





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

Matthew 15:31

31 (AV) Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. (AV)

31 (IGNT) Ἰσοῦς ἰδὼν τὸν ὄχλον ἐθαύμασε, ὅτι αὐτοὶ οὐκ ᾔδεισαν ὅτι αὐτὸς ἦν ὁ υἱὸς τοῦ Θεοῦ. (IGNT)  
 {SO THAT} ἰδὼν τὸν ὄχλον, {THE} ἐθαύμασε, {CROWDS} ὅτι αὐτοὶ οὐκ ᾔδεισαν, {WONDERED,} ὅτι αὐτοὶ οὐκ ᾔδεισαν, {SEEING} ὅτι αὐτοὶ οὐκ ᾔδεισαν, {DUMB} ὅτι αὐτοὶ οὐκ ᾔδεισαν, {SPEAKING,} ὅτι αὐτοὶ οὐκ ᾔδεισαν, {MAIMED} ὅτι αὐτοὶ οὐκ ᾔδεισαν, {SOUND,} ὅτι αὐτοὶ οὐκ ᾔδεισαν, {LAME} ὅτι αὐτοὶ οὐκ ᾔδεισαν, {WALKING,} ὅτι αὐτοὶ οὐκ ᾔδεισαν, {AND} ἰσοῦς ἰδὼν τὸν ὄχλον, {BLIND} ὅτι αὐτοὶ οὐκ ᾔδεισαν, {SEEING;} ὅτι αὐτοὶ οὐκ ᾔδεισαν, ὅτι αὐτοὶ οὐκ ᾔδεισαν, {THEY GLORIFIED} ἰσοῦς ἰδὼν τὸν ὄχλον, {THE} ἰσοῦς ἰδὼν τὸν ὄχλον, {GOD} ἰσοῦς ἰδὼν τὸν ὄχλον, {OF ISRAEL.} (IGNT)

Matthew 16:1

1 ¶ (AV) The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. (AV)

1 (IGNT) Ὁ Ἰησοῦς ἰδὼν τὸν ὄχλον ἐθαύμασε, ὅτι αὐτοὶ οὐκ ᾔδεισαν ὅτι αὐτὸς ἦν ὁ υἱὸς τοῦ Θεοῦ. (IGNT)  
 {AND} ἰσοῦς ἰδὼν τὸν ὄχλον, {HAVING COME TO HIM} ἰσοῦς ἰδὼν τὸν ὄχλον, {THE} ἰσοῦς ἰδὼν τὸν ὄχλον, {PHARISEES} ἰσοῦς ἰδὼν τὸν ὄχλον, {AND} ἰσοῦς ἰδὼν τὸν ὄχλον, {SADDUCEES} ἰσοῦς ἰδὼν τὸν ὄχλον, {TEMPTING HIM} ἰσοῦς ἰδὼν τὸν ὄχλον, {ASKED} ἰσοῦς ἰδὼν τὸν ὄχλον, {HIM} ἰσοῦς ἰδὼν τὸν ὄχλον, {A SIGN} ἰσοῦς ἰδὼν τὸν ὄχλον, {OUT OF} ἰσοῦς ἰδὼν τὸν ὄχλον, {THE} ἰσοῦς ἰδὼν τὸν ὄχλον, {HEAVEN} ἰσοῦς ἰδὼν τὸν ὄχλον, {TO SHEW} ἰσοῦς ἰδὼν τὸν ὄχλον, {THEM.} (IGNT)

Matthew 16:1 (RWP)

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

Tempting him (ἰσοῦς ἰδὼν τὸν ὄχλον ἐθαύμασε, ὅτι αὐτοὶ οὐκ ᾔδεισαν ὅτι αὐτὸς ἦν ὁ υἱὸς τοῦ Θεοῦ). Their motive was bad.

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

Matthew 16:3

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

Matthew 16:3 (RWP)

Lowering (ἰφῶν, ἰ... ἰψῶν). 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" (ἰψῶν) is the common one for winter and a storm.

The signs of the times (ἰ, ἰ ἰφῶν, ἰ... ἰψῶν, ἰ... ἰψῶν). 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 (ἰψῶν, 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 (ἰφῶν, ἰ... ἰψῶν). 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) ἰψῶν {A GENERATION} ἰἔριπῶν {WICKED} ἰψῶν {AND} ἰψῶν {ADULTEROUS} ἰφῶν {A SIGN} ἰψῶν {SEEKS,} ἰψῶν {AND} ἰφῶν {A SIGN} ἰψῶν {SHALL NOT BE GIVEN} ἰψῶν {TO IT,} ἰψῶν {EXCEPT} ἰ, ἰ {THE} ἰφῶν {SIGN} ἰψῶν {OF JONAH} ἰ, ἰ... {THE} ἰἔριπῶν {PROPHET.} ἰψῶν {AND} ἰψῶν {LEAVING} ἰψῶν, ἰ... ἰ, {THEM} ἰψῶν {HE WENT AWAY.} (IGNT)



