\pm 1}\hat{\text{I}}_{\text{Z}}^{\pm 1/2}$ {BEAST,} $\hat{\text{I}}^{\circ}\hat{\text{I}}^{\pm 1}$ {AND} $\hat{\text{I}}^{\pm 1/4}\hat{\text{I}}_{\mu}\hat{\text{I}}_{,,}\hat{\text{I}}_{\pm}$ {WITH} $\hat{\text{I}}_{,,}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}_{\dots}\hat{\text{I}}_{,,}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}_{\dots}$ {HIM} $\hat{\text{I}}_{\text{Z}}$ {THE} $\hat{\text{I}}^{\sim}\hat{\text{I}}_{\mu}\hat{\text{I}}_{\dots}\hat{\text{I}}^{\sim}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^{\circ}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^{\sim}\hat{\text{I}}_{\pm}\hat{\text{I}}_{,,}\hat{\text{I}}_{\cdot}\hat{\text{I}}_{\cdot}$ {FALSE PROPHET} $\hat{\text{I}}_{\text{Z}}$ {WHO} $\hat{\text{I}}^{\circ}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^{\pm 1}\hat{\text{I}}^{\sim}\hat{\text{f}}\hat{\text{I}}^{\pm 1}$ {WROUGHT} $\hat{\text{I}}_{,,}\hat{\text{I}}_{\pm}$ {THE} $\hat{\text{I}}^{\sim}\hat{\text{f}}\hat{\text{I}}^{\sim}\hat{\text{I}}^{\pm 1/4}\hat{\text{I}}_{\mu}\hat{\text{I}}^{\pm 1}\hat{\text{I}}_{\pm}$ {SIGNS} $\hat{\text{I}}_{\mu}\hat{\text{I}}^{\pm 1/2}\hat{\text{I}}^{\circ}\hat{\text{I}}^{\circ}\hat{\text{I}}^{\pm 1}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^{\pm 1/2}$ {BEFORE} $\hat{\text{I}}_{\pm}\hat{\text{I}}_{\dots}\hat{\text{I}}_{,,}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}_{\dots}$ {HIM,} $\hat{\text{I}}_{\mu}\hat{\text{I}}^{\pm 1/2}$ {BY} $\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^{\pm 1}$ {WHICH} $\hat{\text{I}}_{\mu}\hat{\text{I}}^{\circ}\hat{\text{I}}^{\pm 1}\hat{\text{I}}^{\pm 1/2}\hat{\text{I}}^{\sim}\hat{\text{f}}\hat{\text{I}}_{\mu}\hat{\text{I}}^{\pm 1/2}$ {HE MISLED} $\hat{\text{I}}_{,,}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}_{\dots}\hat{\text{I}}_{\cdot}$ {THOSE WHO} $\hat{\text{I}}^{\pm 1}\hat{\text{I}}^{\pm 1/2}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^{\pm 1/2}\hat{\text{I}}_{,,}\hat{\text{I}}_{\pm}\hat{\text{I}}_{\cdot}$ {RECEIVED} $\hat{\text{I}}_{,,}\hat{\text{I}}_{\text{Z}}$ {THE} $\hat{\text{I}}^{\pm 1}\hat{\text{I}}_{\pm}\hat{\text{I}}_{\pm}\hat{\text{I}}^{\pm 3}\hat{\text{I}}^{\pm 1/4}\hat{\text{I}}_{\pm}$ {MARK} $\hat{\text{I}}_{,,}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}_{\dots}$ {OF THE} $\hat{\text{I}}_{\cdot}\hat{\text{I}}_{\cdot}\hat{\text{I}}^{\pm 1}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}_{\dots}$ {BEAST,} $\hat{\text{I}}^{\circ}\hat{\text{I}}^{\pm 1}$ {AND} $\hat{\text{I}}_{,,}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}_{\dots}\hat{\text{I}}_{\cdot}$ {THOSE WHO} $\hat{\text{I}}^{\circ}\hat{\text{I}}^{\circ}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^{\circ}\hat{\text{f}}\hat{\text{I}}^{\circ}\hat{\text{I}}_{\dots}\hat{\text{I}}^{\pm 1/2}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}_{\dots}\hat{\text{I}}^{\pm 1/2}\hat{\text{I}}_{,,}\hat{\text{I}}_{\pm}\hat{\text{I}}_{\cdot}$ {DO HOMAGE} $\hat{\text{I}}_{,,}\hat{\text{I}}_{\cdot}$ $\hat{\text{I}}_{\mu}\hat{\text{I}}^{\pm 1}\hat{\text{I}}^{\circ}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^{\pm 1/2}\hat{\text{I}}^{\pm 1}\hat{\text{I}}_{\pm}\hat{\text{I}}_{\dots}\hat{\text{I}}_{,,}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}_{\dots}$ {TO HIS IMAGE.} $\hat{\text{I}}^{\circ}\hat{\text{I}}^{\circ}\hat{\text{I}}^{\circ}\hat{\text{I}}^{\pm 1/2}\hat{\text{I}}_{,,}\hat{\text{I}}_{\mu}\hat{\text{I}}_{\cdot}$ {ALIVE} $\hat{\text{I}}_{\mu}\hat{\text{I}}^{\pm 1/2}\hat{\text{I}}^{\pm 1}\hat{\text{I}}_{\cdot}\hat{\text{I}}^{\sim}\hat{\text{f}}\hat{\text{I}}^{\pm 1}\hat{\text{I}}^{\pm 1/2}$ {WERE CAST} $\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^{\pm 1}$ {THE} $\hat{\text{I}}^{\sim}\hat{\text{I}}_{\dots}\hat{\text{I}}_{\text{Z}}$ {TWO} $\hat{\text{I}}_{\mu}\hat{\text{I}}^{\pm 1}$ {INTO} $\hat{\text{I}}_{,,}\hat{\text{I}}_{\cdot}\hat{\text{I}}^{\pm 1/2}$ {THE} $\hat{\text{I}}^{\pm 1}\hat{\text{I}}^{\pm 1/4}\hat{\text{I}}^{\pm 1/2}\hat{\text{I}}^{\pm 1/2}\hat{\text{I}}_{,,}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}_{\dots}$ {LAKE} $\hat{\text{I}}^{\circ}\hat{\text{I}}^{\circ}\hat{\text{I}}_{\dots}\hat{\text{I}}_{\cdot}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}_{\cdot}$ {OF FIRE} $\hat{\text{I}}_{,,}\hat{\text{I}}_{\cdot}\hat{\text{I}}^{\pm 1/2}$ {WHICH} $\hat{\text{I}}^{\circ}\hat{\text{I}}^{\pm 1}\hat{\text{I}}_{\text{Z}}\hat{\text{I}}^{\pm 1/4}\hat{\text{I}}_{\mu}\hat{\text{I}}^{\pm 1/2}\hat{\text{I}}^{\pm 1/2}$ {BURNS} $\hat{\text{I}}_{\mu}\hat{\text{I}}^{\pm 1/2}\hat{\text{I}}_{,,}\hat{\text{I}}^{\circ}\hat{\text{I}}_{\text{Z}}$ {WITH} $\hat{\text{I}}_{\cdot}\hat{\text{I}}_{\mu}\hat{\text{I}}^{\pm 1}\hat{\text{I}}^{\circ}\hat{\text{I}}_{\text{Z}}$ {BRIMSTONE;} (IGNT)

