

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...ÎĤÎ {THEN} Î±İĖÎĤİİ•ÎĤÎ.ÎĤİ±İ½ {ANSWERED} ÎĤİ½ÎĤİ, {SOME} ÎĤİ%İ½ {OF THE} Î³İ•Î±İ¼Î¼Î±İĤİ,ÎĤİ%İ½ {SCRIBES} Î°İ±İ¹ {AND} Î†İ±İ•ÎĤİİfİ±İ¹%İ½ {PHARISEES,} Î»ÎĤİ³İĈİ½İĤİ, {SAYING,} ÎĤİİĤİ±İfİ°İ±İ»ÎĤİ {TEACHER,} ÎĤİÎĤİ»İĈİ¼ÎĤİ½ {WE WISH} Î±İĖİĈİ {FROM} İfİĈİ... {THEE} İfİ•İ¼ÎĤİİĈİİ½ {A SIGN}İfİ•İ¼ÎĤİİĈİİ½ {A SIGN}İfİ•İ¼ÎĤİİĈİİ½ {A SIGN}İfİ•İ¼ÎĤİİĈİİ½ {A SIGN} ÎĤİÎĤİİ½ {TO SEE.} (IGNT)

Matthew 12:38 (RWP)

A sign from thee (Î±İĖİĈİ İfİĈİ... İfİ•İ¼ÎĤİİĈİİ½). 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) ÎĈİ ÎĤÎ {BUT HE} Î±İĖİĈİİ°İ•ÎĤİ,ÎĤİİ, {ANSWERING} ÎĤİİİĖİĤİ½ {SAID} Î±İ...İĤİİĤİ, {TO THEM,} Î³İÎĤİ½ÎĤİ± {A GENERATION} İĖİĈİİ½İ•Î± {WICKED} Î°İ±İ¹ {AND} Î¼ÎĈİİĤİİ±İ»ÎĤİİ, {ADULTEROUS} İfİ•İ¼ÎĤİİĈİİ½ {A SIGN} ÎĤİİİİİİİİİİ,ÎĤİİ {SEEKS FOR,} Î°İ±İ¹ {AND} İfİ•İ¼ÎĤİİĈİİ½ ÎĈİİ... {A SIGN} ÎĤİİİİİİİfİÎĤİİ,Î±İ¹ {SHALL NOT BE GIVEN} Î±İ...İĤİ. {TO IT,} ÎĤİİ İ¼Î. {EXCEPT} ÎĤİİ {THE} İfİ•İ¼ÎĤİİĈİİ½ {SIGN} ÎĤİ%İ½İ± {OF JONAH} ÎĤİİĈİ... {THE} İĖİİĈİİ†İİİİĈİİ... {PROPHET.} (IGNT)

Matthew 12:39 (RWP)

An evil and adulterous generation (Î³İÎĤİ½ÎĤİ± İĖİĈİİ½İ•Î± Î°İ±İ¹ İ¼ÎİĤİİ±İ»ÎĤİİ). 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 (Î¼ÎĈİİİİİİ»ÎĤİİ). 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 τὸ πλῆθος {THE} ὁ ὄχλος {CROWDS} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {WONDERED,} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {SEEING} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {DUMB} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {SPEAKING,} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {MAIMED} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {SOUND,} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {LAME} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {WALKING,} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {AND} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {BLIND} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {SEEING,} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {AND} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {THEY GLORIFIED} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {THE} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {GOD} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {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) ἰδοὺ τὸ πλῆθος ὁ ὄχλος {AND} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {HAVING COME TO HIM} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {THE} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {PHARISEES} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {AND} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {SADDUCEES} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {TEMPTING HIM} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {ASKED} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {HIM} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {A SIGN} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {OUT OF} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {THE} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {HEAVEN} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {TO SHEW} ἰδοὺ τὸ πλῆθος ὁ ὄχλος {THEM.} (IGNT)

Matthew 16:1 (RWP)

The Pharisees and Sadducees (ἰδοὺ τὸ πλῆθος ὁ ὄχλος ἰδοὺ τὸ πλῆθος ὁ ὄχλος ἰδοὺ τὸ πλῆθος ὁ ὄχλος). 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 τὸ πλῆθος ὁ ὄχλος ἰδοὺ τὸ πλῆθος ὁ ὄχλος). Their motive was bad.

A sign from heaven (ἰδοὺ τὸ πλῆθος ὁ ὄχλος ἰδοὺ τὸ πλῆθος ὁ ὄχλος ἰδοὺ τὸ πλῆθος ὁ ὄχλος). 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) $\hat{\imath}\hat{\rho}\hat{\imath}\pm\hat{1}$ {AND} $\hat{\imath}\hat{\epsilon}\hat{\imath}\cdot\hat{\imath}\%{\hat{0}}\hat{1}$ {AT MORNING,} $\hat{\imath}\hat{f}\hat{\imath}\cdot\hat{1}\hat{4}\hat{\imath}\hat{\mu}\hat{1}\cdot\hat{\imath}\hat{\zeta}\hat{1}\hat{2}$ {TODAY} $\hat{\imath}\pm\hat{\imath}\hat{\mu}\hat{1}\hat{1}\hat{4}\hat{\imath}\%{\hat{0}}\hat{1}\hat{2}$ {A STORM;} $\hat{\imath}\hat{\epsilon}\hat{\imath}\dots\hat{\imath}\cdot\hat{\imath}\pm\hat{1}\hat{1}\hat{\imath}\hat{\mu}\hat{1}$ $\hat{1}\hat{3}\hat{\imath}\pm\hat{1}\cdot$ {FOR IS RED} $\hat{\imath}\hat{f}\hat{\imath}\dots\hat{1}\hat{3}\hat{1}\hat{2}\hat{\imath}\pm\hat{1}\hat{\imath}\hat{\imath}\%{\hat{0}}\hat{1}\hat{2}$ {LOWERING} $\hat{\imath}\hat{\zeta}$ {THE} $\hat{\imath}\hat{\zeta}\hat{\imath}\dots\hat{\imath}\cdot\hat{\imath}\pm\hat{1}\hat{2}\hat{\imath}\hat{\zeta}\hat{\imath}$, { HEAVEN.} $\hat{\imath}\dots\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\zeta}\hat{\imath}\hat{\rho}\hat{\imath}\cdot\hat{\imath}\hat{1}\hat{\imath}\dots\hat{1}\hat{1}\hat{\imath}$ {HYPOCRITES!} $\hat{\imath}\dots\hat{\imath}\hat{\zeta}$ {THE} $\hat{1}\hat{4}\hat{\imath}\hat{\mu}\hat{1}\hat{2}$ {INDEED} $\hat{\imath}\hat{\epsilon}\hat{\imath}\cdot\hat{\imath}\hat{\zeta}\hat{\imath}\hat{f}\hat{\imath}\%{\hat{0}}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\zeta}\hat{1}\hat{2}$ {FACE} $\hat{\imath}\dots\hat{\imath}\hat{\zeta}\hat{\imath}\dots$ {OF THE} $\hat{\imath}\hat{\zeta}\hat{\imath}\dots\hat{\imath}\cdot\hat{\imath}\pm\hat{1}\hat{2}\hat{\imath}\hat{\zeta}\hat{\imath}\dots$ {HEAVEN} $\hat{1}\hat{3}\hat{1}\hat{2}\hat{\imath}\pm\hat{1}\hat{\imath}\hat{\imath}\hat{f}\hat{\imath}\hat{\rho}\hat{\imath}\hat{\mu}\hat{1}\hat{\imath}\hat{\mu}$ {YE KNOW HOW} $\hat{\imath}\hat{1}\hat{1}\hat{\imath}\pm\hat{\rho}\hat{\imath}\cdot\hat{1}\hat{4}\hat{1}\hat{2}\hat{\imath}\hat{\mu}\hat{1}\hat{1}\hat{2}$ $\hat{\imath}\dots\hat{1}\pm$ {TO DISCERN, } $\hat{\imath}\hat{1}\hat{\imath}\hat{\mu}$ {BUT THE} $\hat{\imath}\hat{f}\hat{\imath}\cdot\hat{1}\hat{4}\hat{\imath}\hat{\mu}\hat{1}\hat{1}\pm$ {SIGNS} $\hat{\imath}\dots\hat{\imath}\%{\hat{0}}\hat{1}\hat{2}$ {OF THE} $\hat{\imath}\hat{\rho}\hat{\imath}\pm\hat{1}\hat{1}\cdot\hat{\imath}\%{\hat{0}}\hat{1}\hat{2}$ $\hat{\imath}\hat{\zeta}\hat{\imath}\dots$ {TIMES} $\hat{\imath}\hat{1}\dots\hat{1}\hat{2}\hat{\imath}\pm\hat{1}\hat{f}\hat{\imath}\hat{\imath}\hat{\mu}$ {YE CANNOT!} (IGNT)

Matthew 16:3 (RWP)

Lowring ($\hat{\imath}\hat{f}\hat{\imath}\dots\hat{1}\hat{3}\hat{1}\hat{2}\hat{\imath}\pm\hat{1}\hat{\imath}\hat{\imath}\%{\hat{0}}\hat{1}\hat{2}$). 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" ($\hat{\imath}\pm\hat{\imath}\hat{\mu}\hat{1}\hat{1}\hat{4}\hat{\imath}\%{\hat{0}}\hat{1}\hat{2}$) is the common one for winter and a storm.

The signs of the times ($\hat{\imath}\dots\hat{1}\hat{1}\pm\hat{1}\hat{f}\hat{\imath}\cdot\hat{1}\hat{4}\hat{\imath}\hat{\mu}\hat{1}\hat{1}\pm\hat{1}\hat{\imath}\dots\hat{\imath}\%{\hat{0}}\hat{1}\hat{2}$ $\hat{\imath}\hat{\rho}\hat{\imath}\pm\hat{1}\hat{1}\cdot\hat{\imath}\%{\hat{0}}\hat{1}\hat{2}$). 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 ($\hat{\imath}\hat{1}\hat{1}\hat{\imath}\pm\hat{\rho}\hat{\imath}\cdot\hat{1}\hat{4}\hat{1}\hat{2}\hat{\imath}\hat{\mu}\hat{1}\hat{1}\hat{2}$, 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 ($\hat{\imath}\hat{f}\hat{\imath}\dots\hat{1}\hat{3}\hat{1}\hat{2}\hat{\imath}\pm\hat{1}\hat{\imath}\hat{\imath}\%{\hat{0}}\hat{1}\hat{2}$). The verb means to have a gloomy look. Dr. Morison compares the Scotch gloaming or glooming. Cranmer, the sky is glooming red. The word is used only here and at Mark 10:22, of the young ruler, turning from Christ with his face overshadowed with gloom. A.V., he was sad. Rev., his countenance fell.

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

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

4 (IGNT) $\hat{1}\hat{3}\hat{\imath}\hat{\mu}\hat{1}\hat{2}\hat{\imath}\hat{\mu}\hat{1}\pm$ {A GENERATION} $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\zeta}\hat{1}\hat{2}\hat{\imath}\cdot\hat{\imath}\cdot\hat{1}\pm$ {WICKED} $\hat{\imath}\hat{\rho}\hat{\imath}\pm\hat{1}$ {AND} $\hat{1}\hat{4}\hat{\imath}\hat{\zeta}\hat{1}\hat{\imath}\pm\hat{1}\pm\hat{1}\hat{\imath}\hat{\imath}$, {ADULTEROUS} $\hat{\imath}\hat{f}\hat{\imath}\cdot\hat{1}\hat{4}\hat{\imath}\hat{\mu}\hat{1}\hat{1}\hat{\zeta}\hat{1}\hat{2}$ {A SIGN} $\hat{\imath}\hat{\mu}\hat{\imath}\hat{\epsilon}\hat{1}\hat{1}\hat{\imath}\hat{\imath}\cdot\hat{\imath}\dots\hat{\imath}\hat{\mu}\hat{1}$ {SEEKS,} $\hat{\imath}\hat{\rho}\hat{\imath}\pm\hat{1}$ {AND} $\hat{\imath}\hat{f}\hat{\imath}\cdot\hat{1}\hat{4}\hat{\imath}\hat{\mu}\hat{1}\hat{1}\hat{\zeta}\hat{1}\hat{2}$ $\hat{\imath}\hat{\zeta}\hat{\imath}\dots$ {A SIGN } $\hat{\imath}\hat{1}\hat{\zeta}\hat{\imath}\hat{\imath}\cdot\hat{\imath}\hat{f}\hat{\imath}\hat{\mu}\hat{1}\dots\hat{1}\hat{1}\pm$ {SHALL NOT BE GIVEN} $\hat{\imath}\pm\hat{\imath}\dots\hat{\imath}\dots\hat{\imath}\cdot$ {TO IT,} $\hat{\imath}\hat{\mu}\hat{1}$ $\hat{1}\hat{4}\hat{\imath}\cdot$ {EXCEPT} $\hat{\imath}\dots\hat{\imath}\hat{\zeta}$ {THE} $\hat{\imath}\hat{f}\hat{\imath}\cdot\hat{1}\hat{4}\hat{\imath}\hat{\mu}\hat{1}\hat{1}\hat{\zeta}\hat{1}\hat{2}$ {SIGN} $\hat{1}\hat{4}\hat{\imath}\%{\hat{0}}\hat{1}\hat{2}\pm$ {OF JONAH} $\hat{\imath}\dots\hat{\imath}\hat{\zeta}\hat{\imath}\dots$ {THE} $\hat{\imath}\hat{\epsilon}\hat{\imath}\cdot\hat{\imath}\hat{\zeta}\hat{\imath}\hat{1}\hat{1}\hat{\imath}\hat{\zeta}\hat{\imath}\dots$ {PROPHET.} $\hat{\imath}\hat{\rho}\hat{\imath}\pm\hat{1}$ {AND} $\hat{\imath}\hat{\rho}\hat{\imath}\pm\hat{\imath}\dots\hat{1}\pm\hat{1}\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}\%{\hat{0}}\hat{1}\hat{2}$ {LEAVING} $\hat{\imath}\pm\hat{\imath}\dots\hat{\imath}\dots\hat{\imath}\hat{\zeta}\hat{\imath}\dots\hat{\imath}$, {THEM} $\hat{\imath}\pm\hat{\imath}\hat{\epsilon}\hat{\imath}\cdot\hat{\imath}\pm\hat{\imath}\hat{\mu}\hat{1}\hat{2}$ {HE WENT AWAY.} (IGNT)