emperor), and the end of the world. Did they think that they were all to take place simultaneously? There is no way to answer. At any rate Jesus treats all three in this great eschatological discourse, the most difficult problem in the Synoptic Gospels. Many theories are advanced that impugn the knowledge of Jesus or of the writers or of both. It is sufficient for our purpose to think of Jesus as using the destruction of the temple and of Jerusalem which did happen in that generation in A.D. 70, as also a symbol of his own second coming and of the end of the world (İfİ...İ½İ,,İµİ»İµİİ±İ, İ,,İçİ... İ±İİ%öİ½İçİ,) or consummation of the age. In a painting the artist by skilful perspective may give on the same surface the inside of a room, the fields outside the window, and the sky far beyond. Certainly in this discourse Jesus blends in apocalyptic language the background of his death on the cross, the coming destruction of Jerusalem, his own second coming and the end of the world. He now touches one, now the other. It is not easy for us to separate clearly the various items. It is enough if we get the picture as a whole as it is here drawn with its lessons of warning to be ready for his coming and the end. The destruction of Jerusalem came as he foretold. There are some who would date the Synoptic Gospels after A.D. 70 in order to avoid the predictive element involved in the earlier date. But that is to limit the fore-knowledge of Jesus to a merely human basis. The word İ€İ±İ•İçİ...İfİİ±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...İfİİ±İ). Originally, presence, from İ€İ±İ•İµİİ½İ±İ, to be present. In this sense Philippians 2:12 2 Corinthians 10:10. Also arrival, as in 1 Corinthians 16:17 2 Corinthians 7:6,7 2 Thessalonians 2:9 2 Peter 3:12. Of the second coming of Christ: James 5:8 1 John 2:28 2 Peter 3:4 1 Thessalonians 4:15.

Of the world (İ±İİ%öİ½İçİ). 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.fİçİİ½İ,,İ±İ {THERE WILL ARISE} İ±İ• {FOR} İİµİ...İçİİ±İ•İfİ,,İçİ {FALSE CHRISTS} İ°İ±İ {AND} İİµİ...İçİİ€İ•İçİİ±İ,,İ±İ {FALSE PROPHETS,} İ°İ±İ {AND} İİ%öİfİçİ...İfİİ½İ {WILL GIVE} İfİ.İ¼İµİİ±İ {SIGNS} İ¼İµİ±İ»İ±İ {GREAT} İ°İ±İ {AND} İ,,İµİ•İ±İ,,İ±İ {WONDERS,} İ%öİfİ,,İµİ {SO AS} İ€İ»İ±İ½İ.fİ±İ {TO MISLEAD,} İµİ {IF} İİ...İ½İ±İ,,İçİİ½İ {POSSIBLE,} İ°İ±İ {EVEN} İ,,İçİ...İ, {THE} İµİ°İ»İµİ°İ,,İçİ...İ, {ELECT.} (IGNT)

Matthew 24:24 (RWP)

Great signs and wonders (İfİ.İ¼İµİİ±İ 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•ἰῶ) of Jesus, the other being ἰῖ...ἰῶἰῶἰῶἰῶ, (powers). They often occur together of the same work. {John 4:48 Acts 2:22 4:30 2 Corinthians 12:12 Hebrews 2:4} ἰῖ,ἰμῖ•ἰῶ, is a wonder or prodigy, ἰῖ...ἰῶἰῶἰῶἰῶ, a mighty work or power, ἰῖἰῶἰῶἰῶἰῶ, a sign of God's purpose. Miracle (ἰῶἰῶἰῶἰῶ...ἰῶἰῶἰῶ) 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 ἰῖ...ἰῶἰῶἰῶ), 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 (ἰῖἰῶἰῶἰῶ ἰῶἰῶ ἰῖ,ἰμῖ•ἰῶ,ἰῶ). 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•ἰῶ, (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) ἰῶἰῶ {AND} ἰῖ,ἰῶἰῶ,ἰμῖ {THEN} ἰῶἰῶἰῶἰῶἰῶ {SHALL APPEAR} ἰῖ,ἰῶ {THE} ἰῖἰῶἰῶἰῶἰῶ {SIGN} ἰῖ,ἰῶἰῶ... {OF THE} ἰῖ...ἰῶἰῶἰῶ... ἰῖ,ἰῶἰῶ... {SON} ἰῶἰῶἰῶἰῶ... {OF MAN} ἰμῖἰῶ {IN} ἰῖ,ἰῶ {THE} ἰῶἰῶ...ἰῶἰῶἰῶ {HEAVEN;} ἰῶἰῶἰῶ {AND} ἰῖ,ἰῶἰῶ,ἰμῖ {THEN} ἰῶἰῶἰῶἰῶἰῶ {SHALL WAIL} ἰῖἰῶἰῶἰῶ {ALL} ἰῶἰῶ {THE} ἰῶἰῶ...ἰῶἰῶ {TRIBES} ἰῖ,ἰῶ, {OF THE} ἰῶἰῶ, {LAND,} ἰῶἰῶἰῶ {AND} ἰῶἰῶἰῶἰῶἰῶ {THEY SHALL SEE} ἰῖ,ἰῶἰῶ {THE} ἰῖ...ἰῶἰῶἰῶ ἰῖ,ἰῶἰῶ... {SON} ἰῶἰῶἰῶἰῶ... {OF MAN,} ἰμῖἰῶἰῶἰῶἰῶἰῶ {COMING} ἰμῖἰῶ {ON} ἰῖ,ἰῶἰῶ {THE} ἰῶἰῶἰῶἰῶἰῶἰῶ {CLOUDS} ἰῶἰῶ...ἰῶἰῶἰῶἰῶ... {OF HEAVEN} ἰῶἰῶἰῶ {WITH} ἰῖ...ἰῶἰῶἰῶἰῶἰῶ, {POWER} ἰῶἰῶἰῶ {AND} ἰῶἰῶἰῶἰῶ, {GLORY} ἰῖἰῶἰῶἰῶἰῶ, {GREAT.} (IGNT)

