

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

Matthew 12:38

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

38 (IGNT) ÎĈİ...ÎĤ {THEN} Î±İĖÎĤİİ•ÎĤİİ•İĤİ±İ½ {ANSWERED} ÎĤİİ½ÎĤİİ, {SOME} ÎĤİİ½ {OF THE} ÎĤİİ•Î±İ½ÎĤİİ•ÎĤİİİ½ {SCRIBES} ÎĤİİ±İ {AND} ÎĤİİ±İ•ÎĤİİİĤİİİİ½ {PHARISEES,} ÎĤİİİİİİİİİİİİİİ, {SAYING,} ÎĤİİİİİİİİİİİİİİ {TEACHER,} ÎĤİİİİİİİİİİİİİİ {WE WISH} Î±İĖÎĤİİ {FROM} ÎĤİİİİİİİ... {THEE} ÎĤİİİİİİİİİİİİİİ {A SIGN} ÎĤİİİİİİİİİİİİİİ {A SIGN} ÎĤİİİİİİİİİİİİİİ {A SIGN} ÎĤİİİİİİİİİİİİİİ {A SIGN} ÎĤİİİİİİİİİİİİİİ {TO SEE.} (IGNT)

Matthew 12:38 (RWP)

A sign from thee (Î±İĖÎĤİİ ÎĤİİİİİİİ... ÎĤİİİİİİİİİİİİİİ). 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) ÎĤİİ ÎĤİİ {BUT HE} Î±İĖÎĤİİİİİİİİİİİİİİ, {ANSWERING} ÎĤİİİİİİİİİİİİİİ {SAID} Î±İİ...ÎĤİİİİİİİ, {TO THEM,} ÎĤİİİİİİİİİİİİİİ {A GENERATION} ÎĖÎĤİİİİİİİİİİİİİİ {WICKED} ÎĤİİİİİİİ {AND} ÎĤİİİİİİİİİİİİİİİİİİİ, {ADULTEROUS} ÎĤİİİİİİİİİİİİİİ {A SIGN} ÎĤİİİİİİİİİİİİİİ {SEEKS FOR,} ÎĤİİİİİİİ {AND} ÎĤİİİİİİİİİİİİİİİİİİİ {A SIGN} ÎĤİİİİİİİİİİİİİİ {SHALL NOT BE GIVEN} Î±İİ...ÎĤİİİİİİİ. {TO IT,} ÎĤİİİİİİİİİİİİİİ {EXCEPT} ÎĤİİİİİİİ {THE} ÎĤİİİİİİİİİİİİİİ {SIGN} ÎĤİİİİİİİİİİİİİİ {OF JONAH} ÎĤİİİİİİİ... {THE} ÎĖÎİİİİİİİİİİİİİİİİİİİİİİİİİİİİİİ... {PROPHET.} (IGNT)

Matthew 12:39 (RWP)

An evil and adulterous generation (ÎĤİİİİİİİİİİİİİİ ÎĖÎĤİİİİİİİİİİİİİİ ÎĤİİİİİİİ ÎĤİİİİİİİİİİİİİİİİİİİ). 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 (ÎĤİİİİİİİİİİİİİİİİİİİ). 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) Ἰσοῦς ὁ υἱοῦ τοῦ ἀνθρώπου {SO THAT} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {THE} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {CROWDS} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {WONDERED,} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {SEEING} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {DUMB} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {SPEAKING,} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {MAIMED} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {SOUND,} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {LAME} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {WALKING,} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {AND} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {BLIND} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {SEEING,} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {AND} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {THEY GLORIFIED} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {THE} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {GOD} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {OF ISRAEL.} (IGNT)

Matthew 16:1

1 ¶ (AV) The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. (AV)
1 (IGNT) Ὁ Ἰησοῦς {AND} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {HAVING COME TO HIM} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {THE} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {PHARISEES} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {AND} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {SADDUCEES} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {TEMPTING HIM} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {ASKED} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {HIM} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {A SIGN} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {OUT OF} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {THE} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {HEAVEN} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {TO SHEW} ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου {THEM.} (IGNT)

Matthew 16:1 (RWP)

The Pharisees and Sadducees (ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου). 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 (ἰδοὺ αὐτὸν... ὁ υἱοῦ τοῦ ἀνθρώπου). Their motive was bad.

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

Matthew 16:3

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

Matthew 16:3 (RWP)

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

The signs of the times (İ,,İ± İfİ-İ¼İµİ± İ,,İ%İ½ İ°İ±İİ•İ%İ½). How little the Pharisees and Sadducees understood the situation. Soon Jerusalem would be destroyed and the Jewish state overturned. It is not always easy to discern (İ°İ±İ°İ•İ½İµİ½, discriminate) the signs of our own time. Men are numerous with patent keys to it all. But we ought not to be blind when others are gullible.

Matthew 16:3 (Vincent NTWordStudies)

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

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

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

[illegible]

Matthew 16:4 (RWP)

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

Matthew 21:15

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

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

Matthew 21:15 (RWP)

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

Matthew 24:3

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

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

Matthew 24:3 (RWP)

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

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

Matthew 24:3 (Vincent_NTWordStudies)

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

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

Matthew 24:24

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

Matthew 24:24 (RWP)

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

often used in the N.T. about the works (ἰμῖ•ῖῖ) of Jesus, the other being ἰ̄...ἰ̄½ἰ̄±ἰ̄¼ἰμῖῖ, (powers). They often occur together of the same work. {John 4:48 Acts 2:22 4:30 2 Corinthians 12:12 Hebrews 2:4} ἰ̄,ἰμῖ•ἰ̄ῖ, is a wonder or prodigy, ἰ̄...ἰ̄½ἰ̄±ἰ̄¼ἰῖ, a mighty work or power, ἰ̄ῖ•ἰ̄¼ἰμῖῖῖῖῖ, a sign of God's purpose. Miracle (ἰ̄¼ἰῖ•ἰ̄ῖῖ...ἰ̄»ἰ̄...ἰ̄¼) presents only the notion of wonder or portent. The same deed can be looked at from these different angles. But the point to note here is that mere "signs and wonders" do not of themselves prove the power of God. These charlatans will be so skilful that they will,

if possible (ἰμῖ ἰ̄...ἰ̄½ἰ̄ῖ,ῖῖ), lead astray the very elect. The implication is that it is not possible. People become excited and are misled and are unable to judge of results. Often it is post hoc, sed non propter hoc. Patent-medicine men make full use of the credulity of people along this line as do spiritualistic mediums. Sleight-of-hand men can deceive the unwary.

Matthew 24:24 (Vincent_NTWordStudies)

24. Signs and wonders (ἰ̄ῖ•ἰ̄¼ἰμῖῖῖ ἰ̄ῖῖ ἰ̄,ἰμῖ•ἰ̄ῖ,ῖῖ). 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. ἰμῖ•ἰ̄ῖ, (derivation uncertain) is a miracle regarded as a portent or prodigy, awakening amazement. It most nearly corresponds, therefore, to the etymological sense of the word miracle (Lat., miraculum, a wonderful thing, from mirari, to wonder).

Matthew 24:30

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

30 (IGNT) ἰ̄ῖῖ {AND} ἰ̄,ἰῖῖ {THEN} ἰ̄ῖῖῖῖῖῖ {SHALL APPEAR} ἰ̄,ἰῖ { THE} ἰ̄ῖ•ἰ̄¼ἰμῖῖῖῖῖ {SIGN} ἰ̄,ἰῖ... {OF THE} ἰ̄...ἰ̄ῖῖ... ἰ̄,ἰῖ... {SON} ἰ̄ῖῖῖῖῖῖῖῖ {OF MAN} ἰμῖῖ {IN} ἰ̄,ῖῖ {THE} ἰῖῖῖῖῖῖῖ {HEAVEN;} ἰ̄ῖῖ {AND} ἰ̄,ἰῖῖ {THEN} ἰ̄ῖῖῖῖῖῖῖῖ {SHALL WAIL} ἰ̄ῖῖῖῖῖῖ {ALL} ἰ̄ῖῖ {THE} ἰ̄ῖῖῖῖῖῖῖ {TRIBES} ἰ̄,ἰῖ, {OF THE} ἰ̄ῖῖ, {LAND,} ἰ̄ῖῖῖ {AND} ἰῖῖῖῖῖῖῖ {THEY SHALL SEE} ἰ̄,ἰῖῖ { THE} ἰ̄...ἰ̄ῖῖῖῖῖῖ ἰ̄,ἰῖῖ... {SON} ἰ̄ῖῖῖῖῖῖῖῖ {OF MAN,} ἰμῖῖῖῖῖῖῖῖ {COMING} ἰμῖῖῖ {ON} ἰ̄,ῖῖῖῖῖ {THE} ἰ̄ῖῖῖῖῖῖῖῖῖ ἰ̄,ἰῖῖ... {CLOUDS} ἰῖῖῖῖῖῖῖῖ {OF HEAVEN} ἰ̄¼ἰμῖῖῖ {WITH} ἰ̄...ἰ̄½ἰ̄±ἰ̄¼ἰμῖῖῖ, {POWER} ἰ̄ῖῖῖ {AND} ἰ̄ῖῖῖῖῖῖ, {GLORY} ἰ̄ῖῖῖῖῖῖῖ, {GREAT.} (IGNT)

Matthew 24:30 (RWP)

The sign of the Son of Man in heaven (ἰ̄,ἰῖ ἰ̄ῖ•ἰ̄¼ἰμῖῖῖῖῖ ἰ̄,ἰῖῖ... ἰ̄...ἰ̄ῖῖῖ... ἰ̄,ἰῖῖ... ἰ̄ῖῖῖῖῖῖῖῖῖ {OF MAN,} ἰμῖῖῖῖῖῖῖῖ {COMING} ἰμῖῖῖ {ON} ἰ̄,ῖῖῖῖῖ {THE} ἰ̄ῖῖῖῖῖῖῖῖῖ ἰ̄,ἰῖῖ... {CLOUDS} ἰῖῖῖῖῖῖῖῖ {OF HEAVEN} ἰ̄¼ἰμῖῖῖ {WITH} ἰ̄...ἰ̄½ἰ̄±ἰ̄¼ἰμῖῖῖ, {POWER} ἰ̄ῖῖῖ {AND} ἰ̄ῖῖῖῖῖῖ, {GLORY} ἰ̄ῖῖῖῖῖῖῖ, {GREAT.} (IGNT)

ἰμῆ½ ἰ,ἰ% ἰῆ...ἰ•ἰ±ἰ½ἰ%)). Many theories have been suggested like the cross in the sky, etc. Bruce sees a reference to Daniel 7:13 "one like the Son of man" and holds that Christ himself is the sign in question (the genitive of apposition). This is certainly possible. It is confirmed by the rest of the verse: "They shall see the Son of man coming." See Matthew 16:27 Matthew 26:64. The Jews had repeatedly asked for such a sign (Broadus) as in Matthew 12:38 16:1 John 2:18.