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

Matthew 24:3 (Vincent_NTWordStudies)

3. Coming (İ€İ±İ•İÇİ...İfİ±İ). Originally, presence, from İ€İ±İ•İµİ±İ½İ±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) İµİ±İµİ•İ,İ•İfİÇİİ½İ,,İ±İ {THERE WILL ARISE} İ±İ• {FOR} İµİ...İÇİİ±İ•İfİ,,İÇİ {FALSE CHRISTS} İ°İ±İ {AND} İµİ...İÇİİ€İ•İÇİİ±İ,,İ±İ {FALSE PROPHETS,} İ°İ±İ {AND} İİ%İfİÇİ...İfİİ½ {WILL GIVE} İfİ•İ¼İµİ±İ {SIGNS} İ¼İµİ±İ»İ±İ {GREAT} İ°İ±İ {AND} İ,,İµİ•İ±İ,,İ±İ {WONDERS,} İ%İfİ,,İµ {SO AS} İ€İ»İ±İ½İ•İfİ±İ {TO MISLEAD,} İµİ {IF} İİ...İ½İ±İ,,İÇİİ½ {POSSIBLE,} İ°İ±İ {EVEN} İ,,İÇİİ...İ, {THE} İµİ°İ»İµİ°İ,,İÇİİ...İ, {ELECT.} (IGNT)

Matthew 24:24 (RWP)

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

often used in the N.T. about the works (ἰμῖ•ῖῖ) of Jesus, the other being ἰ̄...ἰ̄½ἰ̄¼ἰμῖῖ, (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...ἰ̄½ἰ̄¼ἰῖ, a mighty work or power, ἰ̄fἰ•ἰ̄¼ἰμῖῖῖῖ, 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 (ἰ̄fἰ•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} ἰ̄fἰ•ἰ̄¼ἰμῖῖῖῖ {SIGN} ἰ̄,ἰῖ... {OF THE} ἰ̄...ἰ̄ῖῖ... ἰ̄,ἰῖ... {SON} ἰ̄ῖῖῖῖῖῖῖ {OF MAN} ἰμῖῖ {IN} ἰ̄,ῖῖ {THE} ἰῖῖῖῖῖῖ {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,ῖῖῖῖ {THE} ἰ̄ῖῖῖῖῖῖῖῖῖ ἰ̄,ἰῖῖ... {CLOUDS} ἰῖῖῖῖῖῖῖῖ {OF HEAVEN} ἰ̄¼ἰμῖῖῖ {WITH} ἰ̄...ἰ̄½ἰ̄¼ἰμῖῖῖ, {POWER} ἰ̄ῖῖῖ {AND} ἰ̄ῖῖῖῖῖῖ, {GLORY} ἰ̄ῖῖῖῖῖῖῖ, {GREAT.} (IGNT)

Matthew 24:30 (RWP)

The sign of the Son of Man in heaven (ἰ̄,ἰῖ ἰ̄fἰ•ἰ̄¼ἰμῖῖῖῖῖ ἰ̄,ἰῖῖ... ἰ̄...ἰ̄ῖῖῖῖῖῖ ἰ̄,ἰῖῖ... ἰ̄ῖῖῖῖῖῖῖῖῖ {OF MAN,} ἰμῖῖῖῖῖῖῖῖ {COMING} ἰμῖῖῖ {ON} ἰ̄,ῖῖῖῖ {THE} ἰ̄ῖῖῖῖῖῖῖῖῖ ἰ̄,ἰῖῖ... {CLOUDS} ἰῖῖῖῖῖῖῖῖ {OF HEAVEN} ἰ̄¼ἰμῖῖῖ {WITH} ἰ̄...ἰ̄½ἰ̄¼ἰμῖῖῖ, {POWER} ἰ̄ῖῖῖ {AND} ἰ̄ῖῖῖῖῖῖ, {GLORY} ἰ̄ῖῖῖῖῖῖῖ, {GREAT.} (IGNT)

began to question with him (İ·İ·İ¼İ±İ½İ,İÇ İfİ...İ½İİİİ,İµİİ½ İ±İ...İ,İ%). Dispute, not mere inquiry, associative instrumental case of İ±İ...İ,İÇİ¹. They began at once and kept it up (present infinitive).
 12 (AV) And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. (AV)
 12 (IGNT) İ°İ±İ¹ {AND} İ±İ½İ±İfİ,İµİ½İ±İ¼İ±İ, İ,İ% {HAVING GROANED} İ€İ½İµİ...İ¼İ±İ,İ¹ İ±İ...İ,İÇİ... {IN HIS SPIRIT} İ»İµİ³İµİ¹ {HE SAYS,} İ,İ¹ İ· {WHY} İ³İµİ½İµİ± İ±İ...İ,İ· {THIS GENERATION} İfİ·İ¼İµİ¹İÇİ½ {A SIGN} İµİ€İ¹İİİ·İ,İµİ¹ {SEEKS?} İ±İ¼İ·İ½ {VERILY} İ»İµİ³İ% {I SAY} İ...İ¼İ¹İ½ İµİ¹ {TO YOU,} İ¹İÇİ,İ·İfİµİ,İ±İ¹ İ,İ· {IF THERE SHALL BE GIVEN} İ³İµİ½İµİ± İ,İ±İ...İ,İ· {TO THIS GENERATION} İfİ·İ¼İµİ¹İÇİ½ {A SIGN.} (IGNT)

Mark 8:12 (RWP)

He sighed deeply in his spirit (İ±İ½İ±İfİ,İµİ½İ±İ¼İ±İ, İ,İ% İ€İ½İµİ...İ¼İ±İ,İ¹). The only instance of this compound in the N.T. though in the LXX The uncompounded form occurs in Mark 7:34 and it is common enough. The preposition İ±İ½İ±- intensifies the meaning of the verb (perfective use). "The sigh seemed to come, as we say, from the bottom of his heart, the Lordâ€™s human spirit was stirred to its depths" (Swete). Jesus resented the settled prejudice of the Pharisees (and now Sadducees also) against him and his work.

There shall no sign be given unto this generation (İµİ¹ İ¹İÇİ,İ·İfİµİ,İ±İ¹ İ,İ· İ³İµİ½İµİ± İ,İ±İ...İ,İ· İfİ·İ¼İµİ¹İÇİ½). Matthew 16:4 has simply İÇİ... İ¹İÇİ,İ·İfİµİ,İ±İ¹, , plain negative with the future passive indicative. Mark has İµİ¹ instead of İÇİ..., which is technically a conditional clause with the conclusion unexpressed (Robertson, Grammar, p. 1024), really aposiopesis in imitation of the Hebrew use of ðim This is the only instance in the N.T. except in quotations from the LXX {Hebrews 3:11 4:3,5} It is very common in the LXX The rabbis were splitting hairs over the miracles of Jesus as having a possible natural explanation (as some critics do today) even if by the power of Beelzebub, and those not of the sky (from heaven) which would be manifested from God. So they put up this fantastic test to Jesus which he deeply resents. Matthew 16:4 adds "but the sign of Jonah" mentioned already by Jesus on a previous occasion {Matthew 12:39-41} at more length and to be mentioned again. {Luke 11:32} But the mention of the sign of Jonah was "an absolute refusal of signs in their sense" (Bruce). And when he did rise from the dead on the third day, the Sanhedrin refused to be convinced. {see Acts 3:1-5:42}

Mark 9:39

39 (AV) But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. (AV)
 39 (IGNT) İÇ İ¹İµ {BUT} İ¹İ·İfİÇİ...İ, {JESUS} İµİ¹İ€İµİ½ İ¼İ· {SAID,} İ°İ%İ»İ...İµİ,İµ {FORBID NOT} İ±İ...İ,İÇİ½ {HIM;} İÇİ...İ¹İµİ¹, İ³İ±İ· {FOR NO ONE} İµİfİ,İ¹½ {THERE IS} İÇİ, {WHO } İ€İÇİ¹İ·İfİµİ¹ {SHALL DO} İ¹İ...İ½İ±İ¼İ¹½ {A WORK OF POWER} İµİ€İ¹ İ,İ% {IN} İÇİ½İÇİ¼İ±İ,İ¹ İ¼İÇİ... {MY NAME, } İ°İ±İ¹ {AND} İ¹İ...İ½İ·İfİµİ,İ±İ¹ {BE ABLE} İ,İ±İ±İ... {READILY} İ°İ±İ°İÇİ»İÇİİ³İ·İfİ±İ¹ {TO SPEAK EVIL OF} İ¼İµ {ME;} (IGNT)

Mark 9:39 (RWP)

Forbid him not (ἰ̇¼ἰ̇ ἰ̇ἰ̇%ἰ̇»ἰ̇...ἰ̇μἰ̇,ἰ̇μ). Stop hindering him (ἰ̇¼ἰ̇ 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) ἰ̇μἰ̇ἰ̇ἰ̇μ {TELL} ἰ̇ἰ̇¼ἰ̇ἰ̇½ {US} ἰ̇ἰ̇ἰ̇ἰ̇μ {WHEN} ἰ̇,ἰ̇ἰ̇...ἰ̇,ἰ̇ {THESE THINGS} ἰ̇μἰ̇fἰ̇,ἰ̇ἰ̇ἰ̇ {SHALL BE?} ἰ̇ἰ̇ἰ̇ἰ̇ {AND} ἰ̇,ἰ̇ἰ̇ {WHAT} ἰ̇,ἰ̇ἰ̇ {THE} ἰ̇fἰ̇ἰ̇¼ἰ̇ἰ̇ἰ̇½ {SIGN} ἰ̇ἰ̇,ἰ̇ἰ̇ἰ̇ἰ̇½ {WHEN} ἰ̇¼ἰ̇μἰ̇»ἰ̇ἰ̇ {SHOULD BE ABOUT} ἰ̇ἰ̇ἰ̇ἰ̇ἰ̇,ἰ̇ἰ̇ {ALL} ἰ̇,ἰ̇ἰ̇...ἰ̇,ἰ̇ {THESE THINGS} ἰ̇fἰ̇...ἰ̇ἰ̇ἰ̇,ἰ̇μἰ̇»ἰ̇μἰ̇ἰ̇fἰ̇,ἰ̇ἰ̇ἰ̇ {TO BE ACCOMPLISHED?} (IGNT)

Mark 13:4 (RWP)

Tell us, when shall these things be? (ἰ̇μἰ̇ἰ̇ἰ̇ἰ̇ἰ̇ἰ̇ ἰ̇ἰ̇¼ἰ̇ἰ̇ἰ̇½ ἰ̇ἰ̇ἰ̇ἰ̇ἰ̇μ ἰ̇,ἰ̇ἰ̇ἰ̇...ἰ̇,ἰ̇ἰ̇ ἰ̇μἰ̇fἰ̇,ἰ̇ἰ̇ἰ̇;). The Revised Version punctuates it as a direct question, but Westcott and Hort as an indirect inquiry. They asked about the

when (ἰ̇ἰ̇ἰ̇ἰ̇ἰ̇μ) and the

what sign (ἰ̇,ἰ̇ἰ̇ ἰ̇fἰ̇ἰ̇¼ἰ̇μἰ̇ἰ̇ἰ̇½). 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) ἰ̇μἰ̇ἰ̇ἰ̇ἰ̇ἰ̇,ἰ̇ἰ̇fἰ̇ἰ̇ἰ̇ἰ̇ἰ̇ἰ̇ {THERE WILL ARISE} ἰ̇ἰ̇ἰ̇ἰ̇ {FOR} ἰ̇ἰ̇ἰ̇...ἰ̇ἰ̇ἰ̇ἰ̇ἰ̇ἰ̇ἰ̇ἰ̇ἰ̇ἰ̇ἰ̇ {FALSE

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

Luke 2:34 (RWP)

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

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

Spoken against (1848, 1849). Present passive participle, continuous action. It is going on today. Nietzsche regarded Jesus Christ as the curse of the race because he spared the weak.