Matthew 24:30 (RWP)

The sign of the Son of Man in heaven (ἰῖ,ἰῶ ἰῖἰῶἰῶἰῶἰῶ ἰῖ,ἰῶἰῶ... ἰῖ...ἰῶἰῶἰῶ... ἰῖ,ἰῶἰῶ... ἰῶἰῶἰῶἰῶἰῶ...)

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

Matthew 24:30 (Vincent\_NTWordStudies)

30. Mourn (ἰἰἰ ἰἰἰἰἰἰἰ, ἰἰἰ). Stronger: beat their breasts in anguish.

Matthew 26:48

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

48 (IGNT) ἰ ἰ ἰμ {AND HE WHO} ἰἰἰἰἰἰ ἰἰἰ ἰἰἰ... ἰ, {WAS DELIVERING UP} ἰἰἰ... ἰ, ἰ ἰἰ {HIM} ἰμ ἰἰ% ἰἰἰ {GAVE} ἰἰἰ... ἰ, ἰ ἰἰ, {THEM} ἰἰἰἰἰἰ ἰἰἰἰ {A SIGN,} ἰ ἰἰἰἰἰ% ἰἰἰ {SAYING,} ἰ ἰἰ ἰἰἰ {WHOMSOEVER} ἰἰἰἰἰ ἰἰἰἰ% {I SHALL KISS,} ἰἰἰ... ἰ, ἰ ἰ, {HE} ἰμ ἰἰἰ, ἰἰἰ {IT IS:} ἰἰἰἰἰ, ἰἰἰἰἰ {SEIZE} ἰἰἰ... ἰ, ἰ ἰἰ {HIM.} (IGNT)

Matthew 26:48 (RWP)

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

Mark 6:51

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

51 (IGNT) ἰἰἰἰ {AND} ἰἰἰἰἰἰἰ. {HE WENT UP} ἰἰἰἰ ἰἰἰ, {TO} ἰἰἰ... ἰ, ἰ ἰἰἰ, {THEM} ἰμ ἰἰ, {INTO} ἰ, ἰ ἰ {THE} ἰἰἰ ἰἰἰ ἰἰἰἰἰ {SHIP,} ἰἰἰἰἰ {AND} ἰμ ἰἰἰ ἰἰἰἰἰἰ {FELL} ἰ ἰ {THE} ἰἰἰἰἰἰἰ ἰἰἰ, {WIND.} ἰἰἰἰἰ {AND} ἰ ἰἰἰἰἰἰ ἰμ ἰἰ {EXCEEDINGLY} ἰἰἰἰἰἰἰἰ ἰἰἰἰἰ... {BEYOND MEASURE} ἰμ ἰἰ {IN}



ἑαυτοῖς... ἑαυτοῖς, {THEMSELVES} ἠεὶ ἑαυτοῖς ἠεὶ ἑαυτοῖς, ἠεὶ ἑαυτοῖς, ἠεὶ ἑαυτοῖς {THEY WERE AMAZED, } ἠεὶ ἑαυτοῖς {AND} ἠεὶ ἑαυτοῖς... ἠεὶ ἑαυτοῖς ἠεὶ ἑαυτοῖς {WONDERED;} (IGNT)

Mark 6:51 (RWP)

They were sore amazed in themselves (ἠεὶ ἑαυτοῖς ἠεὶ ἑαυτοῖς ἠεὶ ἑαυτοῖς... ἠεὶ ἑαυτοῖς, ἠεὶ ἑαυτοῖς ἠεὶ ἑαυτοῖς, ἠεὶ ἑαυτοῖς, ἠεὶ ἑαυτοῖς). Only in Mark. Imperfect tense picturing vividly the excited disciples. Mark does not give the incident of Peter's walking on the water and beginning to sink. Perhaps Peter was not fond of telling that story.

52 (AV) For they considered not the miracle of the loaves: for their heart was hardened. (AV)  
52 (IGNT) ἠεὶ ἑαυτοῖς... ἠεὶ ἑαυτοῖς • {FOR} ἠεὶ ἑαυτοῖς... ἠεὶ ἑαυτοῖς • {THEY UNDERSTOOD NOT} ἠεὶ ἑαυτοῖς • {BY} ἠεὶ ἑαυτοῖς, {THE} ἠεὶ ἑαυτοῖς, {LOAVES,} ἠεὶ ἑαυτοῖς • {FOR WAS} ἠεὶ ἑαυτοῖς ἠεὶ ἑαυτοῖς ἠεὶ ἑαυτοῖς... ἠεὶ ἑαυτοῖς • {THEIR HEART} ἠεὶ ἑαυτοῖς • {HARDENED.} (IGNT)

Mark 6:52 (RWP)