Matthew 24:30 (Vincent_NTWordStudies)

30. Mourn (ἰῶῆἰῆἰ½ἰ,ἰ±ἰ). Stronger: beat their breasts in anguish.

Matthew 26:48

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

48 (IGNT) ἰῆ ἰῆμ {AND HE WHO} ἰῆἰ±ἰ•ἰ±ἰἰἰἰῆἰ...ἰ, {WAS DELIVERING UP} ἰ±ἰ...ἰ,ἰῆἰ½ {HIM} ἰμῆἰ%ἰῶἰμἰ½ {GAVE} ἰ±ἰ...ἰ,ἰῆἰἰ, {THEM} ἰῆἰ•ἰ½ἰμἰἰῆἰῆἰ½ {A SIGN,} ἰ»ἰμἰἰἰ%ἰ½ {SAYING,} ἰῆἰ½ ἰ±ἰ½ {WHOMSOEVER} ἰἰἰἰ»ἰ•ἰῆἰ% {I SHALL KISS,} ἰ±ἰ...ἰ,ἰῆἰ, {HE} ἰμἰῆἰ,ἰἰ½ {IT IS:} ἰῶἰ•ἰ±ἰ,ἰῆἰἰἰ {SEIZE } ἰ±ἰ...ἰ,ἰῆἰ½ {HIM.} (IGNT)

Matthew 26:48 (RWP)

Gave them a sign (ἰμῆἰ%ἰῶἰμἰ½ ἰ±ἰ...ἰ,ἰῆἰἰ, ἰῆἰ•ἰ½ἰμἰἰῆἰῆἰ½). Probably just before he reached the place, though Mark {Mark 14:44} has "had given" (ἰῆἰμῆἰ%ἰῶἰμἰἰ) which certainly means before arrival at Gethsemane. At any rate Judas had given the leaders to understand that he would kiss (ἰἰἰἰ»ἰ•ἰῆἰ%) Jesus in order to identify him for certain. The kiss was a common mode of greeting and Judas chose that sign and actually "kissed him fervently" (ἰῶἰ±ἰ,ἰμἰἰἰἰ»ἰ•ἰῆἰμἰ½, verse Matthew 26:49), though the compound verb sometimes in the papyri has lost its intensive force. Bruce thinks that Judas was prompted by the inconsistent motives of smouldering love and cowardice. At any rate this revolting ostentatious kiss is "the most terrible instance of the ἰμῶῆἰῆ...ἰῆἰἰἰ ἰἰἰἰ»ἰ•ἰ½ἰ±ἰ,ἰ± ἰμἰἰἰ,ἰῶῆἰῆ..." {Proverbs 27:6} "the profuse kisses of an enemy" (McNeile). This same compound verb occurs in Luke 7:38 of the sinful woman, in Luke 15:20 of the Father's embrace of the Prodigal Son, and in Acts 20:37 of the Ephesian elders and Paul.

Mark 6:51

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

51 (IGNT) ἰῶἰ±ἰ {AND} ἰ±ἰ½ἰμἰἰἰ. {HE WENT UP} ἰῆἰ•ἰῆἰ, {TO} ἰ±ἰ...ἰ,ἰῆἰ...ἰ, {THEM} ἰμἰἰἰ, {INTO} ἰ,ἰῆἰ {THE} ἰῆἰ»ἰῆἰἰἰῆἰ½ {SHIP,} ἰῶἰ±ἰ {AND} ἰμῶῆἰῆἰῆἰἰἰἰ {FELL} ἰῆἰ {THE} ἰ±ἰ½ἰμἰἰἰἰῆἰῆἰ, {WIND.} ἰῶἰ±ἰ {AND} ἰ»ἰἰἰ±ἰ½ ἰμῶῆἰ {EXCEEDINGLY } ἰῆἰμἰἰἰἰἰῆἰῆἰῆἰῆἰ... {BEYOND MEASURE} ἰμἰἰ½ {IN}

ἑαυτοῖς...ἐκασταῖς, {THEMSELVES} ἡμιἑαυτῶν ἡμιἑαυτῶν, ἡμιἑαυτῶν {THEY WERE AMAZED, } ἡμιἑαυτῶν {AND}
 ἡμιἑαυτῶν...ἡμιἑαυτῶν ἡμιἑαυτῶν {WONDERED;} {IGNT}

Mark 6:51 (RWP)

They were sore amazed in themselves (ἡμιἑαυτῶν ἡμιἑαυτῶν ἡμιἑαυτῶν, ἡμιἑαυτῶν ἡμιἑαυτῶν, ἡμιἑαυτῶν). 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) ἡμιἑαυτῶν... ἡμιἑαυτῶν {FOR} ἡμιἑαυτῶν... ἡμιἑαυτῶν {THEY UNDERSTOOD NOT} ἡμιἑαυτῶν {BY} ἡμιἑαυτῶν,
 {THE} ἡμιἑαυτῶν, {LOAVES,} ἡμιἑαυτῶν {FOR WAS} ἡμιἑαυτῶν ἡμιἑαυτῶν ἡμιἑαυτῶν {THEIR HEART}
 ἡμιἑαυτῶν ἡμιἑαυτῶν {HARDENED.} (IGNT)

Mark 6:52 (RWP)

For they understood not (ἡμιἑαυτῶν... ἡμιἑαυτῶν ἡμιἑαυτῶν). 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 (ἡμιἑαυτῶν ἡμιἑαυτῶν in the general sense for all the inner man)

was hardened (ἡμιἑαυτῶν ἡμιἑαυτῶν ἡμιἑαυτῶν). See RWP on "Mr 3:5" about ἡμιἑαυτῶν ἡμιἑαυτῶν. 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) ἡμιἑαυτῶν {AND} ἡμιἑαυτῶν ἡμιἑαυτῶν {WENT OUT} ἡμιἑαυτῶν {THE} ἡμιἑαυτῶν ἡμιἑαυτῶν { PHARISEES}
 ἡμιἑαυτῶν {AND} ἡμιἑαυτῶν ἡμιἑαυτῶν {BEGAN} ἡμιἑαυτῶν... ἡμιἑαυτῶν {TO DISPUTE WITH} ἡμιἑαυτῶν {HIM, }
 ἡμιἑαυτῶν ἡμιἑαυτῶν... ἡμιἑαυτῶν, {SEEKING} ἡμιἑαυτῶν {FROM} ἡμιἑαυτῶν... ἡμιἑαυτῶν {HIM} ἡμιἑαυτῶν ἡμιἑαυτῶν {A SIGN} ἡμιἑαυτῶν
 {FROM} ἡμιἑαυτῶν... {THE} ἡμιἑαυτῶν ἡμιἑαυτῶν {HEAVEN,} ἡμιἑαυτῶν ἡμιἑαυτῶν {TEMPTING} ἡμιἑαυτῶν
 {HIM.} (IGNT)

Mark 8:11 (RWP)

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

Mark 8:12 (RWP)

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

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

39 (IGNT) ÎĈ ÎĦµ {BUT} ÎĦîĦîĈĬ...Ĭ, {JESUS} ÎµĦîĦîĦµĦ½ ÎĦ¼Ĭ. {SAID,} ÎĦî%ôĦ»Ĭ...ÎµĦî,Îµ {FORBID NOT} ÎĦ±...Ĭ,ÎĈÎĦ½ {HIM;} ÎĈĬ...Ĭ ÎµĦîĦî, ÎĦ±• {FOR NO ONE} ÎµĦîĦî,ÎĦ½ {THERE IS} ÎĈĬ, {WHO} ÎĦîĈÎĦîĦîĦµĦ {SHALL DO} ÎĦî...ÎĦ½ÎĦ±¼ÎĦ½ {A WORK OF POWER} ÎµĦîĦî ÎĦî% {IN} ÎĈÎĦ½ÎĈÎĦ¼ÎĦ±,ÎĦ¼ÎĈĬ... {MY NAME, } ÎĦ±ÎĦ {AND} ÎĦî...ÎĦ½ÎĦîĦî,ÎĦ± {BE ABLE} ÎĦî,ÎĦ±ÎĦ... {READILY} ÎĦ±ÎĦîĈĬ»ÎĈÎĦîĦîĦî {TO SPEAK EVIL OF} ÎĦ¼Îµ {ME;} (IGNT)

Mark 9:39 (RWP)

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

Mark 13:4

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

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

Mark 13:4 (RWP)

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

when $(\hat{\chi}, \hat{\mu})$ and the

what sign ($\hat{I}_n \hat{I}_1 \hat{I} f \hat{I} \hat{I} \frac{1}{4} \hat{\mu} \hat{I} \hat{I} \hat{I} \hat{I} \frac{1}{2}$). Matthew 24:3 includes "the sign of thy coming and the end of the world," showing that these tragic events are brought before Jesus by the disciples. See discussion of the interpretation of this discourse on Matthew 24:3. This chapter in Mark is often called "The Little Apocalypse" with the notion that a Jewish apocalypse has been here adapted by Mark and attributed to Jesus. Many of the theories attribute grave error to Jesus or to the Gospels on this subject. The view adopted in the discussion in Matthew is the one suggested here, that Jesus blended in one picture his death, the destruction of Jerusalem within that generation, the second coming and end of the world typified by the destruction of the city. The lines between these topics are not sharply drawn in the report and it is not possible for us to separate the topics clearly. This great discourse is the longest preserved in Mark and may be due to Peter. Mark may have given it in order "to forewarn and forearm" (Bruce) the readers against the coming catastrophe of the destruction of Jerusalem. Both Matthew {Matthew 24} and Luke {Luke 21:5-36} follow the general line of Mark 13 though Matthew 24:43-25:46 presents new material (parables).

Mark 13:22

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

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

Mark 13:22 (RWP)

Mark 16:17

Mark 16:17 (RWP)

Mark 16:20

Mark 16:20 (RWP)

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

Luke 2:12

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

12 (IGNT) {AND} {THIS IS} {TO YOU} {THE} {SIGN:}
{YE SHALL FIND} {A BABE} {WRAPPED
IN SWADDLING CLOTHES,} {LYING} {IN} {THE} {MANGER. }
(IGNT)

Luke 2:18

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

18 (IGNT) $\hat{\imath}\hat{o}\hat{\imath}\pm\hat{\imath}^1$ {AND} $\hat{\imath}\epsilon\hat{\imath}\pm\hat{\imath}^1\hat{z}\hat{\imath},,\hat{\imath}\mu\hat{\imath}$, {ALL} $\hat{\imath}\hat{z}\hat{\imath}^1$ {WHO} $\hat{\imath}\pm\hat{\imath}\hat{o}\hat{\imath}\hat{z}\hat{\imath}... \hat{\imath}f\hat{\imath}\pm\hat{\imath}^1\hat{z}\hat{\imath},,\hat{\imath}\mu\hat{\imath}$, {HEARD} $\hat{\imath}\mu\hat{\imath},\hat{\imath}\pm... \hat{\imath}^1\hat{z}\hat{\imath}\pm\hat{\imath}f\hat{\imath}\pm\hat{\imath}^1\hat{z}$ {WONDERED} $\hat{\imath}\epsilon\hat{\imath}\mu\hat{\imath}\bullet^1$ {CONCERNING} $\hat{\imath},,\hat{\imath}\%o\hat{\imath}^1\hat{z}$ {THE THINGS WHICH} $\hat{\imath}\gg\hat{\imath}\pm\hat{\imath}\gg\hat{\imath}\cdot\hat{\imath},,\hat{\imath}\mu\hat{\imath}^1\hat{z}\hat{\imath},,\hat{\imath}\%oo\hat{\imath}^1\hat{z}$ {HAD BEEN SPOKEN} $\hat{\imath}... \hat{\imath}\epsilon\hat{\imath}\hat{z}$ {BY} $\hat{\imath},,\hat{\imath}\%oo\hat{\imath}^1\hat{z}$ {THE} $\hat{\imath}\epsilon\hat{\imath}\hat{z}\hat{\imath}^1\hat{\imath}^1\hat{z}\hat{\imath}\mu\hat{\imath}^1\hat{z}\hat{\imath}\%oo\hat{\imath}^1\hat{z}$ {SHEPHERDS} $\hat{\imath}\epsilon\hat{\imath}\bullet^1\hat{z}\hat{\imath}$, {TO} $\hat{\imath}\pm\hat{\imath}... \hat{\imath},,\hat{\imath}\hat{z}\hat{\imath}... \hat{\imath}$, {THEM.} (IGNT)

Luke 2:34

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

Luke 2:34 (RWP)

[illegible]

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

Spoken against (Ġ±Ġ½Ĭ,,Ġ¹Ġ»ĠµĠ³ĠĈĠ¼ĠµĠ½ĠĈĠ½). Present passive participle, continuous action. It is going on today. Nietzsche regarded Jesus Christ as the curse of the race because he spared the weak.