Luke 4:22

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

22 (IGNT) ἰοῖ±ἱ¹ {AND} ἰεἰ±ἱ½ἲ,,ἰμῖ, {ALL} ἰμῖ¼ἵ±ἱ•ἲ,,ἰ...ἰ•ἲḡἰ...ἱ½ {BORE WITNESS} ἰ±ἱ...ἲ,,ἰ%o {TO HIM,} ἰοῖ±ἱ¹ {AND} ἰμῖ, ἰ±ἱ...ἱ¼ἵ±ἱ¶ἴḡἱ½ {WONDERED} ἰμῖεἰ¹ {AT} ἲ,,ἰḡἲḡἱ, {THE} ἰ»ἰḡἶḡἲḡἱ, ἲ,,ἰ•ἲ, {WORDS} ἱ±ἱἰ•ἱḡἲ,,ἰḡἲ, {OF GRACE} ἲ,,ἰḡἲḡἱ, {WHICH} ἰμῖοἰεἰḡἲ•ἰμῖ...ἰḡἱ¼ἵμῖ½ἲḡἱḡἱ, {PROCEEDED} ἰμῖο ἲ,,ἰḡἲ... {OUT OF} ἶfἲ,,ἰḡἱ¼ἵ±ἱ,,ἰḡἲ, ἰ±ἱ...ἲ,,ἰḡἲ... {HIS MOUTH;} ἰοῖ±ἱ¹ {AND} ἰμῖ»ἰμῖ³ἰḡἱ½ {THEY SAID,} ἰḡἰ...ἰ± {NOT} ἰḡἰ...ἲ,,ἰḡἲ, {THIS} ἰμῖἶfἲ,,ἱḡἱ½ {IS} ἰḡ {THE} ἲ...ἱḡἲ, {SON} ἱḡ%oἶfἲἰḡἱ {OF JOSEPH?} (IGNT)

Luke 4:22 (RWP)

Bare him witness (ἵνα ἴσῃς ὅτι... ἵνα ἴσῃς). 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 ἵνα ἴσῃς is a very old and common one. It is frequent in Acts, Paul's Epistles, and the Johannine books. The substantive ἵνα ἴσῃς is seen in our English ἵνα ἴσῃς, one who witnesses even by his death to his faith in Christ.

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

At the words of grace (ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, See RWP on "Lu 1:30"; See RWP on "Lu 2:52" for this wonderful word ἡ χάρις τοῦ κυρίου, so full of meaning and so often in the N.T. The genitive case (case of genus or kind) here means that the words that came out of the mouth of Jesus in a steady stream (present tense, ὁ κύριος ἡμῶν ἰσοῦς χριστὸς... ὁ κύριος ἡμῶν ἰσοῦς χριστὸς, 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.

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

Luke 11:14 (RWP)

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

Luke 11:16

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

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

Luke 11:16 (RWP)

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

Luke 11:29 (RWP)

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

picture of the crowds around Jesus.

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

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

30 {IGNT} Îŏî±ĭ, ĩ%ŏĭ, ĩ³î±ĭ• {FOR AS} îµĭî³îµĭ½îµĭ,,îĈ {WAS} î¹ĩ%ŏî½î±ĭ, {JONAH} ĭfĭ.î¼ĭîµĭîĈî½ {A
SIGN} ĭ,,îĈî¼ĭ, {TO THE} î½î¼î½îµĭ... î¹ĭ,,î±î¼ĭ, {NINEVITES,} îĈĭ... ĭ,,î%ŏĭ, {THUS} îµĭfĭ.,î±ĭ¹ {SHALL BE
} îŏî±ĭ¹ {ALSO} îĈ {THE} ĭ... î¹îĈîĬ, ĭ,,îĈĭ... {SON} î±î½îĭ,î•ĩ%ŏĭ€îĈĭ... ĭ,,î• {OF MAN} ĩ³îµĭ½îµĭ± ĭ,,î±ĭ... ĭ,,î•
{TO THIS GENERATION.} (IGNT)

Luke 21:7

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

7 (IGNT) ἰμῖ ἐν ἡμέρᾳ ἐκείνῃ ἡμεῖς ἰδοῦμεν {AND THEY ASKED} ἡμεῖς... ἡμεῖς ἡμεῖς {HIM,} ἡμεῖς ἡμεῖς ἡμεῖς {SAYING,} ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς {TEACHER,} ἡμεῖς ἡμεῖς ἡμεῖς {WHEN} ἡμεῖς... ἡμεῖς {THEN} ἡμεῖς... ἡμεῖς {THESE THINGS} ἡμεῖς ἡμεῖς ἡμεῖς { WILL BE?} ἡμεῖς {AND} ἡμεῖς {WHAT} ἡμεῖς {THE} ἡμεῖς ἡμεῖς ἡμεῖς {SIGN} ἡμεῖς ἡμεῖς ἡμεῖς {WHEN} ἡμεῖς ἡμεῖς ἡμεῖς {ARE ABOUT} ἡμεῖς ἡμεῖς... ἡμεῖς ἡμεῖς {THESE THINGS} ἡμεῖς ἡμεῖς ἡμεῖς {TO TAKE PLACE?} (IGNT)

Luke 21:11

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

11 (IGNT) {f1m1f141z1...m {ALSO EARTHQUAKES} 141m131z1»1z1 {GREAT} 1o1z1...1z {IN DIFFERENT} 1...1z1€1z1...1, {PLACES} 1o1z1 {AND} 1»1141z1 {FAMINES} 1o1z1 {AND} 1»1z1141z1 {PESTILENCES} 1m1f1z1121...1z1 {SHALL THERE BE.} 1†1z121...1•1z {FEARFUL SIGHTS} 1...m {AND} 1o1z1 {AND} 1f1.141m11z {SIGNS} 1z1€ {FROM} 1z1...1•1z121z1... {HEAVEN} 141m131z1»1z {GREAT} 1m1f1...1z1 {SHALL THERE BE.} (IGNT)

Luke 21:11 (RWP)

Famines and pestilences (ἰμῆρας καὶ πνικῆρας). Play on the two words pronounced just alike in the Koinê (itacism).

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

in the plural as here.

Luke 21:25

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

[illegible]

Luke 21:25 (RWP)

Distress (İfİ...İ½İçİİİ). From İfİ...İ½İµİİ%. In the N.T. only here and 2 Corinthians 2:4. Anguish.

In perplexity (ÎµÎ½ Î±Î½Î½). State of one who is Î±Î½Î½, who has lost his way (Î± privative and Î½Î½). Here only in the N.T. though an old and common word.

For the roaring of the sea (ἰὺ ἰὺ ἰ...ἰ, ἰ, ἰ±ἰ»ἰ±ἰ fīfī ἰ,). Our word echo (Latin echo) is this word ἰ·ἰ±ἰ ἰ, 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)

[illegible]

Luke 23:8 (RWP)

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

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

Anything to eat (î2î•î%îfî1î¼îĈî1½). Only here in the N.T., though an old word from î2î1î2î•î%îfîî%î, to eat.

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

John 2:11 (RWP)

Manifested his glory ($\hat{\imath}\hat{\mu}\hat{\dagger}\hat{\imath}\pm\hat{\imath}\frac{1}{2}\hat{\imath}\hat{\mu}\hat{\imath}\bullet\hat{\imath}\%o\hat{\imath}\hat{\imath}\hat{\mu}\hat{\imath}\frac{1}{2}\hat{\imath}\text{,,}\hat{\imath}\cdot\hat{\imath}\frac{1}{2}\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}\hat{\imath}\pm\hat{\imath}\frac{1}{2}\hat{\imath}\hat{\imath}\dots\hat{\imath}\text{,,}\hat{\imath}\hat{\imath}\hat{\imath}\dots$). First aorist (effective) active indicative of $\hat{\imath}\hat{\dagger}\hat{\imath}\pm\hat{\imath}\frac{1}{2}\hat{\imath}\hat{\mu}\hat{\imath}\bullet\hat{\imath}\hat{\imath}\%$, that glory of which John spoke in 1:14.

John 2:18

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

18 (IGNT) $\hat{1} \pm \hat{1} \in \hat{\mu}^{[0]} \cdot \hat{1}^1 \cdot \hat{1} \cdot f \hat{1} \pm \hat{1}'_{1/2}$ {ANSWERED} $\hat{1} \hat{1} \dots \hat{1}'_{1/2}$ {THEREFORE} $\hat{1} \hat{1}^1$ {THE} $\hat{1}^1 \hat{1} \dots \hat{1}' \hat{1} \pm \hat{1}^1 \hat{1} \hat{1}^1$

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

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

John 3:2 (RWP)

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

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

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

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

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

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

These signs that thou doest (ἡ νύκτις... ἡ νύκτις ἡ νύκτις ἡ νύκτις ἡ νύκτις ἡ νύκτις ἡ νύκτις ἡ νύκτις). Those mentioned in

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

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

John 4:48

48 (AV) Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. (AV)
48 (IGNT) ἰμῖἰἰἰμῖ½ {SAID} ἰζἰ...ἰ½ ἰζ {THEREFORE} ἰἰ·ἰἰἰζἰ...ἰ, {JESUS} ἰἰἰ·ἰζἰ, {TO} ἰ±ἰ...ἰ, ἰζἰ½ ἰμῖ±ἰ½ {HIM,} ἰ¼ἰ· {UNLESS} ἰἰἰ·ἰ¼ἰἰμῖἰ± {SIGNS} ἰἰἰ±ἰ {AND} ἰ, ἰμῖ·ἰ±ἰ, ἰ± {WONDERS} ἰἰἰ·ἰ·ἰ, ἰμ ἰζἰ... {YE SEE} ἰ¼ἰ· {IN NO WISE} ἰἰἰἰἰἰἰ, ἰμῖ...ἰἰἰ·ἰ, ἰμ {WILL YE BELIEVE.} (IGNT)

John 4:48 (RWP)

Except ye see (ἰμῖ±ἰ½ ἰ¼ἰ· ἰἰἰ·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" (ἰἰἰ·ἰ¼ἰἰμῖἰ± ἰἰἰ±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· ἰἰἰἰἰἰἰ, ἰμῖ...ἰἰἰ·ἰ, ἰμ). Strong double negative with aorist active subjunctive of ἰἰἰἰἰἰἰ, ἰμῖ...ἰ%, picturing the stubborn refusal of people to believe in Christ without miracles.

John 4:54

54 (AV) This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee. (AV)

54 (IGNT) ἰ, ἰζἰ...ἰ, ἰζ {THIS} ἰἰἰ±ἰ»ἰἰ½ {AGAIN} ἰἰἰ...ἰ, ἰμῖ·ἰζἰ½ {A SECOND} ἰἰἰ·ἰ¼ἰἰμῖἰἰἰἰ½ {SIGN} ἰμῖἰἰἰἰἰἰἰἰἰἰἰἰ ἰζ {DID} ἰἰἰ·ἰἰἰἰἰἰἰ...ἰ, {JESUS,} ἰμῖ»ἰ, ἰ%ἰ½ {HAVING COME} ἰμῖἰ ἰ, ἰ·ἰ, {OUT OF} ἰἰἰἰἰ...ἰἰἰἰἰἰἰ, {JUDEA} ἰμῖἰ, ἰ, ἰ·ἰ½ {INTO} ἰἰἰ±ἰ»ἰἰἰ»ἰἰἰἰἰἰ½ {GALILEE.} (IGNT)

John 4:54 (RWP)

The second sign that (ἰἰἰ...ἰ, ἰμῖ·ἰζἰ½ ἰἰἰ·ἰ¼ἰἰμῖἰἰἰἰ½). 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± {FOLLOWED} Î±...Î±,Î±% {HIM} Î±Î±Î±»Î±Î±, {A CROWD}
 Î±Î±Î±»Î±...Î±, {GREAT,} Î±Î±,Î± {BECAUSE} Î±Î±%•Î±%½ {THEY SAW} Î±Î±...Î±,Î±Î±... {OF HIM} Î±,Î± {THE}
 Î±Î±.Î±¼Î±Î±Î± {SIGNS} Î± {WHICH} Î±Î±Î±Î±Î±Î± {HE WROUGHT} Î±Î±Î± {UPON} Î±,Î±%½ {THOSE
 WHO} Î±Î±Î±Î±,Î±Î±½Î±Î±Î±...Î±½Î±,Î±%½ {WERE SICK.} (IGNT)

John 6:2 (RWP)

Followed ($\hat{\imath}\cdot\hat{\imath}^0\hat{c}_j \gg \hat{\imath}_j \dots \hat{\imath}_{\mu-1}$). Descriptive imperfect active, picturing the crowd, but without the details of the boat for Christ and the rapid race of the crowd on foot (Mark 6:32; Matthew 14:13).