For they understood not (ἠεὶ ἑαυτοῖς... ἠεὶ ἑαυτοῖς • ἠεὶ ἑαυτοῖς... ἠεὶ ἑαυτοῖς • {THEY UNDERSTOOD NOT}). Explanation of their excessive amazement, viz., their failure to grasp the full significance of the miracle of the loaves and fishes, a nature miracle. Here was another, Jesus walking on the water. Their reasoning process (ἠεὶ ἑαυτοῖς ἠεὶ ἑαυτοῖς in the general sense for all the inner man)

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

Mark 8:11

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

11 (IGNT) ἠεὶ ἑαυτοῖς {AND} ἠεὶ ἑαυτοῖς ἠεὶ ἑαυτοῖς • ἠεὶ ἑαυτοῖς • {WENT OUT} ἠεὶ ἑαυτοῖς {THE} ἠεὶ ἑαυτοῖς ἠεὶ ἑαυτοῖς ἠεὶ ἑαυτοῖς • ἠεὶ ἑαυτοῖς ἠεὶ ἑαυτοῖς • {PHARISEES} ἠεὶ ἑαυτοῖς • {AND} ἠεὶ ἑαυτοῖς ἠεὶ ἑαυτοῖς • ἠεὶ ἑαυτοῖς • {BEGAN} ἠεὶ ἑαυτοῖς... ἠεὶ ἑαυτοῖς • ἠεὶ ἑαυτοῖς • {TO DISPUTE WITH} ἠεὶ ἑαυτοῖς • {HIM, } ἠεὶ ἑαυτοῖς, ἠεὶ ἑαυτοῖς... ἠεὶ ἑαυτοῖς, ἠεὶ ἑαυτοῖς, {SEEKING} ἠεὶ ἑαυτοῖς • {FROM} ἠεὶ ἑαυτοῖς... ἠεὶ ἑαυτοῖς... {HIM} ἠεὶ ἑαυτοῖς ἠεὶ ἑαυτοῖς ἠεὶ ἑαυτοῖς • {A SIGN} ἠεὶ ἑαυτοῖς • {FROM} ἠεὶ ἑαυτοῖς... {THE} ἠεὶ ἑαυτοῖς... ἠεὶ ἑαυτοῖς ἠεὶ ἑαυτοῖς... {HEAVEN,} ἠεὶ ἑαυτοῖς ἠεὶ ἑαυτοῖς ἠεὶ ἑαυτοῖς • {TEMPTING} ἠεὶ ἑαυτοῖς... ἠεὶ ἑαυτοῖς • {HIM.} (IGNT)

Mark 8:11 (RWP)

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

began to question with him (İ-İ•İ¼İ±İ½İ,,İĸ İfİ...İ½İĦİ-İ,,İµİ¹İ½ İ±İ...İ,,İ%o). Dispute, not mere inquiry, associative instrumental case of İ±İ...İ,,İĸİ¹. 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±İ¹½İ±İfİ,,İµİ¹½İ±İ¼İ±İ, İ,,İ%o {HAVING GROANED} İ€İ¹½İµİ...İ¼İ±İ,,İ¹ İ±İ...İ,,İĸİ... {IN HIS SPIRIT} İ»İµİ³İµİ¹ {HE SAYS,} İ,,İ¹ İ· {WHY} İ³İµİ¹½İµİ± İ±İ...İ,,İ· {THIS GENERATION} İfİ-İ¼İµİ¹İĸİ½ {A SIGN} İµİ€İ¹İĦİ-İ,,İµİ¹ {SEEKS?} İ±İ¹¼İ-İ½ {VERILY} İ»İµİ³İ%o {I SAY} İ...İ¼İ¹İ½ İµİ¹ {TO YOU,} İ¹İĸİ,İ-fİµİ,,İ±İ¹ İ,,İ· {IF THERE SHALL BE GIVEN} İ³İµİ¹½İµİ± İ,,İ±İ...İ,,İ· {TO THIS GENERATION} İfİ-İ¼İµİ¹İĸİ½ {A SIGN.} (IGNT)

Mark 8:12 (RWP)

He sighed deeply in his spirit (İ±İ¹½İ±İfİ,,İµİ¹½İ±İ¼İ±İ, İ,,İ%o İ€İ¹½İµİ...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±İ¹½İ±- 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 İ¹İĸİ,İ-fİµİ,,İ±İ¹ İ,,İ· İ³İµİ¹½İµİ± İ,,İ±İ...İ,,İ· İfİ-İ¼İµİ¹İĸİ½). Matthew 16:4 has simply İĸİ... İ¹İĸİ,İ-fİµİ,,İ±İ¹, , plain negative with the future passive indicative. Mark has İµİ¹ instead of İĸİ..., which is technically a conditional clause with the conclusion unexpressed (Robertson, Grammar, p. 1024), really aposiopesis in imitation of the Hebrew use of \im This is the only instance in the N.T. except in quotations from the LXX {Hebrews 3:11 4:3,5} It is very common in the LXX The rabbis were splitting hairs over the miracles of Jesus as having a possible natural explanation (as some critics do today) even if by the power of Beelzebub, and those not of the sky (from heaven) which would be manifested from God. So they put up this fantastic test to Jesus which he deeply resents. Matthew 16:4 adds "but the sign of Jonah" mentioned already by Jesus on a previous occasion {Matthew 12:39-41} at more length and to be mentioned again. {Luke 11:32} But the mention of the sign of Jonah was "an absolute refusal of signs in their sense" (Bruce). And when he did rise from the dead on the third day, the Sanhedrin refused to be convinced. {see Acts 3:1-5:42}