Revelation 19:20 (RWP)

Was taken (ἡμεῖς ἐλαβόμεθα). First aorist (prophetic) passive indicative of the Doric ἔλαβ- (Attic ἔλαβ-). Cf. 2 Thessalonians 2:8.

The false prophet (ἰς τὸν ποταμὸν τοῦ ὕδατος τοῦ ζῆλου). 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 (ἐν τοῖς ὄφθαλμοῖς αὐτοῦ). As in 13:14.

Wherewith (ἐν τοῖς σημείοις). "In which" signs.

He deceived (ἐπείσθησεν αὐτοὺς). First aorist active indicative of ἐπείσθημι. He was only able to deceive "them that had received" (οἱ λαβόντες τὸ σημεῖον τοῦ θύματος, articular second aorist active participle of λαμβάνω, "those receiving") "the mark of the beast" (13:16; 14:9; 16:2; 20:4) "and them that worshipped his image" (οἱ προσκυνοῦντες τὴν εἰκόνα αὐτοῦ) as in 13:15.

They twain (οἱ δύο). "The two."

Were cast (ἐβλήθησαν). First aorist passive indicative of ἐβάλλω. 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 (ὄντες). Present active participle of εἶμι, predicative nominative, "living."

Into the lake of fire (ἐν τῷ λίθῳ τοῦ πυρός). Genitive ἐκ τῆς λίθου, describes this ὁ λίθος (lake, cf. Luke 5:1) as it does τὸ πῦρ 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 (ἐν τῷ πυρὶ τῷ θειοτάτῳ). Note the genitive here in place of the accusative τὸν λίθον, perhaps because of the intervening genitive ἐκ τῆς λίθου, (neuter, not feminine). The agreement is regular in 21:8. For ἐν τῷ πυρὶ (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.