They beheld (ἰδόντες ἡμῶν ἰσχύος ἰσχύος). Imperfect active of ἰδόντες ἡμῶν ἰσχύος. They had been beholding the signs which Jesus had been doing (ἰδόντες ἡμῶν ἰσχύος, imperfect again) for a long time (2:23), most of which John has not given (Mark 1:29; 2:1; 3:1; 6:5). The people were eager to hear Jesus again (Luke 9:11) and to get the benefit of his healing power "on them that were sick" (ἰδόντες ἡμῶν ἰσχύος ἰσχύος, the weak or feeble, without strength, ἰσχύος privative and ἰσχύος ἰσχύος, strength).

John 6:14

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

14 (IGNT) ÎĈÎĤ ÎĈÎ...Î½ Î±Î¼½ Î•Î‰œÎĈÎĤ {THE MEN THEREFORE} ÎĤÎĈ ÎĈÎ¼½ Î¼Î¼, {HAVING SEEN}
 ÎĈ {WHAT} Î¼Î¼œÎĈÎĤÎĤÎĤÎ¼Î¼½ {HAD DONE} ÎĤÎĤÎ¼Î¼ÎĤÎĈÎ¼½ ÎĈ {SIGN} ÎĤÎĤÎĤÎĈÎ...Î, {JESUS},
 Î¼Î¼»Î¼Î¼¾ÎĈÎ¼½ ÎĈÎ..ÎĤ {SAID,} ÎĈÎ...ÎĈÎ, {THIS} Î¼Î¼ÎĤÎ..Î¼½ {IS} Î±Î¼»ÎĤÎ..Î‰œÎ, {TRULY} ÎĈ {THE}
 ÎœÎ•ÎĈÎĤÎĤÎĤÎ..Î, {PROPHET} ÎĈ {WHO} Î¼Î¼Î•Î±ÎĤÎ¼¼Î¼Î¼½ÎĈÎ, {IS COMING} Î¼Î¼ÎĤÎ, {INTO} Î..ÎĈÎ¼½ {THE}
 ÎŖÎĈÎĤÎ¼¼ÎĈÎ¼½ {WORLD.} (IGNT)

John 6:14 (RWP)

Saw the sign which he did ($\hat{1}\hat{1}^{\dagger}\hat{1}_{\zeta}\hat{1}^{1/2}\hat{1}_{\pm}, \hat{1}_{\pm}\hat{1}_{\mu}\epsilon\hat{1}_{\zeta}\hat{1}^{\dagger}\hat{1}_{\pm}\hat{1}_{\mu}^{1/2}$ if $\hat{1}_{\pm}\hat{1}_{\mu}\hat{1}^{\dagger}\hat{1}_{\pm}$). "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, ἀλῆ), in John (7:40).

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

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

John 6:26

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

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

John 6:26 (RWP)

Not because ye saw signs (ἰησοῦς... ἰησοῦς ἰησοῦς ἰησοῦς ἰησοῦς ἰησοῦς). Second aorist active indicative of the defective verb ἰησοῦς. 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 (ἰησοῦς... ἰησοῦς ἰησοῦς ἰησοῦς ἰησοῦς ἰησοῦς). Second aorist active indicative of ἰησοῦς, defective verb.

Ye were filled (ἰησοῦς... ἰησοῦς ἰησοῦς ἰησοῦς ἰησοῦς). First aorist passive indicative of ἰησοῦς, from ἰησοῦς, ἰησοῦς (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) αὐτοὶ εἶπεν αὐτῷ· αὐτοὶ {THEY SAID} αὐτοὶ... αὐτοὶ {THEREFORE} αὐτοὶ... αὐτοὶ {TO HIM,} αὐτοὶ {WHAT} αὐτοὶ... αὐτοὶ {THEN} αὐτοὶ {DOEST} ἰησοῦς... {THOU} ἰησοῦς ἰησοῦς {SIGN,} ἰησοῦς {THAT} ἰησοῦς {WE MAY SEE} ἰησοῦς {AND} αὐτοὶ ἰησοῦς... ἰησοῦς {MAY BELIEVE} ἰησοῦς {THEE?} αὐτοὶ {WHAT} αὐτοὶ {DOST THOU WORK?} (IGNT)

John 6:30 (RWP)

For a sign (ἰησοῦς... ἰησοῦς ἰησοῦς). Predicate accusative, as a sign, with ἰησοῦς (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 (ἰησοῦς... ἰησοῦς ἰησοῦς ἰησοῦς ἰησοῦς ἰησοῦς). Purpose

clause with ἵνα and the second aorist (ingressive) active subjunctive of ἵκω and the first aorist (ingressive) active subjunctive of ἵδωμι, "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? (ĭ, ĭ¹ ĭ² ĭ³ ĭ⁴ ĭ⁵ ĭ⁶ ĭ⁷ ĭ⁸ ĭ⁹ ĭ¹⁰ ĭ¹¹ ĭ¹² ĭ¹³ ĭ¹⁴ ĭ¹⁵ ĭ¹⁶ ĭ¹⁷ ĭ¹⁸ ĭ¹⁹ ĭ²⁰ ĭ²¹ ĭ²² ĭ²³ ĭ²⁴ ĭ²⁵ ĭ²⁶ ĭ²⁷ ĭ²⁸ ĭ²⁹ ĭ³⁰ ĭ³¹ ĭ³² ĭ³³ ĭ³⁴ ĭ³⁵ ĭ³⁶ ĭ³⁷ ĭ³⁸ ĭ³⁹ ĭ⁴⁰ ĭ⁴¹ ĭ⁴² ĭ⁴³ ĭ⁴⁴ ĭ⁴⁵ ĭ⁴⁶ ĭ⁴⁷ ĭ⁴⁸ ĭ⁴⁹ ĭ⁵⁰ ĭ⁵¹ ĭ⁵² ĭ⁵³ ĭ⁵⁴ ĭ⁵⁵ ĭ⁵⁶ ĭ⁵⁷ ĭ⁵⁸ ĭ⁵⁹ ĭ⁶⁰ ĭ⁶¹ ĭ⁶² ĭ⁶³ ĭ⁶⁴ ĭ⁶⁵ ĭ⁶⁶ ĭ⁶⁷ ĭ⁶⁸ ĭ⁶⁹ ĭ⁷⁰ ĭ⁷¹ ĭ⁷² ĭ⁷³ ĭ⁷⁴ ĭ⁷⁵ ĭ⁷⁶ ĭ⁷⁷ ĭ⁷⁸ ĭ⁷⁹ ĭ⁸⁰ ĭ⁸¹ ĭ⁸² ĭ⁸³ ĭ⁸⁴ ĭ⁸⁵ ĭ⁸⁶ ĭ⁸⁷ ĭ⁸⁸ ĭ⁸⁹ ĭ⁹⁰ ĭ⁹¹ ĭ⁹² ĭ⁹³ ĭ⁹⁴ ĭ⁹⁵ ĭ⁹⁶ ĭ⁹⁷ ĭ⁹⁸ ĭ⁹⁹ ĭ¹⁰⁰ ĭ¹⁰¹ ĭ¹⁰² ĭ¹⁰³ ĭ¹⁰⁴ ĭ¹⁰⁵ ĭ¹⁰⁶ ĭ¹⁰⁷ ĭ¹⁰⁸ ĭ¹⁰⁹ ĭ¹¹⁰ ĭ¹¹¹ ĭ¹¹² ĭ¹¹³ ĭ¹¹⁴ ĭ¹¹⁵ ĭ¹¹⁶ ĭ¹¹⁷ ĭ¹¹⁸ ĭ¹¹⁹ ĭ¹²⁰ ĭ¹²¹ ĭ¹²² ĭ¹²³ ĭ¹²⁴ ĭ¹²⁵ ĭ¹²⁶ ĭ¹²⁷ ĭ¹²⁸ ĭ¹²⁹ ĭ¹³⁰ ĭ¹³¹ ĭ¹³² ĭ¹³³ ĭ¹³⁴ ĭ¹³⁵ ĭ¹³⁶ ĭ¹³⁷ ĭ¹³⁸ ĭ¹³⁹ ĭ¹⁴⁰ ĭ¹⁴¹ ĭ¹⁴² ĭ¹⁴³ ĭ¹⁴⁴ ĭ¹⁴⁵ ĭ¹⁴⁶ ĭ¹⁴⁷ ĭ¹⁴⁸ ĭ¹⁴⁹ ĭ¹⁵⁰ ĭ¹⁵¹ ĭ¹⁵² ĭ¹⁵³ ĭ¹⁵⁴ ĭ¹⁵⁵ ĭ¹⁵⁶ ĭ¹⁵⁷ ĭ¹⁵⁸ ĭ¹⁵⁹ ĭ¹⁶⁰ ĭ¹⁶¹ ĭ¹⁶² ĭ¹⁶³ ĭ¹⁶⁴ ĭ¹⁶⁵ ĭ¹⁶⁶ ĭ¹⁶⁷ ĭ¹⁶⁸ ĭ¹⁶⁹ ĭ¹⁷⁰ ĭ¹⁷¹ ĭ¹⁷² ĭ¹⁷³ ĭ¹⁷⁴ ĭ¹⁷⁵ ĭ¹⁷⁶ ĭ¹⁷⁷ ĭ¹⁷⁸ ĭ¹⁷⁹ ĭ¹⁸⁰ ĭ¹⁸¹ ĭ¹⁸² ĭ¹⁸³ ĭ¹⁸⁴ ĭ¹⁸⁵ ĭ¹⁸⁶ ĭ¹⁸⁷ ĭ¹⁸⁸ ĭ¹⁸⁹ ĭ¹⁹⁰ ĭ¹⁹¹ ĭ¹⁹² ĭ¹⁹³ ĭ¹⁹⁴ ĭ¹⁹⁵ ĭ¹⁹⁶ ĭ¹⁹⁷ ĭ¹⁹⁸ ĭ¹⁹⁹ ĭ²⁰⁰ ĭ²⁰¹ ĭ²⁰² ĭ²⁰³ ĭ²⁰⁴ ĭ²⁰⁵ ĭ²⁰⁶ ĭ²⁰⁷ ĭ²⁰⁸ ĭ²⁰⁹ ĭ²¹⁰ ĭ²¹¹ ĭ²¹² ĭ²¹³ ĭ²¹⁴ ĭ²¹⁵ ĭ²¹⁶ ĭ²¹⁷ ĭ²¹⁸ ĭ²¹⁹ ĭ²²⁰ ĭ²²¹ ĭ²²² ĭ²²³ ĭ²²⁴ ĭ²²⁵ ĭ²²⁶ ĭ²²⁷ ĭ²²⁸ ĭ²²⁹ ĭ²³⁰ ĭ²³¹ ĭ²³² ĭ²³³ ĭ²³⁴ ĭ²³⁵ ĭ²³⁶ ĭ²³⁷ ĭ²³⁸ ĭ²³⁹ ĭ²⁴⁰ ĭ²⁴¹ ĭ²⁴² ĭ²⁴³ ĭ²⁴⁴ ĭ²⁴⁵ ĭ²⁴⁶ ĭ²⁴⁷ ĭ²⁴⁸ ĭ²⁴⁹ ĭ²⁵⁰ ĭ²⁵¹ ĭ²⁵² ĭ²⁵³ ĭ²⁵⁴ ĭ²⁵⁵ ĭ²⁵⁶ ĭ²⁵⁷ ĭ²⁵⁸ ĭ²⁵⁹ ĭ²⁶⁰ ĭ²⁶¹ ĭ²⁶² ĭ²⁶³ ĭ²⁶⁴ ĭ²⁶⁵ ĭ²⁶⁶ ĭ²⁶⁷ ĭ²⁶⁸ ĭ²⁶⁹ ĭ²⁷⁰ ĭ²⁷¹ ĭ²⁷² ĭ²⁷³ ĭ²⁷⁴ ĭ²⁷⁵ ĭ²⁷⁶ ĭ²⁷⁷ ĭ²⁷⁸ ĭ²⁷⁹ ĭ²⁸⁰ ĭ²⁸¹ ĭ²⁸² ĭ²⁸³ ĭ²⁸⁴ ĭ²⁸⁵ ĭ²⁸⁶ ĭ²⁸⁷ ĭ²⁸⁸ ĭ²⁸⁹ ĭ²⁹⁰ ĭ²⁹¹ ĭ²⁹² ĭ²⁹³ ĭ²⁹⁴ ĭ²⁹⁵ ĭ²⁹⁶ ĭ²⁹⁷ ĭ²⁹⁸ ĭ²⁹⁹ ĭ³⁰⁰ ĭ³⁰¹ ĭ³⁰² ĭ³⁰³ ĭ³⁰⁴ ĭ³⁰⁵ ĭ³⁰⁶ ĭ³⁰⁷ ĭ³⁰⁸ ĭ³⁰⁹ ĭ³¹⁰ ĭ³¹¹ ĭ³¹² ĭ³¹³ ĭ³¹⁴ ĭ³¹⁵ ĭ³¹⁶ ĭ³¹⁷ ĭ³¹⁸ ĭ³¹⁹ ĭ³²⁰ ĭ³²¹ ĭ³²² ĭ³²³ ĭ³²⁴ ĭ³²⁵ ĭ³²⁶ ĭ³²⁷ ĭ³²⁸ ĭ³²⁹ ĭ³³⁰ ĭ³³¹ ĭ³³² ĭ³³³ ĭ³³⁴ ĭ³³⁵ ĭ³³⁶ ĭ³³⁷ ĭ³³⁸ ĭ³³⁹ ĭ³⁴⁰ ĭ³⁴¹ ĭ³⁴² ĭ³⁴³ ĭ³⁴⁴ ĭ³⁴⁵ ĭ³⁴⁶ ĭ³⁴⁷ ĭ³⁴⁸ ĭ³⁴⁹ ĭ³⁵⁰ ĭ³⁵¹ ĭ³⁵² ĭ³⁵³ ĭ³⁵⁴ ĭ³⁵⁵ ĭ³⁵⁶ ĭ³⁵⁷ ĭ³⁵⁸ ĭ³⁵⁹ ĭ³⁶⁰ ĭ³⁶¹ ĭ³⁶² ĭ³⁶³ ĭ³⁶⁴ ĭ³⁶⁵ ĭ³⁶⁶ ĭ³⁶⁷ ĭ³⁶⁸ ĭ³⁶⁹ ĭ³⁷⁰ ĭ³⁷¹ ĭ³⁷² ĭ³⁷³ ĭ³⁷⁴ ĭ³⁷⁵ ĭ³⁷⁶ ĭ³⁷⁷ ĭ³⁷⁸ ĭ³⁷⁹ ĭ³⁸⁰ ĭ³⁸¹ ĭ