Luke 4:22

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

[illegible]

Luke 4:22 (RWP)

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

And wondered (ἠᾠᾶντο ἰσχυρῶς ἕως ἵνα ἴδωσιν). 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 ($\hat{\imath}\hat{\mu}\hat{\iota}^{\circ}\hat{\epsilon}\hat{\lambda}\hat{1}\hat{\imath}_{,,}\hat{\imath}_{,,}\hat{\imath}\hat{\imath}\hat{1}$, $\hat{\imath}\hat{\gg}\hat{\imath}\hat{\beta}\hat{\imath}\hat{\imath}\hat{\imath}\hat{1}$, $\hat{\imath}_{,,}\hat{\imath}\cdot\hat{\imath}$, $\hat{\imath}\hat{\pm}\hat{\imath}\hat{\pm}\hat{\imath}\cdot\hat{\imath}\hat{1}_{,,}\hat{\imath}\hat{\imath}\hat{\imath}$). See RWP on "Lu 1:30"; See RWP on "Lu 2:52" for this wonderful word $\hat{\imath}\hat{\pm}\hat{\imath}\hat{\pm}\hat{\imath}\cdot\hat{\imath}\hat{1}$, 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, $\hat{\imath}\hat{\mu}\hat{\iota}^{\circ}\hat{\epsilon}\hat{\lambda}\hat{1}\hat{\imath}_{,,}\hat{\imath}_{,,}\hat{\imath}\hat{\imath}\hat{1}\dots\hat{\imath}\hat{\imath}\hat{1}/_4\hat{\imath}\hat{\mu}\hat{1}/_2\hat{\imath}\hat{\imath}\hat{1}$) were marked by fascination and charm. They were "winning words" as the context makes plain, though they were also "gracious" in the Pauline sense of "grace." There is no necessary antithesis in the ideas of graceful and gracious in these words of Jesus.

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

Luke 8:25

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

25 (IGNT) ĬµĬ¹ĬĖĬµĬ¹½ Ĭ¹Ĭµ {AND HE SAID} Ĭ±Ĭ...Ĭ,ĬĈĬ¹Ĭ, {TO THEM,} ĬĖĬĈĬ... {WHERE} ĬµĬfĬĬ,Ĭ¹Ĭ½ Ĭ· {IS} ĬĖĬ¹fĬĬ,Ĭ¹Ĭ, Ĭ...Ĭ¼Ĭ%Ĭ¹½ {YOUR FAITH?} Ĭ†ĬĈĬĬ¹Ĭ·ĬµĬ¹½Ĭ,ĬµĬ, Ĭ¹Ĭµ {AND BEING AFRAID} ĬµĬĬ±Ĭ...Ĭ¼Ĭ±ĬfĬ±Ĭ½ {THEY WONDERED,} Ĭ»ĬµĬ³ĈĬĬ½Ĭ,ĬµĬ, {SAYING} ĬĖĬ·ĬĈĬ, {TO} Ĭ±Ĭ»Ĭ»Ĭ·Ĭ»ĬĈĬ...Ĭ, {ONE ANOTHER,} Ĭ,Ĭ¹Ĭ, {WHO} Ĭ±Ĭ·Ĭ± {THEN} ĬĈĬ...Ĭ,ĬĈĬ, {THIS} ĬµĬfĬĬ,Ĭ¹Ĭ½ {IS,} ĬĈĬ,Ĭ¹ {THAT} Ĭ°Ĭ±Ĭ¹ {EVEN} Ĭ,ĬĈĬ¹Ĭ, {THE} Ĭ±Ĭ½ĬµĬ¹¼ĬĈĬ¹Ĭ, {WINDS} ĬµĬĖĬĬ,Ĭ±ĬfĬfĬµĬ¹ {HE COMMANDS} Ĭ°Ĭ±Ĭ¹ {AND} Ĭ,Ĭ%Ĭ {THE} Ĭ...Ĭ¹Ĭ±Ĭ,Ĭ¹ {WATER,} Ĭ°Ĭ±Ĭ¹ {AND} Ĭ...ĬĖĬ±Ĭ°ĬĈĬ...ĬĈĬ...ĬfĬ¹Ĭ½ {THEY OBEY} Ĭ±Ĭ...Ĭ,Ĭ%Ĭ {HIM?} (IGNT)

Luke 9:43

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

43 (IGNT) ĬµĬ³¼ĬµĬĖĬ»Ĭ·ĬfĬfĬĈĬĬ½Ĭ,ĬĈĬ Ĭ¹Ĭµ {AND WERE ASTONISHED} ĬĖĬ±Ĭ½Ĭ,ĬµĬ, {ALL} ĬµĬĖĬ¹ {AT} Ĭ,Ĭ· {THE} Ĭ¼ĬµĬ³Ĭ±Ĭ»ĬµĬ¹ĈĬĬ,Ĭ·Ĭ,Ĭ¹ Ĭ,ĬĈĬ... {MAJESTY} Ĭ,ĬµĬĈĬ... {OF GOD.} ĬĖĬ±Ĭ½Ĭ,Ĭ%Ĭ¹½ Ĭ¹Ĭµ {AND AS ALL} Ĭ Ĭ±Ĭ...Ĭ¼Ĭ±Ĭ¶ĬĈĬĬ½Ĭ,Ĭ%Ĭ¹½ {WERE WONDERING} ĬµĬĖĬ¹ {AT} ĬĖĬ±ĬfĬ¹Ĭ½ {ALL} ĬĈĬ¹Ĭ, {WHICH} ĬµĬĖĬĈĬĬ·ĬfĬµĬ¹½ ĬĈĬ {DID} Ĭ¹Ĭ·ĬfĬĈĬ...Ĭ, {JESUS,} ĬµĬ¹ĖĬĬµĬ¹½ {HE SAID} ĬĖĬ·ĬĈĬ, Ĭ,ĬĈĬ...Ĭ, {TO} Ĭ¼Ĭ±Ĭ,Ĭ·Ĭ,Ĭ±Ĭ, Ĭ±Ĭ...Ĭ,ĬĈĬ... {HIS DISCIPLES,} (IGNT)

Luke 11:14

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

14 (IGNT) Ĭ°Ĭ±Ĭ¹ {AND} Ĭ·Ĭ½ {HE WAS} ĬµĬ°Ĭ²Ĭ±Ĭ»Ĭ»Ĭ%Ĭ¹½ {CASTING OUT} Ĭ¹Ĭ±Ĭ¹¼ĬĈĬĬ½Ĭ¹ĬĈĬĬ½ {A DEMON,} Ĭ°Ĭ±Ĭ¹ {AND} Ĭ±Ĭ...Ĭ,ĬĈĬ {IT} Ĭ·Ĭ½ {WAS} Ĭ°Ĭ°Ĭ†ĬĈĬĬ½ {DUMB;} ĬµĬ³ĬµĬ¹½ĬµĬ,ĬĈĬ Ĭ¹Ĭµ Ĭ,ĬĈĬ... {AND IT CAME TO PASS} Ĭ¹Ĭ±Ĭ¹¼ĬĈĬĬ½Ĭ¹ĬĈĬ... {ON THE DEMON} ĬµĬ³¼ĬµĬ»Ĭ,ĬĈĬ¹½Ĭ,ĬĈĬ, {HAVING

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

Luke 11:14 (RWP)

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

Luke 11:16

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

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

Luke 11:16 (RWP)

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

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

Luke 11:29

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

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

Luke 11:29 (RWP)

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

in the plural as here.

Luke 21:25

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

25 (IGNT) $\hat{\imath}^{\circ\hat{1}\pm\hat{1}}$ {AND} $\hat{\imath}^{\mu\hat{1}\hat{f}\hat{1},\hat{1}\pm\hat{1}}$ {THERE SHALL BE} $\hat{\imath}^{\hat{1}\cdot\hat{1}\frac{1}{2}\hat{\imath}^{\mu\hat{1}\hat{1}\pm}}$ {SIGNS} $\hat{\imath}^{\mu\hat{1}\frac{1}{2}}$ {IN} $\hat{\imath}^{\hat{1}\cdot\hat{1}\gg\hat{1}^{\circ}\%$
 $\{\text{SUN}\}$ $\hat{\imath}^{\circ\hat{1}\pm\hat{1}}$ {AND} $\hat{\imath}^{\hat{f}\hat{\imath}^{\mu\hat{1}}\gg\hat{1}\cdot\hat{1}\frac{1}{2}\hat{1}\cdot}$ {MOON} $\hat{\imath}^{\circ\hat{1}\pm\hat{1}}$ {AND} $\hat{\imath}^{\pm\hat{1}\hat{f}\hat{1},\hat{1}\cdot\hat{\imath}^{\hat{1}\hat{1}}}$, {STARS,} $\hat{\imath}^{\circ\hat{1}\pm\hat{1}}$ {AND} $\hat{\imath}^{\mu\hat{1}\in\hat{1}}$
 $\{\text{UPON}\}$ $\hat{\imath}^{\hat{1},\hat{1}\cdot\hat{1}}$, {THE} $\hat{\imath}^{\hat{3}\hat{1}\cdot\hat{1}}$, {EARTH} $\hat{\imath}^{\hat{f}\hat{1}\dots\hat{1}\frac{1}{2}\hat{\imath}^{\hat{1}\hat{1}\hat{1}\cdot}}$ {DISTRESS} $\hat{\imath}^{\mu\hat{1},\hat{1}\frac{1}{2}\hat{\imath}^{\circ}\% \hat{1}\frac{1}{2}}$ {OF NATIONS} $\hat{\imath}^{\mu\hat{1}\frac{1}{2}}$
 $\{\text{WITH}\}$ $\hat{\imath}^{\pm\hat{1}\in\hat{1}\hat{\imath}^{\hat{1}\cdot\hat{1}\hat{1}\pm}}$ {PERPLEXITY,} $\hat{\imath}^{\hat{1}\cdot\hat{1}\hat{1}\hat{\imath}^{\hat{1}\dots}\hat{\imath}^{\hat{f}\hat{1}\cdot\hat{1}}}$, {ROARING} $\hat{\imath}^{\hat{1},\hat{1}\pm\gg\hat{1}\pm\hat{\imath}^{\hat{f}\hat{f}\hat{1}\cdot\hat{1}}}$, {OF THE SEA} $\hat{\imath}^{\circ\hat{1}\pm\hat{1}}$
 $\{\text{AND}\}$ $\hat{\imath}^{\hat{f}\hat{1}\hat{1}\gg\hat{1}\hat{\imath}^{\hat{1}\dots}}$ {ROLLING SURGE,} (IGNT)

Luke 21:25 (RWP)

Distress (İfİ...İ½İçİİİİ). From İfİ...İ½İİİİİ. In the N.T. only here and 2 Corinthians 2:4. Anguish.