Mark 9:39

39 (AV) But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. (AV)  
 39 (IGNT) İĸİ İ¹İµ {BUT} İ¹İ-fİfİĸİ...İ, {JESUS} İµİ¹İ€İµİ¹½ İ¼İ· {SAID,} İ°İ%oİ»İ...İµİ,,İµ {FORBID NOT} İ±İ...İ,,İĸİ½ {HIM;} İĸİ...İ¹İµİ¹İ, İ³İ±İ· {FOR NO ONE} İµİfİ,,İ¹İ½ {THERE IS} İĸİ, {WHO} İ€İĸİİ¹İ-fİµİ¹ {SHALL DO} İ¹İ...İ½İ±İ¼İ¹İ½ {A WORK OF POWER} İµİ€İ¹ İ,,İ%o {IN} İĸİİ½İĸİ¼İ±İ,,İ¹ İ¼İĸİ... {MY NAME, } İ°İ±İ¹ {AND} İ¹İ...İ½İ-fİfİµİ,,İ±İ¹ {BE ABLE} İ,,İ±İ±İ... {READILY} İ°İ±İ°İĸİ»İĸİİ³İ-fİfİ±İ¹ {TO SPEAK EVIL OF} İ¼İµ {ME;} (IGNT)

Mark 9:39 (RWP)

Forbid him not (ὁ μὴ ἰσχύῃσιν ἰσχυροῦν). Stop hindering him (ὁ μὴ ἰσχύῃσιν 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) ἡμῶν ἰσχυροῦσιν {TELL} ἡμῶν ἰσχυροῦσιν {US} ἡμῶν ἰσχυροῦσιν {WHEN} ἡμῶν ἰσχυροῦσιν {THESE THINGS} ἡμῶν ἰσχυροῦσιν {SHALL BE?} ἡμῶν ἰσχυροῦσιν {AND} ἡμῶν ἰσχυροῦσιν {WHAT} ἡμῶν ἰσχυροῦσιν {THE} ἡμῶν ἰσχυροῦσιν {SIGN} ἡμῶν ἰσχυροῦσιν {WHEN} ἡμῶν ἰσχυροῦσιν {SHOULD BE ABOUT} ἡμῶν ἰσχυροῦσιν {ALL} ἡμῶν ἰσχυροῦσιν { THESE THINGS} ἡμῶν ἰσχυροῦσιν {TO BE ACCOMPLISHED?} (IGNT)

Mark 13:4 (RWP)

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

when (ὁ μὴ ἰσχύῃσιν) and the

what sign (ἡμῶν ἰσχυροῦσιν ἡμῶν ἰσχυροῦσιν). 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) ἡμῶν ἰσχυροῦσιν ἡμῶν ἰσχυροῦσιν ἡμῶν ἰσχυροῦσιν {THERE WILL ARISE} ἡμῶν ἰσχυροῦσιν {FOR} ἡμῶν ἰσχυροῦσιν ἡμῶν ἰσχυροῦσιν {FALSE



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

Luke 2:34 (RWP)

Is set for the falling and the rising up of many in Israel (ἡμῶν ἡμῶν, ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν ἡμῶν). 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 ἡμῶν ἡμῶν ἡμῶν 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 (Î±½Î±½,Î±½»Î±½Î±½Î±½Î±½Î±½). 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) Î±½Î±½ {AND} Î±½Î±½Î±½,Î±½, {ALL} Î±½Î±½Î±½,Î±½,Î±½Î±½Î±½Î±½Î±½ {BORE WITNESS} Î±½Î±½,Î±½, {TO HIM,} Î±½Î±½ {AND} Î±½ Î±½Î±½Î±½Î±½Î±½ {WONDERED} Î±½Î±½ {AT} Î±½Î±½Î±½, {THE} Î±½Î±½Î±½Î±½Î±½, Î±½,Î±½, {WORDS} Î±½Î±½Î±½Î±½,Î±½, {OF GRACE} Î±½Î±½Î±½Î±½, {WHICH} Î±½Î±½Î±½Î±½Î±½Î±½Î±½Î±½Î±½Î±½, {PROCEEDED} Î±½Î±½ Î±½Î±½... {OUT OF} Î±½Î±½Î±½Î±½Î±½,Î±½, Î±½Î±½Î±½Î±½Î±½... {HIS MOUTH;} Î±½Î±½ {AND} Î±½Î±½Î±½Î±½Î±½ {THEY SAID,} Î±½Î±½Î±½ {NOT} Î±½Î±½Î±½Î±½, {THIS} Î±½Î±½Î±½Î±½Î±½ {IS} Î±½ {THE} Î±½Î±½Î±½Î±½, {SON} Î±½Î±½Î±½Î±½Î±½ {OF JOSEPH?} (IGNT)

Luke 4:22 (RWP)

Bare him witness (Î±½Î±½Î±½Î±½,Î±½,Î±½Î±½Î±½Î±½). 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 Î±½Î±½Î±½Î±½,Î±½,Î±½Î±½Î±½ is a very old and common one. It is frequent in Acts, Paulâ€™s Epistles, and the Johannine books. The substantive Î±½Î±½Î±½Î±½,Î±½,Î±½ is seen in our English Î±½Î±½Î±½Î±½, one who witnesses even by his death to his faith in Christ.