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) $\{ \text{BUT MANY} \}$ $\{ \text{OF} \}$ $\{ \text{THE} \}$ $\{ \text{CROWD} \}$
 $\{ \text{BELIEVED} \}$ $\{ \text{ON} \}$ $\{ \text{HIM} \}$ $\{ \text{AND} \}$ $\{ \text{WHEN} \}$ $\{ \text{HE COMES} \}$
 $\{ \text{SAID} \}$ $\{ \text{THE} \}$ $\{ \text{CHRIST} \}$ $\{ \text{WHEN} \}$ $\{ \text{HE COMES} \}$
 $\{ \text{MORE} \}$ $\{ \text{SIGNS} \}$ $\{ \text{THAN THESE} \}$ $\{ \text{WILL HE DO} \}$
 $\{ \text{WHICH} \}$ $\{ \text{THIS MAN} \}$ $\{ \text{DID?} \}$ (IGNT)

John 7:31 (RWP)

When the Christ shall come ($\hat{I}_{\hat{C}} \hat{I}^{\dagger} \hat{I}^{\dagger} f \hat{I}_{\hat{C}}, \hat{I}_{\hat{C}} \hat{I}, \hat{I}_{\hat{C}} \hat{I}_{\pm} \hat{I}^{\pm 1/2} \hat{I} \mu \hat{I} \rangle \hat{I}_{\hat{C}} \hat{I}_{\hat{C}}$). Proleptic position of $\hat{I}_{\hat{C}} \hat{I}^{\dagger} \hat{I}^{\dagger} f \hat{I}_{\hat{C}}, \hat{I}_{\hat{C}} \hat{I}$, again as in 27, but $\hat{I} \mu \hat{I} \rangle \hat{I}_{\hat{C}} \hat{I}$ with $\hat{I}_{\hat{C}} \hat{I}_{\pm} \hat{I}^{\pm 1/2}$ rather than $\hat{I} \mu \hat{I}^{\dagger} \hat{I}^{\dagger} \hat{I}_{\hat{C}} \hat{I}^{\pm 1}$, calling more attention to the consummation (whenever he does come).

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

Than those which ($\bar{I}_{\%}^{1/2}$). One must supply the unexpressed antecedent $\bar{I}_{\%}^{1/2} \hat{\bar{I}}_{\%}^{1/2} \dots \bar{I}_{\%}^{1/2}$ in the ablative case after $\bar{I} \hat{\bar{I}} \gg \hat{\bar{I}} \hat{\bar{I}}^{1/2} \hat{\bar{I}}^{1/2} \pm$ (more). Then the neuter plural accusative relative $\hat{\bar{I}} \pm$ (referring to $\bar{I} \hat{\bar{I}}^{1/2} \hat{\bar{I}} \hat{\bar{I}}^{1/2} \pm$ signs) is attracted to the ablative case of the pronominal antecedent $\bar{I}_{\%}^{1/2} \hat{\bar{I}}_{\%}^{1/2} \dots \bar{I}_{\%}^{1/2}$ (now dropped out).

Hath done (ἐποίησεν). First aorist active indicative of ποιεῖν, 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 (ἰμῶν ἰμῶν ἰμῶν ἰμῶν ἰμῶν ἰμῶν ἰμῶν). This is reason (causal ἰμῶν ἰμῶν) 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 ἰμῶν). So some.

How can a man that is a sinner do such signs? (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) 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...ἰμῶν {THIS MAN,} ἰμῶν ἰμῶν {TRUE} 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). 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)

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

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

John 18:32 (RWP)

By what manner of death ($\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}\hat{I}\hat{\%}$ $\hat{I}, \hat{I}\hat{\pm}\hat{I}\hat{1}\hat{2}\hat{1}\hat{\pm}\hat{I}, \hat{I}\hat{\%}$). Instrumental case of the qualitative interrogative $\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}\hat{I}\hat{\zeta}\hat{I}$, in an indirect question, the very idiom used in John 12:32 concerning the Cross and here treated as prophecy (Scripture) with $\hat{I}\hat{1}\hat{1}\hat{2}\hat{1}\hat{\pm}$ $\hat{I}\hat{\epsilon}\hat{I}\hat{\gg}\hat{I}\hat{\cdot}\hat{I}\hat{\cdot}\hat{I}\hat{\%}\hat{I}, \hat{I}\hat{\cdot}$ like the saying of Jesus in verse 9 which see.

John 20:30

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

30 (IGNT) $\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}\hat{\gg}\hat{I}\hat{\gg}\hat{I}\hat{\pm}$ $\hat{I}\hat{1}\hat{4}\hat{I}\hat{\mu}\hat{I}\hat{1}\hat{2}$ {MANY} $\hat{I}\hat{\zeta}\hat{I}\dots\hat{I}\hat{1}\hat{2}$ {THEREFORE} $\hat{I}\hat{o}\hat{I}\hat{\pm}\hat{I}\hat{1}$ {ALSO} $\hat{I}\hat{\pm}\hat{I}\hat{\gg}\hat{I}\hat{\gg}\hat{I}\hat{\pm}$ {OTHER} $\hat{I}\hat{f}\hat{I}\hat{\cdot}\hat{I}\hat{1}\hat{4}\hat{I}\hat{\mu}\hat{I}\hat{1}\hat{\pm}$ {SIGNS} $\hat{I}\hat{\mu}\hat{I}\hat{\epsilon}\hat{I}\hat{\zeta}\hat{I}\hat{I}\hat{\cdot}\hat{I}\hat{f}\hat{I}\hat{\mu}\hat{I}\hat{1}\hat{2}$ $\hat{I}\hat{\zeta}$ {DID} $\hat{I}\hat{1}\hat{\cdot}\hat{I}\hat{f}\hat{I}\hat{\zeta}\hat{I}\dots\hat{I},$ {JESUS} $\hat{I}\hat{\mu}\hat{I}\hat{1}\hat{2}\hat{I}\hat{\%}\hat{I}\hat{\epsilon}\hat{I}\hat{I}\hat{\zeta}\hat{I}\hat{1}\hat{2}$ $\hat{I}, \hat{I}\hat{\%}\hat{I}\hat{1}\hat{2}$ {IN PRESENCE} $\hat{I}\hat{1}\hat{4}\hat{I}\hat{\pm}\hat{I}, \hat{I}\hat{\cdot}\hat{I}, \hat{I}\hat{\%}\hat{I}\hat{1}\hat{2}$ $\hat{I}\hat{\pm}\hat{I}\dots\hat{I}, \hat{I}\hat{\zeta}\hat{I}\dots$ {OF HIS DISCIPLES,} $\hat{I}\hat{\pm}$ {WHICH} $\hat{I}\hat{\zeta}\hat{I}\dots\hat{I}^o$ $\hat{I}\hat{\mu}\hat{I}\hat{f}\hat{I}, \hat{I}\hat{1}\hat{1}\hat{2}$ {ARE NOT} $\hat{I}\hat{3}\hat{I}\hat{\mu}\hat{I}\hat{3}\hat{I}\hat{\cdot}\hat{I}\hat{\pm}\hat{I}\hat{1}\hat{4}\hat{I}\hat{1}\hat{4}\hat{I}\hat{\mu}\hat{I}\hat{1}\hat{2}\hat{I}\hat{\pm}$ {WRITTEN} $\hat{I}\hat{\mu}\hat{I}\hat{1}\hat{2}$ $\hat{I}, \hat{I}\hat{\%}$ {IN} $\hat{I}\hat{2}\hat{I}\hat{1}\hat{2}\hat{I}\hat{\gg}\hat{I}\hat{I}\hat{I}\hat{\%}$ $\hat{I}, \hat{I}\hat{\zeta}\hat{I}\dots\hat{I}, \hat{I}\hat{\%}$ {THIS BOOK;} (IGNT)

John 20:30 (RWP)

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

Are not written ($\hat{I}\hat{\zeta}\hat{I}\dots\hat{I}^o$ $\hat{I}\hat{\mu}\hat{I}\hat{f}\hat{I}, \hat{I}\hat{1}\hat{1}\hat{2}$ $\hat{I}\hat{3}\hat{I}\hat{\mu}\hat{I}\hat{3}\hat{I}\hat{\cdot}\hat{I}\hat{\pm}\hat{I}\hat{1}\hat{4}\hat{I}\hat{1}\hat{4}\hat{I}\hat{\mu}\hat{I}\hat{1}\hat{2}\hat{I}\hat{\pm}$). Periphrastic perfect passive indicative of $\hat{I}\hat{3}\hat{I}\hat{\cdot}\hat{I}\hat{\pm}\hat{I}\hat{I}\hat{\%}$, do not stand written, are not described "in this book." John has made a selection of the vast number wrought by Jesus "in the presence of the disciples" ($\hat{I}\hat{\mu}\hat{I}\hat{1}\hat{2}\hat{I}\hat{\%}\hat{I}\hat{\epsilon}\hat{I}\hat{I}\hat{\zeta}\hat{I}\hat{1}\hat{2}$ $\hat{I}, \hat{I}\hat{\%}\hat{I}\hat{1}\hat{2}$ $\hat{I}\hat{1}\hat{4}\hat{I}\hat{\pm}\hat{I}, \hat{I}\hat{\cdot}\hat{I}, \hat{I}\hat{\%}\hat{I}\hat{1}\hat{2}$), 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.

John 21:19

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

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

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 ($\hat{I}\pm\hat{\rho}\hat{\zeta}\hat{I}... \hat{f}\hat{I}\pm\hat{\mu}\hat{I}, \hat{I}, \hat{I}\hat{\zeta}\hat{I}... \hat{I}, \hat{I}\gg\hat{I}\hat{\zeta}\hat{\beta}\hat{\zeta}\hat{I}... \hat{I}, \hat{I}, \hat{I}\hat{\zeta}\hat{I}... \hat{I}, \hat{I}\hat{\zeta}\hat{I}... \hat{I}$). Do it now (aorist tense). With unerring aim Peter has found the solution for the phenomena. He has found the key to Godâ€™™s work on this day in his words through Joel.

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

Acts 2:22 (Vincent_NTWordStudies)

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

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

Acts 2:43

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

43 (IGNT) Îµî³îµî½îµî.,îĈ {THERE CAME} îîµ {AND} îĖî±îĴî. {UPON EVERY} îĴ...î±î. {SOUL} îĴîĈîĴîĈî, {FEAR,} îĖîĈî»î»î± î.,îµ {AND MANY} î.,îµî•î±î.,î± {WONDERS} î°î±î¹ {AND} îĴî.î½îµî¹î± {SIGNS} îĴî¹î± {THROUGH} î.,î°î½ {THE} î±îĖîĈîĴî.,îĈî»î°î½ {APOSTLES} îµî³î¹î½îµî.,îĈ {TOOK PLACE.} (IGNT)

Acts 2:43 (RWP)

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

Were done (ἰμῖν ἰδὲ ἔρχομαι). Same tense. Awe kept on coming on all and signs and wonders kept on coming through the apostles. The two things went on ἡ δὲ ἰδέσθαι ἡ δὲ ἐκτελέσθαι..., the more wonders the more fear.

Acts 2:43 (Vincent_NTWordStudies)

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

Acts 3:10

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

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

Acts 3:10 (RWP)

They took knowledge of him (ἰμῖν ἰδὲ ἔρχομαι ἡ δὲ ἰδέσθαι ἡ δὲ ἐκτελέσθαι). Imperfect active, inchoative, began to perceive.