In perplexity (Îµ½ Î±Î¸Î¸). State of one who is Î±Î¸Î¸, who has lost his way (Î± privative and Î¸Î¸). Here only in the N.T. though an old and common word.

For the roaring of the sea (ἰ-ῥῖ-ῥ...ῖ, ἰ-ῥῖ)»ἰ-ῥῖ). Our word echo (Latin echo) is this word ἰ-ῥῖ-ῥ,, a reverberating sound. Sense of rumour in Luke 4:37.

Billows (îfî±î»îĈî...). Old word îfî±î»îĈî, 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) ÎĈ ÎŕÎµ {AND} ÎŕÎ•Î%œÎŕÎŒ, {HEROD} ÎŕÎŕÎ%œÎŕÎŒ Î„ÎĈÎ½ {SEEING} ÎŕÎŒÎŕÎĈÎŒ... Î½ {JESUS}
ÎµÎŕÎŕÎ±ÎŕÎ• {REJOICED} Î»ÎŕÎ±Î½ {GREATLY,} ÎŕÎ½ ÎŕÎ±Îŕ• {FOR HE WAS} ÎŒÎµÎ»Î%œÎŕÎŒ ÎµÎŕÎ¼ {WISHING
ÎŕÎŕÎ±Î½ÎĈÎŒ... {FOR LONG} ÎŕÎŕÎµÎŕÎ½ {TO SEE} Î±ÎŒ... Î„ÎĈÎ½ {HIM,} ÎŕÎŕÎ± Î„ÎŒ {BECAUSE OF}
Î±ÎŕÎŕÎĈÎŒ... ÎµÎŕÎ½ {HEARING} Î€ÎĈÎ»Î»Î± {MANY THINGS} Î€ÎµÎµÎŕÎ• {CONCERNING} Î±ÎŒ... Î„ÎĈÎŒ... {HIM,}
ÎŕÎ±ÎŕÎŒ {AND} ÎŕÎŒÎ€ÎŕÎŕÎŕÎµÎŕÎ½ {HE WAS HOPING} Î„ÎŒ {SOME} ÎŕÎŕÎ½ÎµÎŕÎŕÎŒÎĈÎ½ {SIGN} ÎŕÎŕÎµÎŕÎ½ {TO
SEE} ÎŒ... Î€ {BY} Î±ÎŒ... Î„ÎŒ... {HIM} ÎŕÎŕÎ½ÎĈÎĈÎµÎŕÎ½ÎĈÎ½ {DONE.} (IGNT)

Luke 23:8 (RWP)

Was exceeding glad (îµĭ±î±ĭ• î»îĭ±îĭ½). Second aorist passive indicative of ĭĭ±îĭ•ĭ%, ingressive aorist, became glad.

Of a long time ($\hat{\mu}^{3/4} \hat{1}^0 \pm \hat{1}^{1/2} \hat{0}^{1/2} \hat{1}^{1/2}$). For this idiom see 8:27; 20:9; Acts 8:11).

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

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

Luke 24:12

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

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

Luke 24:12 (RWP)

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

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

By themselves (ἑαυτοῖς). Without the body.

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

Luke 24:41 (RWP)

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

John 2:18 (RWP)

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

John 2:23

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

John 2:23 (RWP)

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

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

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

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

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

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

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

John 4:48

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

John 4:48 (RWP)

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

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

John 4:54

54 (AV) This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee. (AV)
54 (IGNT) ἰ, ἰζἰ...ἰ, ἰζ {THIS} ἰἰ±ἰ»ἰ½ {AGAIN} ἰἰἰ...ἰ, ἰμῖ·ἰζἰ½ {A SECOND} ἰἰ·ἰ¼ἰμῖἰἰἰἰἰ½
{SIGN} ἰμῖἰἰζἰἰἰ·ἰἰἰἰ½ ἰζ {DID} ἰἰ·ἰἰζἰ...ἰ, {JESUS,} ἰμῖ»ἰ, ἰ%ἰ½ {HAVING COME} ἰμῖἰ ἰ, ἰ·ἰ, {OUT
OF } ἰἰἰἰ...ἰἰ±ἰἰἰ, {JUDEA} ἰμῖἰ, ἰ, ἰ·ἰ½ {INTO} ἰἰ±ἰ»ἰἰ»ἰἰ±ἰἰ½ {GALILEE.} (IGNT)

John 4:54 (RWP)

The second sign that (ἰἰἰ...ἰ, ἰμῖ·ἰζἰ½ ἰἰ·ἰ¼ἰμῖἰἰἰἰἰ½). No article, simply predicate accusative, "This again a second sign did Jesus having come out of Judea into Galilee." The first one was also in Cana (2:1), but many were wrought in Jerusalem also (2:23).

John 6:2

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

2 (IGNT) Î±Î± {AND} Î±Î±Î±»Î±Î±...Î±,Î±Î± {FOLLOWED} Î±Î±...Î±,Î±% {HIM} Î±Î±Î±»Î±Î±, {A CROWD}
 Î±Î±Î±»Î±Î±..., {GREAT,} Î±Î±,Î± {BECAUSE} Î±Î±Î±%•Î±Î±½ {THEY SAW} Î±Î±...Î±,Î±Î±... {OF HIM} Î±,Î± {THE}
 Î±Î±Î±.Î±¼Î±Î±Î±± {SIGNS} Î± {WHICH} Î±Î±Î±Î±Î±Î±Î±Î± {HE WROUGHT} Î±Î±Î±Î± {UPON} Î±,Î±%Î±½ {THOSE
 WHO} Î±Î±Î±Î±.Î±Î±½Î±Î±Î±Î±...Î±½Î±,Î±%Î±½ {WERE SICK.} (IGNT)

John 6:2 (RWP)

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

[illegible]

John 6:14

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

[illegible]

John 6:14 (RWP)

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

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

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

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

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

John 6:26

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

26 (IGNT) ἰ±ἱἑἰμῖοῖ•ἰἰἰ. ἰ. {ANSWERED} ἰ±ἱ...ἰ., ἰḡ ἰἰἰ, ἰḡ {THEM} ἰἰἰ. ἰḡ ἰḡ ἰḡ...ἰ., {JESUS} ἰἰἰ±ἰἰ {AND} ἰμἰἰἰἑἰμἰἰ½ {SAID,} ἰ±ἰἰἰἰ. ἰἰἰ½ {VERILY} ἰ±ἰἰἰἰ. ἰἰἰ½ {VERILY} ἰ»ἰμἰἰἰἰ% {I SAY} ἰ...ἰἰἰἰἰἰ½ {TO YOU,} ἰἰἰ. ἰ., ἰμἰἰἰἰ, ἰμ {YE SEEK} ἰἰἰἰμ {ME,} ἰḡ ἰ...ἰ± {NOT} ἰḡ ἰ., ἰἰ {BECAUSE} ἰμἰἰἰ ἰμἰἰ, ἰμ {YE SAW} ἰḡ ἰ. ἰἰἰἰἰἰἰἰ± {SIGNS,} ἰ±ἰ»ἰ» {BUT} ἰḡ ἰ., ἰἰ {BECAUSE} ἰμἰἰἰἰἰἰἰἰἰ, ἰμ {YE ATE} ἰμἰἰ° {OF} ἰ., ἰ%ἰἰ½ {THE} ἰ±ἰ. ἰ., ἰ%ἰἰ½ {LOAVES} ἰἰἰ±ἰἰ {AND} ἰμἰἰ±ἰḡ ἰ. ἰ., ἰ±ἰḡ ἰ. ἰ., ἰμ {WERE SATISFIED.} (IGNT)

John 6:26 (RWP)

Not because ye saw signs (ἰḡ ἰ...ἰ± ἰḡ ἰ., ἰἰ ἰμἰἰἰ ἰμἰἰ, ἰμ ἰḡ ἰ. ἰἰἰἰἰἰἰ±). Second aorist active indicative of the defective verb ἰḡ ἰ. ἰἰ%. They had seen the "signs" wrought by Jesus (verse 2), but this one had led to wild fanaticism (verse 14) and complete failure to grasp the spiritual lessons.

But because ye ate of the loaves (ἰ±ἰ»ἰ» ἰḡ ἰ., ἰἰ ἰμἰἰἰἰἰἰἰἰἰ, ἰμ ἰμἰἰ° ἰ., ἰ%ἰἰ½ ἰ±ἰ. ἰ., ἰ%ἰἰ½). Second aorist active indicative of ἰμἰἰḡ ἰ. ἰἰ%, defective verb.

Ye were filled (ἰμἰἰ±ἰḡ ἰ. ἰ., ἰ±ἰḡ ἰ. ἰ., ἰμ). First aorist passive indicative of ἰ±ἰḡ ἰ. ἰ., ἰ±ἰḡ ἰἰ%, from ἰ±ἰḡ ἰ. ἰ., ἰḡ ἰ. (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) ἰμἰἰἰἑἰḡ ἰἰ½ {THEY SAID} ἰḡ ἰ...ἰἰ½ {THEREFORE} ἰ±ἰ...ἰ., ἰ%ἰ {TO HIM,} ἰ., ἰἰ {WHAT} ἰḡ ἰ...ἰἰ½ {THEN} ἰἑἰḡ ἰἰἰἰἰἰ, {DOEST} ἰḡ ἰ... {THOU} ἰḡ ἰ. ἰἰἰἰἰἰἰἰḡ ἰἰ½ {SIGN,} ἰἰἰἰἰ± {THAT} ἰἰἰἰἰ%ἰἰἰἰἰἰ½ {WE MAY SEE} ἰἰἰ±ἰἰ {AND} ἰἑἰἰἰḡ ἰ., ἰμἰἰ...ἰḡ ἰ%ἰἰἰἰἰἰἰἰ½ {MAY BELIEVE} ἰḡ ἰḡ ἰἰ {THEE?} ἰ., ἰἰ {WHAT} ἰμἰἰ. ἰἰἰἰἰἰἰ. {DOST THOU WORK?} (IGNT)

John 6:30 (RWP)

For a sign (ἰḡ ἰ. ἰἰἰἰἰἰἰἰḡ ἰἰ½). Predicate accusative, as a sign, with ἰ., ἰἰ (what). As if the sign of the day before was without value. Jesus had said that they did not understand his signs (verse 26).

