

22. Have we not (İç̇ı...). 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 (ἰᾶῖς ἐκ σοῦ ἰσηῖς). 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) ÎĈ ÎĤÎġ {BUT HE} Î±İĖİĈİ°İ•İĤ ÎĢİĤİ, {ANSWERING} ÎĢİİİİİİİİ½ {SAID} Î±İ...İ,,İĈİĤİ, {TO THEM,} İ³İĢİ½İĢİ± {A GENERATION} İİİİİ½İ•İ± {WICKED} İ°İ±İ¹ {AND} İ¼İĈİİİ±İ±»İİ, {ADULTEROUS} İĤİ•İ¼İĢİİİĈİ½ {A SIGN} ÎĢİİİİİİİ,İĢİ¹ {SEEKS FOR,} İ°İ±İ¹ {AND} İĤİ•İ¼İĢİİİĈİ½ İĈİ... {A SIGN} İİİİĈİİ•İĤİİ,,İ±İ¹ {SHALL NOT BE GIVEN} Î±İ...İ.,İ• {TO IT,} ÎĢİ¹ İ¼İ• {EXCEPT} İ,,İĈİ {THE} İĤİ•İ¼İĢİİİĈİ½ {SIGN} İİİ°İ½İ± {OF JONAH} İ,,İĈİ... {THE} İİİİİİİİİİİİİĈİ... {PROPHET.} (IGNT)

Matthew 12:39 (RWP)

An evil and adulterous generation (ἡ γενεὰ ἡ κακὴ καὶ πόρνη ἡ γενεὰ ἡ ἀποστήθουσα τὴν ἑαυτῶν τὴν πόλιν). 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 (אֶלְלִיכָהּ אֶל־אֲחֵרִים,). 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) {WONDERED,} {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.

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) {PHARISEES} {AND} {SADDUCEES} {HAVING COME TO HIM} {THE} {TEMPTING HIM} {ASKED} {HIM} {A SIGN} {OUT OF THEM.} {HEAVEN} {TO SHEW THEM.} (IGNT)

Matthew 16:1 (RWP)

The Pharisees and Sadducees (ἱερασταὶ καὶ φαρισαῖοι). 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 (i.e. $\mu^{\pm} \in \mathcal{M}_{\pm}^{\text{reg}}$). Their motive was bad.

A sign from heaven (İfİİ¼İµİİĈİ½ İµİ° İ,,İĈİ... İĈİ...İ•İ±İ½İĈİ...). The scribes and Pharisees had already asked for a sign. {Matthew 12:38} Now this new combination adds "from heaven." What did they have in mind? They may not have had any definite idea to embarrass Jesus. The Jewish apocalypses did speak of spectacular displays of power by the Son of Man (the Messiah). The devil had suggested that Jesus let the people see him drop down from the pinnacle of the temple and the people expected the Messiah to come from an unknown source {John 7:27} who would do great signs. {John 7:31} Chrysostom (Hom. liii.) suggests stopping the course of the sun, bridling the moon, a clap of thunder.

Matthew 16:3

3 (AV) And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? (AV)

3 (IGNT) {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)

Lowering (İfİ,İ...İ³İ½İ±İ¶İ%İ½). A sky covered with clouds. Used also of a gloomy countenance as of the rich young ruler in Mark 10:22. Nowhere else in the New Testament. This very sign of a rainy day we use today. The word for "foul weather" (İ±İµİ¼İ%İ½) is the common one for winter and a storm.

The signs of the times (İ,İ± İfİ-İ¼İµİ¹İ± İ,,İ%İ½ İ°İ±İ¹İ•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 (İ¹İ¹İ±İ°İ•İ¹İ½İµİ¹İ½, 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 (ἰβῖ, ἰβῖ... ἰβῖ 1/2 ἰβῖ 1/2). The verb means to have a gloomy look. Dr. Morison compares the Scotch gloaming or glooming. Cranmer, the sky is glooming red. The word is used only here and at Mark 10:22, of the young ruler, turning from Christ with his face overshadowed with gloom. A.V., he was sad. Rev., his countenance fell.

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

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

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

Matthew 16:4 (RWP)

Same words in Matthew 12:39 except ἡ γὰρ βασιλεία τῶν οὐρανῶν ἐκείνη ὁμοιωθήσεται τοῖς ἀδελφοῖς αὐτοῦ, 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)

[illegible]

Matthew 21:15 (RWP)

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

Matthew 24:3 (RWP)

As he sat ($\hat{\imath}\hat{o}\hat{\iota}_{\pm}\hat{\imath}_{\cdot}\hat{\imath}_{\cdot}\hat{\imath}_{\frac{1}{2}}\hat{\mu}\hat{\imath}_{\frac{1}{2}}\hat{\jmath}_{\cdot}\ddots$). Genitive absolute. Picture of Jesus sitting on the Mount of Olives looking down on Jerusalem and the temple which he had just left. After the climb up the mountain four of the disciples (Peter, James, John, Andrew) come to Jesus with the problem raised by his solemn words. They ask these questions about the destruction of Jerusalem and the temple, his own second coming ($\hat{\imath}\hat{\epsilon}\hat{\iota}_{\pm}\hat{o}\hat{\iota}_{\cdot}\hat{\jmath}_{\cdot}\ddots$ if $\hat{\imath}\hat{\imath}_{\pm}$, presence, common in the papyri for the visit of the

emperor), and the end of the world. Did they think that they were all to take place simultaneously? There is no way to answer. At any rate Jesus treats all three in this great eschatological discourse, the most difficult problem in the Synoptic Gospels. Many theories are advanced that impugn the knowledge of Jesus or of the writers or of both. It is sufficient for our purpose to think of Jesus as using the destruction of the temple and of Jerusalem which did happen in that generation in A.D. 70, as also a symbol of his own second coming and of the end of the world (İfİ...İ½İ,İµİ»İµİİ±İ, İ,İ½İ... İ±İİ%İ½İİ½İ,İ) 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•İ½İ...İfİİ±İ occurs in this chapter alone {Matthew 24:3,27,37,39} in the Gospels, but often in the Epistles, either of presence as opposed to absence {Philippians 2:12} or the second coming of Christ. {2 Thessalonians 2:1}

Matthew 24:3 (Vincent_NTWordStudies)

3. Coming (İ€İ±İ•İ½İ...İfİİ±İ). Originally, presence, from İ€İ±İ•İµİİ½İİ±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%İ½İİ½İ,İ). Rather the existing, current age. They do not ask the signs of the Messiahâ€™s coming at the end of all time, to judge the world.

Matthew 24:24

24 (AV) For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (AV)
 24 (IGNT) İµİ±İµİ•İ,İ,İfİİ½İ,İ±İ {THERE WILL ARISE} İ±İ• {FOR} İİµİ...İİ½İİ±İ•İİfİ,İİ½İ {FALSE CHRISTS} İ°İ±İ {AND} İİµİ...İİ½İİ€İ•İ½İİ±İ {FALSE PROPHETS,} İ°İ±İ {AND} İİ%İfİİ½İ...İfİİ½İ {WILL GIVE} İfİİ¼İµİİ±İ {SIGNS} İ¼İµİ±İ»İ±İ {GREAT} İ°İ±İ {AND} İ,İµİ•İ±İ,İ±İ {WONDERS,} İ%İfİ,İµİ {SO AS} İ€İ»İ±İ½İİfİİ±İ {TO MISLEAD,} İµİ {IF} İİ...İ½İİ±İ,İİ½İ {POSSIBLE,} İ°İ±İ {EVEN} İ,İ½İ...İ, {THE} İµİ°İ»İµİ°İ,İİ½İ...İ, {ELECT.} (IGNT)

Matthew 24:24 (RWP)

Great signs and wonders (İfİİ¼İµİİ±İ İ¼İµİ±İ»İ±İ İ°İ±İ İ,İµİ•İ±İ,İ±İ). Two of the three words so

if possible ($\hat{\mu}_1 \hat{\sigma}_1^2 \hat{\tau}_1 \dots \hat{\tau}_n \hat{\mu}_n \hat{\sigma}_n^2$), 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)

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Matthew 24:30 (Vincent_NTWordStudies)

Matthew 26:48

Matthew 26:48 (RWP)

Mark 6:51

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Îµ±...Î„Î„Î„, {THEMSELVES} Îµ¼Î„Î„Î„Î„Î„Î„, Î„ {THEY WERE AMAZED, } Î°±Î° {AND}
Îµ±Î„Î„Î„Î„Î„Î„Î„Î„Î„ {WONDERED;} (IGNT)

Mark 6:51 (RWP)

They were sore amazed in themselves (Î»Î°±Î½ Îµ½ Îµ±...Î„Î„Î„, Îµ¼Î„Î„Î„Î„Î„Î„Î„Î„). 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) Î„Î„Î„ Î³±• {FOR} Î„Î„Î„Î„Î„Î„Î„Î„Î„ {THEY UNDERSTOOD NOT} Îµ€Î° {BY} Î„Î„Î„Î„, {THE} Î±•Î„Î„Î„, {LOAVES,} Î½ Î³±•Î„. {FOR WAS} Î°±•Î°Î± Î„Î„Î„Î„Î„Î„ {THEIR HEART} Îµµ€Î°Î°Î°Î°¼Îµ½Î„. {HARDENED.} (IGNT)

Mark 6:52 (RWP)

For they understood not (Î„Î„Î„ Î³±•Î„Î„Î„Î„Î„Î„Î„Î„Î„). Explanation of their excessive amazement, viz., their failure to grasp the full significance of the miracle of the loaves and fishes, a nature miracle. Here was another, Jesus walking on the water. Their reasoning process (Î°±•Î°Î± in the general sense for all the inner man)

was hardened (Î½ Îµµ€Î°Î°Î°Î°¼Îµ½Î„). See RWP on "Mr 3:5" about Îµ€Î°Î°Î°Î„Î„Î„. Today some men have such intellectual hardness or denseness that they cannot believe that God can or would work miracles, least of all nature miracles.

Mark 8:11

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

11 (IGNT) Î°±Î° {AND} Îµ¼Î„Î„Î„Î„Î„Î„Î„Î„Î„ {WENT OUT} Î„Î„ {THE} Î±±•Î„Î„Î„Î„Î„Î„Î„Î„Î„ { PHARISEES} Î°±Î° {AND} Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„ {BEGAN} Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„ {TO DISPUTE WITH} Î±Î„Î„Î„Î„ {HIM, } Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„, {SEEKING} Îµ€Î„ {FROM} Î±Î„Î„Î„Î„Î„Î„Î„Î„Î„ {HIM} Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„ {A SIGN} Î±€Î„ {FROM} Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„ {THE} Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„ {HEAVEN,} Îµµ€Î„Î„Î„Î„Î„Î„Î„Î„Î„, {TEMPTING} Î±Î„Î„Î„Î„Î„Î„Î„Î„Î„ {HIM.} (IGNT)

Mark 8:11 (RWP)

And the Pharisees came forth (Î°±Î° Îµ¼Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„ Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„). At once they met Jesus and opened a controversy. Matthew 16:1 adds "and Sadducees," the first time these two parties appear together against Jesus. See discussion on Matthew 16:1. The Pharisees and Herodians had already joined hands against Jesus in the sabbath controversy. {Mark 3:6} They

Mark 8:12 (RWP)

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

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

39 (IGNT) ἰ̇ ḱ ḱṡ {BUT} ἰ̇ ḱ ḱṡ ḱ...ḱ, {JESUS} ἰ̇ ḱ ḱṡ ḱṡ ḱṡ ḱṡ ḱṡ. {SAID,} ἰ̇ ḱ ḱṡ ḱṡ ḱṡ {FORBID
NOT} ἰ̇ ḱ...ḱ, ḱṡ ḱṡ {HIM;} ḱ ḱṡ...ḱ ḱṡ ḱṡ, ḱṡ ḱṡ • {FOR NO ONE} ἰ̇ ḱ ḱṡ, ḱṡ ḱṡ {THERE IS} ḱ ḱṡ, {WHO }
ḱṡ ḱṡ ḱṡ ḱṡ ḱṡ {SHALL DO} ḱṡ...ḱṡ ḱṡ ḱṡ ḱṡ {A WORK OF POWER} ἰ̇ ḱ ḱṡ ḱṡ {IN} ḱ ḱṡ ḱṡ ḱṡ ḱṡ ḱṡ,
ḱṡ ḱṡ... {MY NAME, } ḱṡ ḱṡ {AND} ḱṡ...ḱṡ ḱṡ ḱṡ ḱṡ, ḱṡ ḱṡ {BE ABLE} ḱṡ, ḱṡ ḱṡ... {READILY}
ḱṡ ḱṡ ḱṡ ḱṡ ḱṡ ḱṡ ḱṡ ḱṡ ḱṡ {TO SPEAK EVIL OF} ḱṡ ḱṡ {ME;} (IGNT)

Mark 9:39 (RWP)

Forbid him not (ἰῆ¼ἰ· ἰῶ%ἰ»ἰ...ἰμἰ,ἰμ). Stop hindering him (ἰ¼ἰ· 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) ἰμἰἰἰἰἰ {TELL} ἰ·ἰ¼ἰἰἰ½ {US} ἰἰἰἰἰ {WHEN} ἰ,ἰ±ἰ...ἰ,ἰ± {THESE THINGS} ἰμἰἰἰ,ἰ±ἰἰ {SHALL BE?} ἰῶἰ±ἰἰ {AND} ἰ,ἰἰ {WHAT} ἰ,ἰἰ {THE} ἰἰἰ·ἰ¼ἰμἰἰἰἰ½ {SIGN} ἰἰἰ,ἰ±ἰ½ {WHEN} ἰ¼ἰμἰ»ἰ»ἰ· {SHOULD BE ABOUT} ἰἰἰἰ½ἰ,ἰ± {ALL} ἰ,ἰ±ἰ...ἰ,ἰ± { THESE THINGS} ἰἰἰ...ἰ½ἰ,ἰμἰ»ἰμἰἰἰἰἰ,ἰ±ἰἰ {TO BE ACCOMPLISHED?} (IGNT)

Mark 13:4 (RWP)

Tell us, when shall these things be? (ἰμἰἰἰἰἰἰἰἰ½ ἰ·ἰ¼ἰἰἰἰἰ½ ἰἰἰἰἰ,ἰμ ἰ,ἰ±ἰ...ἰ,ἰ± ἰμἰἰἰ,ἰ±ἰἰ;). The Revised Version punctuates it as a direct question, but Westcott and Hort as an indirect inquiry. They asked about the

when (ἰἰἰἰἰ,ἰμ) and the

what sign (ἰ,ἰἰ ἰἰἰ·ἰ¼ἰμἰἰἰἰἰ½). 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) ἰμἰἰἰἰἰἰἰ·ἰ·ἰἰἰἰἰἰἰἰἰ½ἰ,ἰ±ἰἰ {THERE WILL ARISE} ἰἰἰἰἰ· {FOR} ἰἰἰἰ...ἰἰἰἰἰἰἰἰἰἰἰἰἰἰἰἰἰἰἰ {FALSE

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Luke 2:12

Luke 2:18

Luke 2:34

Luke 2:34 (RWP)