And wondered (Î±½Î±½Î±½ Î±½Î±½Î±½Î±½Î±½Î±½Î±½). 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 (Î±½Î±½Î±½ Î±½Î±½Î±½Î±½, Î±½Î±½Î±½Î±½Î±½, Î±½,Î±½, Î±½Î±½Î±½Î±½Î±½). See RWP on "Lu 1:30"; See RWP on "Lu 2:52" for this wonderful word Î±½Î±½Î±½Î±½, 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, Î±½Î±½Î±½Î±½Î±½Î±½Î±½Î±½Î±½Î±½,) were marked by fascination and charm. They were "winning words" as the context makes plain, though they were also "gracious" in the Pauline sense of "grace." There is no necessary antithesis in the ideas of graceful and gracious in these words of Jesus.

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

Luke 8:25

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

25 (IGNT) {AND HE SAID} {TO THEM,} {WHERE} {IS} {YOUR FAITH?} {AND BEING AFRAID} {THEY WONDERED,} {SAYING} {TO} {ONE ANOTHER,} {WHO} {THEN} {THIS} {IS,} {THAT} {EVEN} {THE} {WINDS} {HE COMMANDS} {AND} {THE} {WATER,} {AND} {THEY OBEY} {HIM?}

Luke 9:43

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

43 (IGNT) {AND WERE ASTONISHED} {ALL} {AT} {THE} {MAJESTY} {OF GOD.} {AND AS ALL} {WERE WONDERING} {AT} {ALL} {WHICH} {DID} {JESUS,} {HE SAID} {TO} {HIS DISCIPLES,}

Luke 11:14

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

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

GONE OUT,) ἰμῖ»ἰ±ἰ»ἰ·ἰῆἰμῖ½ { SPOKE} ἰζ {THE} ἰ°ἰ%ἰ±ἰζῖ, {DUMB.} ἰ°ἰ±ἰ¹ {AND} ἰμῖ,ἰ±ἰ...ἰ½ἰ±ἰῆἰ±ἰ½ {WONDERED} ἰζῖ¹ {THE} ἰζῖἰ±ἰ»ἰζῖ¹ {CROWDS.} (IGNT)

Luke 11:14 (RWP)

When (ἰ,,ἰζῖ... ἰ·ἰ±ἰ¹ἰ½ἰζῖἰ½ἰῆἰζῖ... ἰμῖ¾ἰμῖ»ἰζῖἰ½ἰ,,ἰζῖ). Genitive absolute ana asyndeton between ἰ°ἰ±ἰ¹ ἰμῖ¾ἰμῖ½ἰμῖ,,ἰζῖ and ἰμῖ»ἰ±ἰ»ἰ·ἰῆἰμῖ½ as often in Luke (no ἰζῖ,,ἰ¹ or ἰ°ἰ±ἰ¹).

Luke 11:16

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

16 (IGNT) ἰμῖ,,ἰμῖ·ἰζῖῖ ἰ·ἰμ {AND OTHERS,} ἰ€ἰμῖἰ·ἰ±ἰῆἰζῖἰ½ἰ,,ἰμῖ, {TEMPTING,} ἰῆἰ·ἰ¼ἰμῖἰῆἰζῖἰ½ {A SIGN} ἰ€ἰ±ἰ· {FROM} ἰ±ἰ...ἰ,,ἰζῖ... {HIM} ἰμῖῆἰ·ἰ,,ἰζῖ...ἰ½ {WERE SEEKING} ἰμῖ¾ {FROM} ἰζῖ...ἰ·ἰ±ἰ¹ἰ½ἰζῖ... { HEAVEN.} (IGNT)

Luke 11:16 (RWP)

Tempting him (ἰ€ἰμῖἰ·ἰ±ἰῆἰζῖἰ½ἰ,,ἰμῖ). These "others" (ἰμῖ,,ἰμῖ·ἰζῖῖ) apparently realized the futility of the charge of being in league with Beelzebub. Hence they put up to Jesus the demand for "a sign from heaven" just as had been done in Galilee (Matthew 12:38). By "sign" (ἰῆἰ·ἰ¼ἰμῖἰῆἰζῖἰ½) 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 (ἰμῖῆἰ·ἰ,,ἰζῖ...ἰ½). Imperfect active, kept on seeking.