Were filled (ἰμῖν ἰδὲ ἔρχομαι ἡ δὲ ἰδέσθαι ἡ δὲ ἐκτελέσθαι). Effective first aorist passive.

At that which had happened (ἡ δὲ ἰδέσθαι ἡ δὲ ἐκτελέσθαι ἡ δὲ ἰδέσθαι ἡ δὲ ἐκτελέσθαι). Perfect active participle of ἰδέσθαι... ἡ δὲ ἰδέσθαι ἡ δὲ ἐκτελέσθαι ἡ δὲ ἰδέσθαι ἡ δὲ ἐκτελέσθαι.

Acts 3:10 (Vincent_NTWordStudies)

10. They knew (ἰμῖν ἰδὲ ἔρχομαι ἡ δὲ ἰδέσθαι ἡ δὲ ἐκτελέσθαι). Or recognized. Rev., took knowledge.

Wonder (ἡ δὲ ἰδέσθαι ἡ δὲ ἐκτελέσθαι). Used by Luke only. See on "Lu 4:36".

Amazement (ἡ δὲ ἰδέσθαι ἡ δὲ ἐκτελέσθαι). See on "Mark 5:42"; and compare Luke 5:26.

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

11 (IGNT) ἰοῖ•ἰ±ἰ, ἰῆ... ἰ½ἰ, ἰῆ, ἰῆμ {AND AS HELD} ἰ, ἰῆ... {THE} ἰἰ±ἰ ἰμἰ½ἰ, ἰῆ, {WHO HAD BEEN HEALED} ἰ±ἰ%ἰ»ἰῆ... ἰ, ἰῆἰ½ {LAME MAN} ἰῆἰμἰ, ἰῆἰ½ {PETER} ἰοῖ±ἰ {AND} ἰἰ%ἰ±ἰ½ἰ½ἰἰ½ {JOHN,} ἰῆἰ... ἰ½ἰμἰἰῆἰ±ἰ½ἰμἰ½ {RAN TOGETHER} ἰῆἰῆ, {TO} ἰ±ἰ... ἰ, ἰῆ... ἰ, {THEM} ἰῆἰἰ, {ALL} ἰῆ {THE } ἰ»ἰ±ἰῆ, {PEOPLE} ἰμἰῆἰ {IN} ἰ, ἰ. {THE} ἰῆἰ, ἰῆἰ± ἰ, ἰ. {PORCH} ἰοῖ±ἰ»ἰῆ... ἰ½ἰμἰ½ἰ. {CALLED} ἰῆἰῆἰ»ἰῆἰ½ἰ%ἰ½ἰ, ἰῆ, {SOLOMONâ€™S,} ἰμἰῆ, ἰ±ἰ½ἰῆἰῆἰ {GREATLY AMAZED.} (IGNT)

Acts 3:11 (RWP)

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

As he held (ἰοῖ•ἰ±ἰ, ἰῆ... ἰ½ἰ, ἰῆ, ἰ±ἰ... ἰ, ἰῆ...). Genitive absolute of ἰοῖ•ἰ±ἰ, ἰμἰ%, to hold fast, with accusative rather than genitive to get hold of (Acts 27:13). Old and common verb from ἰοῖ•ἰ±ἰ, ἰῆ, (strength, force). Perhaps out of gratitude and partly from fear (Luke 8:38).

In the porch that is called Solomonâ€™s (ἰμἰῆἰ ἰ, ἰ. ἰῆἰ, ἰῆἰ± ἰ, ἰ. ἰοῖ±ἰ»ἰῆ... ἰ½ἰμἰ½ἰ. ἰῆἰῆἰ»ἰῆἰ½ἰ%ἰ½ἰ, ἰῆ, ἰῆ). The adjective Stoic (ἰῆἰ, ἰῆἰῆἰῆἰ) is from this word ἰῆἰ, ἰῆἰ± (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 (ἰμἰῆ, ἰ±ἰ½ἰῆἰῆἰ). Wondering out of (ἰμἰῆ) measure, already filled with wonder (ἰ, ἰ±ἰ½ἰῆἰῆἰ... ἰ, verse 10). Late adjective. Construction according to sense (plural, though ἰ»ἰ±ἰῆ, 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 (ἰοῖ•ἰ±ἰ, ἰῆ... ἰ½ἰ, ἰῆ, ἰ). Held them firmly, took fast hold. The verb from ἰοῖ•ἰ±ἰ, ἰῆ, strength.

Greatly wondering (ἰμἰῆ, ἰ±ἰ½ἰῆἰῆἰ). Wondering out of measure (ἰμἰῆ). 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) ἰ»ἰμἰῆἰῆἰ½ἰ, ἰμἰ, {SAYING,} ἰ, ἰῆ {WHAT} ἰῆἰῆἰῆἰῆἰῆἰῆἰ ἰ, ἰῆἰῆ, {SHALL WE DO} ἰ±ἰ½ἰ, ἰῆ%ἰῆἰῆἰ, {TO MEN} ἰ, ἰῆ... ἰ, ἰῆἰῆ, {THESE?} ἰῆἰ, ἰῆ {THAT} ἰ½ἰμἰ½ἰ {INDEED} ἰῆἰῆ• {FOR } ἰῆἰ½ἰ%ἰῆἰῆἰ {A KNOWN} ἰῆἰῆἰῆἰῆἰῆἰ {SIGN} ἰῆἰῆἰῆἰῆἰῆἰῆἰ {HAS COME TO PASS} ἰῆἰ {THROUGH} ἰ±ἰ... ἰ, ἰ%ἰῆἰ {THEM,} ἰῆἰῆἰῆἰῆἰῆἰ {TO ALL} ἰ, ἰῆἰῆ, {THOSE} ἰοῖ±ἰ, ἰῆἰῆἰῆἰῆἰῆἰ... ἰῆἰῆἰῆἰ {INHABITING} ἰῆἰμἰῆἰῆἰ... ἰῆἰῆἰ»ἰῆἰ {JERUSALEM} ἰῆἰῆἰῆἰῆἰῆἰῆἰ {IS MANIFEST,} ἰοῖ±ἰ {AND} ἰῆἰ... {WE} ἰῆἰ... ἰ½ἰῆἰῆἰῆἰῆἰ, ἰ± {ARE UNABLE} ἰ±ἰῆἰῆἰῆἰῆἰῆἰ {TO DENY IT.} (IGNT)

Acts 4:16 (RWP)

What shall we do? (İ,,İ¹ İ€İÇİİ¹İ·İİ%İ¼İµİ½). Deliberative aorist active subjunctive (ingressive and urgent aorist).

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

We cannot deny it (İÇİ... İİ...İ½İ±İ¼İµİ,İ± İ±İ·İ½İµİİİİ,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,,İµİİİİİ·İ±İ°İÇİ½İ,,İ± {FORTY} İÇ {THE} İ±İ½İ,İ·İ%İ€İÇİ, {MAN} İµİ† {ON} İÇİ½ {WHOM} İµİ³İµİ³İÇİ½İµİ¹ İ,,İÇ {HAD TAKEN PLACE} İİ·İ¼İµİ¹İÇİ½ İ,,İÇİ...İ,,İÇ {THIS SIGN} İ,,İ·İ, {OF} İ¹İ±İİİµİ%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± İİ·İÇİ... {HAND} İµİ°İ,,İµİ¹İ½İµİ¹İ½ {STRETCH OUT} İİİµ {THOU} İµİ¹İ, {FOR} İ¹İ±İİİ¹İ½ {HEALING,} İ°İ±İ¹ {AND} İİ·İ¼İµİ¹İ± {SIGNS} İ°İ±İ¹ {AND} İ,,İµİ·İ±İ,,İ± {WONDERS} İ³İ¹İ½İµİİİİ,İ±İ¹ {TAKE PLACE} İ¹İ±İ± {THROUGH} İ,,İÇİ... {THE} İÇİ½İÇİ¼İ±İ,,İÇİ, İ,,İÇİ... {NAME} İ±İ³İ¹İÇİ... {HOLY} İ€İ±İ¹İÇİ, {SERVANT} İİ·İÇİ... {OF THY} İ¹İ·İİİÇİ... {JESUS.} (IGNT)

Acts 4:30 (RWP)

While thou stretchest forth thy hand (İµİ½ İ,,İ% İ,,İ·İ½ İ±İµİ¹İ·İ± İµİ°İ,,İµİ¹İ½İµİ¹İ½ İİİµ). 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±İİİ¹İ½). For healing. See verse 22.

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

Acts 5:12

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

Acts 5:12 (RWP)

Were wrought (ἡ πίστις αὐτῶν ἐκτελέσῃ). Imperfect middle, wrought from time to time.

With one accord (ἡ πίστις αὐτῶν ἐκτελέσῃ). 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 αὐτῶν ἐκτελέσῃ). The best texts read ἡ πίστις αὐτῶν ἐκτελέσῃ, the imperfect, were being wrought from time to time.

All. The whole body of believers.

Acts 6:8

8 ¶ (AV) And Stephen, full of faith and power, did great wonders and miracles among the people. (AV)
 8 (IGNT) ἵνα ἡ πίστις αὐτῶν ἐκτελέσῃ τὰ σημεῖα καὶ τὰ τέρατα ἐν ᾗ ἡ πίστις αὐτῶν ἐκτελέσῃ τὰ σημεῖα καὶ τὰ τέρατα {AND STEPHEN,} ἡ πίστις αὐτῶν {FULL} ἡ πίστις αὐτῶν {OF FAITH} ἡ πίστις αὐτῶν {AND} ἡ πίστις αὐτῶν {POWER,} ἡ πίστις αὐτῶν {WROUGHT} ἡ πίστις αὐτῶν {WONDERS} ἡ πίστις αὐτῶν {AND} ἡ πίστις αὐτῶν {SIGNS} ἡ πίστις αὐτῶν {GREAT} ἡ πίστις αὐτῶν {AMONG} ἡ πίστις αὐτῶν {THE} ἡ πίστις αὐτῶν {PEOPLE.} (IGNT)

Acts 6:8 (RWP)

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

Acts 7:31 (RWP)

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

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

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

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

Acts 7:31 (Vincent_NTWordStudies)

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

To behold (ἰδοῦσθαι, ἰδοῦσθαι, ἰδοῦσθαι). 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) ἰδοῦσθαι...ἰδοῦσθαι, {THIS ONE} ἡγορεύσας ἡγορεύσας {LED OUT} ἡγορεύσας...ἡγορεύσας, {THEM,} ἡγορεύσας ἡγορεύσας {HAVING WROUGHT} ἡγορεύσας ἡγορεύσας, ἡγορεύσας {WONDERS} ἡγορεύσας {AND} ἡγορεύσας ἡγορεύσας {SIGNS} ἡγορεύσας {IN THE} ἡγορεύσας {LAND} ἡγορεύσας...ἡγορεύσας, ἡγορεύσας... {OF EGYPT} ἡγορεύσας {AND} ἡγορεύσας {IN THE} ἡγορεύσας...ἡγορεύσας {RED} ἡγορεύσας ἡγορεύσας ἡγορεύσας {SEA,} ἡγορεύσας {AND} ἡγορεύσας {IN} ἡγορεύσας, ἡγορεύσας {THE} ἡγορεύσας ἡγορεύσας {WILDERNESS} ἡγορεύσας, ἡγορεύσας {YEARS} ἡγορεύσας ἡγορεύσας ἡγορεύσας ἡγορεύσας {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) ἡγορεύσας ἡγορεύσας ἡγορεύσας ἡγορεύσας {GAVE HEED} ἡγορεύσας {AND} ἡγορεύσας {THE} ἡγορεύσας ἡγορεύσας {CROWDS} ἡγορεύσας, {TO THE THINGS} ἡγορεύσας ἡγορεύσας ἡγορεύσας ἡγορεύσας, {SPOKEN} ἡγορεύσας ἡγορεύσας ἡγορεύσας... {BY} ἡγορεύσας ἡγορεύσας ἡγορεύσας... {PHILIP} ἡγορεύσας ἡγορεύσας ἡγορεύσας... ἡγορεύσας ἡγορεύσας ἡγορεύσας {WITH ONE ACCORD,} ἡγορεύσας {WHEN} ἡγορεύσας ἡγορεύσας... ἡγορεύσας ἡγορεύσας {HEARD} ἡγορεύσας...ἡγορεύσας...ἡγορεύσας, {THEY} ἡγορεύσας {AND} ἡγορεύσας ἡγορεύσας ἡγορεύσας {SAW} ἡγορεύσας {THE} ἡγορεύσας ἡγορεύσας ἡγορεύσας {SIGNS} ἡγορεύσας {WHICH} ἡγορεύσας ἡγορεύσας ἡγορεύσας {HE DID.} (IGNT)

Acts 8:6 (RWP)

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

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

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

Acts 8:13

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

13 (IGNT) ἰδὼν ἰμ {AND} ἰφῖνῆς τοῦ ἰμῶντος {SIMON} ἰοῦσιν {ALSO} ἰῆ...ἰδὼν, {HIMSELF }
 ἰμῆντι φῖν, ἰμῖ...ἰφῖν ἰμῶντος {BELIEVED,} ἰοῦσιν {AND} ἰῆντι φῖν, ἰμῖντι, {HAVING BEEN BAPTIZED} ἰμῶντος
 {WAS} ἰῆντι φῖν ἰοῦσιν, ἰμῖντι τοῦ ἰμῶντος {STEADFASTLY CONTINUING} ἰμῶντος {WITH} ἰφῖν ἰμῶντος
 {PHILIP;} ἰμῖντι τοῦ ἰμῶντος {BEHOLDING} ἰμῶντος {AND} ἰφῖν ἰμῶντος {SIGNS} ἰοῦσιν {AND}
 ἰῆ...ἰμῶντος ἰμῖντι, {WORKS OF POWER} ἰμῶντος ἰμῖντι, {GREAT} ἰμῶντος ἰμῖντι, {BEING DONE,}
 ἰμῶντος ἰφῖν, ἰμῖντι, ἰδὼν {WAS AMAZED.} (IGNT)

Acts 8:13 (RWP)

And Simon also himself believed (ἰδὼν ἰμ ἰφῖνῆς τοῦ ἰμῶντος ἰοῦσιν ἰῆ...ἰδὼν, ἰμῆντι φῖν, ἰμῖ...ἰφῖν ἰμῶντος). Note the same verb in the aorist tense ἰμῆντι φῖν, ἰμῖ...ἰφῖν ἰμῶντος. 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 (ἰῆντι φῖν, ἰμῖντι, first aorist passive participle of ἰῆντι φῖν, ἰμῖντι), clear proof that baptism does not convey salvation.