That we may see, and believe thee (ἰἰἰἰἰἰ± ἰἰἰἰἰ%ἰἰἰἰἰἰἰἰἰ½ ἰἰἰ±ἰἰ ἰἑἰἰἰḡ ἰ., ἰμἰἰ...ἰḡ ἰ%ἰἰἰἰἰἰἰἰ½). Purpose

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

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

John 7:31

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

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

John 7:31 (RWP)

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

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

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

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

John 9:16

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

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

John 9:16 (RWP)

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

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

John 10:41

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

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

John 10:41 (RWP)

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

John 11:47

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

47 (IGNT) ἵνα...ἵνα ἱερεῖς ἵνα {GATHERED} ἵνα...ἵνα {THEREFORE} ἵνα {THE} ἱερεῖς καὶ ἱεροφεισὶν, {CHIEF PRIESTS} καὶ ἱεροφεισὶν {AND} ἵνα {THE} ἱεροφεισὶν ἱεροφεισὶν {PHARISEES} ἵνα...ἵνα ἱεροφεισὶν ἱεροφεισὶν {A COUNCIL, } καὶ ἱεροφεισὶν {AND} ἱεροφεισὶν ἵνα {SAID,} ἵνα {WHAT} ἵνα ἵνα...ἵνα ἱεροφεισὶν {DO WE?} ἵνα ἵνα {FOR} ἵνα...ἵνα, ἵνα {THIS} ἵνα ἵνα...ἵνα ἱεροφεισὶν, {MAN} ἵνα ἵνα...ἵνα {MANY} ἵνα ἵνα...ἵνα ἱεροφεισὶν {SIGNS } ἵνα ἵνα...ἵνα {DOES.} (IGNT)

John 11:47 (RWP)

Gathered a council (ἵνα...ἵνα ἱερεῖς ἵνα ἵνα...ἵνα ἱεροφεισὶν ἱεροφεισὶν). Second aorist active indicative of ἵνα...ἵνα ἱεροφεισὶν and ἵνα...ἵνα ἱεροφεισὶν ἱεροφεισὶν, 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 (ἵνα...ἵνα ἱεροφεισὶν ἵνα). Imperfect active of ἵνα...ἵνα ἱεροφεισὶν, perhaps inchoative, "began to say."

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

Doeth (ἵνα...ἵνα ἱεροφεισὶν). 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) ἵνα ἵνα...ἵνα ἵνα {ON ACCOUNT OF} ἵνα...ἵνα ἵνα {THIS} ἵνα...ἵνα {ALSO} ἵνα...ἵνα ἵνα...ἵνα ἵνα {MET} ἵνα...ἵνα {HIM} ἵνα {THE} ἵνα...ἵνα {CROWD,} ἵνα...ἵνα {BECAUSE} ἵνα...ἵνα ἵνα {IT HEARD} ἵνα...ἵνα ἵνα {THIS} ἵνα...ἵνα ἵνα {OF HIS} ἵνα...ἵνα ἵνα...ἵνα ἵνα {HAVING DONE} ἵνα...ἵνα ἵνα {SIGN.} (IGNT)

John 12:18 (RWP)

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

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

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

30 (IGNT) {IÊĠĤ»Ġ»Ġ± Ĩ¼ĠĠġ½ {MANY} ĠĤ...ġ½ {THEREFORE} ġ°Ġ±ġ± {ALSO} Ġ±Ĥ»Ġ»Ġ± { OTHER} ġġġ·ġ¼ġġġ± {SIGNS} ġġġĠĠġġġ·ġġġġ½ ĠĤ {DID} ġġ·ġġĠĠ...ġ, {JESUS} ġġ½ġġ%ġġĠĠĠġ½ ġ,ġ%ġ½ {IN PRESENCE } ġ¼Ġġġ·ġ,ġ%ġ½ Ġ±Ĥ...ġ,ĠĠġ... {OF HIS DISCIPLES,} ġ± {WHICH} ĠĤ...ġ ġġġġġ,ġġ½ {ARE NOT} ġġġġġ·ġ±ġ¼ġ¼ġġ½ġ± {WRITTEN } ġġ½ ġ,ġ% {IN} ġġġġġ»ġġ% ġ,ĠĠġ...ġ,ġ% {THIS BOOK;} (IGNT)

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

Are not written ($\hat{1}\hat{c}\hat{1}\dots\hat{1}\hat{o}\hat{1}\hat{\mu}\hat{1}\hat{f}\hat{1}\hat{,}\hat{1}\hat{1}\hat{1}\hat{1}\hat{2}\hat{1}\hat{3}\hat{1}\hat{\mu}\hat{1}\hat{3}\hat{1}\hat{,}\hat{1}\hat{\pm}\hat{1}\hat{1}\hat{4}\hat{1}\hat{4}\hat{1}\hat{\mu}\hat{1}\hat{2}\hat{1}\hat{\pm}$). Periphrastic perfect passive indicative of $\hat{1}\hat{3}\hat{1}\hat{,}\hat{1}\hat{\pm}\hat{1}\hat{1}\hat{1}\hat{o}$, 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" ($\hat{1}\hat{\mu}\hat{1}\hat{1}\hat{2}\hat{1}\hat{o}\hat{1}\hat{\epsilon}\hat{1}\hat{1}\hat{c}\hat{1}\hat{1}\hat{2}\hat{1}\hat{,}\hat{1}\hat{,}\hat{1}\hat{o}\hat{1}\hat{1}\hat{2}\hat{1}\hat{1}\hat{4}\hat{1}\hat{\pm}\hat{1}\hat{1}\hat{,}\hat{1}\hat{,}\hat{1}\hat{o}\hat{1}\hat{1}\hat{2}\hat{1}\hat{1}\hat{2}$), 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,ἰ̇ζἰ̇...ἰ̇,ἰ̇ζ ἰ̇μ {BUT THIS} ἰ̇μἰ̇ἰ̇ἰ̇μἰ̇½ {HE SAID} ἰ̇ἰ̇.ἰ̇¼ἰ̇±ἰ̇ἰ̇½ἰ̇%ἰ̇½ {SIGNIFYING} ἰ̇ἰ̇ζἰ̇ἰ̇% {BY WHAT} ἰ̇ἰ̇±ἰ̇½ἰ̇±ἰ̇,ἰ̇% {DEATH} ἰ̇ἰ̇ἰ̇¾ἰ̇±ἰ̇ἰ̇μἰ̇¹,ἰ̇,ἰ̇ζἰ̇½ {HE SHOULD GLORIFY} ἰ̇ἰ̇μἰ̇ζἰ̇½

Signs. See on "Mt 11:20".

Acts 2:22

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

[illegible]

Acts 2:22 (RWP)

Hear these words (Î±Î¶Î·Î¿...Î¶Î±Î¿Î¼ Î¿Î·Î¿...Î¿, Î»Î·Î³Î³Î·Î¿...Î¿, Î¿Î·Î¿...Î¿,Î·Î¿...Î¿). Do it now (aorist tense). With unerring aim Peter has found the solution for the phenomena. He has found the key to Godâ€™s work on this day in his words through Joel.

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

Acts 2:22 (Vincent NTWordStudies)

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

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

Acts 2:43

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

43 (IGNT) Îµî³îµî½îµî,,Î¸ {THERE CAME} Î´Îµ {AND} Î¸î±îîî· {UPON EVERY} Î´Î´...Î´î±· {SOUL} Î´Î´Î¸Î²Î¸Î¸, {FEAR,} Î¸î¸Î¸»Î¸»± Îµ,,Îµ {AND MANY} Îµ,,Îµî±·Î¸î±,Î¸ {WONDERS} Î´î±î± {AND} Î´îî·Îµ¼îµîî± {SIGNS} Î´Î´î± {THROUGH} Îµ,,Îµî± {THE} Î´î±Î¸î¸Î´îî,,Î¸Î¸»Îµî½ {APOSTLES} Îµî³î±î±½îµî,,Î¸ {TOOK PLACE.} (IGNT)

11 (IGNT) ἰὸϊ•ἰᾱῖ, ἰᾱῖ... ἰᾱῖ, ἰᾱῖ {AND AS HELD} ἰᾱῖ... {THE} ἰᾱῖ ἰμῖᾱῖ, ἰᾱῖ, {WHO HAD BEEN HEALED} ἰᾱῖ»ἰᾱῖ... ἰᾱῖ ἰᾱῖ {LAME MAN} ἰᾱῖ, ἰᾱῖ {PETER} ἰὸϊᾱῖ {AND} ἰᾱῖ ἰᾱῖ ἰᾱῖ {JOHN,} ἰᾱῖ... ἰᾱῖ ἰμῖᾱῖ {RAN TOGETHER} ἰᾱῖ, ἰᾱῖ, {TO} ἰᾱῖ... ἰᾱῖ... ἰᾱῖ, {THEM} ἰᾱῖ, {ALL} ἰᾱῖ {THE } ἰᾱῖ, {PEOPLE} ἰμῖᾱῖ {IN} ἰᾱῖ, {THE} ἰᾱῖ, ἰᾱῖ ἰᾱῖ, {PORCH} ἰὸϊᾱῖ»ἰᾱῖ... ἰᾱῖ ἰμῖᾱῖ {CALLED} ἰᾱῖ»ἰᾱῖ ἰᾱῖ ἰᾱῖ, {SOLOMON'S,} ἰμῖᾱῖ 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, ἰμῖᾱῖ, 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 (ἰμῖᾱῖ ἰᾱῖ, ἰᾱῖ ἰᾱῖ ἰᾱῖ ἰᾱῖ, ἰὸϊᾱῖ»ἰᾱῖ... ἰᾱῖ ἰμῖᾱῖ. ἰᾱῖ»ἰᾱῖ ἰᾱῖ ἰᾱῖ ἰᾱῖ, ἰᾱῖ). The adjective Stoic (ἰᾱῖ, ἰᾱῖ ἰᾱῖ) is from this word ἰᾱῖ, ἰᾱῖ (porch). It was on the east side of the court of the Gentiles (Josephus, Ant. XX. 9, 7) and was so called because it was built on a remnant of the foundations of the ancient temple. Jesus had once taught here (John 10:23).

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

Acts 3:11 (Vincent_NTWordStudies)

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

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

Greatly wondering (ἰμῖᾱῖ ἰᾱῖ ἰᾱῖ ἰᾱῖ). Wondering out of measure (ἰμῖᾱῖ). 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, ἰμῖ, {SAYING,} ἰᾱῖ {WHAT} ἰᾱῖ ἰᾱῖ ἰᾱῖ ἰᾱῖ, ἰᾱῖ, {SHALL WE DO} ἰᾱῖ ἰᾱῖ, ἰᾱῖ, {TO MEN} ἰᾱῖ... ἰᾱῖ, ἰᾱῖ, {THESE?} ἰᾱῖ, ἰᾱῖ {THAT} ἰᾱῖ ἰᾱῖ {INDEED} ἰᾱῖ {FOR } ἰᾱῖ ἰᾱῖ, ἰᾱῖ {A KNOWN} ἰᾱῖ ἰᾱῖ ἰᾱῖ {SIGN} ἰᾱῖ ἰᾱῖ ἰᾱῖ {HAS COME TO PASS} ἰᾱῖ {THROUGH} ἰᾱῖ... ἰᾱῖ, ἰᾱῖ {THEM,} ἰᾱῖ ἰᾱῖ {TO ALL} ἰᾱῖ, ἰᾱῖ, {THOSE} ἰὸϊᾱῖ, ἰᾱῖ ἰᾱῖ... ἰᾱῖ ἰᾱῖ {INHABITING} ἰᾱῖ ἰᾱῖ... ἰᾱῖ ἰᾱῖ {JERUSALEM} ἰᾱῖ ἰᾱῖ ἰᾱῖ {IS MANIFEST,} ἰὸϊᾱῖ {AND} ἰᾱῖ... {WE} ἰᾱῖ... ἰᾱῖ ἰᾱῖ, ἰᾱῖ {ARE UNABLE} ἰᾱῖ ἰᾱῖ ἰᾱῖ ἰᾱῖ {TO DENY IT.} (IGNT)

Acts 4:16 (RWP)

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

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

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

Acts 4:22

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

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

Acts 4:22 (RWP)

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

Acts 4:30

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

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

Acts 4:30 (RWP)

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

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

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

Acts 5:12

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

Acts 5:12 (RWP)

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

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

Acts 5:12 (Vincent_NTWordStudies)

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

All. The whole body of believers.