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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 (1848, 1849). 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) $\hat{I}^0\hat{\pm}^1$ {AND} $\hat{I}\in\hat{\pm}^1\hat{\pm}^2\hat{I},\hat{I}\hat{\mu}\hat{I},$ {ALL} $\hat{I}\hat{\mu}^1\hat{\pm}^1\hat{\pm}^1\hat{\bullet},\hat{I}\dots\hat{I}\hat{\bullet}\hat{\pm}^1\hat{I}\dots\hat{I}\hat{\pm}^1$ {BORE WITNESS} $\hat{I}\hat{\pm}^1\dots\hat{I},\hat{I}\hat{\%}$ {TO HIM,} $\hat{I}^0\hat{\pm}^1$ {AND} $\hat{I}\hat{\mu}\hat{I}\hat{\pm}^1\dots\hat{I}\hat{\pm}^1\hat{\mu}\hat{I}\hat{\pm}^1\hat{\pm}^1$ {WONDERED} $\hat{I}\hat{\mu}\hat{I}\hat{\in}^1$ {AT} $\hat{I},\hat{I}\hat{\pm}^1\hat{I},$ {THE} $\hat{I}\hat{\pm}^1\hat{\pm}^1\hat{\pm}^1\hat{\pm}^1\hat{I},\hat{I},\hat{I}\hat{\pm}^1,$ {WORDS} $\hat{I}\hat{\pm}^1\hat{\pm}^1\hat{\bullet}^1\hat{I},\hat{I}\hat{\pm}^1,$ {OF GRACE} $\hat{I},\hat{I}\hat{\pm}^1\hat{I},$ {WHICH} $\hat{I}\hat{\mu}^0\hat{I}\hat{\in}^1\hat{\pm}^1\hat{\bullet}\hat{I}\hat{\mu}\hat{I}\dots\hat{I}\hat{\pm}^1\hat{\pm}^1\hat{\mu}\hat{I}\hat{\pm}^1\hat{\pm}^1\hat{I},$ {PROCEEDED} $\hat{I}\hat{\mu}^0\hat{I},\hat{I}\hat{\pm}^1\dots$ {OUT OF} $\hat{I}\hat{f}\hat{I},\hat{I}\hat{\pm}^1\hat{\pm}^1\hat{\pm}^1\hat{\pm}^1\hat{I},\hat{I}\hat{\pm}^1,\hat{I}\hat{\pm}^1\dots\hat{I},\hat{I}\hat{\pm}^1\dots$ {HIS MOUTH;} $\hat{I}^0\hat{\pm}^1$ {AND} $\hat{I}\hat{\mu}\hat{I}\hat{\pm}^1\hat{\mu}\hat{I}\hat{\pm}^1\hat{\pm}^1\hat{I}\hat{\pm}^1$ {THEY SAID,} $\hat{I}\hat{\pm}^1\dots\hat{I}\hat{\pm}^1$ {NOT} $\hat{I}\hat{\pm}^1\dots\hat{I},\hat{I}\hat{\pm}^1\hat{I},$ {THIS} $\hat{I}\hat{\mu}\hat{I}\hat{f}\hat{I},\hat{I}\hat{\pm}^1\hat{\pm}^1$ {IS} $\hat{I}\hat{\pm}^1$ {THE} $\hat{I}\dots\hat{I}\hat{\pm}^1\hat{I}\hat{\pm}^1,$ {SON} $\hat{I}\hat{\pm}^1\hat{\%}\hat{I}\hat{f}\hat{I}\hat{\pm}^1$ {OF JOSEPH?} (IGNT)

Luke 4:22 (RWP)

Bare him witness (ἵνα ἵπῃ... ἵνα ἵπῃ). 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 ἵπῃ is a very old and common one. It is frequent in Acts, Paul's Epistles, and the Johannine books. The substantive ἵπῃ is seen in our English ἵπῃ, 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 ἡ ἐλεησίμη, ἡ ἀγαπή, ἡ εὐδοκία, ἡ εὐφροσύνη, ἡ εὐχάριστος, ἡ εὐλογία). See RWP on "Lu 1:30"; See RWP on "Lu 2:52" for this wonderful word ἡ χάρις ἡ ἐλεησίμη, 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, ὁμιλοῦμαι χάριν...ἀεὶ ὡς ὅτι ἡ χάρις ἡ ἐλεησίμη), were marked by fascination and charm. They were "winning words" as the context makes plain, though they were also "gracious" in the Pauline sense of "grace." There is no necessary antithesis in the ideas of graceful and gracious in these words of Jesus.

Luke 8:25

[illegible][illegible]

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

GONE OUT,) Îµ±»Î·î½ { SPOKE} Î¸ {THE} Î°%+Î¸İ, {DUMB.} Î°±Î¹ {AND}
Îµİ, Î±İ...İ¼İİfİ±İ½ {WONDERED} Î¸İ¹ {THE} Î¸İİ±İ»Î¸İ¹ {CROWDS.} (IGNT)

Luke 11:14 (RWP)

[illegible]

Luke 11:16

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

[illegible]

Luke 11:16 (RWP)

Tempting him ($\hat{f} \in \hat{\mu}_1^1 \cdot \hat{i} \pm \hat{i} \parallel \hat{i} \hat{z}_{\frac{1}{2}}, \hat{\mu}_1$). These "others" ($\hat{\mu}_1, \hat{\mu}_1 \cdot \hat{z}_{\frac{1}{2}}$) 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" ($\hat{f} \hat{f} \cdot \hat{i} \frac{1}{4} \hat{\mu}_1^1 \hat{z}_{\frac{1}{2}}$) 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 ($\hat{\imath}\mu\hat{\imath}\hat{\imath}\cdot\hat{\imath}_{\text{I}}\hat{\imath}\dots\hat{\imath}^{1/2}$). 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)

[illegible]

Luke 11:29 (RWP)

Were gathering together unto him ($\hat{\iota}\mu\acute{\iota}\epsilon\hat{\iota}\pm_{\text{J}}\hat{\cdot}\hat{\iota}_{\text{G}}\hat{\iota}^1\hat{\eta}\hat{\eta}\hat{\iota}_{\text{G}}\hat{\iota}^1\hat{\mu}\hat{\iota}^{1/2}\hat{\imath}\% \hat{\iota}^{1/2}$). Genitive absolute present middle participle of $\hat{\iota}\mu\acute{\iota}\epsilon\hat{\iota}\pm_{\text{J}}\hat{\cdot}\hat{\iota}_{\text{G}}\hat{\iota}^1\hat{\eta}\hat{\eta}\hat{\imath}\%$, a rare verb, Plutarch and here only in the N.T., from $\hat{\iota}\mu\acute{\iota}\epsilon\hat{\iota}^1$ and $\hat{\iota}\pm_{\text{J}}\hat{\cdot}\hat{\iota}_{\text{G}}\hat{\iota}^1\hat{\eta}\hat{\eta}\hat{\imath}\%$ (a common enough verb). It means to throng together ($\hat{\iota}\pm_{\text{J}}\hat{\cdot}\hat{\iota}_{\text{G}}\hat{\iota}_{\text{G}}\hat{\iota}_{\text{G}}$, in throngs). Vivid

picture of the crowds around Jesus.

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

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

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

Luke 21:7

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

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

Luke 21:11

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

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

Luke 21:11 (RWP)

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

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

in the plural as here.

Luke 21:25

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

25 (IGNT) $\hat{\text{I}}^{\circ}\hat{\text{I}}^{\pm}\hat{\text{I}}^1$ {AND} $\hat{\text{I}}\hat{\mu}\hat{\text{I}}\hat{\text{f}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}^1$ {THERE SHALL BE} $\hat{\text{I}}\hat{\text{f}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}^1$ {SIGNS} $\hat{\text{I}}\hat{\mu}\hat{\text{I}}^{\frac{1}{2}}$ {IN} $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}^{\circ}\hat{\text{I}}^{\circ}\hat{\text{I}}^{\circ}$ {SUN} $\hat{\text{I}}^{\circ}\hat{\text{I}}^{\pm}\hat{\text{I}}^1$ {AND} $\hat{\text{I}}\hat{\text{f}}\hat{\text{I}}\hat{\mu}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}^1$ {MOON} $\hat{\text{I}}^{\circ}\hat{\text{I}}^{\pm}\hat{\text{I}}^1$ {AND} $\hat{\text{I}}\hat{\text{I}}\hat{\text{f}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}^1$ {STARS,} $\hat{\text{I}}^{\circ}\hat{\text{I}}^{\pm}\hat{\text{I}}^1$ {AND} $\hat{\text{I}}\hat{\mu}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}^1$ {UPON} $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}^1$ {THE} $\hat{\text{I}}^{\circ}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}^1$ {EARTH} $\hat{\text{I}}\hat{\text{f}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}^1$ {DISTRESS} $\hat{\text{I}}\hat{\mu}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}^1$ {OF NATIONS} $\hat{\text{I}}\hat{\mu}\hat{\text{I}}^{\frac{1}{2}}$ {WITH} $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}^1$ {PERPLEXITY,} $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}^1$ {ROARING} $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}^1$ {OF THE SEA} $\hat{\text{I}}^{\circ}\hat{\text{I}}^{\pm}\hat{\text{I}}^1$ {AND} $\hat{\text{I}}\hat{\text{f}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}^1$ {ROLLING SURGE,} (IGNT)

Luke 21:25 (RWP)

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

In perplexity ($\hat{\text{I}}\hat{\mu}\hat{\text{I}}^{\frac{1}{2}}$ $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}^1$). State of one who is $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}^1$, who has lost his way ($\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}^1$ privative and $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}^1$). Here only in the N.T. though an old and common word.

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

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

Luke 23:8

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

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

Luke 23:8 (RWP)

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

Of a long time ($\hat{\text{I}}\hat{\mu}\hat{\text{I}}^{\frac{3}{4}}$ $\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}\hat{\text{I}}^1$). For this idiom see 8:27; 20:9; Acts 8:11).

He hoped (ἐλπίσεν, 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 (î³î¹î½îĵî¹î¼îµî¹î½îĵî¹î½). 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)

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 (ἰεῖς•ἰς...ἰεῖς). First aorist active participle of ἰεῖς•ἰς...ἰεῖς, ἰσθῆναι, to stoop besides and peer into. Old verb used also in John 20:5,11; James 1:25; 1 Peter 1:12.

By themselves ($\hat{1}_{\frac{1}{4}}; \hat{1}_{\frac{1}{2}}\hat{\pm}$). Without the body.

To his home ($\hat{\imath} \in \hat{\imath} \bullet \hat{\imath}; \hat{\imath}, \hat{\imath} \pm \dots \hat{\imath}, \hat{\imath}; \hat{\imath}^{1/2}$). 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) $\hat{1}\hat{\mu}\hat{1},\hat{1}\hat{1}\hat{1}\hat{\mu}$ {BUT YET} $\hat{1}\hat{\pm}\hat{1}\hat{\epsilon}\hat{1}\hat{1}\hat{f}\hat{1},\hat{1}\hat{\epsilon}\hat{1}\dots\hat{1}\hat{2}\hat{1},\hat{1}\%0\hat{1}\hat{2}$ $\hat{1}\hat{\pm}\hat{1}\dots\hat{1},\hat{1}\%0\hat{1}\hat{2}$ {WHILE THEY WERE DISBELIEVING} $\hat{1}\hat{\pm}\hat{1}\hat{\epsilon}\hat{1}\hat{1},\hat{1}\hat{1}\hat{1}$, {FOR} $\hat{1}\hat{\pm}\hat{1}\hat{1}\hat{\bullet}\hat{1}\hat{\pm}\hat{1}$, {JOY} $\hat{1}\hat{0}\hat{1}\hat{1}\hat{1}$ {AND} $\hat{1}\hat{1}\hat{\pm}\hat{1}\dots\hat{1}\hat{1}\hat{4}\hat{1}\hat{\pm}\hat{1}\hat{1}\hat{1}\hat{\epsilon}\hat{1}\hat{2}\hat{1},\hat{1}\%0\hat{1}\hat{2}$ {WERE WONDERING,} $\hat{1}\hat{\mu}\hat{1}\hat{1}\hat{\epsilon}\hat{1}\hat{\mu}\hat{1}\hat{2}$ {HE SAID} $\hat{1}\hat{\pm}\hat{1}\dots\hat{1},\hat{1}\hat{\epsilon}\hat{1}\hat{1}\hat{1}$, {TO THEM,} $\hat{1}\hat{\mu}\hat{1}\hat{\pm}\hat{1}\hat{\mu}\hat{1},\hat{1}\hat{\mu}$ {HAVE YE} $\hat{1},\hat{1}\hat{1}$ {ANYTHING} $\hat{1}\hat{2}\hat{1}\hat{\bullet}\hat{1}\%0\hat{1}\hat{f}\hat{1}\hat{1}\hat{1}\hat{4}\hat{1}\hat{\epsilon}\hat{1}\hat{2}$ {EATABLE} $\hat{1}\hat{\mu}\hat{1}\hat{2}\hat{1},\hat{1}\hat{\pm}\hat{1}\hat{1}\hat{\mu}$ {HERE?} (IGNT)

Luke 24:41 (RWP)

Disbelieved for joy (Î±İ€Îĭfĭ,ÎĭĬ...Î½İ,İ%ŏÎ½ Î±İ€Îĭ İ,Îĭ, 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%ŏİfĭÎ¼Îĭ). Only here in the N.T., though an old word from Î²İ¹Î²İ•İ%ŏİfĭİ%ŏ, 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,Î±İ...İ,Îĭ½ {THIS} Îµİ€Îĭİĭfĭµİ½ İ,Îĭ½ {DID} Î±İ•İ±İĭ½ {BEGINNING} İ,İ%ŏÎ½ {OF THE} İfĭİ¼İµİİ%ŏÎ½ Îĭ {SIGNS} ÎĭİfĭİĬ...İ, {JESUS} Îµİ½ {IN} Îŏİ±İ½İ± İ,Îĭ, {CANA} Î³İ±İ»İ¹»İ±İ±İ, {OF GALILEE,} Îŏİ±İ¹ {AND} Îµİ†İ±İ½İµİİ%ŏİfĭµİ½ İ,Îĭ½ {MANIFESTED} Îĭİ¼İ±İ½ Î±İ...İ,ÎĭĬ... {HIS GLORY;} Îŏİ±İ¹ {AND} Îµİ€Îĭfĭ,Îµİ...İfĭİ½ {BELIEVED} Îµİİ, {ON} Î±İ...İ,Îĭ½ Îĭİ¹ {HIM} Î¼İ±İ,Îĭ,Î±İ¹ Î±İ...İ,ÎĭĬ... {HIS DISCIPLES.} (IGNT)

John 2:11 (RWP)

This beginning of his signs did Jesus (İ,Î±İ...İ,Îĭ½ Îµİ€Îĭİĭfĭµİ½ Î±İ•İ±İĭ½ İ,İ%ŏÎ½ İfĭİ¼İµİİ%ŏÎ½ Îĭ İĭİfĭİĬ...İ,). Rather, "this Jesus did as a beginning of his signs," for there is no article between İ,Î±İ...İ,Îĭ½ and Î±İ•İ±İĭ½. "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,Îµİİ•İ±İ,Î±İ) or powers (Îĭİ...Î½İ±İ¼İµİİ,İ) for the works (Îµİİ•İ³İ±İ) of Jesus. İfĭİ¼İµİİĭİ½ is an old word from İfĭİ¼İ±İ¹İ½İ%ŏ, 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 (Îµİ†İ±İ½İµİİ%ŏİfĭµİ½ İ,Îĭ½ Îĭİ¼İ±İ½ Î±İ...İ,ÎĭĬ...). First aorist (effective) active indicative of İ†İ±İ½İµİİ•İĭİ%ŏ, that glory of which John spoke in 1:14.