He continued with Philip (ἰμῶντος ἰῆντι φῖν ἰοῦσιν, ἰμῖντι τοῦ ἰμῶντος ἰμῶντος ἰφῖν ἰμῶντος). Periphrastic imperfect of the verb ἰῆντι φῖν ἰοῦσιν, ἰμῖντι (see on 2:46). He stuck to Philip (dative case) to find out the secret of his power.

Beholding (ἰμῖντι τοῦ ἰμῶντος). Watching the signs and miracles (powers, ἰῆ...ἰμῶντος ἰμῖντι, that threw his "power" in the shade) as they were wrought (ἰμῶντος ἰμῖντι ἰμῶντος ἰμῖντι, present middle participle of ἰμῶντος ἰμῖντι). The more he watched the more the wonder grew (ἰμῶντος ἰμῖντι, ἰμῶντος). 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 (ἰφῖν ἰμῶντος ἰοῦσιν ἰῆ...ἰμῶντος ἰμῖντι). Lit., signs and powers. See on "Mt 11:20"; {see} on "Ac 2:22".

Which were done (ἰμῶντος ἰμῖντι). 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) $\hat{1}\hat{\pm}\hat{1}\hat{2}\hat{1}\hat{\pm}\hat{1}\hat{f}\hat{1}\hat{,,}\hat{1}\hat{\pm}\hat{1},\hat{1}\hat{1}\hat{\mu}$ {AND HAVING RISEN UP} $\hat{1}\hat{\mu}\hat{1}\hat{1}$, {ONE} $\hat{1}\hat{\mu}\hat{1}\hat{3}\hat{4}$ {FROM AMONG} $\hat{1}\hat{\pm}\hat{1}\dots\hat{1}\hat{,,}\hat{1}\hat{0}\hat{0}\hat{1}\hat{1}\hat{2}$ {THEM,} $\hat{1}\hat{\zeta}\hat{1}\hat{2}\hat{1}\hat{\zeta}\hat{1}\hat{4}\hat{1}\hat{\pm}\hat{,,}\hat{1}\hat{1}$ {BY NAME} $\hat{1}\hat{\pm}\hat{1}\hat{3}\hat{1}\hat{2}\hat{1}\hat{\zeta}\hat{1}$, {AGABUS,} $\hat{1}\hat{\mu}\hat{1}\hat{f}\hat{1}\hat{1}\hat{1}\hat{4}\hat{1}\hat{\pm}\hat{1}\hat{2}\hat{1}\hat{\mu}\hat{1}\hat{1}\hat{2}$ {HE SIGNIFIED} $\hat{1}\hat{1}\hat{1}\hat{\pm}$ {BY} $\hat{1}\hat{,,}\hat{1}\hat{\zeta}\hat{1}\dots$ {THE} $\hat{1}\hat{\epsilon}\hat{1}\hat{1}\hat{2}\hat{1}\hat{\mu}\hat{1}\dots\hat{1}\hat{1}\hat{4}\hat{1}\hat{\pm}\hat{,,}\hat{1}\hat{\zeta}\hat{1}$, {SPIRIT,} $\hat{1}\hat{\gg}\hat{1}\hat{1}\hat{1}\hat{4}\hat{1}\hat{\zeta}\hat{1}\hat{1}\hat{2}$ {A FAMINE} $\hat{1}\hat{1}\hat{4}\hat{1}\hat{\mu}\hat{1}\hat{3}\hat{1}\hat{1}\hat{1}\hat{2}$ {GREAT} $\hat{1}\hat{1}\hat{4}\hat{1}\hat{\mu}\hat{1}\hat{\gg}\hat{1}\hat{\mu}\hat{1}\hat{1}\hat{1}\hat{2}$ {IS ABOUT} $\hat{1}\hat{\mu}\hat{1}\hat{f}\hat{1}\hat{\mu}\hat{1}\hat{f}\hat{1},\hat{1}\hat{\pm}\hat{1}$ {TO BE} $\hat{1}\hat{\mu}\hat{1}\hat{+}$ {OVER} $\hat{1}\hat{\zeta}\hat{1}\hat{\gg}\hat{1}\hat{1}\hat{1}\hat{2}$ {WHOLE} $\hat{1}\hat{,,}\hat{1}\hat{1}\hat{1}\hat{2}$ {THE} $\hat{1}\hat{\zeta}\hat{1}\hat{1}\hat{0}\hat{1}\hat{\zeta}\hat{1}\dots\hat{1}\hat{1}\hat{4}\hat{1}\hat{\mu}\hat{1}\hat{1}\hat{2}\hat{1}\hat{1}\hat{2}$ {HABITABLE WORLD;} $\hat{1}\hat{\zeta}\hat{1}\hat{f}\hat{1}\hat{,,}\hat{1}\hat{1}$, {WHICH} $\hat{1}\hat{0}\hat{1}\hat{\pm}\hat{1}$ {ALSO} $\hat{1}\hat{\mu}\hat{1}\hat{3}\hat{1}\hat{\mu}\hat{1}\hat{1}\hat{2}\hat{1}\hat{\mu}\hat{1}\hat{,,}\hat{1}\hat{\zeta}$ {CAME TO PASS} $\hat{1}\hat{\mu}\hat{1}\hat{\epsilon}\hat{1}\hat{1}$ {UNDER} $\hat{1}\hat{0}\hat{1}\hat{\gg}\hat{1}\hat{\pm}\hat{1}\dots\hat{1}\hat{1}\hat{1}\hat{1}\hat{\zeta}\hat{1}\dots$ {CLAUDIUS} $\hat{1}\hat{0}\hat{1}\hat{\pm}\hat{1}\hat{1}\hat{f}\hat{1}\hat{\pm}\hat{1}\hat{1}\hat{1}\hat{\zeta}\hat{1}$, {CAESAR.} (IGNT)

Acts 11:28 (RWP)

Signified ($\hat{1}\mu\hat{1}\hat{f}\hat{1}\cdot\hat{1}\frac{1}{4}\hat{1}\pm\hat{1}\frac{1}{2}\hat{1}\mu\hat{1}\frac{1}{2}$). Imperfect active in Westcott and Hort, but aorist active $\hat{1}\mu\hat{1}\hat{f}\hat{1}\cdot\hat{1}\frac{1}{4}\hat{1}\pm\hat{1}\frac{1}{2}\hat{1}\mu\hat{1}\frac{1}{2}$ in the margin. The verb is an old one from $\hat{1}\hat{f}\hat{1}\cdot\hat{1}\frac{1}{4}\hat{1}\pm$ ($\hat{1}\hat{f}\hat{1}\cdot\hat{1}\frac{1}{4}\hat{1}\mu\hat{1}\hat{1}\hat{\chi}\hat{1}\frac{1}{2}$) a sign (cf. the symbolic sign in 21:11). Here Agabus (also in 21:10) does predict a famine through the Holy Spirit.

Should be ($\hat{1}\frac{1}{4}\hat{1}\mu\hat{\gg}\hat{1}\hat{\gg}\hat{1}\mu\hat{1}\hat{1}\frac{1}{2}$ $\hat{1}\mu\hat{f}\hat{1}\mu\hat{f}\hat{1}, \hat{1}\pm\hat{1}^1$). $\hat{1}\frac{1}{4}\hat{1}\mu\hat{\gg}\hat{1}\hat{\gg}\hat{1}\%$ 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 (ἡ ὅλη ἡ γῆ). Over all the inhabited earth (ἡ ὅλη ἡ γῆ). Understood). Probably a common hyperbole for the Roman empire as in Luke 2:1. Josephus (Ant. VIII. 13, 4) appears to restrict it to Palestine.

In the days of Claudius (104-106 AD). He was Roman Emperor A.D. 41-44. The Roman writers (Suetonius, Dio Cassius, Tacitus) all tell of dearths (assiduae sterilitates) during the brief reign of Claudius who was preceded by Caligula and followed by Nero.

Acts 11:28 (Vincent NTWordStudies)

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

Acts 13:41

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

41 (IGNT) ἰᾱῖ ἰᾱῖ, ἰᾱ {BEHOLD} ἰᾱῖ {YE} ἰᾱῖ, ἰᾱῖ ἰᾱῖ ἰᾱῖ {DESPISERS,} ἰᾱῖ {AND} ἰᾱῖ... ἰᾱῖ ἰᾱῖ {WONDER} ἰᾱῖ {AND} ἰᾱῖ ἰᾱῖ ἰᾱῖ ἰᾱῖ {PERISH,} ἰᾱῖ {FOR} ἰᾱῖ ἰᾱῖ ἰᾱῖ {A WORK} ἰᾱῖ {I} ἰᾱῖ ἰᾱῖ ἰᾱῖ ἰᾱῖ {WORK} ἰᾱῖ ἰᾱῖ, {IN} ἰᾱῖ ἰᾱῖ ἰᾱῖ, {DAYS} ἰᾱῖ... ἰᾱῖ {YOUR,} ἰᾱῖ ἰᾱῖ ἰᾱῖ {A WORK} ἰᾱῖ {WHICH} ἰᾱῖ... {IN NO} ἰᾱῖ {WISE} ἰᾱῖ ἰᾱῖ, ἰᾱῖ... ἰᾱῖ {YE WOULD BELIEVE} ἰᾱῖ {IF} ἰᾱῖ, {ONE} ἰᾱῖ ἰᾱῖ ἰᾱῖ, ἰᾱῖ {SHOULD DECLARE IT} ἰᾱῖ... ἰᾱῖ {TO

ἵψ·ἡῶμῶ± ὁῶ± ἡμῶ·ἡῶ± ἡῶῶμῶμῶψῶ± ἡῶ± ἡῶ± ἡῶῶῶ ፲፭ῶῶ ፲፭ῶῶ·ἡῶῶῶ ፲፭ῶῶ·ἡῶῶῶ ፲፭ῶῶ·ἡῶῶῶ). Present participle (ἡῶῶῶῶῶῶῶ) and present infinitive (ἡῶῶῶῶμῶψῶ±) repetition of both signs and wonders (note both words) just as had happened with Peter and John and the other apostles (2:43; 4:29; 5:12; cf. Hebrews 2:4). The time of peace could not last forever with such a work of grace as this. A second explosion of persecution was bound to come and some of the MSS. actually have ἡμῶ ἡῶῶ·ἡῶῶῶῶῶῶῶ (a second time).

Acts 14:3 (Vincent_NTWordStudies)

3. Long (ἡῶῶῶῶῶῶῶ). see on "Luke 7:6".

Abode. see on "Acts 12:19".

In the Lord. Lit., upon (ἡμῶῶ) the Lord: in reliance on him.

Acts 15:12

12 (AV) Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. (AV)

12 (IGNT) ἡμῶψῶῶῶῶῶῶ {KEPT SILENCE} ἡῶ {AND} ἡῶῶῶ {ALL} ἡῶ { THE} ἡῶῶῶῶῶῶῶ {MULTITUDE}, ὁῶῶῶ {AND} ἡῶῶῶῶῶῶῶ {HEARD} ἡῶῶῶῶῶῶῶ {BARNABAS} ὁῶῶῶ {AND} ἡῶῶῶῶῶῶῶῶ {PAUL} ἡμῶῶῶῶῶῶῶῶῶῶ {RELATING} ἡῶῶῶ {WHAT} ἡμῶῶῶῶῶῶῶῶῶ {DID} ἡῶῶῶῶῶῶῶῶ {GOD} ἡῶῶῶῶῶῶῶῶ {SIGNS} ὁῶῶῶῶ {AND} ἡῶῶῶῶῶῶῶῶ {WONDERS} ἡμῶῶῶ {AMONG} ἡῶῶῶῶῶῶῶῶ {THE} ἡμῶῶῶῶῶῶῶῶῶῶ {NATIONS} ἡῶῶ {BY} ἡῶῶῶῶῶῶῶῶ {THEM.} (IGNT)

Acts 15:12 (RWP)

Kept silence (ἡμῶψῶῶῶῶῶῶῶ). Ingressive first aorist active of ἡῶῶῶῶῶῶῶ, old verb, to hold one's peace. All the multitude became silent after Peter's speech and because of it.