Acts 6:8

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

Acts 6:8 (RWP)

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

Acts 7:31 (RWP)

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

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

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

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

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

Acts 7:31 (Vincent_NTWordStudies)

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

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

Acts 7:36

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

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

Acts 8:6

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

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

Acts 8:6 (RWP)

[illegible]

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

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

Acts 8:13

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

13 (IGNT) ἰδὼν ἑαυτὸν {AND} ἰδὼν τὸ ἔργον τοῦ υἱοῦ τοῦ ἀνθρώπου {SIMON} ἰδὼν καὶ ἑαυτόν, {HIMSELF} ἠπίστευσεν {BELIEVED,} ἰδὼν καὶ ἡμεῖς ἔχοντες τὴν δύναμιν τοῦ υἱοῦ τοῦ ἀνθρώπου, {HAVING BEEN BAPTIZED} ἦν {WAS} ἡμεῖς ἰδὼν τὸ ἔργον τοῦ υἱοῦ τοῦ ἀνθρώπου {STEADFASTLY CONTINUING} ἡμεῖς {WITH} ἰδὼν τὸ ἔργον τοῦ υἱοῦ τοῦ ἀνθρώπου, {PHILIP;} ἰδὼν τὸ ἔργον τοῦ υἱοῦ τοῦ ἀνθρώπου {BEHOLDING} ἡμεῖς {AND} ἰδὼν τὰ σημεῖα καὶ τὰ τέρατα, {SIGNS} ἰδὼν καὶ ἡμεῖς {AND} ἰδὼν τὰ ἔργα τῆς δυνάμεως τοῦ υἱοῦ τοῦ ἀνθρώπου, {WORKS OF POWER} ἰδὼν τὸ ἔργον τοῦ υἱοῦ τοῦ ἀνθρώπου, {GREAT} ἰδὼν τὸ ἔργον τοῦ υἱοῦ τοῦ ἀνθρώπου, {BEING DONE,} ἠμυνάμεθα {WAS AMAZED.} (IGNT)

Acts 8:13 (RWP)

And Simon also himself believed (ἰδὼν ἑαυτὸν ἰδὼν τὸ ἔργον τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδὼν καὶ ἑαυτόν, ἠπίστευσεν ἡμεῖς ἔχοντες τὴν δύναμιν τοῦ υἱοῦ τοῦ ἀνθρώπου). Note the same verb in the aorist tense ἠπίστευσεν ἡμεῖς ἔχοντες τὴν δύναμιν τοῦ υἱοῦ τοῦ ἀνθρώπου. 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 (ἠπίστευσεν ἡμεῖς ἔχοντες τὴν δύναμιν τοῦ υἱοῦ τοῦ ἀνθρώπου, first aorist passive participle of ἠπίστευσεν ἡμεῖς ἔχοντες τὴν δύναμιν τοῦ υἱοῦ τοῦ ἀνθρώπου), clear proof that baptism does not convey salvation.

He continued with Philip (ἰδὼν τὸ ἔργον τοῦ υἱοῦ τοῦ ἀνθρώπου ἡμεῖς ἔχοντες τὴν δύναμιν τοῦ υἱοῦ τοῦ ἀνθρώπου). Periphrastic imperfect of the verb ἰδὼν τὸ ἔργον τοῦ υἱοῦ τοῦ ἀνθρώπου (see on 2:46). He stuck to Philip (dative case) to find out the secret of his power.

Beholding (ἰδὼν τὸ ἔργον τοῦ υἱοῦ τοῦ ἀνθρώπου). Watching the signs and miracles (powers, ἰδὼν τὸ ἔργον τοῦ υἱοῦ τοῦ ἀνθρώπου, that threw his "power" in the shade) as they were wrought (ἰδὼν τὸ ἔργον τοῦ υἱοῦ τοῦ ἀνθρώπου, present middle participle of ἰδὼν τὸ ἔργον τοῦ υἱοῦ τοῦ ἀνθρώπου). The more he watched the more the wonder grew (ἠμυνάμεθα ἡμεῖς ἔχοντες τὴν δύναμιν τοῦ υἱοῦ 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 τὸ ἔργον τοῦ υἱοῦ τοῦ ἀνθρώπου ἡμεῖς ἔχοντες τὴν δύναμιν τοῦ υἱοῦ τοῦ ἀνθρώπου). Lit., signs and powers. See on "Mt 11:20"; {see} on "Ac 2:22".

Which were done (ἰδὼν τὸ ἔργον τοῦ υἱοῦ τοῦ ἀνθρώπου ἡμεῖς ἔχοντες τὴν δύναμιν τοῦ υἱοῦ 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) ἰστησὶς ἑκαστὸς αὐτῶν, ἰστησὶς {AND HAVING RISEN UP} ἑκαστὸς, {ONE} ἐκαστὸς {FROM AMONG} αὐτῶν, ἰστησὶς {THEM,} ἡγενομία αὐτοῦ, ἡγενομία {BY NAME} ἡγενομία αὐτοῦ, {AGABUS,} ἡγενομία αὐτοῦ, ἡγενομία {HE SIGNIFIED} ἡγενομία {BY} ἡγενομία... {THE} ἡγενομία αὐτοῦ... ἡγενομία, {SPIRIT,} ἡγενομία αὐτοῦ, ἡγενομία {A FAMINE} ἡγενομία αὐτοῦ, ἡγενομία {GREAT} ἡγενομία αὐτοῦ, ἡγενομία {IS ABOUT} ἡγενομία αὐτοῦ, ἡγενομία {TO BE} ἡγενομία {OVER} ἡγενομία αὐτοῦ, ἡγενομία {WHOLE} ἡγενομία, ἡγενομία {THE} ἡγενομία αὐτοῦ, ἡγενομία {HABITABLE WORLD;} ἡγενομία αὐτοῦ, ἡγενομία, {WHICH} ἡγενομία {ALSO} ἡγενομία αὐτοῦ, ἡγενομία, ἡγενομία {CAME TO PASS} ἡγενομία αὐτοῦ, ἡγενομία {UNDER} ἡγενομία αὐτοῦ... ἡγενομία αὐτοῦ... {CLAUDIUS} ἡγενομία αὐτοῦ, ἡγενομία, {CAESAR.} (IGNT)

Acts 11:28 (RWP)

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

YOU.} (IGNT)

Acts 13:41 (RWP)

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

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

If one declare it unto you (Îµİ±İ½ İ,,İ†İ, Îµİ°İ†İ•İ†İ•İ,,İ±İ¹ Î•İ½İ†İ½). Condition of third class with present middle subjunctive, if one keep on outlining (double compound, Îµİ°-İ†İ-İ†İµİĈİ½İ±İ¹) it unto you. Paul has hurled a thunderbolt at the close.

Acts 13:41 (Vincent_NTWordStudies)

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

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

Acts 14:3

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

3 (IGNT) Î¹İ°İ±İ½İĈİ½ Î½İµİ½ {A LONG} ÎĈİ...İ½ {THEREFORE} İ±İ•İĈİ½İĈİ½ {TIME} Î†İµİ,,İ•İ†İ±İ½ {THEY STAYED,} İ€İ±İ•İ†İ†İ±İ†İĈİ½İµİ½İĈİ¹ {SPEAKING BOLDLY,} Îµİ€İ¹ {CONFIDING IN} İ,,İ%o {THE} İ°İ...İ•İ†İ%o {LORD,} İ,,İ%o {WHO} Î½İ±İ•İ,,İ...İ•İĈİ...İ½İ,,İ¹ {BORE WITNESS} İ,,İ%o {TO THE} Î»İĈİ³İ%o {WORD} İ,,İ•İ, {OF} İ±İ±İ•İ†İ,,İĈİ, {GRACE,} İ±İ...İ,,İĈİ... {HIS} İ°İ±İ¹ {AND} Î†İ†İĈİ½İ,,İ¹ {GIVING} İ†İ•İ½İµİ†İ± {SIGNS} İ°İ±İ¹ {AND} İ,,İµİ•İ±İ,,İ± {WONDERS} İ³İ†İ½İµİ†İ,İ±İ¹ {TO BE DONE} Î†İ†İ± İ,,İ%oİ½ {THROUGH} İ±İµİ†İ•İ%oİ½ {HANDS.} İ±İ...İ,,İ%oİ½ {THEIR} (IGNT)

Acts 14:3 (RWP)

Long time therefore (Î†İ°İ±İ½İĈİ½ Î½İµİ½ ÎĈİ...İ½ İ±İ•İĈİ½İĈİ½). Accusative of duration of time (possibly six months) and note Î½İµİ½ ÎĈİ...İ½. There is an antithesis in Îµİ†İ†İ†İ†İ,Î•İ•İµ (verse 4) and in verse 5 (Îµİ³İµİ½İµİ,,İĈİ Î†İµ). After the persecution and vindication there was a season of great opportunity which Paul and Barnabas used to the full, "speaking boldly" (İ€İ±İ•İ†İ†İ±İ†İĈİ½İµİ½İĈİ¹ as in 13:46 at Antioch in Pisidia, "in the Lord" (Îµİ€İ¹ İ,,İ%o İ°İ...İ•İ†İ%o), upon the basis of the Lord Jesus as in 4:17. And the Lord Jesus "bore witness to the word of his grace" as he always does, "granting signs and wonders to be done by their hands" (Î†İ†İĈİ½İ,,İ¹

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

Acts 15:12 (Vincent_NTWordStudies)

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

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

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

Acts 19:11

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

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

Acts 19:11 (RWP)

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

Romans 4:11

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

11 (IGNT) {AND THE} İfİ±İ¹ {SIGN} Îµ»Î²İµ½ {HE RECEIVED} İ€İµ•İ„İÇİ¼İ·İ,
{OF CIRCUMCISION, AS} İfİ†+İ•İ³İ†İ± {SEAL} İ„İ·İ, {OF} Î†İºİ±İ¹Çİfİ...İ½İ·İ, {THE
RIGHTEOUSNESS } İ„İ·İ, {OF THE} İ€İ¹İfİ„İµ°ooı, {FAITH} İ„İ·İ, {WHICH HE HAD} Îµİ½ {IN} İ„İ·

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

Romans 4:11 (RWP)

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

A seal of the righteousness of the faith (ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ). ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ, 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" (ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ), "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 (ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ). This idiom may be God's purpose (contemplated result) as in ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ below, or even actual result (so that he was) as in 1:20.