Believed on him (Îµİ€Îĭİfĭ,Îµİ...İfĭİ½ Îµİİ, Î±İ...İ,ÎĭĬ½). First aorist active indicative of İ€İİfĭ,Îµİ...İ%ŏ, 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€Îµİİŏİ¹İ,Îĭİfĭİ½ {ANSWERED} Îĭİ...Î½ {THEREFORE} Îĭİ¹ {THE} ÎĭİĬ...İĭİ±İĭİ¹

{JEWS} Î±± {AND} Î¼Î±Î±½ {SAID} Î±...Î±% {TO HIM,} Î± {WHAT} Î±Î¼Î¼Î±½ {SIGN}
Î±Î±Î±½...Î±Î±, {SHEWEST THOU} Î±¼Î±½ {TO US} Î±Î± {THAT} Î±...Î±± {THESE THINGS}
Î±Î±Î±Î±, {THOU DOEST?} (IGNT)

John 2:18 (RWP)

What sign shewest thou unto us? (ἵνα ἴδωμεν τὸ σημεῖόν σου;). 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) İ̇%oı̇, İ̇İ̇µ {BUT WHEN} İ̇İ̇½ {HE WAS} İ̇µİ̇½ {IN} İ̇İ̇µİ̇•İ̇ĸİ̇fİ̇ĸİ̇»İ̇...İ̇¼İ̇ĸİ̇İ̇İ̇, {JERUSALEM} İ̇µİ̇½ {AT} İ̇İ̇%oı̇ {THE} İ̇€İ̇±İ̇fİ̇İ̇± {PASSOVER,} İ̇µİ̇½ {AT} İ̇İ̇, {THE} İ̇µİ̇ĸİ̇•İ̇İ̇, {FEAST,} İ̇€İ̇ĸİ̇»İ̇»İ̇İ̇İ̇ {MANY} İ̇µİ̇€İ̇İ̇fİ̇,İ̇µİ̇...İ̇fİ̇İ̇½ {BELIEVED} İ̇µİ̇İ̇, İ̇İ̇ĸİ̇ { ON} İ̇ĸİ̇½İ̇ĸİ̇¼İ̇± İ̇±İ̇...İ̇İ̇İ̇İ̇... {HIS NAME,} İ̇İ̇İ̇µİ̇%oı̇•İ̇ĸİ̇...İ̇½İ̇,İ̇µİ̇, {BEHOLDING} İ̇±İ̇...İ̇İ̇İ̇İ̇... İ̇İ̇± {HIS} İ̇fİ̇İ̇¼İ̇µİ̇İ̇± {SIGNS } İ̇± {WHICH} İ̇µİ̇€İ̇İ̇İ̇µİ̇İ̇ {HE WAS DOING.} (IGNT)

John 2:23 (RWP)

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

During the feast ($\hat{\imath}\mu\hat{1}\frac{1}{2}\hat{\imath},,\hat{1}\cdot\hat{\imath}\mu\hat{1}\hat{\imath}\hat{\bullet}\hat{\imath},,\hat{1}\cdot$). The feast of unleavened bread followed for seven days right after the passover (one day strictly), though $\hat{\imath},,\hat{1}\hat{\imath}\hat{\imath}\in\hat{1}\hat{f}\hat{\imath}\hat{+}\hat{1}$ is used either for the passover meal or for the whole eight days.

Believed on his name ($\hat{\imath}\hat{\mu}\hat{\imath}\in\hat{\imath}\hat{\imath}^1\hat{f}\hat{\imath}$, $\hat{\imath}\hat{\mu}\hat{\imath}\dots\hat{\imath}\hat{f}\hat{\imath}\pm\hat{\imath}^{1/2}$ $\hat{\imath}\hat{\mu}\hat{\imath}\hat{\imath}$, $\hat{\imath}$, $\hat{\imath}\hat{\imath}$ $\hat{\imath}\hat{\imath}\hat{\imath}^{1/2}\hat{\imath}\hat{\imath}^{1/4}\hat{\imath}\pm$ $\hat{\imath}\pm\hat{\imath}\dots\hat{\imath}$, $\hat{\imath}\hat{\imath}\hat{\imath}\dots$). See on "Jn 1:12" for this phrase. Only one has to watch for the real import of $\hat{\imath}\in\hat{\imath}\hat{\imath}^1\hat{f}\hat{\imath}$, $\hat{\imath}\hat{\mu}\hat{\imath}\dots\hat{\imath}^{\%}$.

Beholding his signs ($\hat{I} \cdot \hat{\imath}\mu\dot{\imath}_{\%}\hat{I} \bullet \hat{\imath}_{\zeta} \ddot{\imath} \dots \hat{\imath}_{\frac{1}{2}} \ddot{\imath}, \hat{\imath}\mu\ddot{\imath}, \hat{\imath}\pm \ddot{\imath} \dots \ddot{\imath}, \hat{\imath}_{\zeta} \ddot{\imath} \dots \ddot{\imath}, \hat{\imath}\pm \ddot{\imath} f \hat{\imath} \cdot \hat{\imath}_{\frac{1}{4}} \hat{\imath}\mu\hat{\imath}^{\dagger} \hat{\imath}_{\pm}$). Present active participle (causal use) of $\hat{I} \cdot \hat{\imath}\mu\dot{\imath}_{\%}\hat{I} \bullet \hat{\imath}\mu\dot{\imath}_{\%}$.

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

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

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

John 3:2 (RWP)

The same (ἡ ἑῃς... ἡ ἑῃς). "This one."

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

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

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

These signs that thou doest (ἡ ἑῃς... ἡ ἑῃς ἡ ἑῃς ἡ ἑῃς ἡ ἑῃς ἡ ἑῃς ἡ ἑῃς ἡ ἑῃς). 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) ἰμῖἰἰἰμῖ½ {SAID} ἰζἰ...ἰ½ ἰζ {THEREFORE} ἰἰ·ἰψἰζἰ...ἰ, {JESUS} ἰἰἰ·ἰζἰ, {TO} ἰ±ἰ...ἰ,ἰζἰ½ ἰμῖ±ἰ½ {HIM,} ἰ¼ἰ· {UNLESS} ἰψἰ·ἰ¼ἰμῖἰ± {SIGNS} ἰἰἰ±ἰ¹ {AND} ἰ,ἰμῖ·ἰ±ἰ,ἰ± {WONDERS} ἰἰἰἰ·ἰ,ἰμ ἰζἰ... {YE SEE} ἰ¼ἰ· {IN NO WISE} ἰἰἰἰψἰ,ἰμῖ...ἰψἰ·ἰ,ἰμ {WILL YE BELIEVE.} (IGNT)

John 4:48 (RWP)

Except ye see (ἰμῖ±ἰ½ ἰ¼ἰ· ἰἰἰἰ·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" (ἰψἰ·ἰ¼ἰμῖἰ± ἰἰἰ±ἰ¹ 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· ἰἰἰἰψἰ,ἰμῖ...ἰψἰ·ἰ,ἰμ). Strong double negative with aorist active subjunctive of ἰἰἰἰψἰ,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} ἰἰἰ±ἰ»ἰἰ½ {AGAIN} ἰἰμῖ...ἰ,ἰμῖ·ἰζἰ½ {A SECOND} ἰψἰ·ἰ¼ἰμῖἰἰἰἰ½ {SIGN} ἰμῖἰἰἰ·ἰψἰμῖ½ ἰζ {DID} ἰἰἰ·ἰψἰζἰ...ἰ, {JESUS,} ἰμῖ»ἰ,ἰ%ἰ½ {HAVING COME} ἰμῖἰ ἰ,ἰ·ἰ, {OUT OF} ἰἰἰἰ...ἰἰἰἰἰἰ, {JUDEA} ἰμῖἰ, ἰ,ἰ·ἰ½ {INTO} ἰ³ἰ±ἰ»ἰἰἰ»ἰ±ἰἰἰ½ {GALILEE.} (IGNT)

John 4:54 (RWP)

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

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

John 6:2 (RWP)

They beheld (ἰδόντες, imperfect active of ἵδωμι, they had been beholding the signs which Jesus had been doing (ἔργα, 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" (ἰσχυροὶ, the weak or feeble, without strength, ἰσχυρὸς, privative and ἰσχυρὸς, strength).

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)

John 6:14 (RWP)

[illegible]

They said (îµî»îµî³î¿î½). Inchoative imperfect, began to say.

Of a truth (ġâġ»ġâġ.ġâġ). Common adverb (from ġâġ»ġâġ.ġâġ) in John (7:40).

The prophet that cometh ($\hat{I}_2 \in \hat{I}_1$, $\hat{I}_2 \in \hat{I}_1$). 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) Î±Î½ÎµÎ¼Î¿Î¹Î¹Î· Î· {ANSWERED} Î±Î½...Î²Î³Î´Î·, Î· {THEM} Î¹Î¹Î·Î¶Î·Î·...Î·, {JESUS} Î¿Î±Î¹Î¹ {AND}
Î¼Î¹Î¹ÎµÎ¼Î¹Î½ {SAID,} Î±Î¹Î¼Î¹Î½ {VERILY} Î±Î¹Î¼Î¹Î½ {VERILY} Î»Î¼Î³Î°oo {I SAY} Î·...Î¼Î¹Î¹Î½ {TO YOU,}
Î¶Î·Î·..Î¼Î¹Î¹,Î¼ {YE SEEK} Î¼Î¼Î· {ME,} Î·Î·...Î± {NOT} Î·Î·,Î¹ {BECAUSE} Î¼Î¹Î¹Î¼Î¼,Î¼ {YE SAW}
Î¶Î·Î·Î¼Î¼Î¹Î± {SIGNS,} Î±Î¹»Î¹» {BUT} Î·Î·,Î¹ {BECAUSE} Î¼Î¹Î±Î±Î³Î¼Î¼,Î¼ {YE ATE} Î¼Î° {OF} Î·,Î°ooÎ½
{THE} Î±Î·oo,Î°ooÎ½ {LOAVES} Î¿Î±Î¹Î¹ { AND} Î¼Î¹Î±Î·Î·oo,Î±Î¶Î·Î·..Î¼ {WERE SATISFIED.} (IGNT)

John 6:26 (RWP)

Not because ye saw signs (ἰδὲ... ἰδόντες, ἡμῶν τὰ σημεῖα, ἃ ἡμεῖς ἐποίησαμεν ἐν ὑμῖν). Second aorist active indicative of the defective verb ἰδῶ•ἰδῶ%. They had seen the "signs" wrought by Jesus (verse 2), but this one had led to wild fanaticism (verse 14) and complete failure to grasp the spiritual lessons.

But because ye ate of the loaves ($\hat{I}\pm\hat{I}\gg\hat{I}\gg\hat{I}_{\hat{\zeta}},\hat{I}^1\hat{I}\mu\ddot{I}\vdash\hat{I}\pm\hat{I}^3\hat{I}\mu\ddot{I},\hat{I}\mu\hat{I}\mu\hat{I}^0\ddot{I},\hat{I}^{\%}\hat{I}^{1/2}\hat{I}\pm\hat{I}\bullet\hat{I},\hat{I}^{\%}\hat{I}^{1/2}$). Second aorist active indicative of $\hat{I}\mu\ddot{I}f\hat{I}\hat{I}^1\hat{I}^{\%}$, defective verb.

Ye were filled ($\hat{\imath}\mu\hat{\imath}\hat{\imath}_{\check{z}}\hat{\imath}^{\bullet}\hat{\imath}, \hat{\imath}\pm\hat{\imath}f\hat{\imath}_{\check{z}}\hat{\imath}^{\bullet}\hat{\imath}, \hat{\imath}\mu$). First aorist passive indicative of $\hat{\imath}\hat{\imath}_{\check{z}}\hat{\imath}^{\bullet}\hat{\imath}, \hat{\imath}\pm\hat{\imath}\eta\hat{\imath}^{\circ}$, from $\hat{\imath}\hat{\imath}_{\check{z}}\hat{\imath}^{\bullet}\hat{\imath}, \hat{\imath}\hat{\imath}_{\check{z}}\hat{\imath}$, (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) ἰμῖι'ἔἰ'ἔἰ'½ {THEY SAID} ἔἰ'...ἰ'½ {THEREFORE} ἰ±ἰ'...ἰ'ἰ% {TO HIM,} ἰ'ἰ' {WHAT} ἔἰ'...ἰ'½ {THEN} ἰἔἰ'ἔἰ'ἰμῖι', {DOEST} ἰfἰ'... {THOU} ἰfἰ'ἰ'ἰμῖι'ἔἰ'½ {SIGN,} ἰ'ἰ'½ἰ± {THAT} ἰ'ἰ'ἰ%ἰ'ἰ'ἰμῖι'½ {WE MAY SEE} ἰἰ±ἰ' {AND} ἰἔἰ'ἰfἰ'ἰμῖι'...ἰfἰ'ἰ%ἰ'ἰ'ἰμῖι'½ {MAY BELIEVE} ἰfἰ'ἔἰ'ἰ' {THEE?} ἰ'ἰ' {WHAT} ἰμῖι'ἰ'ἰ'ἰ±ἰ'ἰ' {DOST THOU WORK?} (IGNT)

John 6:30 (RWP)

For a sign (if I have not given you a sign). Predicate accusative, as a sign, with ἵνα (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 $(\hat{1}^1\hat{1}^{\frac{1}{2}}\hat{1}^{\pm}\hat{1}^1\hat{1}^0\hat{1}^{\frac{1}{4}}\hat{1}^{\frac{1}{2}}\hat{1}^0\hat{1}^{\pm}\hat{1}^1\hat{1}^0\hat{1}^1\hat{f}\hat{1}^{\frac{1}{2}}\hat{1}^0\hat{1}^1\hat{f}\hat{1}^0\hat{1}^{\frac{1}{4}}\hat{1}^{\frac{1}{2}})$. Purpose

clause with $\hat{\iota}^1\hat{\iota}^{\frac{1}{2}}\hat{\iota}^{\pm}$ and the second aorist (ingressive) active subjunctive of $\hat{\iota}\hat{\epsilon}\hat{\iota}^1\hat{\iota}^{\pm}\hat{\iota}^{\circ}$ and the first aorist (ingressive) active subjunctive of $\hat{\iota}\hat{\epsilon}\hat{\iota}^1\hat{\iota}^{\circ}\hat{\iota}^{\circ}$, "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? ($\hat{\iota},\hat{\iota}^1\hat{\iota}^{\circ}\hat{\iota}^{\pm}\hat{\iota}^{\circ}$;). 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) $\hat{\iota}\hat{\epsilon}\hat{\iota}^1\hat{\iota}^{\circ}\hat{\iota}^{\pm}\hat{\iota}^{\circ}$ {BUT MANY} $\hat{\iota}^{\circ}$ {OF} $\hat{\iota},\hat{\iota}^1\hat{\iota}^{\circ}$ {THE} $\hat{\iota}\hat{\epsilon}\hat{\iota}^1\hat{\iota}^{\pm}\hat{\iota}^{\circ}$ {CROWD} $\hat{\iota}^{\circ}\hat{\iota}^{\circ}\hat{\iota}^{\circ}\hat{\iota}^{\circ}$ {BELIEVED} $\hat{\iota}^{\circ}$ {ON} $\hat{\iota}^{\pm}\hat{\iota}^{\circ}\hat{\iota}^{\circ}$ {HIM,} $\hat{\iota}^{\circ}\hat{\iota}^{\pm}\hat{\iota}^1$ {AND} $\hat{\iota}^{\circ}\hat{\iota}^{\circ}\hat{\iota}^{\circ}\hat{\iota}^{\circ}$ {SAID,} $\hat{\iota}^{\circ}$ {THE} $\hat{\iota}\hat{\epsilon}\hat{\iota}^1\hat{\iota}^{\circ}\hat{\iota}^{\circ}$ {CHRIST,} $\hat{\iota}^{\circ}\hat{\iota}^{\pm}\hat{\iota}^{\circ}$ {WHEN} $\hat{\iota}^{\circ}\hat{\iota}^{\circ}\hat{\iota}^{\circ}\hat{\iota}^1$ {HE COMES,} $\hat{\iota}\hat{\epsilon}\hat{\iota}^1\hat{\iota}^{\circ}\hat{\iota}^{\pm}$ {MORE} $\hat{\iota}^{\circ}\hat{\iota}^{\circ}\hat{\iota}^{\circ}\hat{\iota}^{\pm}$ {SIGNS} $\hat{\iota},\hat{\iota}^1\hat{\iota}^{\circ}\hat{\iota}^{\circ}$ {THAN THESE} $\hat{\iota}\hat{\epsilon}\hat{\iota}^1\hat{\iota}^{\circ}\hat{\iota}^{\circ}$ {WILL HE DO} $\hat{\iota}^{\circ}\hat{\iota}^{\circ}$ {WHICH} $\hat{\iota}^{\circ}\hat{\iota}^{\circ}\hat{\iota}^{\circ}$ {THIS MAN} $\hat{\iota}^{\circ}\hat{\iota}^{\circ}\hat{\iota}^{\circ}\hat{\iota}^{\circ}$ {DID?} (IGNT)