Hearkened (ἡῶῶῶῶῶῶῶῶ). Imperfect active of ἡῶῶῶῶῶῶῶῶ, descriptive of the rapt attention, were listening.

Unto Barnabas and Paul (ἡῶῶῶῶῶῶῶῶῶῶ ὁῶῶῶῶ ἡῶῶῶῶῶῶῶῶῶ). Note placing Barnabas before Paul as in verse 25, possibly because in Jerusalem Barnabas was still better known than Paul.

Rehearsing (ἡμῶῶῶῶῶῶῶῶῶῶῶῶῶῶῶ). Present middle participle of ἡμῶῶῶῶῶῶῶῶῶῶῶῶῶῶῶῶ, old verb, to go through or lead out a narrative of events as in Luke 24:35; Acts 10:8 which see. Three times (14:27; 15:4,12) Paul is described as telling the facts about their mission work, facts more eloquent than argument (Page). One of the crying needs in the churches is fuller knowledge of the facts of mission work and progress with enough detail to give life and interest. The signs and wonders which God had wrought among the Gentiles set the seal of approval on the work done

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

Romans 4:11 (RWP)

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

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

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

Romans 4:11 (Vincent_NTWordStudies)

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

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

Romans 15:19 (RWP)

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

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

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

Romans 15:19 (Vincent_NTWordStudies)

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

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

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

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

{1} See Professor E. A. Freemanâ€™s â€™Historical Geography of Europe.â€™

1 Corinthians 1:22

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

22 (IGNT) İµİĖİµİ¹İ¹. {SINCE} İİ±İ¹ {BOTH} İİĖİ...İİ±İ¹İĖİ¹ {JEWS} İİİ·İ¼İµİ¹İĖİ½ {A SIGN} İ±İ¹İ,İĖİ...İİİ¹İ½ {ASK FOR,} İİİ±İ¹ {AND} İµİ»İ»İ·İ½İµİ, {GREEKS} İİİĖİİİİ±İ½ {WISDOM} İİİ·İ,İĖİ...İİİ¹İ½ {SEEK;} (IGNT)

1 Corinthians 1:22 (RWP)

Seeing that (İµİĖİµİ¹İ¹). Resumes from verse 21. The structure is not clear, but probably verses 23,24 form a sort of conclusion or apodosis to verse 22 the protasis. The resumptive, almost inferential, use of İİµ like İ±İ»İ»İ± in the apodosis is not unusual.

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

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

1 Corinthians 12:10

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

10 (IGNT) İ±İ»İ»İ% İİµ {AND TO ANOTHER} İµİ½İµİ·İ³İ·İ¼İ±İ,İ± {OPERATIONS} İİ...İ½İ±İ¼İµİİ%İ½ {OF WORKS OF POWER;} İ±İ»İ»İ% İİµ {AND TO ANOTHER} İĖİ·İĖİİİ,İµİ¹İ± {PROPHECY;} İ±İ»İ»İ% İİµ {AND TO ANOTHER} İİİ±İİİ·İİİİİµİ¹İ, {DISCERNING} İĖİ½İµİ...İ¼İ±İ,İ%İ½ {OF SPIRITS;} İµİ,İµİ·İ% İİµ {AND TO A DIFFERENT ONE} İ³İµİ½İ· {KINDS} İ³İ»İ%İİİİ%İ½ {OF TONGUES;} İ±İ»İ»İ% İİµ {AND TO ANOTHER} İµİ·İ¼İ·İ½İµİ¹İ± {INTERPRETATION} İ³İ»İ%İİİİ%İ½ {OF TONGUES.} (IGNT)

1 Corinthians 12:10 (RWP)

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

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

1 Corinthians 12:28 (RWP)

God hath set some (See verse 18 for middle voice (for his own use). Paul begins as if he means to say (some apostles, some prophets), but he changes the construction and has no (first, second, then, etc.).

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

Prophets (For-speakers for God and Christ. See the list of prophets and teachers in Acts 13:1 with Barnabas first and Saul last. Prophets are needed today if men will let God's Spirit use them, men moved to utter the deep things of God.

Teachers (Old word from , to teach. Used to the Baptist (Luke 3:12), to Jesus (John 3:10; 13:13), and of Paul by himself along with (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 (Here a change is made from the concrete to the abstract. See the reverse in Romans 12:7. See these words (in verses 9,10 with , last again. But these two new terms (helps, governments).

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

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

Galatians 3:5 (RWP)

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

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

2 Thessalonians 2:9

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

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

2 Thessalonians 2:9 (RWP)

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

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

Hebrews 2:4 (RWP)

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

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

and wonders (ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν)

and by manifold powers (ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν)

and by gifts of the Holy Ghost (ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν). Instrumental case used with all four items. See Acts 2:22 for the three words for miracles in inverse order (powers, wonders, signs). Each word adds an idea about the ἡμῶν ἡμῶν (works) of Christ. ἡμῶν ἡμῶν, (wonder) attracts attention, ἡμῶν...ἡμῶν ἡμῶν ἡμῶν, (power) shows God's power, ἡμῶν ἡμῶν ἡμῶν ἡμῶν reveals the purpose of God in the miracles. For ἡμῶν ἡμῶν ἡμῶν ἡμῶν, (manifold, many-coloured) see Matthew 4:24; James 1:2. For ἡμῶν ἡμῶν ἡμῶν ἡμῶν, for distribution (old word, in N.T. only here and Hebrews 4:12) see 1 Corinthians 12:4-30.

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

Revelation 12:1

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

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

Revelation 12:1 (RWP)

A great sign (İfİ·İ¼İµİİİ½ İ¼İµİ³İ±). The first of the visions to be so described (13:3; 15:1), and it is introduced by İ%İ†İ· as in 11:19; 12:3, not by İ¼İµİ„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·İ¼İµİİİ½ as in İ„İµİ•İ±İ, , but often in the thing itself as in Luke 21:11; John 9:16; Revelation 13:13; 15:1; 16:14; 19:20.

A woman (İ³İ...İ½İ·). Nominative case in apposition with İfİ·İ¼İµİİİ½. "The first â€˜sign in heavenâ€™™ is a Woman â€˜ the earliest appearance of a female figure in the Apocalyptic vision" (Swete).

Arrayed with the sun (İ€İµİ•İ²İµİ²İ»İ·İ¼İµİ½İ· 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€İİİ±İ„İ% İ„İ%İ½ İ€İİİ°İ%İ½ İ±İ...İ„İ·İ) and "a crown of twelve stars" (İfİ„İµİ†İ±İ½İ½İ, İ±İfİ„İµİ•İ%İ½ İ°İ%İµİ°İ±), a possible allusion to the twelve tribes (James 1:1; Revelation 21:12) or to the twelve apostles (Revelation 21:14).

Revelation 12:3

3 (AV) And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. {wonder: or, sign} (AV)
3 (IGNT) İ°İ±İ {AND} İ%İ†İ· {WAS SEEN} İ±İ»İİ½ {ANOTHER} İfİ·İ¼İµİİİ½ { SIGN} İµİ½ {IN} İ„İ% {THE} İ½İ...İ·İ±İ½İ% {HEAVEN,} İ°İ±İ {AND} İİİİ... {BEHOLD,} İ°İ±İ°İ%İ½ {A DRAGON} İ¼İµİ³İ±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·İ¼İ±İ„İ± {DIADEMS} İµİ€İ„İ± {SEVEN;} (IGNT)

Revelation 12:3 (RWP)

(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) Ἰὸῦᾱῖ {AND} ἰἔλ»ᾱῖᾱῖᾱῖ {IT MISLEADS} ἰᾱῖᾱῖ...ἰᾱῖ, {THOSE WHO} ἰὸῦᾱῖᾱῖᾱῖᾱῖ...ἰᾱῖᾱῖ, {DWELL} ἰμῖἔῖᾱῖ {ON} ἰᾱῖᾱῖ, {THE} ἰᾱῖᾱῖ, {EARTH,} ἰᾱῖᾱῖ {BY REASON OF} ἰᾱῖᾱῖ {THE} ἰᾱῖᾱῖᾱῖᾱῖ {SIGNS} ἰᾱῖ {WHICH} ἰμῖᾱῖᾱῖᾱῖ. {IT WAS GIVEN} ἰᾱῖ...ἰᾱῖ% {TO IT} ἰἔλᾱῖᾱῖᾱῖᾱῖ {TO WORK} ἰμῖᾱῖᾱῖᾱῖᾱῖᾱῖ {BEFORE} ἰᾱῖᾱῖ... {THE} ἰᾱῖᾱῖᾱῖᾱῖ... {BEAST,} ἰᾱῖᾱῖᾱῖᾱῖᾱῖ {SAYING} ἰᾱῖᾱῖ, {TO THOSE WHO} ἰὸῦᾱῖᾱῖᾱῖᾱῖ...ἰᾱῖᾱῖᾱῖ {DWELL} ἰμῖἔῖᾱῖ {ON} ἰᾱῖᾱῖ, {THE} ἰᾱῖᾱῖ, {EARTH,} ἰἔλᾱῖᾱῖᾱῖᾱῖ {TO MAKE} ἰμῖᾱῖᾱῖᾱῖᾱῖ {AN IMAGE} ἰᾱῖ% {TO THE} ἰᾱῖᾱῖᾱῖᾱῖ% {BEAST,} ἰᾱῖ {WHICH} ἰμῖᾱῖᾱῖᾱῖ {HAS} ἰᾱῖᾱῖᾱῖ {THE} ἰἔλ»ᾱῖᾱῖᾱῖᾱῖ {WOUND} ἰᾱῖᾱῖ, {OF THE} ἰᾱῖᾱῖᾱῖᾱῖᾱῖ, {SWORD,} ἰὸῦᾱῖᾱῖ {AND} ἰμῖᾱῖᾱῖᾱῖᾱῖ {LIVED.} (IGNT)

Revelation 13:14 (RWP)

And he deceiveth (ἰὸῦᾱῖᾱῖ ἰἔλ»ᾱῖᾱῖᾱῖᾱῖ). Present active (dramatic) indicative of ἰἔλ»ᾱῖᾱῖᾱῖᾱῖ%, the very thing that Jesus had said would happen (Matthew 24:24, "So as to lead astray" ἰ%ᾱῖᾱῖᾱῖᾱῖᾱῖ, ἰᾱῖ, 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 (ἰἔλᾱῖᾱῖᾱῖᾱῖ ἰμῖᾱῖᾱῖᾱῖᾱῖᾱῖ ἰᾱῖ% ἰᾱῖᾱῖᾱῖᾱῖ%). Indirect command (this first aorist active infinitive of ἰἔλᾱῖᾱῖᾱῖᾱῖ) after ἰᾱῖᾱῖᾱῖᾱῖᾱῖ as in Acts 21:21, not indirect assertion. This "image" (ἰμῖᾱῖᾱῖᾱῖᾱῖ, 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 (ἰᾱῖᾱῖᾱῖᾱῖ ἰἔλ»ᾱῖᾱῖᾱῖᾱῖ ἰᾱῖᾱῖ, ἰᾱῖᾱῖᾱῖᾱῖᾱῖᾱῖᾱῖ). This language can refer to the death of Nero by his own sword.

And lived (ἰὸῦᾱῖᾱῖ ἰμῖᾱῖᾱῖᾱῖᾱῖ). "And he came to life" (ingressive first aorist active indicative of ἰᾱῖᾱῖ%). 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) ἰὸῦᾱῖᾱῖ {AND} ἰμῖᾱῖᾱῖᾱῖᾱῖ {I SAW} ἰᾱῖᾱῖ»ᾱῖᾱῖ {ANOTHER} ἰᾱῖᾱῖᾱῖᾱῖᾱῖᾱῖ {SIGN} ἰμῖᾱῖᾱῖ {IN} ἰᾱῖ% {THE} ἰᾱῖᾱῖ...ἰᾱῖᾱῖᾱῖᾱῖ% {HEAVEN,} ἰᾱῖᾱῖᾱῖᾱῖ {GREAT} ἰὸῦᾱῖᾱῖ {AND} ἰᾱῖᾱῖ...ἰᾱῖᾱῖᾱῖᾱῖᾱῖ

Working signs (ἔργα τῶν ἁγίων... ἡμεῖς, ἡμεῖς ἡμεῖς ἡμεῖς). "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 ἡμεῖς... ἡμεῖς, ἡμεῖς). Singular verb with neuter plural (collective) subject.

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

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

Revelation 19:20 (RWP)

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