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

Romans 4:11 (Vincent_NTWordStudies)

11. The sign ἰσχυροῦ a seal (ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ). 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 (ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ). 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) ἰσχυροῦ {IN THE} ἰσχυροῦ... ἰσχυροῦ ἰσχυροῦ {POWER} ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ {OF SIGNS} ἰσχυροῦ {AND} ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ {WONDERS,} ἰσχυροῦ {IN THE} ἰσχυροῦ... ἰσχυροῦ ἰσχυροῦ {POWER} ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ {OF THE SPIRIT} ἰσχυροῦ ἰσχυροῦ... {OF GOD;} ἰσχυροῦ ἰσχυροῦ {SO AS FOR} ἰσχυροῦ {ME} ἰσχυροῦ ἰσχυροῦ { FROM} ἰσχυροῦ ἰσχυροῦ... ἰσχυροῦ ἰσχυροῦ ἰσχυροῦ

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

Romans 15:19 (RWP)

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

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

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

Romans 15:19 (Vincent_NTWordStudies)

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

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

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

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

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

1 Corinthians 1:22

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

22 (IGNT) İµİĖİµİ¹İ• {SINCE} İİ±İ¹ {BOTH} İİĖİ...İİ±İ¹İĖİ {JEWS} İİİ•İ¼İµİ¹İĖİ½ {A SIGN} İİ±İ¹İ,İĖİ...İİİ¹İ½ {ASK FOR,} İİİ±İ¹ {AND} İµİ»İ•İ½İµİ, {GREEKS} İİİĖİİİ±İ¹İ½ {WISDOM} İİİ•İ,İĖİ...İİİ¹İ½ {SEEK;} (IGNT)

1 Corinthians 1:22 (RWP)

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

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

Seek after wisdom (İİİĖİİİ±İ¹İ½ İİİ•İ,İĖİ...İİİ¹İ½). "The Jews claimed to possess the truth: the Greeks were seekers, speculators" (Vincent) as in Acts 17:23.

1 Corinthians 12:10

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

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

1 Corinthians 12:10 (RWP)

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

healings as the blindness on Elymas the sorcerer.

Prophecy (ἑἰς·ἰ·ἰ·ἰ, ἑἰς·ἰ·ἰ·ἰ). Late word from ἑἰς·ἰ·ἰ·ἰ, ἑἰς·ἰ·ἰ, and ἑἰς·ἰ·ἰ·ἰ·ἰ·ἰ, 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 ($\hat{f}\hat{1}\hat{\pm}\hat{1}\hat{o}\hat{i}\cdot\hat{f}\hat{1}\hat{f}\hat{1}\hat{\mu}\hat{1}\hat{1}$, $\hat{f}\hat{e}\hat{1}\hat{z}\hat{1}\hat{\mu}\hat{1}\dots\hat{1}\hat{z}\hat{1}\hat{\pm}\hat{1}\hat{z}\hat{1}\hat{o}\hat{i}\hat{z}\hat{1}\hat{o}\hat{i}\hat{z}\hat{1}\hat{o}\hat{i}$), is old word from $\hat{f}\hat{1}\hat{\pm}\hat{1}\hat{o}\hat{i}\cdot\hat{f}\hat{1}\hat{f}\hat{1}\hat{z}\hat{1}\hat{o}\hat{i}$ (see 11:29) and in N.T. only here; Romans 14:1; Hebrews 5:14. A most needed gift to tell whether the gifts were really of the Holy Spirit and supernatural (cf. so-called "gifts" today) or merely strange though natural or even diabolical (1 Timothy 4:1; 1 John 4:1).

Divers kinds of tongues (ἡ ἑκάστη ἑξ ἑαυτῆς ἑκαστοῦ ἑαυτοῦ). No word for "divers" in the Greek. There has arisen a great deal of confusion concerning the gift of tongues as found in Corinth. They prided themselves chiefly on this gift which had become a source of confusion and disorder. There were varieties (kinds, ἡ ἑκάστη ἑξ ἑαυτῆς ἑκαστοῦ ἑαυτοῦ) 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 ($\hat{\imath}\mu\ddot{\iota}\cdot\hat{\imath}^1_4\hat{\imath}\cdot\hat{\imath}^1_2\hat{\imath}\mu\hat{\imath}^1_{\pm}\hat{\imath}^3_{\gg}\ddot{\imath}\%o\hat{f}\hat{f}\hat{f}\hat{\imath}\%o\hat{\imath}^1_2$). Old word, here only and 14:26 in N.T., from $\hat{\imath}\mu\ddot{\iota}\cdot\hat{\imath}^1_4\hat{\imath}\cdot\hat{\imath}^1_2\hat{\imath}\mu\ddot{\iota}\dots\ddot{\imath}\%$ from $\hat{\imath}\mu\ddot{\iota}\cdot\hat{\imath}^1_4\hat{\imath}\cdot\hat{\imath}$, (the god of speech). Cf. on $\hat{\imath}^1\hat{\imath}^1\hat{\imath}\mu\ddot{\iota}\cdot\hat{\imath}^1_4\hat{\imath}\cdot\hat{\imath}^1_2\hat{\imath}\mu\ddot{\iota}\dots\ddot{\imath}\%$ 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 some one to interpret it if any one was to receive benefit from it.

1 Corinthians 12:28

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

28 (IGNT) ἰῶ±ἱ¹ {AND} ἰζἰ...ἰ, ἰ⁴/₄ἰμἰ½ {CERTAIN} ἰμἰ, ἰμἰ,, ἰζ ἰζ {DID SET} ἰ, ἰμἰζἰ, {GOD} ἰμἰ½ {IN} ἰ,, ἰ. {THE} ἰμἰᵒᵒἰ»ἰ. ἰfἰἰ± {ASSEMBLY;} ἰ€ἰ•ἰ%ᵒᵒ, ἰζἰ½ {FIRST,} ἰ±ἰ€ἰζἰfἰ,, ἰζἰ»ἰζἰ...ἰ, {APOSTLES;} ἰἰἰ...ἰ,, ἰμἰ•ἰζἰ½ {SECONDLY,} ἰ€ἰ•ἰζἰ†ἰ. ἰ,, ἰ±ἰ, {PROPHETS;} ἰ,, ἰḡἰ,, ἰζἰ½ {THIRDLY,} ἰἰἰἰἰ±ἰfἰῶἰζἰ»ἰζἰ...ἰ, {TEACHERS;} ἰμἰ€ἰμἰḡἰ,, ἰ± {THEN} ἰἰ...ἰ½ἰ±ἰ⁴/₄ἰμἰḡἰ, {WORKS OF POWER;} ἰμἰḡἰ,, ἰ± {THEN} ἰ±ἰ±ἰ•ἰḡἰfἰ⁴/₄ἰ±ἰ,, ἰ± {GIFTS} ἰἰ±ἰ⁴/₄ἰ±ἰ,, ἰ%ᵒᵒ½ {OF HEALINGS;} ἰ±ἰ½ἰ,, ἰḡἰ»ἰ. ἰḡἰμἰḡἰ,

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

1 Corinthians 12:28 (RWP)

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

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

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

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

Then miracles ($\hat{I}\mu\hat{\epsilon}\hat{I}\mu\hat{I}\hat{I}, \hat{I}\pm\hat{I}\dots\hat{I}_{1/2}\hat{I}\pm\hat{I}_{1/4}\hat{I}\mu\hat{I}\hat{I}$). Here a change is made from the concrete to the abstract. See the reverse in Romans 12:7. See these words ($\hat{I}\hat{I}\dots\hat{I}_{1/2}\hat{I}\pm\hat{I}_{1/4}\hat{I}\mu\hat{I}\hat{I}$, $\hat{I}\hat{I}\pm\hat{I}_{1/4}\hat{I}-\hat{I}$, $\hat{I}\%0\hat{I}_{1/2}$, $\hat{I}\hat{I}\gg\hat{I}\%0\hat{I}\hat{f}\hat{I}\hat{f}\%0\hat{I}_{1/2}$) in verses 9,10 with $\hat{I}\hat{I}^3\gg\hat{I}\%0\hat{I}\hat{f}\hat{I}\hat{f}\%0\hat{I}_{1/2}$, 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 (ἡγεμονίαι). Old word from ἡγέμεν (cf. ἡγεμονία (cf. ἡγεμονία, in Acts 27:11) like Latin gubernare, our govern. So a governing. Probably Paul has in mind bishops (ἐπίσκοποι) or elders (πρεσβυτέρους), the outstanding leaders (ἡγεῖς) in 1 Thessalonians 5:12; Romans 12:8; ἡγεῖς in Acts 15:22; Hebrews 13:7,17,24). Curiously enough, these two offices (pastors and deacons) which are not named specifically are the two that survive today. See Philippians 1:1 for both officers.

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

[illegible]

1 Corinthians 12:29 (RWP)

Are all $(\hat{1}/_4\hat{1} \cdot \hat{1}\in\pm\hat{1}/_2\hat{1},\hat{1}\mu\hat{1})$. The $\hat{1}/_4\hat{1} \cdot$ expects a negative answer with each group.

1 Corinthians 14:22

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

22 (IGNT) İ̇%oİfİ̇,İ̇µ {SO THAT} İ̇±İ̇¹ {THE} İ̇³İ̇»İ̇%oİfİfİ̇±İ̇¹ {TONGUES} İ̇µİ̇İ̇İ̇, { FOR} İ̇İfİ̇.İ̇¹/4İ̇µİ̇İ̇İ̇Ĉİ̇¹½
 {A SIGN} İ̇µİ̇İ̇İ̇İ̇İ̇¹½ {ARE,} İ̇Ĉİ̇... {NOT} İ̇,İ̇Ĉİ̇İ̇İ̇, {TO THOSE THAT} İ̇Ėİ̇İ̇İ̇İ̇İ̇,İ̇µİ̇...İ̇Ĉİ̇...İ̇İ̇İ̇¹½
 {BELIEVE,} İ̇±İ̇»İ̇»İ̇± {BUT} İ̇,İ̇Ĉİ̇İ̇İ̇, {TO THE} İ̇±İ̇Ėİ̇İ̇İ̇İ̇İ̇,İ̇Ĉİ̇İ̇İ̇, {UNBELIEVERS;} İ̇. İ̇¹İ̇µ İ̇Ėİ̇.İ̇Ĉİ̇İ̇İ̇İ̇İ̇İ̇,İ̇µİ̇İ̇İ̇±
 {BUT PROPHECY,} İ̇Ĉİ̇... {NOT} İ̇,İ̇Ĉİ̇İ̇İ̇, {TO THE} İ̇±İ̇Ėİ̇İ̇İ̇İ̇İ̇İ̇,İ̇Ĉİ̇İ̇İ̇, {UNBELIEVERS,} İ̇±İ̇»İ̇»İ̇± {BUT}
 İ̇,İ̇Ĉİ̇İ̇İ̇, {TO THOSE THAT} İ̇Ėİ̇İ̇İ̇İ̇İ̇,İ̇µİ̇...İ̇Ĉİ̇...İ̇İ̇İ̇¹½ {BELIEVE.} (IGNT)

1 Corinthians 14:22 (RWP)

For a sign ($\hat{\mu}^{\hat{1}\hat{1}}$, $\hat{f}^{\hat{1}\hat{1}}\hat{\mu}^{\hat{1}\hat{1}}\hat{z}^{\hat{1}\hat{2}}$). Like the Hebrew and occasional Koinê idiom also.