John 7:31 (RWP)

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

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

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

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

John 9:16

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

16 (IGNT) ἰμᾶ»ἰμῖς ἡ 1/2 {SAID} ἡ 1/2 {THEREFORE} ἰμῶ {OF} ἡ 1/2 {THE} ἡ 1/2 {PHARISEES} ἡ 1/2 ἰμῶ, {SOME,} ἡ 1/2 ἡ 1/2 {THIS} ἡ 1/2 ἡ 1/2 {MAN} ἡ 1/2 ἡ 1/2 {IS NOT} ἡ 1/2 ἡ 1/2 {FROM} ἡ 1/2 ἡ 1/2 {GOD,} ἡ 1/2 ἡ 1/2 {FOR} ἡ 1/2 { THE} ἡ 1/2 ἡ 1/2 {SABBATH} ἡ 1/2 ἡ 1/2 {HE DOES NOT KEEP.} ἡ 1/2 ἡ 1/2 {OTHERS} ἡ 1/2 ἡ 1/2 {SAID,} ἡ 1/2 ἡ 1/2 {HOW} ἡ 1/2 ἡ 1/2 {CAN} ἡ 1/2 ἡ 1/2 {A MAN} ἡ 1/2 ἡ 1/2 {A SINNER} ἡ 1/2 ἡ 1/2 {SUCH} ἡ 1/2 ἡ 1/2 {SIGNS} ἡ 1/2 ἡ 1/2 {DO?} ἡ 1/2 ἡ 1/2 {AND} ἡ 1/2 ἡ 1/2 {A DIVISION} ἡ 1/2 {WAS} ἡ 1/2 {AMONG} ἡ 1/2 ἡ 1/2 {THEM.} (IGNT)

John 9:16 (RWP)

Because he keepeth not the sabbath (ἡ 1/2 ἡ 1/2 ἡ 1/2 ἡ 1/2 ἡ 1/2 ἡ 1/2). This is reason (causal ἡ 1/2 ἡ 1/2) enough. He violates our rules about the Sabbath and therefore is a Sabbath-breaker as charged when here before (5:10,16,18). Hence he is not "from God" (ἡ 1/2 ἡ 1/2 ἡ 1/2). So some.

How can a man that is a sinner do such signs? (ἡ 1/2 ἡ 1/2 ἡ 1/2 ἡ 1/2 ἡ 1/2 ἡ 1/2, ἡ 1/2 ἡ 1/2 ἡ 1/2 ἡ 1/2 ἡ 1/2 ἡ 1/2). 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 1/2 ἡ 1/2 ἡ 1/2, schism, split, from ἡ 1/2 ἡ 1/2 ἡ 1/2) as in 7:43; 10:19.

John 10:41

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

41 (IGNT) ἡ 1/2 ἡ 1/2 {AND} ἡ 1/2 ἡ 1/2 {MANY} ἡ 1/2 ἡ 1/2 {CAME} ἡ 1/2 ἡ 1/2 {TO} ἡ 1/2 ἡ 1/2 {HIM,} ἡ 1/2 ἡ 1/2 {AND} ἡ 1/2 ἡ 1/2 {SAID,} ἡ 1/2 ἡ 1/2 {JOHN} ἡ 1/2 ἡ 1/2 {INDEED} ἡ 1/2 ἡ 1/2 {SIGN} ἡ 1/2 ἡ 1/2 {DID} ἡ 1/2 ἡ 1/2 {NO;} ἡ 1/2 ἡ 1/2 {BUT ALL} ἡ 1/2 ἡ 1/2 {WHATSOEVER} ἡ 1/2 ἡ 1/2 {SAID} ἡ 1/2 ἡ 1/2 {JOHN} ἡ 1/2 ἡ 1/2 {CONCERNING} ἡ 1/2 ἡ 1/2 {THIS MAN,} ἡ 1/2 ἡ 1/2 {TRUE} ἡ 1/2 ἡ 1/2 {WERE.} (IGNT)

John 10:41 (RWP)

Many came to him (ἡ 1/2 ἡ 1/2 ἡ 1/2 ἡ 1/2 ἡ 1/2 ἡ 1/2). Jesus was busy here and in a more congenial atmosphere than Jerusalem. John wrought no signs the crowds recall, though Jesus did many here (Matthew 19:2). The crowds still bear the impress of John's witness to Christ as "true" (ἡ 1/2 ἡ 1/2 ἡ 1/2). Here was prepared soil for Christ.

John 11:47

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

47 (IGNT) ἤλθον... ἡμεῖς ἱερεῖς καὶ ἱσσοὶ (GATHERED) ἡμεῖς... ὥστε (THEREFORE) ὁ ἄρχιερεὺς (THE) ἡμεῖς... ἡμεῖς (CHIEF PRIESTS) καὶ ὁ ἱσσοὺς (AND) ὁ ἱσσοὺς (THE) ἡμεῖς... ἡμεῖς (PHARISEES) ἡμεῖς... ἡμεῖς (A COUNCIL,) καὶ ὁ ἱσσοὺς (AND) ἡμεῖς... ἡμεῖς (SAID,) ὁ ἱσσοὺς (WHAT) ἡμεῖς... ἡμεῖς (DO WE?) ὁ ἱσσοὺς (FOR) ὁ ἱσσοὺς... ὁ ἱσσοὺς, ὁ ἱσσοὺς (THIS) ἡμεῖς... ἡμεῖς (MAN) ἡμεῖς... ἡμεῖς (MANY) ἡμεῖς... ἡμεῖς (SIGNS) ἡμεῖς... ἡμεῖς (DOES.) (IGNT)

John 11:47 (RWP)

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

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

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

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

John 12:18

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

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

John 12:18 (RWP)

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

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

John 12:33

33 (IGNT) Ī,ĪġĪ...Ī,Īġ Īġμ {BUT THIS} ĪμĪ»ĪμĪ³ĪμĪ¹/₂ {HE SAID,} ĪfĪ·Ī¹/₄Ī±ĪĪ¹/₂Ī%Ī¹/₂ {SIGNIFYING} ĪĪġĪĪĪ% {BY WHAT} Ī,Ī±Ī¹/₂Ī±Ī,Ī% {DEATH} Ī·Ī¹/₄ĪμĪ»Ī»ĪμĪ¹/₂ {HE WAS ABOUT} Ī±ĪĪġĪ,ĪĪ¹/₂Ī·ĪfĪĪμĪĪ¹/₂ {TO DIE.} (IGNT)

Signifying (İfî.İ¼â±İîİ½İ%½). Present active participle of İfîİ¼â±İîİ½İ%, old verb to give a sign (İfî.İ¼âİîİ½İ) as in Acts 25:27, and the whole phrase repeated in Jo 18:32 and nearly so in 21:19. The indirect question here and in 18:32 has the imperfect İ¼âİ¼â»İ»İ¼â½ with present infinitive rather than the usual present İ¼âİ¼â»İ»İ¼â¹ retained while in 21:19 the future indicative İîİ¾â±İfİ¼â¹ occurs according to rule. The point in İ€İ¾İîİ% (qualitative relative in the instrumental case with İ.İ±İ½İ±İ%½) is the Cross (lifted up) as the kind of death before Christ.

37 (IGNT) $\hat{\imath}_{\pm}\hat{\imath}_{\pm}\hat{f}\hat{\imath}_{\pm}\dots\hat{\imath}_{\pm}\hat{\imath}_{\pm}\hat{\imath}_{\mu}$ {BUT THOUGH SO MANY} $\hat{\imath}_{\pm}\dots\hat{\imath}_{\pm}\hat{\imath}_{\pm}\dots$ {HE} $\hat{\imath}\hat{f}\hat{\imath}_{\pm}\hat{\imath}_{\mu}\hat{\imath}_{\pm}$ {SIGNS}
 $\hat{\imath}\hat{\imath}_{\mu}\hat{\imath}_{\pm}\hat{\imath}_{\pm}\hat{\imath}_{\pm}\hat{\imath}_{\pm}\hat{\imath}_{\pm}\hat{\imath}_{\pm}\hat{\imath}_{\pm}$, {HAD DONE} $\hat{\imath}_{\mu}\hat{\imath}_{\pm}\hat{\imath}_{\pm}\hat{\imath}_{\pm}\hat{\imath}_{\pm}\hat{\imath}_{\pm}$ {BEFORE} $\hat{\imath}_{\pm}\dots\hat{\imath}_{\pm}\hat{\imath}_{\pm}\hat{\imath}_{\pm}$ $\hat{\imath}_{\pm}\dots\hat{\imath}_{\pm}$ {THEM}
 $\hat{\imath}_{\mu}\hat{\imath}_{\pm}\hat{\imath}_{\pm}\hat{\imath}_{\pm}\hat{\imath}_{\pm}\hat{\imath}_{\pm}\dots\hat{\imath}_{\pm}\hat{\imath}_{\pm}$ {THEY BELIEVED NOT} $\hat{\imath}_{\mu}\hat{\imath}_{\pm}$, {ON} $\hat{\imath}_{\pm}\dots\hat{\imath}_{\pm}\hat{\imath}_{\pm}\hat{\imath}_{\pm}$ {HIM,} (IGNT)

Though he had done so many signs before them ($\text{ĭ} \dots \text{ĭ} \hat{\text{f}} \hat{\text{i}} \pm \dots \text{ĭ} \hat{\text{i}} \pm \hat{\text{i}} \pm \dots \text{ĭ} \hat{\text{i}} \hat{\text{z}} \dots \text{ĭ} \hat{\text{f}} \hat{\text{i}} \cdot \frac{1}{4} \hat{\mu} \hat{\text{i}} \hat{\text{i}} \pm$
 $\text{ĭ} \in \hat{\mu} \hat{\text{i}} \in \hat{\text{z}} \hat{\text{i}} \cdot \hat{\text{i}} \hat{\text{z}} \hat{\text{i}}, \hat{\mu} \frac{1}{4} \in \bullet \hat{\text{z}} \hat{\text{f}} \hat{\text{i}}, \hat{\mu} \frac{1}{2} \hat{\text{i}} \pm \dots \text{ĭ}, \text{ĭ} \% \frac{1}{2}$). Genitive absolute with perfect active participle
 in concessive sense of $\text{ĭ} \in \hat{\text{z}} \hat{\text{i}} \hat{\mu} \%_{\circ}$.

John 18:32

32 (IGNT) ἵνα {THAT} ὁ {THE} ἀκούσῃ, ἡ... {WORD} ἵνα... {OF JESUS} ἐκ...
 {MIGHT BE FULFILLED} ἥτις {WHICH} εἶπεν {HE SPOKE} ἵνα... {SIGNIFYING}
 ἐκ... {BY WHAT} ἡ... {DEATH} ἵνα... {HE WAS ABOUT} ...
 {TO DIE.} (IGNT)

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

30 (IGNT) İ€İĸİ»İ»İ± İ¼İµİ½ {MANY} İĸİ...İ½ {THEREFORE} İºİ±İ¹ {ALSO} İ±İ»İ»İ± { OTHER } İfİ·İ¼İµİ¹İ± {SIGNS} İµİ€İĸİ¹İ·İfİµİ½ İĸİ {DID} İ¹İ·İfİĸİİ...İ, {JESUS} İµİ½İºİ€İ¹İĸİ½ İ,İºİ½ {IN PRESENCE } İ¼İ±İ İ·İ,İºİ½ İ±İ...İ,İĸİ... {OF HIS DISCIPLES,} İ± {WHICH} İĸİİ...İº İµİfİ·İ¹İ½ {ARE NOT} İ³İµİ³İ·İ±İ¼İ¼İµİ½İ± {WRITTEN } İµİ½ İ,İºİ {IN} İ²İ¹İ²İ»İ¹İºİ İ,İĸİİ...İ,İºİ {THIS BOOK;} (IGNT)

Are not written ($\hat{I}_{\hat{\zeta}} \dots \hat{I}_0 \hat{I}_{\mu} f_{\hat{\Gamma}}, \hat{I}^1 \hat{I}_{\frac{1}{2}} \hat{I}^3 \hat{I}_{\mu} \hat{I}^3 \bullet \hat{I}_{\pm} \hat{I}_{\frac{1}{4}} \hat{I}_{\frac{1}{4}} \hat{I}_{\mu} \hat{I}_{\frac{1}{2}} \hat{I}_{\pm}$). Periphrastic perfect passive indicative of $\hat{I}^3 \bullet \hat{I}_{\pm} \hat{I}_{\frac{1}{2}}$, 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" ($\hat{I}_{\mu} \hat{I}_{\frac{1}{2}} \hat{I}_0 \hat{I} \in \hat{I}_{\hat{\zeta}} \hat{I}_{\frac{1}{2}} \hat{I}, \hat{I}_0 \hat{I}_{\frac{1}{2}} \hat{I}_{\frac{1}{4}} \hat{I}_{\pm} \hat{I}_{\hat{\zeta}}, \hat{I}_0 \hat{I}_{\frac{1}{2}}$), 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.

19 (IGNT) ἰ̇,ḱ̇...ἰ̇,ḱ̇ ἰ̇μ {BUT THIS} ἰ̇μ¹ἰ̇εἰμ¹₂ {HE SAID} ἰ̇ḟ·ἰ̇¼±ἰ̇½ἰ̇%ἰ̇½ {SIGNIFYING}
ἰ̇εἰ̇·ἰ̇½ἰ̇% {BY WHAT} ἰ̇±ἰ̇½ἰ̇±ἰ̇,ἰ̇% {DEATH} ἰ̇ἰ̇·ἰ̇¾±ἰ̇ḟἰ̇μ¹ ἰ̇,ḱ̇·ἰ̇½ {HE SHOULD GLORIFY} ἰ̇·ἰ̇μ·ἰ̇½

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

John 21:19 (RWP)

By what manner of death ($\hat{I} \in [\hat{\chi}, \hat{1}]$). Undoubtedly John, who is writing long after Peter's death, seems to mean that Peter was to die (and did die) a martyr's death. "Whither thou wouldest not." There is a tradition that Peter met death by crucifixion and asked to be crucified head downwards, but that is not made plain here.