Luke 11:29

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

29 (IGNT) ἰ,,ἰ%ἰ½ ἰ·ἰμ {BUT THE} ἰζῖἰ±ἰ»ἰ%ἰ½ {CROWDS} ἰμῖ€ἰ±ἰ·ἰ·ἰῆἰζῖἰ¼ἰμῖἰ½ἰ%ἰ½ {BEING THROGGED TOGETHER} ἰ·ἰ·ἰ¾ἰ±ἰ,,ἰζῖ {HE BEGAN} ἰ»ἰμῖ¾ἰμῖἰῆἰ½ ἰ· {TO SAY,} ἰ¾ἰμῖἰ½ἰμῖ± {GENERATION} ἰ±ἰ...ἰ,,ἰ· {THIS} ἰ€ἰζῖἰ½ἰ·ἰ·ἰ± {WICKED} ἰμῖῆἰ,,ἰῆἰ½ {IS;} ἰῆἰ·ἰ¼ἰμῖἰῆἰζῖἰ½ {A SIGN} ἰμῖ€ἰῆἰῆἰ·ἰ,,ἰμῖ¹ {IT SEEKS AFTER,} ἰ°ἰ±ἰ¹ {AND} ἰῆἰ·ἰ¼ἰμῖἰῆἰζῖἰ½ {A SIGN} ἰζῖ... {NOT} ἰῆἰῆἰ·ἰῆἰμῖ,,ἰ±ἰ¹ {SHALL BE GIVEN} ἰ±ἰ...ἰ,,ἰ· ἰμῖ¹ {TO IT} ἰ¼ἰ· {EXCEPT} ἰ,,ἰζῖ {THE} ἰῆἰ·ἰ¼ἰμῖἰῆἰζῖἰ½ {SIGN} ἰῆἰ%ἰ½ἰ± {OF JONAH} ἰ,,ἰζῖ... {THE} ἰ€ἰῆἰζῖἰῆἰ·ἰ,,ἰζῖ... {PROPHET.} (IGNT)

Luke 11:29 (RWP)

Were gathering together unto him (ἰμῖ€ἰ±ἰ·ἰ·ἰῆἰζῖἰ¼ἰμῖἰ½ἰ%ἰ½). Genitive absolute present middle participle of ἰμῖ€ἰ±ἰ·ἰ·ἰῆἰζῖἰ%ἰ, a rare verb, Plutarch and here only in the N.T., from ἰμῖ€ἰ¹ and ἰ±ἰ·ἰ·ἰῆἰζῖἰ%ἰ (a common enough verb). It means to throng together (ἰ±ἰ,ἰ·ἰζῖἰ,, in throngs). Vivid













John 3:2

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

2 (IGNT) ἰὸν... ἐν νύκτι, {HE} ἦλθεν ἰς ἡμῶν {CAME} ἵνα ἵκησιν ἡμῶν {TO} Ἰησοῦς ἰσχυρῶς ἐν νύκτι, {BY NIGHT,} ἰσχυρῶς {AND} ἵνα ἵκησιν ἡμῶν {SAID} ἵνα ἵκησιν ἡμῶν {TO HIM,} ἰσχυρῶς ἐν νύκτι {RABBI,} ἵνα ἵκησιν ἡμῶν {WE KNOW} ἵνα ἵκησιν ἡμῶν {THAT} ἵνα ἵκησιν ἡμῶν {FROM} ἡμῶν ἵνα ἵκησιν ἡμῶν {GOD} ἵνα ἵκησιν ἡμῶν {THOU HAST COME} ἵνα ἵκησιν ἡμῶν {A TEACHER,} ἵνα ἵκησιν ἡμῶν {FOR NO ONE} ἵνα ἵκησιν ἡμῶν {THESE} ἵνα ἵκησιν ἡμῶν {SIGNS} ἵνα ἵκησιν ἡμῶν {IS ABLE} ἵνα ἵκησιν ἡμῶν {TO DO} ἵνα ἵκησιν ἡμῶν {WHICH} ἵνα ἵκησιν ἡμῶν {THOU} ἵνα ἵκησιν ἡμῶν {DOEST} ἵνα ἵκησιν ἡμῶν {UNLESS} ἵνα ἵκησιν ἡμῶν {BE} ἵνα ἵκησιν ἡμῶν {GOD} ἵνα ἵκησιν ἡμῶν {WITH} ἵνα ἵκησιν ἡμῶν {HIM.} (IGNT)

John 3:2 (RWP)

The same (ἰσχυρῶς ἐν νύκτι). "This one."

By night (ἰσχυρῶς ἐν νύκτι). 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 (ἰσχυρῶς ἐν νύκτι). 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 (ἵνα ἵκησιν ἡμῶν). 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 (ἵνα ἵκησιν ἡμῶν ἵνα ἵκησιν ἡμῶν ἵνα ἵκησιν ἡμῶν ἵνα ἵκησιν ἡμῶν). "Thou hast come from God as a teacher." Second perfect active indicative of ἵνα ἵκησιν ἡμῶν and predicative nominative ἵνα ἵκησιν ἡμῶν. 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 (ἵνα ἵκησιν ἡμῶν ἵνα ἵκησιν ἡμῶν ἵνα ἵκησιν ἡμῶν). "Can go on doing" (present active infinitive of ἵνα ἵκησιν ἡμῶν and so linear).