2 Corinthians 12:12

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

[illegible]

2 Corinthians 12:12 (RWP)

Of an apostle (İ,ÎĈİ... Î±İÊĈİfİ,ÎĈİ»ÎĈİ...). "Of the apostle" (definite article). Note the three words here for miracles wrought by Paul (İfİ·¼Îµİ±, signs, İ,Îµİ•İ±,İ±, wonders, Îİ...Î½İ±¼Îµİ±, powers or miracles) as in Hebrews 2:4.

Galatians 3:5

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

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

Galatians 3:5 (RWP)

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

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

2 Thessalonians 2:9

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

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

2 Thessalonians 2:9 (RWP)

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

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

Hebrews 2:4

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

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

4 (IGNT) İfİ...İ½İµİ€İİ¼İ±İ•İ„İ...İ•İÇİ...İ½İ„İÇİ, İ„İÇİ... {HEARING WITNESS WITH THEM}
İ„İµİÇİ... {GOD} İfİ-İ¼İµİİÇİİİ, {BY SIGNS} İ„İµ {BOTH} İ°İ±İ¹ {AND} İ„İµİ•İ±İfİİ½ {WONDERS}
İ°İ±İ¹ {AND} İ€İÇİİ°İ»İ±İİ, {VARIOUS} İ~İ...İ½İ±İ¼İµİfİİ½ {ACTS OF POWER,} İ°İ±İ¹ {AND}
İ€İ½İµİ...İ¼İ±İ„İÇİ, {OF THE SPIRIT} İ±İ³İİÇİ... {HOLY} İ¼İµİ•İİfİ¼İÇİİİ, {DISTRIBUTIONS,}
İ°İ±İ„İ± İ„İ•İ½ {ACCORDING TO} İ±İ...İ„İÇİ... {HIS} İ„İµİ»İ•İfİİ½ {WILL.} (IGNT)

Hebrews 2:4 (RWP)

God also bearing witness with them (İfİ...İ½İµİ€İ¼İ±İ•İ„İ...İ•İÇİ...İ½İ„İÇİ, İ„İÇİ... İ½İµİÇİ...).

Genitive absolute with the present active participle of the late double compound verb İfİ...İ½İµİ€İ¼İ±İ•İ„İ...İ•İµİ%, to join (İfİ...İ½) in giving additional (İµİ€İ¼) testimony (İ¼İ±İ•İ„İ...İ•İµİ%). Here only in N.T., but in Aristotle, Polybius, Plutarch.

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

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

and by manifold powers $(\hat{1}^0 \pm \hat{1}^1 \in \hat{\mathbb{C}}; \hat{1}^1 \hat{1}^0 \hat{1}^1 \gg \hat{1} \pm \hat{1}^1, \hat{1}^1 \dots \hat{1}^{1/2} \hat{1} \pm \hat{1}^{1/4} \hat{1} \mu f \hat{1}^{1/2})$

and by gifts of the Holy Ghost ($\hat{I}^0\hat{\epsilon}\hat{I}^\pm\hat{I}^\pm \hat{\epsilon}\hat{I}^\pm\hat{I}^\pm\hat{\mu}\hat{I}^\pm\dots\hat{I}^\pm\hat{I}^\pm\hat{I}^\pm\hat{I}^\pm,\hat{I}^\pm\hat{I}^\pm,\hat{I}^\pm\hat{I}^\pm\hat{I}^\pm\hat{I}^\pm\hat{I}^\pm\dots\hat{I}^\pm\hat{I}^\pm\hat{\mu}\hat{I}^\pm\cdot\hat{I}^\pm f\hat{I}^\pm\hat{I}^\pm\hat{I}^\pm\hat{I}^\pm$). 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 $\hat{I}^\pm\hat{\mu}\hat{I}^\pm\cdot\hat{I}^\pm\hat{I}^\pm$ (works) of Christ. $\hat{I}^\pm,\hat{\mu}\hat{I}^\pm\cdot\hat{I}^\pm\hat{I}^\pm$, (wonder) attracts attention, $\hat{I}^\pm\hat{I}^\pm\dots\hat{I}^\pm\hat{I}^\pm\hat{I}^\pm\hat{I}^\pm\hat{I}^\pm\hat{I}^\pm$, (power) shows God's power, $\hat{I}^\pm f\hat{I}^\pm\cdot\hat{I}^\pm\hat{I}^\pm\hat{\mu}\hat{I}^\pm\hat{I}^\pm\hat{I}^\pm$ reveals the purpose of God in the miracles. For $\hat{\epsilon}\hat{I}^\pm\hat{I}^\pm\hat{I}^\pm\hat{I}^\pm\hat{I}^\pm\hat{I}^\pm\hat{I}^\pm\hat{I}^\pm$ (manifold, many-coloured) see Matthew 4:24; James 1:2. For $\hat{I}^\pm\hat{I}^\pm\hat{\mu}\hat{I}^\pm\cdot\hat{I}^\pm\hat{I}^\pm f\hat{I}^\pm\hat{I}^\pm\hat{I}^\pm\hat{I}^\pm$, for distribution (old word, in N.T. only here and Hebrews 4:12) see 1 Corinthians 12:4-30.

According to his own will (Î±±̂,Î±±̂ Î±̂,Î±̂.Î±̂½ Î±̂Î±̂...Î±̂,Î±̂Î±̂... Î±̂,Î±̂Î±̂»Î±̂.Î±̂Î±̂½). The word Î±̂,Î±̂Î±̂»Î±̂.Î±̂Î±̂, is called a vulgarism by Pollux. The writer is fond of words in - Î±̂Î±̂..

Revelation 12:1

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

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

Revelation 12:1 (RWP)

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

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

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

Revelation 12:3

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

Revelation 12:3 (RWP)

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

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

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

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

Revelation 13:13

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

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

Revelation 13:13 (RWP)

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

(Luke 9:54).

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

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

Revelation 13:14 (RWP)

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

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

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

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

Revelation 15:1

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

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

{WONDERFUL:} Î±Î³Î³Î¼Î»»Î¸Î...Î, {ANGELS} Î¼Î¸Î,Î± {SEVEN,} Î¼Î±Î¸Î½Î²Î,Î±Î, {HAVING} Î¸Î»»Î.Î³Î±Î,
{PLAGUES} Î¼Î¸Î,Î± {SEVEN,} Î¸Î,Î±Î, {THE} Î¼Î±Î¸Î±Î±Î,Î±Î, {LAST;} Î¸Î,Î± {BECAUSE} Î¼Î½Î {IN}
Î±Î...Î,Î±Î²Î, {THEM} Î¼Î,Î¼Î»»Î¼Î±Î¸Î.Î· {WAS COMPLETED} Î¸ {THE} Î¸Î...Î½Î¸Î¸Î,Î,Î¸Î... {FURY}
Î¸Î¼Î¸Î... {OF GOD.} (IGNT)

Revelation 15:1 (RWP)

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

[illegible]

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

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

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

Revelation 16:14

14 (AV) For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (AV)
 14 (IGNT) Îµî±¼fî±½ î³î±• {FOR THEY ARE} î€î½îµî...î¼î±„î± {SPIRITS} î¹î±¼¼î¿î½î°î½ {OF DEMONS} î€î¿î¿î¿...î½î„î± {DOING} îfî·î¼îµî± {SIGNS,} îµî°î€î¿î•îµî...îµîfî,î±¹ {TO GO FORTH} îµî€î¹ {TO} î„î¿î...î, {THE} î²î±fî¹»îµî¹, {KINGS} î„î·î, {OF THE} î³î·î, {EARTH} î°î±¹ {AND} î„î·î, {OF THE} î¿î¹°î¿î...î¼îµî¹½î·î, {HABITABLE WORLD} î¿î»î·î, {WHOLE} îfî...î½î±î³î±î³îµî¹½ {TO GATHER TOGETHER} î±î...î„î¿î...î, {THEM} îµî±, {UNTO} î€î¿î»îµî¹¼î¿î½ î„î·î, {BATTLE} î·î¼îµî·î±î, {OF DAY} îµî°îµî¹½î·î, î„î·î, {THAT} î¼îµî³î±î»î·î, {GREAT} î„î¿î... {OF} î,îµî¿î... {GOD} î„î¿î... {THE} î€î±î½î„î¿î°î•î±î„î¿î•î¿î, {ALMIGHTY.} (IGNT)

Revelation 16:14 (RWP)

Spirits of devils (ἰἔλ1/2ἰμῶ...ἰ1/4ἰἰἰ, ἰ± ἰ̂±ἰ1ἰ1/4ἰ; ἰ1/2ἰἰ%ἰ1/2). "Spirits of demons." Explanation of the simile ἰ%ἰ, ἰ2ἰἰἰ, ἰ•ἰἰἰἰ; ἰἰἰ. See 1 Timothy 4:1 about "deceiving spirits and teachings of demons."

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

Which go forth (ἡμεῖς ἡμεῖς τῶν ἁγίων... ἡμεῖς, ἡμεῖς). Singular verb with neuter plural (collective) subject.

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

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

Revelation 19:20

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

Revelation 19:20 (RWP)

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

The false prophet (ἰς τὸν ἄλυστον ἔχοντα τὸν ἄλυστον ἔχοντα). Possibly the second beast of 13:11-17; 16:13; 20:10. Charles takes him to be "the priesthood of the Imperial cult, which practised all kinds of magic and imposture to beguile men to worship the Beast."

That wrought the signs in his sight (ἰς τὸν ἄλυστον ἔχοντα τὸν ἄλυστον ἔχοντα ἔχοντα τὸν ἄλυστον ἔχοντα). As in 13:14.

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

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

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

Were cast (ἰς τὸν ἄλυστον ἔχοντα τὸν ἄλυστον ἔχοντα). First aorist passive Indicative of ἔχοντα τὸν ἄλυστον ἔχοντα. They fall together as they fought together. "The day that sees the end of a false statecraft will see also that of a false priestcraft" (Swete).

Alive (ἰς τὸν ἄλυστον ἔχοντα). Present active participle of ἔχοντα τὸν ἄλυστον ἔχοντα, predicative nominative, "living."

Into the lake of fire (ἰς τὸν ἄλυστον ἔχοντα τὸν ἄλυστον ἔχοντα). Genitive ἔχοντα τὸν ἄλυστον ἔχοντα, describes this ἔχοντα τὸν ἄλυστον ἔχοντα (lake, cf. Luke 5:1) as it does ἔχοντα τὸν ἄλυστον ἔχοντα in Matthew 5:22. See also Rev 20:10; 21:8. It is a different figure from the "abyss" in 9:1; 20:1. This is the final abode of Satan, the beast, the false prophet, and wicked men.

That burneth with brimstone (ἰς τὸν ἄλυστον ἔχοντα τὸν ἄλυστον ἔχοντα). Note the genitive here in place of the accusative ἔχοντα τὸν ἄλυστον ἔχοντα, perhaps because of the intervening genitive ἔχοντα τὸν ἄλυστον ἔχοντα, (neuter, not feminine). The agreement is regular in 21:8. For ἔχοντα τὸν ἄλυστον ἔχοντα (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.