Acts 2:19

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

19 (IGNT) $\hat{I}^{\circ}\hat{I}\pm\hat{I}^1$ {AND} $\hat{I}^1\hat{I}^{\circ}\hat{I}\hat{f}^{\circ}\hat{I}^{\circ}$ {I WILL GIVE} $\hat{I}^1,\hat{I}\hat{\mu}^{\bullet}\hat{I}\pm\hat{I}^1,\hat{I}\pm$ {WONDERS} $\hat{I}\hat{\mu}^1\frac{1}{2}$ {IN} $\hat{I}^1,\hat{I}^{\circ}$ {THE} $\hat{I}\hat{I}\hat{I}^1\ldots\hat{I}\hat{I}\pm\hat{I}^1\frac{1}{2}\hat{I}^{\circ}$ {HEAVEN} $\hat{I}\hat{I}\pm\hat{I}^1\frac{1}{2}\hat{I}^{\circ}$ {ABOVE} $\hat{I}^{\circ}\hat{I}\pm\hat{I}^1$ {AND} $\hat{I}\hat{f}^1\hat{I}^1\frac{1}{4}\hat{I}\hat{\mu}^1\hat{I}\pm$ {SIGNS} $\hat{I}\hat{\mu}^1\hat{I}\in\hat{I}^1$ {ON} $\hat{I}^1,\hat{I}^1\hat{I}^1$, {THE} $\hat{I}^3\hat{I}^1\hat{I}^1$, {EARTH} $\hat{I}^{\circ}\hat{I}\pm\hat{I}^1,\hat{I}^{\circ}$ {BELOW,} $\hat{I}\hat{I}\pm\hat{I}^1\frac{1}{4}\hat{I}\pm$ {BLOOD} $\hat{I}^{\circ}\hat{I}\pm\hat{I}^1$ {AND} $\hat{I}\hat{I}\in\ldots\hat{I}^{\bullet}$ {FIRE} $\hat{I}^{\circ}\hat{I}\pm\hat{I}^1$ {AND} $\hat{I}\hat{I}\pm\hat{I}^1,\hat{I}\frac{1}{4}\hat{I}^1\hat{I}\pm$ {VAPOUR} $\hat{I}^{\circ}\hat{I}\pm\hat{I}\in\hat{I}^1\frac{1}{2}\hat{I}\hat{I}\hat{I}^1\ldots$ {OF SMOKE.} (IGNT)

Acts 2:19 (RWP)

Wonders (ĩ,ĩµ•ĩ±,ĩ±). Apparently akin to the verb ĩ,ĩ•ĩµ‰, to watch like a wonder in the sky,

miracle (יָמִיּוֹת אֱמוּנָה... יָמִיּוֹת), marvel, portent. In the New Testament the word occurs only in the plural and only in connection with *σημεία καὶ τέρατα* (signs) as here and in verse 43. But

signs (İfî•¼İµİ±) here is not in the LXX. See on Matthew 11:20. In verse Acts 2:22 all three words occur together: powers, wonders, signs (İİ...İ½İ±¼İµİfİİ, İ,İµİ•İ±İfİİ, İfî•¼İµİİİİ).

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

Blood and fire and vapour of smoke ($\hat{1}\pm\hat{1}^{\dagger}\hat{1}_{\frac{1}{4}}\pm\hat{1}^{\circ}\hat{1}\pm\hat{1}^{\dagger}\hat{1}\in\ldots|\bullet|\hat{1}^{\circ}\hat{1}\pm\hat{1}^{\dagger}\hat{1}_{\pm},\hat{1}_{\frac{1}{4}}\hat{1}^{\dagger}\hat{1}^{\dagger}\pm\hat{1}^{\circ}\hat{1}\in\hat{1}_{\frac{1}{2}}\hat{1}\hat{1}\dots$). A chiasm as these words illustrate bloodshed and destruction by fire as signs here on earth.

Acts 2:19 (Vincent_NTWordStudies)

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

Wonders (יְמוֹת, יְמוֹת). 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±ġġ...ġġġ, Ġġġ...ġ, Ġġġ...ġ, Ġġġġġġ...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 οἴσθητε, ἵνα... ἵνα, ἵνα ἵνα ἵνα ἵνα). Note ἵνα... ἵνα, ἵνα ἵνα for emphasis. Peter calls the audience to witness that his statements are true concerning "Jesus the Nazarene." He wrought his miracles by the power of God in the midst of these very people here present.

Acts 2:22 (Vincent_NTWordStudies)

22. Approved (ἡ ἀποδοκιμασία). 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) $\hat{1}\hat{\mu}^3\hat{1}\hat{\mu}^1\hat{1}\hat{2}\hat{1}\hat{\mu}^1, \hat{1}\hat{\epsilon} \{ \text{THERE CAME} \} \hat{1}\hat{1}\hat{\mu} \{ \text{AND} \} \hat{1}\hat{\epsilon}\hat{1}\hat{\pm}\hat{f}\hat{1}. \{ \text{UPON EVERY} \} \hat{1}\hat{1}... \hat{1}\hat{\pm}\hat{1}. \{ \text{SOUL} \}$
 $\hat{1}\hat{1}\hat{\epsilon}\hat{1}\hat{2}\hat{1}\hat{\epsilon}\hat{1}, \{ \text{FEAR}, \} \hat{1}\hat{\epsilon}\hat{1}\hat{\epsilon}\hat{1}\hat{1}\hat{1}\hat{\pm}\hat{1}\hat{1}\hat{\mu} \{ \text{AND MANY} \} \hat{1}, \hat{1}\hat{\mu}^1\hat{1}\hat{\pm}\hat{1}, \hat{1}\hat{\pm} \{ \text{WONDERS} \} \hat{1}\hat{0}\hat{1}\hat{1} \{ \text{AND} \} \hat{1}\hat{f}\hat{1}\hat{1}\hat{4}\hat{1}\hat{\mu}^1\hat{1}\hat{\pm}$
 $\{ \text{SIGNS} \} \hat{1}\hat{1}\hat{1}\hat{\pm} \{ \text{THROUGH} \} \hat{1}, \hat{1}\hat{0}\hat{0}\hat{1}\hat{2} \{ \text{THE} \} \hat{1}\hat{\pm}\hat{1}\hat{\epsilon}\hat{1}\hat{\epsilon}\hat{1}\hat{f}\hat{1}, \hat{1}\hat{\epsilon}\hat{1}\hat{1}\hat{1}\hat{1}\hat{2} \{ \text{APOSTLES} \} \hat{1}\hat{\mu}^3\hat{1}\hat{1}\hat{1}\hat{2}\hat{1}\hat{\mu}^1, \hat{1}\hat{\epsilon} \{ \text{TOOK PLACE.} \}$ (IGNT)

Acts 2:43 (RWP)

Came (ἰμῖν ἰσχυρῶς ἔρχομαι). Imperfect middle, kept on coming.

Were done (ἰμῖν ἰσχυρῶς ἔρχομαι). Same tense. Awe kept on coming on all and signs and wonders kept on coming through the apostles. The two things went on ἵνα ἡ ἀποστολή ἡ ἀποστολή... the more wonders the more fear.

Acts 2:43 (Vincent_NTWordStudies)

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

Acts 3:10

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

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

Acts 3:10 (RWP)

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

Were filled (ἰμῖν ἔρχομαι ἰσχυρῶς ἔρχομαι). Effective first aorist passive.

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

Acts 3:10 (Vincent_NTWordStudies)

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

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

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

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

11 (IGNT) ἰὸϊ•ἰᾱῖ, ἰᾱῖ... ἰᾱῖ, ἰᾱῖ, ἰᾱῖ {AND AS HELD} ἰᾱῖ... {THE} ἰᾱῖ ἰᾱῖ ἰᾱῖ, ἰᾱῖ, {WHO HAD BEEN HEALED} ἰᾱῖ» ἰᾱῖ... ἰᾱῖ ἰᾱῖ {LAME MAN} ἰᾱῖ, ἰᾱῖ ἰᾱῖ {PETER} ἰᾱῖ {AND} ἰᾱῖ ἰᾱῖ ἰᾱῖ ἰᾱῖ {JOHN}, ἰᾱῖ... 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 ἰᾱῖ, ἰᾱῖ, {SOLOMON'S}, ἰᾱῖ 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... ἰᾱῖ ἰᾱῖ ἰᾱῖ. ἰᾱῖ» ἰᾱῖ ἰᾱῖ ἰᾱῖ ἰᾱῖ). The adjective Stoic (ἰᾱῖ, 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 ἰᾱῖ). Wondering out of (ἰᾱῖ) measure, already filled with wonder (ἰᾱῖ ἰᾱῖ ἰᾱῖ ἰᾱῖ, verse 10). Late adjective. Construction according to sense (plural, though ἰᾱῖ 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 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, ἰᾱῖ, {SAYING,} ἰᾱῖ, ἰᾱῖ {WHAT} ἰᾱῖ ἰᾱῖ ἰᾱῖ ἰᾱῖ ἰᾱῖ, ἰᾱῖ ἰᾱῖ, {SHALL WE DO} ἰᾱῖ ἰᾱῖ ἰᾱῖ ἰᾱῖ, {TO MEN} ἰᾱῖ ἰᾱῖ... ἰᾱῖ, ἰᾱῖ, {THESE?} ἰᾱῖ, ἰᾱῖ {THAT} ἰᾱῖ ἰᾱῖ {INDEED} ἰᾱῖ {FOR} ἰᾱῖ ἰᾱῖ ἰᾱῖ ἰᾱῖ {A KNOWN} ἰᾱῖ ἰᾱῖ ἰᾱῖ ἰᾱῖ {SIGN} ἰᾱῖ ἰᾱῖ ἰᾱῖ ἰᾱῖ {HAS COME TO PASS} ἰᾱῖ {THROUGH} ἰᾱῖ... ἰᾱῖ ἰᾱῖ {THEM,} ἰᾱῖ ἰᾱῖ ἰᾱῖ {TO ALL} ἰᾱῖ, ἰᾱῖ, {THOSE} ἰᾱῖ ἰᾱῖ ἰᾱῖ ἰᾱῖ... ἰᾱῖ ἰᾱῖ {INHABITING} ἰᾱῖ ἰᾱῖ ἰᾱῖ ἰᾱῖ {JERUSALEM} ἰᾱῖ 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€İĸİ¹İ¹İfİ%İ¼İµİ½). Deliberative aorist active subjunctive (ingressive and urgent aorist).

Notable miracle (İ³İ½İ%İfİ„İĸİ½ İfİİ¼İµİ¹İĸİ½). Or sign. It was useless to deny it with the man there.

We cannot deny it (İĸİİ... İİ...İ½İ±İ¼İµİİ± İ±İİ½İµİ¹İfİİ±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} İİ½ {WAS} İ€İ»İµİ¹İĸİ½İ%İ½ {ABOVE} İ„İµİfİfİ±İİ±İİİ½İ„İ± {FORTY} İĸ {THE} İ±İ½İİ•İ%İ€İİ, {MAN} İµİ† {ON} İĸİ½ {WHOM} İµİ³İµİ³İĸİ½İµİ¹ İ„İĸ {HAD TAKEN PLACE} İfİİ¼İµİ¹İĸİ½ İ„İĸİİ...İ„İĸ {THIS SIGN} İ„İİ, {OF} İ¹İ±İfİµİİ%İ, {HEALING.} (IGNT)

Acts 4:22 (RWP)

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

Acts 4:30

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

30 (IGNT) İµİ½ {IN} İ„İ% {THAT} İ„İİ½ {THY} İ±İµİ¹İ•İ± İfİİ... {HAND} İµİİ„İµİ¹İ½İµİ¹İ½ {STRETCH OUT} İfİµ {THOU} İµİ¹İ, {FOR} İ¹İ±İfİ¹İ½ {HEALING,} İ°İ±İ¹ {AND} İfİİ¼İµİ¹İ± {SIGNS} İ°İ±İ¹ {AND} İ„İµİİ±İ„İ± {WONDERS} İ³İ¹İ½İµİfİİ±İ¹ {TAKE PLACE} İ¹İ¹İ± {THROUGH} İ„İĸİİ... {THE} İĸİ½İĸİ¼İ±İ„İĸİ, İ„İĸİİ... {NAME} İ±İ³İ¹İĸİİ... {HOLY} İ€İ±İ¹İĸİİ, {SERVANT} İfİİ... {OF THY} İ¹İİfİİĸİİ... {JESUS.} (IGNT)

Acts 4:30 (RWP)

While thou stretchest forth thy hand (İµİ½ İ„İ% İ„İİ½ İ±İµİ¹İ•İ± İµİİ„İµİ¹İ½İµİ¹İ½ İfİµ). Lukeâ€™s favourite idiom, "In the stretching out (articular present active infinitive) the hand as to thee" (accusative of general reference), the second allusion to Godâ€™s "hand" in this prayer (verse 28).

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

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

Acts 5:12 (RWP)

Were wrought (ἵνα ἴδῃς σημεῖα καὶ τέρατα ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ). Imperfect middle, wrought from time to time.

With one accord (ἡμεῖς ἅμα). 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 ἴδῃς σημεῖα καὶ τέρατα ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ). The best texts read ἵνα ἴδῃς σημεῖα καὶ τέρατα ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 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 ἴδῃς {AND STEPHEN,} ἵνα ἴδῃς {FULL} ἵνα ἴδῃς {OF FAITH} ἵνα ἴδῃς {AND} ἵνα ἴδῃς {POWER,} ἵνα ἴδῃς {WROUGHT} ἡμεῖς {WONDERS} ἡμεῖς {AND} ἵνα ἴδῃς {SIGNS} ἡμεῖς {GREAT} ἡμεῖς {AMONG} ἡμεῖς {THE} ἡμεῖς {PEOPLE.} (IGNT)

Acts 6:8 (RWP)

Wrought (ἔποιε). 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 (ἐποίει). Imperfect: was working wonders during the progress of the events described in the previous verse.

Acts 7:31

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

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

Acts 7:31 (RWP)

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

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

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

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

Acts 7:31 (Vincent_NTWordStudies)

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

To behold (ÎĠ±Ĭ,Î±Ĭ½ĬĜĬĬfĬ±Ĭ). 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) ÎĜĬ...Ĭ,ÎĜĬ, {THIS ONE} ÎĤ¼ĬĬ±ĬĤ¼Ĭ½ {LED OUT} Î±Ĭ...Ĭ,ÎĜĬ...Ĭ, {THEM,} ÎĖĬĜĬĬfĬ±Ĭ, {HAVING WROUGHT} Î,ÎĤ•Ĭ±Ĭ,Î± {WONDERS} ÎĠ±Ĭ¹ {AND} ÎfĬĬ¼ĬĤĬ± {SIGNS} ÎĤ½ {IN THE} Î³Ĭ. {LAND} Î±Ĭ¹ĬĬ...ÎĖĬ,ÎĜĬ... {OF EGYPT} ÎĠ±Ĭ¹ {AND} ÎĤ½ {IN THE} ÎĤ•Ĭ...ĬĬ± {RED} ÎĬ±Ĭ»Î±ĬfĬfĬ. {SEA,} ÎĠ±Ĭ¹ {AND} ÎĤ½ {IN} Î,Î. {THE} ÎĤ•ĬĬ¼Ĭ% {WILDERNESS} ÎĤ,Î. {YEARS} Î,ÎĤfĬfĬ±ĬĬ±ĬĜĬ½Ĭ,Î± {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) ÎĖĬ•ĬĜĬfĬĤĬ±ĬĜĬ½ {GAVE HEED} Î,ÎĤ {AND} ÎĜĬ¹ {THE} ÎĜĬ±Ĭ»ÎĜĬ¹ { CROWDS} Î,ÎĜĬ¹, {TO THE THINGS} Î»ÎĤ³ĬĜĬ¼ĬĤĬ½ĬĜĬ¹, {SPOKEN} Î...ÎĖĬĜĬ,ÎĜĬ... {BY} ÎĤĬ¹Ĭ»ÎĬĖĬĜĬ... {PHILIP} ÎĜĬ¼ĬĜĬ,Î...Î¼Ĭ±ĬĜĬ½ ÎĤ½ {WITH ONE ACCORD,} Î,Î% {WHEN} Î±ĬĠĜĬ...ÎĤĬ¹½ {HEARD} Î±Ĭ...Ĭ,ÎĜĬ...Ĭ, {THEY} ÎĠ±Ĭ¹ {AND} Î²Ĭ»ÎĤĖĬĤĬ¹½ {SAW} Î,Î± {THE} ÎfĬĬ¼ĬĤĬ± {SIGNS} Î± {WHICH} ÎĤĖĬĜĬĤĬ¹ {HE DID.} (IGNT)

Acts 8:6 (RWP)

Gave heed (ÎĖĬ•ĬĜĬfĬĤĬ±ĬĜĬ½). Imperfect active as in verses 10,11, there with dative of the person (Î±Ĭ...Ĭ,Î%), here with the dative of the thing (Î,ÎĜĬ¹, Î»ÎĤ³ĬĜĬ¼ĬĤĬ½ĬĜĬ¹). There is an ellipse of Î½ĬĜĬ...Î½ (mind). They kept on giving heed or holding the mind on the things said by Philip, spell-bound, in a word.

When they heard (ÎĤ½ Î,Î% Î±ĬĠĜĬ...ÎĤĬ¹½ Î±Ĭ...Ĭ,ÎĜĬ...Ĭ). Favourite Lukan idiom, ÎĤ½ and the locative case of the articular infinitive with the accusative of general reference "in the hearing as to them."

Which he did (Î± ÎĤĖĬĜĬĤĬ¹ĬĤĬ¹). 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 ὁ Ἰμμ {AND} ἰδὼν τὸ ἔργον τοῦ υἱοῦ τοῦ ἀνθρώπου {SIMON} ἰδὼν καὶ αὐτὸν ἑαυτὸν {ALSO} ἑαυτὸν ἑαυτὸν {HIMSELF} ἠπίστευσεν {BELIEVED,} ἰδὼν καὶ ἑαυτὸν ἑαυτὸν {AND} ἰδὼν ὅτι ἦν ὁ υἱὸς τοῦ ἀνθρώπου {HAVING BEEN BAPTIZED} ἰδὼν {WAS} ἰδὼν ὅτι ἦν ὁ υἱὸς τοῦ ἀνθρώπου {STEADFASTLY CONTINUING} ἰδὼν {WITH} ἰδὼν τὸν υἱὸν τοῦ ἀνθρώπου {PHILIP;} ἰδὼν ὅτι ἦν ὁ υἱὸς τοῦ ἀνθρώπου {BEHOLDING} ἰδὼν {AND} ἰδὼν τὰ σημεῖα καὶ τὰ τέρατα τοῦ υἱοῦ τοῦ ἀνθρώπου {SIGNS} ἰδὼν καὶ αὐτὸν ἑαυτὸν {AND} ἰδὼν ὅτι ἦν ὁ υἱὸς τοῦ ἀνθρώπου {WORKS OF POWER} ἰδὼν ὅτι ἦν ὁ υἱὸς τοῦ ἀνθρώπου {GREAT} ἰδὼν ὅτι ἦν ὁ υἱὸς τοῦ ἀνθρώπου {BEING DONE,} ἰδὼν ὅτι ἦν ὁ υἱὸς τοῦ ἀνθρώπου {WAS AMAZED.} (IGNT)

Acts 8:13 (RWP)

And Simon also himself believed (ἰδὼν ὁ Ἰμμ ἰδὼν τὸ ἔργον τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδὼν καὶ αὐτὸν ἑαυτὸν ἑαυτὸν). Note the same verb in the aorist tense ἠπίστευσεν. 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 (ἰδὼν ὅτι ἦν ὁ υἱὸς τοῦ ἀνθρώπου, first aorist passive participle of ἰδὼν, ἰδὼν), clear proof that baptism does not convey salvation.

He continued with Philip (ἰδὼν ὅτι ἦν ὁ υἱὸς τοῦ ἀνθρώπου ἰδὼν καὶ αὐτὸν ἑαυτὸν ἑαυτὸν). Periphrastic imperfect of the verb ἰδὼν (ἰδὼν ὅτι ἦν ὁ υἱὸς τοῦ ἀνθρώπου, see on 2:46). He stuck to Philip (dative case) to find out the secret of his power.

Beholding (ἰδὼν ὅτι ἦν ὁ υἱὸς τοῦ ἀνθρώπου). Watching the signs and miracles (powers, ἰδὼν ὅτι ἦν ὁ υἱὸς τοῦ ἀνθρώπου, that threw his "power" in the shade) as they were wrought (ἰδὼν ὅτι ἦν ὁ υἱὸς τοῦ ἀνθρώπου, present middle participle of ἰδὼν). The more he watched the more the wonder grew (ἰδὼν ὅτι ἦν ὁ υἱὸς τοῦ ἀνθρώπου). 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 (ἰδὼν ὅτι ἦν ὁ υἱὸς τοῦ ἀνθρώπου ἰδὼν καὶ αὐτὸν ἑαυτὸν ἑαυτὸν). Lit., signs and powers. See on "Mt 11:20"; {see} on "Ac 2:22".

Which were done (ἰδὼν ὅτι ἦν ὁ υἱὸς τοῦ ἀνθρώπου). 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) ἰὼν ἑκτὸς αὐτῶν, ὁ ἄνθρωπος {AND HAVING RISEN UP} ἑκτὸς αὐτῶν {ONE} ἑκτὸς αὐτῶν {FROM AMONG} αὐτῶν... ὁ ἄνθρωπος {THEM}, ὁ ἄνθρωπος ὁ ἄνθρωπος {BY NAME} ὁ ἄνθρωπος ὁ ἄνθρωπος {AGABUS}, ὁ ἄνθρωπος ὁ ἄνθρωπος ὁ ἄνθρωπος {HE SIGNIFIED} ὁ ἄνθρωπος {BY} ὁ ἄνθρωπος... {THE} ὁ ἄνθρωπος... ὁ ἄνθρωπος... ὁ ἄνθρωπος... {SPIRIT}, ὁ ἄνθρωπος ὁ ἄνθρωπος ὁ ἄνθρωπος {A FAMINE} ὁ ἄνθρωπος ὁ ἄνθρωπος ὁ ἄνθρωπος {GREAT} ὁ ἄνθρωπος ὁ ἄνθρωπος ὁ ἄνθρωπος {IS ABOUT} ὁ ἄνθρωπος ὁ ἄνθρωπος ὁ ἄνθρωπος {TO BE} ὁ ἄνθρωπος {OVER} ὁ ἄνθρωπος ὁ ἄνθρωπος {WHOLE} ὁ ἄνθρωπος {THE} ὁ ἄνθρωπος ὁ ἄνθρωπος ὁ ἄνθρωπος... ὁ ἄνθρωπος ὁ ἄνθρωπος ὁ ἄνθρωπος {HABITABLE WORLD;}, ὁ ἄνθρωπος ὁ ἄνθρωπος ὁ ἄνθρωπος {WHICH} ὁ ἄνθρωπος {ALSO} ὁ ἄνθρωπος ὁ ἄνθρωπος ὁ ἄνθρωπος {CAME TO PASS} ὁ ἄνθρωπος {UNDER} ὁ ἄνθρωπος ὁ ἄνθρωπος... ὁ ἄνθρωπος ὁ ἄνθρωπος... {CLAUDIUS} ὁ ἄνθρωπος ὁ ἄνθρωπος ὁ ἄνθρωπος {CAESAR.} (IGNT)

Acts 11:28 (RWP)

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

Acts 11:28 (Vincent_NTWordStudies)

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

Acts 13:41

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

41 (IGNT) ἰδοὺ ὑμῶν, ἰδοὺ ὑμῶν {BEHOLD} ἰδοὺ ὑμῶν {YE} ἰδοὺ ὑμῶν, ἰδοὺ ὑμῶν {DESPISERS}, ἰδοὺ ὑμῶν {AND} ἰδοὺ ὑμῶν, ἰδοὺ ὑμῶν {WONDER} ἰδοὺ ὑμῶν {AND} ἰδοὺ ὑμῶν, ἰδοὺ ὑμῶν {PERISH;}, ἰδοὺ ὑμῶν {FOR} ἰδοὺ ὑμῶν ὁ ἄνθρωπος {A WORK} ἰδοὺ ὑμῶν {I} ἰδοὺ ὑμῶν ὁ ἄνθρωπος {WORK} ἰδοὺ ὑμῶν, ἰδοὺ ὑμῶν, {IN} ἰδοὺ ὑμῶν ὁ ἄνθρωπος {DAYS} ἰδοὺ ὑμῶν ὁ ἄνθρωπος {YOUR}, ἰδοὺ ὑμῶν ὁ ἄνθρωπος {A WORK} ἰδοὺ ὑμῶν {WHICH} ἰδοὺ ὑμῶν... ἰδοὺ ὑμῶν, ἰδοὺ ὑμῶν {YE WOULD BELIEVE} ἰδοὺ ὑμῶν {IF} ἰδοὺ ὑμῶν, ἰδοὺ ὑμῶν {ONE} ἰδοὺ ὑμῶν ὁ ἄνθρωπος ὁ ἄνθρωπος {SHOULD DECLARE IT} ἰδοὺ ὑμῶν ὁ ἄνθρωπος {TO

YOU.} (IGNT)

Acts 13:41 (RWP)

Ye despisers ($\hat{\imath}\hat{\jmath}\hat{1}^0\hat{\imath}\pm\hat{\imath},\hat{\imath}\pm\hat{\imath}\dagger\hat{\imath}\bullet\hat{\imath}\hat{\jmath}\hat{1}/_2\hat{\imath},\hat{\imath}\pm\hat{1}$). Not in the Hebrew, but in the LXX. It is pertinent for Paul's purpose.

Perish ($\hat{\imath}\pm\hat{\imath}^{\dagger}\hat{\imath}\pm\hat{\imath}^{1/2}\hat{\imath}^{\ddagger}\hat{f}_{\hat{\imath}}\hat{\imath}^{\cdot}\hat{\imath}^{\cdot},\hat{\imath}\mu$). Or vanish away. First aorist passive imperative. Added by the LXX to the Hebrew.

If one declare it unto you (Îµ±Î½ Î¼,Î¼, Î¼°Î±Î±Î±Î¼,Î¼±Î¼ Î¼¼Î±Î½). Condition of third class with present middle subjunctive, if one keep on outlining (double compound, Î¼°-Î±Î±Î±Î¼Î¼Î¼Î±Î±) it unto you. Paul has hurled a thunderbolt at the close.

Acts 13:41 (Vincent_NTWWordStudies)

41. Perish ($\hat{1}\pm\ddot{1}+\hat{1}\pm\hat{1}'_{1/2}\hat{1}'_f\hat{1}'_f\hat{1}'_f,\hat{1}'_f,\hat{1}'_f,\hat{1}'_\mu$). Lit., vanish.

Declare (ἰμῶν ἡμῶν ἰσχυρῶς, ἡμῶν). 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) I'ŋI±½Ġ½ Ġ¼Iμ½ {A LONG} ĠĠ...Ġ½ {THEREFORE} I±•Ġ½Ġ½ {TIME}
 I'ŋIμ,İ•I'İ±½ {THEY STAYED,,} İ€I±•İ•İfİ'İ±İ¶İĠ¼Iμ½ĠĠ {SPEAKING BOLDLY,,} İμİ€¹
 {CONFIDING IN} İ,,İ%o {THE} İ'ŋ...İ•İ'İ%o {LORD,,} İ,,İ%o {WHO} İ¼I±İ•İ,,İ...İ•İĠ...Ġ½İ,,İ' {BORE
 WITNESS} İ,,İ%o {TO THE} İ»İĠİ³İ%o { WORD } İ,,İ•, {OF} İ±İ±İ•İ'İ,,ĠĠ, {GRACE,,} İ±İ...İ,,İĠ... {HIS}
 İ'ŋI±¹ {AND} İ'ŋİ'ĠĠ½İ,,İ' {GIVING} İfİ•İ¼Iμİ'İ± {SIGNS} İ'ŋI±¹ {AND} İ,,İμİ•İ±İ,,İ± {WONDERS}
 İ³İ'İ½İμİfİ,İ±İ¹ { TO BE DONE} İ'ŋİ± İ,,İ%o½ {THROUGH} İ±İμİ'İ•İ%oİ½ {HANDS.} İ±İ...İ,,İ%oİ½
 {THEIR} (IGNT)

Acts 14:3 (RWP)

Long time therefore (110101±1½121½ 1¼1µ1½ 121...1½ 121±1•1212121). Accusative of duration of time (possibly six months) and note 1¼1µ1½ 121...1½. There is an antithesis in 1µ1f12111f121.1 11µ (verse 4) and in verse 5 (1µ131µ1½1µ121 11µ). After the persecution and vindication there was a season of great opportunity which Paul and Barnabas used to the full, "speaking boldly" (111±1•1111f121±11121½12121 as in 13:46 at Antioch in Pisidia, "in the Lord" (1µ1111 1211% 1101...1111%), 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" (11111121212111

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_NTWWordStudies)

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

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

What miracles, etc. Lit., how many ($\hat{I}_{\ell} \hat{I} f \hat{I}_{\pm}$).

Acts 19:11

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

11 (IGNT) ÎĬ...ÎĬ±¼ÎĬĬĬ, ÎĬ,ÎĬ {AND WORKS OF POWER} ÎĬĬ... ÎĬ,ÎĬ, ÎĬ, {NOT} ÎĬ,ÎĬ...ÎĬÎĬÎĬ...ÎĬÎĬ, {COMMON} ÎĬÎĬÎĬÎĬ ÎĬ {WROUGHT} ÎĬ,ÎĬÎĬ, {GOD} ÎĬÎĬ± {BY} ÎĬ,ÎĬ%½ {THE} ÎĬÎĬÎĬÎĬ•ÎĬ%½ {HANDS} ÎĬÎĬ±...ÎĬ»ÎĬĬ... {OF PAUL,} (IGNT)

Acts 19:11 (RWP)

Special miracles (ἰσχυροὶ καὶ ἐνδοξαίοντα, ἰσχυροὶ καὶ ἐνδοξαίοντα). "Powers not the ones that happen by chance," "not the ordinary ones," litotes for "the extraordinary." All "miracles" or "powers" (ἰσχυροὶ καὶ ἐνδοξαίοντα) are supernatural and out of the ordinary, but here God regularly wrought (ἐνδοξαίοντα, 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)

11 (IGNT) {AND THE} {SIGN} {HE RECEIVED} {IN} {OF CIRCUMCISION, AS} {SEAL} {OF} {THE
 RIGHTEOUSNESS} {OF THE} {FAITH} {WHICH HE HAD} {IN} {

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

Romans 4:11 (RWP)

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

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

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

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

Romans 4:11 (Vincent_NTWordStudies)

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

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

Romans 15:19

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

{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 ($\hat{\imath}\mu\hat{1}\frac{1}{2} \hat{1}'\dots\hat{1}\frac{1}{2}\hat{1}\pm\hat{1}\frac{1}{4}\hat{1}\mu\hat{1}'$ if $\hat{f}\hat{1}\cdot\hat{1}\frac{1}{4}\hat{1}\mu\hat{1}'\%o\hat{1}\frac{1}{2}$ $\hat{1}o\hat{1}\pm\hat{1}'$ $\ddot{\imath},\hat{1}\mu\hat{1}\bullet\hat{1}\pm\hat{1},\hat{1}\%o\hat{1}\frac{1}{2}$). Note all three words as in Hebrews 2:4, only here $\hat{1}'\dots\hat{1}\frac{1}{2}\hat{1}\pm\hat{1}\frac{1}{4}\hat{1}\mu\hat{1}'$, is connected with $\hat{f}\hat{1}\cdot\hat{1}\frac{1}{4}\hat{1}\mu\hat{1}'\hat{1}\pm$ and $\ddot{\imath},\hat{1}\mu\hat{1}\bullet\hat{1}\pm\hat{1},\hat{1}\pm$. See all three words used of Paulâ€™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 Paulâ€™s preaching. Note repetition of $\hat{\imath}\mu\hat{1}\frac{1}{2} \hat{1}'\dots\hat{1}\frac{1}{2}\hat{1}\pm\hat{1}\frac{1}{4}\hat{1}\mu\hat{1}'$ here with $\hat{1}\epsilon\hat{1}\frac{1}{2}\hat{1}\mu\hat{1}\dots\hat{1}\frac{1}{4}\hat{1}\pm\hat{1},\hat{1}_{\hat{z}}\hat{1}, \hat{1}\pm\hat{1}^3\hat{1}\hat{1}_{\hat{z}}\hat{1}\dots$

[illegible]

Round about even unto Illyricum ($\hat{\imath}\hat{o}\hat{I}... \hat{\imath}\hat{o}\hat{I} \gg \hat{i}\%_{oo}$, locative case of $\hat{\imath}\hat{o}\hat{I}... \hat{\imath}\hat{o}\hat{I} \gg \hat{\imath}\hat{\imath}\hat{I}$). 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 (ἰὸν...ἰὸν»ἰ%). Not, in a circuitous track to Illyricum, but Jerusalem and the regions round it. For the phrase, see Mark 3:34 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 (Ἰεὺς ἡμῶν ἡμεῖς ἡμῶν ἡμῶν ἡμῶν). Lit., fulfilled Some explain, have given the Gospel its full development so that it has reached every quarter.

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

1 Corinthians 1:22

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

22 (IGNT) ἵνα ἵνα ἵνα ἵνα {SINCE} ἵνα ἵνα {BOTH} ἵνα ἵνα ἵνα ἵνα {JEWS} ἵνα ἵνα ἵνα ἵνα {A SIGN} ἵνα ἵνα ἵνα ἵνα {ASK FOR,} ἵνα ἵνα {AND} ἵνα ἵνα ἵνα ἵνα {GREEKS} ἵνα ἵνα ἵνα ἵνα {WISDOM} ἵνα ἵνα ἵνα ἵνα {SEEK;} (IGNT)

1 Corinthians 1:22 (RWP)

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

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

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

1 Corinthians 12:10

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

10 (IGNT) ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα {AND TO ANOTHER} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα {OPERATIONS} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα {OF WORKS OF POWER;} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα {AND TO ANOTHER} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα {PROPHECY;} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα {AND TO ANOTHER} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα {DISCERNING} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα {OF SPIRITS;} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα {AND TO A DIFFERENT ONE} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα {KINDS} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα {OF TONGUES;} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα {AND TO ANOTHER} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα {INTERPRETATION} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα {OF TONGUES.} (IGNT)

1 Corinthians 12:10 (RWP)

Workings of miracles (ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα). Workings of powers. Cf.

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

healings as the blindness on Elymas the sorcerer.

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

Discernings of spirits ($\hat{I}\hat{I}^{\dagger}\hat{I}\pm\hat{O}[\hat{O}] \bullet \hat{I}^{\dagger}\hat{f}\hat{I}\hat{P}\hat{U}^{\dagger}\hat{I}$, $\hat{I}\in\hat{I}\frac{1}{2}\hat{I}\hat{P}\dots\hat{I}\frac{1}{4}\hat{I}\pm\hat{I}, \%0\hat{I}\frac{1}{2}$). $\hat{I}\hat{I}^{\dagger}\hat{I}\pm\hat{O}[\hat{O}] \bullet \hat{I}^{\dagger}\hat{f}\hat{I}^{\dagger}$, is old word from $\hat{I}\hat{I}^{\dagger}\hat{I}\pm\hat{O}[\hat{O}] \bullet \hat{I}^{\dagger}\hat{I}\frac{1}{2}\%0$ (see 11:29) and in N.T. only here; Romans 14:1; Hebrews 5:14. A most needed gift to tell whether the gifts were really of the Holy Spirit and supernatural (cf. so-called "gifts" today) or merely strange though natural or even diabolical (1 Timothy 4:1; 1 John 4:1).

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

The interpretation of tongues ($\hat{\imath}\mu\hat{\imath}\bullet\hat{\imath}\frac{1}{4}\hat{\imath}\cdot\hat{\imath}\frac{1}{2}\hat{\imath}\mu\hat{\imath}1\hat{\imath}\pm\hat{\imath}3\hat{\imath}\gg\hat{\imath}\%o\hat{\imath}f\hat{\imath}f\hat{\imath}\%o\hat{\imath}\frac{1}{2}$). Old word, here only and 14:26 in N.T., from $\hat{\imath}\mu\hat{\imath}\bullet\hat{\imath}\frac{1}{4}\hat{\imath}\cdot\hat{\imath}\frac{1}{2}\hat{\imath}\mu\hat{\imath}\dots\hat{\imath}\%$ from $\hat{\imath}\mu\hat{\imath}\bullet\hat{\imath}\frac{1}{4}\hat{\imath}\cdot\hat{\imath}$, (the god of speech). Cf. on $\hat{\imath}\hat{\imath}\hat{\imath}\mu\hat{\imath}\bullet\hat{\imath}\frac{1}{4}\hat{\imath}\cdot\hat{\imath}\frac{1}{2}\hat{\imath}\mu\hat{\imath}\dots\hat{\imath}\%$ in Luke 24:27; Acts 9:36. In case there was no one present who understood the particular tongue it required a special gift of the Spirit to name one to interpret it if any one was to receive benefit from it.

1 Corinthians 12:28

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

28 {IGNT} ἰῶ±¹ {AND} ἱέῳ...ἱ, ἱ¼ᾀμῑ½ {CERTAIN} ἱμᾀ, ἱμῑ,, ἱέ ἱε {DID SET} ἱ, ἱμῑ ἱέ, {GOD} ἱμῑ½ {IN} ἱ,, ἱ. {THE} ἱμῑῶἰ»ἱ-ἱfῑ± {ASSEMBLY;} ἱ€ῑ•ῐ%ο,, ἱέ῏½ {FIRST,} ἱ±ἱ€ἱέ῏fῑ,, ἱέᾀ»ἱέ...ἱ, {APOSTLES;} ἱᾀμῑ...ἱ,, ἱμῑ•ἱέ῏½ {SECONDLY,} ἱ€ῑ•ἱέ῏†ἱ-ἱ,, ἱ±ἱ, {PROPHETS;} ἱ,, ἱ•ἱᾀ,, ἱέ῏½ {THIRDLY,} ἱᾀᾀᾀἱἱᾀfῑῶἰ»ἱέ...ἱ, {TEACHERS;} ἱμῑ€ἱμῑᾀᾀ,, ἱ± {THEN} ἱᾀ...ᾀ½ἱ±ἱ¼ᾀμῑᾀ, {WORKS OF POWER;} ἱμῑᾀ,, ἱ± {THEN} ἱ±ἱ±ἱ•ἱᾀfῑ¼ᾀἱ±,, ἱ± {GIFTS} ἱᾀἱ±ἱ¼ᾀἱ±,, ῐ%οᾀ½ {OF HEALINGS;} ἱ±ᾀ½ᾀ,, ἱᾀ»ἱ-ἱᾀἱμῑᾀ,

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

1 Corinthians 12:28 (RWP)

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

In the church ($\hat{\imath}\mu\frac{1}{2}\hat{\imath}, \hat{\imath} \cdot \hat{\imath}\mu\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}\rangle\hat{\imath}\cdot\hat{\imath}f\hat{\imath}^{\dagger}\hat{\imath}_{\pm}$). The general sense of $\hat{\imath}\mu\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}\rangle\hat{\imath}\cdot\hat{\imath}f\hat{\imath}^{\dagger}\hat{\imath}_{\pm}$ 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 $\hat{\imath}_{\pm}\in\hat{\imath}\hat{\imath}f\hat{\imath}, \hat{\imath}\hat{\imath}\rangle\hat{\imath}\hat{\imath}\dots\hat{\imath}$, the official title given the twelve by Jesus, and claimed by Paul though not one of the twelve.

Prophets (İĖİ•Ĭİ†İ•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 (ἡ δὲ διδασκαλία αὐτοῦ ἐστὶν ὡς ἡ διδασκαλία τοῦ πατρὸς, 1 Timothy 2:7). Old word from διδάσκω, to teach. Used to the Baptist (Luke 3:12), to Jesus (John 3:10; 13:13), and of Paul by himself along with ἡ διδασκαλία τοῦ κυρίου, (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 ($\hat{I}\hat{\mu}\hat{I}\hat{\epsilon}\hat{I}\hat{\mu}\hat{I}\hat{I}, \hat{I}\hat{\pm}\hat{I}\hat{I}\dots\hat{I}\hat{\frac{1}{2}}\hat{I}\hat{\pm}\hat{I}\hat{\frac{1}{4}}\hat{I}\hat{\mu}\hat{I}\hat{I}$). Here a change is made from the concrete to the abstract. See the reverse in Romans 12:7. See these words ($\hat{I}\hat{I}\dots\hat{I}\hat{\frac{1}{2}}\hat{I}\hat{\pm}\hat{I}\hat{\frac{1}{4}}\hat{I}\hat{\mu}\hat{I}\hat{I}$, $\hat{I}\hat{I}\hat{\pm}\hat{I}\hat{\frac{1}{4}}\hat{I}\hat{I}, \hat{I}\hat{\%}\hat{I}\hat{\frac{1}{2}}$, $\hat{I}\hat{\frac{1}{3}}\hat{I}\hat{\%}\hat{I}\hat{I}\hat{f}\hat{I}\hat{f}\hat{I}\hat{\%}\hat{I}\hat{\frac{1}{2}}$) in verses 9,10 with $\hat{I}\hat{\frac{1}{3}}\hat{I}\hat{\%}\hat{I}\hat{I}\hat{f}\hat{I}\hat{f}\hat{I}\hat{\%}\hat{I}\hat{\frac{1}{2}}$, last again. But these two new terms (helps, governments).

Helps (ἡλπίς, ἡλπίσθαι). Old word, from ἡλπίσθαι, ἡλπίσθαι, 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 ($\hat{\imath}^0\ddot{\imath}\dots\hat{\imath}^2\hat{\imath}\mu\bullet\hat{\imath}^{1/2}\hat{\imath}\hat{f}\hat{\imath}\mu\hat{\imath}^1\hat{\imath}$). Old word from $\hat{\imath}^0\ddot{\imath}\dots\hat{\imath}^2\hat{\imath}\mu\bullet\hat{\imath}^{1/2}\hat{\imath}\pm\hat{\imath}^0\%$ (cf. $\hat{\imath}^0\ddot{\imath}\dots\hat{\imath}^2\hat{\imath}\mu\bullet\hat{\imath}^{1/2}\hat{\imath}\hat{\imath},\hat{\imath}-\hat{\imath}$, in Acts 27:11) like Latin gubernare, our govern. So a governing. Probably Paul has in mind bishops ($\hat{\imath}\mu\hat{\imath}\epsilon\hat{\imath}^1\hat{f}\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}\epsilon\hat{\imath}\hat{\imath}^1$) or elders ($\hat{\imath}\epsilon\hat{\imath}\hat{\imath}\mu\hat{\imath}\hat{f}\hat{\imath}^2\hat{\imath}\dots\hat{\imath},\hat{\imath}\mu\hat{\imath}\bullet\hat{\imath}\hat{\imath}^1$), the outstanding leaders ($\hat{\imath}\hat{\imath}^1$
 $\hat{\imath}\epsilon\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}\hat{f}\hat{\imath},\hat{\imath}\pm\hat{\imath}^{1/4}\hat{\imath}\mu\hat{\imath}^{1/2}\hat{\imath}\hat{\imath}^1$ in 1 Thessalonians 5:12; Romans 12:8; $\hat{\imath}\hat{\imath}^1$ $\hat{\imath}.\hat{\imath}^3\hat{\imath}\hat{\imath}\dots\hat{\imath}^{1/4}\hat{\imath}\mu\hat{\imath}^{1/2}\hat{\imath}\hat{\imath}^1$ 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 $\hat{\imath}\epsilon\hat{\imath}$: or, powers?} (AV)

29 (IGNT) ἵνα ἡ {ARE} ἡ {ALL} ἡ {APOSTLES?} ἡ {ALL} ἡ {PROPHETS?} ἡ {ALL} ἡ {TEACHERS? HAVE} ἡ {ALL} ἡ {WORKS OF POWER?} (IGNT)

1 Corinthians 12:29 (RWP)

Are all (ἵνα ἡ {ARE} ἡ {ALL} ἡ {APOSTLES?} ἡ {ALL} ἡ {PROPHETS?} ἡ {ALL} ἡ {TEACHERS? HAVE} ἡ {ALL} ἡ {WORKS OF POWER?} (IGNT).

1 Corinthians 14:22

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

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

1 Corinthians 14:22 (RWP)

For a sign (ἵνα ἡ {SO THAT} ἡ {THE} ἡ {TONGUES} ἡ {FOR} ἡ {A SIGN} ἡ {ARE,} ἡ {NOT} ἡ {TO THOSE THAT} ἡ {BELIEVE,} ἡ {BUT} ἡ {TO THE} ἡ {UNBELIEVERS;} ἡ {BUT PROPHECY,} ἡ {NOT} ἡ {TO THE} ἡ {UNBELIEVERS,} ἡ {BUT} ἡ {TO THOSE THAT} ἡ {BELIEVE.} (IGNT).

2 Corinthians 12:12

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

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

2 Corinthians 12:12 (RWP)

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

Galatians 3:5

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

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

4 (IGNT) ἰφῖ...ἰ½ἰμῖ€ἰ¹¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰḡἰ...ἰ½ἰ,,ἰḡἰ, ἰ,,ἰḡἰ... {HEARING WITNESS WITH THEM}
ἰἰμἰḡἰ... {GOD} ἰφἰἰ•ἰ¼ἰμἰἰḡἰḡἰ, {BY SIGNS} ἰ,,ἰμ {BOTH} ἰἰ±ἰ¹ {AND} ἰ,,ἰμἰ•ἰ±ἰφἰἰ½ {WONDERS}
ἰἰ±ἰ¹ {AND} ἰ€ἰḡἰἰἰἰἰ»ἰ±ἰἰ, {VARIOUS} ἰἰ...ἰ½ἰ±ἰ¼ἰμἰφἰἰ½ {ACTS OF POWER,} ἰἰ±ἰ¹ {AND}
ἰ€ἰ½ἰμἰ...ἰ¼ἰ±ἰ,,ἰḡἰ, {OF THE SPIRIT} ἰ±ἰ³ἰḡἰ... {HOLY} ἰ¼ἰμἰ•ἰἰφἰἰ¼ἰḡἰἰ, {DISTRIBUTIONS,}
ἰἰ±ἰ,,ἰ±ἰἰ½ {ACCORDING TO} ἰ±ἰ...ἰ,,ἰḡἰ... {HIS} ἰἰμἰ»ἰἰφἰἰ½ {WILL.} (IGNT)

Hebrews 2:4 (RWP)

God also bearing witness with them (ἰφῖ...ἰ½ἰμῖ€ἰ¹¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰḡἰ...ἰ½ἰ,,ἰḡἰ, ἰ,,ἰḡἰ... ἰἰμἰḡἰ...).
Genitive absolute with the present active participle of the late double compound verb
ἰφῖ...ἰ½ἰμῖ€ἰ¹¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰμἰ%, to join (ἰφῖ...ἰ½) in giving additional (ἰμῖ€ἰ¹) testimony
(ἰ¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰμἰ%). Here only in N.T., but in Aristotle, Polybius, Plutarch.

Both by signs (ἰφἰἰ•ἰ¼ἰμἰἰḡἰḡἰ, ἰ,,ἰμ ἰἰ±ἰ¹)

and wonders (ἰἰ±ἰ¹ ἰ,,ἰμἰ•ἰ±ἰφἰἰ½)

and by manifold powers (ἰἰ±ἰ¹ ἰ€ἰḡἰἰἰἰἰ»ἰ±ἰἰ, ἰἰ...ἰ½ἰ±ἰ¼ἰμἰφἰἰ½)

and by gifts of the Holy Ghost (ἰἰ±ἰ¹ ἰ€ἰ½ἰμἰ...ἰ¼ἰ±ἰ,,ἰḡἰ, ἰ±ἰ³ἰḡἰ... ἰ¼ἰμἰ•ἰἰφἰἰ¼ἰḡἰἰ,). Instrumental
case used with all four items. See Acts 2:22 for the three words for miracles in inverse order
(powers, wonders, signs). Each word adds an idea about the ἰμἰ•ἰ³ἰ± (works) of Christ. ἰ,,ἰμἰ•ἰ±ἰ,
(wonder) attracts attention, ἰἰ...ἰ½ἰ±ἰ¼ἰἰ, (power) shows God's power, ἰφἰἰ•ἰ¼ἰμἰḡἰḡἰ reveals
the purpose of God in the miracles. For ἰ€ἰḡἰἰἰἰἰ»ἰ±ἰἰ, (manifold, many-coloured) see Matthew
4:24; James 1:2. For ἰ¼ἰμἰ•ἰἰφἰἰ¼ἰḡἰ, for distribution (old word, in N.T. only here and Hebrews
4:12) see 1 Corinthians 12:4-30.

According to his own will (ἰἰ±ἰ¹,ἰ±ἰ ἰ,,ἰḡἰ ἰ±ἰ...ἰ,,ἰḡἰ... ἰἰμἰ»ἰἰφἰἰ½). The word ἰἰμἰ»ἰἰφἰἰ, is called a
vulgarism by Pollux. The writer is fond of words in - ἰἰἰ.

Revelation 12:1

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

1 (IGNT) ἰἰ±ἰ¹ {AND} ἰφἰἰ•ἰ¼ἰμἰἰḡἰḡἰ {A SIGN} ἰ¼ἰμἰ³ἰ± {GREAT} ἰ%ἰἰἰἰἰἰ. {WAS SEEN} ἰμἰ½ {IN}
ἰ,,ἰ% {THE} ἰḡἰ...ἰ•ἰ±ἰ½ἰ% {HEAVEN;} ἰ³ἰ...ἰ½ἰἰ. {A WOMEN} ἰ€ἰμἰἰἰἰἰἰἰ»ἰἰἰἰἰἰ. {CLOTHED
WITH} ἰ,,ἰḡἰ½ {THE} ἰἰ»ἰἰἰḡἰḡἰ {SUN,} ἰἰ±ἰ¹ {AND} ἰ. {THE} ἰφἰμἰ»ἰἰἰἰ. {MOON} ἰ...ἰ€ἰḡἰἰἰἰἰἰ,
{UNDER} ἰ,,ἰ%ἰ½ ἰ€ἰḡἰἰ%ἰ½ ἰ±ἰ...ἰ,,ἰḡἰ, {HER FEET,} ἰἰ±ἰ¹ {AND} ἰμἰ€ἰ¹ {ON} ἰ,,ἰḡἰ, ἰἰἰἰἰἰἰ»ἰἰἰ,
ἰ±ἰ...ἰ,,ἰḡἰ, {HER HEAD} ἰφἰἰἰἰἰἰἰἰἰḡἰ, {A CROWN} ἰ±ἰφἰἰἰἰἰἰἰ½ {OF STARS} ἰἰ%ἰἰἰἰἰἰἰ
{TWELVE;} (IGNT)

Revelation 12:1 (RWP)

A great sign (İfİ·İ¼İµİİİ½ İ¼İµİ³İ±). The first of the visions to be so described (13:3; 15:1), and it is introduced by İ%İİİ· as in 11:19; 12:3, not by İ¼İµİ,İ± İ,İ±İ...İ,İİ or by İµİİİİİ½ or by İµİİİİİ½ İİ±İİ İİİİİ... as heretofore. This "sign" is really a İ,İµİ•İ±İ, (wonder), as it is so by association in Matthew 24:24; John 4:48; Acts 2:22; 5:12. The element of wonder is not in the word İfİ·İ¼İµİİİ½ 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 (İİİ...İ½İ·). Nominative case in apposition with İfİ·İ¼İµİİİ½. "The first â€˜sign in heavenâ€™™ is a Woman â€˜ the earliest appearance of a female figure in the Apocalyptic vision" (Swete).

Arrayed with the sun (İ€İµİ•İİ²İµİ²İ»İ·İ¼İµİ½İ· İ,İİİ½ İ·İ»İİİİ½). Perfect passive participle of İ€İµİ•İİ²İ±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€İİİ±İ,İ% İ,İ%İ½ İ€İİİİ%İ½ İ±İ...İ,İ·İ,) and "a crown of twelve stars" (İfİ,İµİİİ±İ½İİ, İ±İfİ,İµİ•İ%İ½ İİ%İµİİ±), a possible allusion to the twelve tribes (James 1:1; Revelation 21:12) or to the twelve apostles (Revelation 21:14).

Revelation 12:3

3 (AV) And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. {wonder: or, sign} (AV)
3 (IGNT) İİ±İİ {AND} İ%İİİ· {WAS SEEN} İ±İ»İ»İİ {ANOTHER} İfİ·İ¼İµİİİ½ {SIGN} İµİ½ {IN} İ,İ% {THE} İİ...İ•İ±İ½İ% {HEAVEN,} İİ±İİ {AND} İİİİİ... {BEHOLD,} İİ·İ±İİ%İ½ {A DRAGON} İ¼İµİ³İ±İ, {GREAT} İ€İ...İ•İİİ, {RED,} İµİİİ%İ½ {HAVING} İİµİİİ±İ»İ±İ, {HEADS} İµİ€İ,İ± {SEVEN} İİ±İİ {AND} İİµİ•İ±İ,İ± {HORNS} İİµİİ± {TEN,} İİ±İİ {AND} İµİ€İİ {UPON} İ,İ±İ, İİµİİİ±İ»İ±İ, İ±İ...İ,İİ... {HIS HEADS} İİİ±İİİ¼İ±İ,İ± {DIADEMS} İµİ€İ,İ± {SEVEN;} (IGNT)

Revelation 12:3 (RWP)

Another sign ($\hat{I}\pm\hat{I}\rangle\hat{I}\rangle\hat{I}_{\zeta}$ $\hat{f}\hat{I}\cdot\hat{I}\frac{1}{4}\hat{\mu}\hat{I}^1\hat{I}_{\zeta}\hat{I}\frac{1}{2}$). "A second tableau following close upon the first and inseparable from it" (Swete).

And behold ($\hat{I}^0 \pm \hat{I}^1 \hat{I}^1 \hat{I}^1 \dots$). As often (4:1; 6:2,5,8, etc.).

A great red dragon (גָּדְלוֹן אֶדְמוֹם, גדלון אדום, גִּדְלוֹן אֶדְמוֹם, גִּדְלוֹן אֶדְמוֹם). Homer uses this old word (probably from גִּדְלוֹן אֶדְמוֹם, 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 גָּדְלוֹן אֶדְמוֹם, (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 ($\hat{\imath}\hat{\mu}\hat{\imath}\hat{\epsilon}\hat{\imath},\hat{\imath}\pm\hat{\imath}\hat{\imath}\hat{\imath}\pm\hat{\imath}\hat{\imath}\hat{\imath}\pm\hat{\imath},\hat{\imath}\pm$). Old word from $\hat{\imath}\hat{\imath}\hat{\imath}\pm\hat{\imath}\hat{\imath}\hat{\mu}\hat{\imath}\%$ (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 $\hat{\imath}\hat{f}\hat{\imath},\hat{\imath}\hat{\mu}\hat{\imath}\hat{\imath}\pm\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}$, (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)

[illegible]

Revelation 13:13 (RWP)

That he should even make fire come down out of heaven ($\hat{I}^{\circ}\hat{I}'\frac{1}{2}\pm \hat{I}^{o}\hat{I}_{\pm}\hat{I}' \hat{I}\in\dots\ddot{o} \cdot \hat{I}\in_{\zeta}\hat{I}'\hat{I}. \hat{I}\mu^{\circ}\hat{I},,\hat{I}_{\zeta}\hat{I}\dots$
 $\hat{I}_{\zeta}\hat{I}\dots\cdot\hat{I}_{\pm}\hat{I}'\frac{1}{2}\hat{I}_{\zeta}\hat{I}\dots \hat{I}^{o}\hat{I}_{\pm},,\hat{I}_{\pm}\hat{I}'\hat{I}'\hat{I}'\frac{1}{2}\hat{I}\mu^{\circ}\hat{I}'\frac{1}{2}$). Purpose clause again with $\hat{I}'\hat{I}'\frac{1}{2}\pm$ and the present active subjunctive of $\hat{I}\in_{\zeta}\hat{I}'\hat{I}\mu^{\circ}\%$ and the object infinitive of $\hat{I}^{o}\hat{I}_{\pm},,\hat{I}_{\pm}\hat{I}'\hat{I}'\frac{1}{2}\%$ after $\hat{I}\in_{\zeta}\hat{I}'\hat{I}\mu^{\circ}$. 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

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)

Revelation 13:14 (RWP)

That they should make an image to the beast (ἵνα ἔσται ἡ εἰκὼν τοῦ θύου ὡς ἡ εἰκὼν τοῦ βασιλέως). Indirect command (this first aorist active infinitive of ἵνα ἔσται ἡ εἰκὼν τοῦ βασιλέως) after ἵνα ἔσται ἡ εἰκὼν τοῦ βασιλέως as in Acts 21:21, not indirect assertion. This "image" (ἡ εἰκὼν τοῦ βασιλέως, 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.

And lived (ἐῖπεν ἡμεῖς ἐν ζωῇ). "And he came to life" (ingressive first aorist active indicative of εἶπεν). Perhaps a reference to Domitian as a second Nero in his persecution of Christians.

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)

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Working signs (ἰέναι ἰσχυροῦ... ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ). "Doing signs" (present active participle of ἰέναι ἰσχυροῦ). 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 (ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ... ἰσχυροῦ ἰσχυροῦ). Singular verb with neuter plural (collective) subject.

Unto the kings (ἰσχυροῦ ἰσχυροῦ... ἰσχυροῦ ἰσχυροῦ). 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 (ἰσχυροῦ ἰσχυροῦ... ἰσχυροῦ ἰσχυροῦ). Second aorist active infinitive of ἰσχυροῦ ἰσχυροῦ, to express purpose (that of the unclean spirits).

Unto the war of the great day of God, the Almighty (ἰσχυροῦ ἰσχυροῦ... ἰσχυροῦ ἰσχυροῦ). Some take this to be war between nations, like Mark 13:8, but it is more likely war against God (Psalms 2:2) and probably the battle pictured in Rev 17:14; 19:19. Cf. 2 Peter 3:12, "the day of God," his reckoning with the nations. See Joel 2:11; 3:4. Paul uses "that day" for the day of the Lord Jesus (the Parousia) as in 1 Thessalonians 5:2; 2 Thessalonians 1:10; 2:2; 1 Corinthians 1:8; 2 Corinthians 1:14; Philippians 1:6; 2:16; 2 Timothy 1:12,18; 4:8.

Revelation 19:20

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

Revelation 19:20 (RWP)

Was taken (ἰσχυροῦ ἰσχυροῦ). First aorist (prophetic) passive indicative of the Doric ἰσχυροῦ ἰσχυροῦ (Attic ἰσχυροῦ ἰσχυροῦ). Cf. 2 Thessalonians 2:8.

The false prophet (13:11-17; 16:13; 20:10). 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 ($\hat{I}_{\hat{\zeta}} \hat{\in} \hat{\zeta} \hat{I}^{\hat{1}} \hat{\mu} \hat{f} \hat{\pm} \hat{I}, \hat{I}, \hat{I} \pm \hat{f} \hat{I} \cdot \hat{I}^{\hat{1}} \hat{\mu} \hat{I}^{\hat{1}} \pm \hat{\mu} \hat{I}^{\hat{1}} \hat{\in} \hat{I}^{\hat{1}} \hat{\zeta} \hat{I}^{\hat{1}} \hat{\pm} \hat{I} \dots \hat{I}, \hat{I} \hat{\zeta} \hat{I} \dots$). As in 13:14.

Wherewith ($\hat{\mu}^{\frac{1}{2}} \hat{\zeta}^{\frac{1}{2}}$). "In which" signs.

He deceived ($\dot{\iota}\mu\acute{\alpha}\iota\epsilon\nabla\rho\acute{\alpha}\tau\eta\varsigma\dot{\iota}\rho\acute{\alpha}\nu$). First aorist active indicative of $\dot{\iota}\rho\acute{\alpha}\nu$. He was only able to deceive "them that had received" ($\dot{\iota}\rho\acute{\alpha}\nu\tau\epsilon\varsigma\dot{\iota}\sigma\chi\acute{\upsilon}\lambda\lambda\omicron\varsigma$, articular second aorist active participle of $\dot{\iota}\rho\acute{\alpha}\nu$), "those receiving") "the mark of the beast" (13:16; 14:9; 16:2; 20:4) "and them that worshipped his image" ($\dot{\iota}\rho\acute{\alpha}\nu\tau\epsilon\varsigma\dot{\iota}\sigma\chi\acute{\upsilon}\lambda\lambda\omicron\varsigma$, "those receiving") as in 13:15.

They twain ($\hat{I}_i; \hat{I}_1 \hat{I}' \dots \hat{I}_i$). "The two."

Were cast ($\hat{\mu} \hat{\nu} \hat{2} \hat{1} \gg \hat{1} \cdot \hat{1} \cdot \hat{1} \cdot \hat{f} \hat{1} \pm \hat{1} \frac{1}{2}$). First aorist passive Indicative of $\hat{1} \hat{2} \hat{1} \gg \hat{1} \gg \hat{1} \%$. 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 (ἰῶν, ἰῶντος, ἰῶντι). Present active participle of ἰσχύω, predicative nominative, "living."

Into the lake of fire ($\hat{\imath}\mu\hat{1}^{\hat{1}}, \bar{\imath}, \hat{\imath}\cdot\hat{1}\frac{1}{2} \hat{\imath} \gg \hat{1}^{\hat{1}}\frac{1}{4}\hat{1}\frac{1}{2}\cdot\hat{1}\frac{1}{2} \bar{\imath}, \hat{\imath}_{\zeta}\hat{\imath}\dots \bar{\imath}\in\bar{\imath}\dots\bar{\imath}\bullet_{\zeta}\bar{\imath}$). Genitive $\bar{\imath}\in\bar{\imath}\dots\bar{\imath}\bullet_{\zeta}\bar{\imath}$, describes this $\hat{\imath} \gg \hat{1}^{\hat{1}}\frac{1}{4}\hat{1}\frac{1}{2}\cdot\hat{1}\frac{1}{2}$ (lake, cf. Luke 5:1) as it does $\hat{\imath}\mu\hat{1}\cdot\hat{\imath}\mu\hat{1}\frac{1}{2}\hat{1}\frac{1}{2}\pm$ 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 ($\hat{\text{I}}_{\text{burn}} \hat{\text{I}}_{\text{burn}}$, $\hat{\text{I}}_{\text{burn}} \hat{\text{I}}_{\text{burn}} \hat{\text{I}}_{\text{burn}} \hat{\text{I}}_{\text{burn}} \hat{\text{I}}_{\text{burn}} \hat{\text{I}}_{\text{burn}}$). Note the genitive here in place of the accusative $\hat{\text{I}}_{\text{burn}} \hat{\text{I}}_{\text{burn}} \hat{\text{I}}_{\text{burn}} \hat{\text{I}}_{\text{burn}} \hat{\text{I}}_{\text{burn}}$, perhaps because of the intervening genitive $\hat{\text{I}}_{\text{burn}} \dots \hat{\text{I}}_{\text{burn}}$, (neuter, not feminine). The agreement is regular in 21:8. For $\hat{\text{I}}_{\text{burn}} \hat{\text{I}}_{\text{burn}}$ (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.