These signs that thou doest (ἵνα ἵκησιν ἡμῶν ἵνα ἵκησιν ἡμῶν ἵνα ἵκησιν ἡμῶν ἵνα ἵκησιν ἡμῶν). Those mentioned in







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)  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {ANSWERED}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {THEM}  $\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {JESUS}  $\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}^{\circ}$  {AND}  $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {SAID,}  $\hat{\imath}\hat{\epsilon}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {VERILY}  $\hat{\imath}\hat{\epsilon}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {VERILY}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {I SAY}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {TO YOU,}  $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {YE SEEK}  $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}$  {ME,}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {NOT}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {BECAUSE}  $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {YE SAW}  $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {SIGNS,}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {BUT}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {BECAUSE}  $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {YE ATE}  $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}$  {OF}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {THE}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {LOAVES}  $\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}^{\circ}$  {AND}  $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {WERE SATISFIED.} (IGNT)

#### John 6:26 (RWP)

Not because ye saw signs ( $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$   $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$   $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$   $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$ ). Second aorist active indicative of the defective verb  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$ . They had seen the "signs" wrought by Jesus (verse 2), but this one had led to wild fanaticism (verse 14) and complete failure to grasp the spiritual lessons.

But because ye ate of the loaves ( $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$   $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$   $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$   $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$   $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}$   $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$   $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$ ). Second aorist active indicative of  $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$ , defective verb.

Ye were filled ( $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$   $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$   $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}$ ). First aorist passive indicative of  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$   $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$ , from  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$   $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}$  (grass) as in verse 10, to eat grass, then to eat anything, to satisfy hunger. They were more concerned with hungry stomachs than with hungry souls. It was a sharp and deserved rebuke.

#### John 6:30

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

30 (IGNT)  $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {THEY SAID}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {THEREFORE}  $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {TO HIM,}  $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}$  {WHAT}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {THEN}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {DOEST}  $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {THOU}  $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {SIGN,}  $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {THAT}  $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {WE MAY SEE}  $\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}^{\circ}$  {AND}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {MAY BELIEVE}  $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {THEE?}  $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}$  {WHAT}  $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$  {DOST THOU WORK?} (IGNT)

#### John 6:30 (RWP)

For a sign ( $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$ ). Predicate accusative, as a sign, with  $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}$  (what). As if the sign of the day before was without value. Jesus had said that they did not understand his signs (verse 26).

That we may see, and believe thee ( $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$   $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$   $\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}^{\circ}$   $\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\imath}^{\circ}\hat{\imath}^{\circ}$ ). Purpose

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

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

John 7:31

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

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

John 7:31 (RWP)

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

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

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

Hath done (ἵνα ἴδωσθε αὐτοῦ ἵνα ἴδωσθε αὐτοῦ). First aorist active indicative of ἵνα ἴδωσθε αὐτοῦ, a timeless constative aorist summing up all the miracles of Jesus so far.

John 9:16

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



47 (IGNT) ἤγαγον... ἡμεῖς ἡμεῖς (GATHERED) ἵνα... ἵνα (THEREFORE) ἵνα (THE) ἡμεῖς ἡμεῖς (CHIEF PRIESTS) ἡμεῖς (AND) ἡμεῖς (THE) ἡμεῖς ἡμεῖς (PHARISEES) ἡμεῖς... ἡμεῖς ἡμεῖς (A COUNCIL, ) ἡμεῖς (AND) ἡμεῖς ἡμεῖς (SAID,) ἡμεῖς (WHAT) ἡμεῖς ἡμεῖς... ἡμεῖς ἡμεῖς (DO WE?) ἡμεῖς ἡμεῖς (FOR) ἡμεῖς... ἡμεῖς ἡμεῖς (THIS) ἡμεῖς ἡμεῖς (MAN) ἡμεῖς ἡμεῖς (MANY) ἡμεῖς ἡμεῖς (SIGNS) ἡμεῖς ἡμεῖς (DOES.) (IGNT)

John 11:47 (RWP)

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

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

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

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

John 12:18

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

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

John 12:18 (RWP)

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

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



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

32 (IGNT) ἵνα ἡ λέξις αὐτοῦ ἵνα ἡ λέξις αὐτοῦ ἵνα ἡ λέξις αὐτοῦ... {WORD} ἵνα ἡ λέξις αὐτοῦ... {OF JESUS} ἵνα ἡ λέξις αὐτοῦ... {MIGHT BE FULFILLED} ἡ ἥτις ἡ ἥτις ἡ ἥτις... {WHICH} ἡ ἥτις ἡ ἥτις... {HE SPOKE} ἡ ἥτις ἡ ἥτις... {SIGNIFYING} ἡ ἥτις ἡ ἥτις... {BY WHAT} ἡ ἥτις ἡ ἥτις... {DEATH} ἡ ἥτις ἡ ἥτις... {HE WAS ABOUT} ἡ ἥτις ἡ ἥτις... {TO DIE.} (IGNT)

John 18:32 (RWP)

By what manner of death (ἵνα ἡ λέξις αὐτοῦ ἵνα ἡ λέξις αὐτοῦ). Instrumental case of the qualitative interrogative ἵνα ἡ λέξις αὐτοῦ, in an indirect question, the very idiom used in John 12:32 concerning the Cross and here treated as prophecy (Scripture) with ἵνα ἡ λέξις αὐτοῦ ἵνα ἡ λέξις αὐτοῦ 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) ἡ ἥτις ἡ ἥτις ἡ ἥτις... {MANY} ἡ ἥτις ἡ ἥτις... {THEREFORE} ἡ ἥτις ἡ ἥτις... {ALSO} ἡ ἥτις ἡ ἥτις... {OTHER} ἡ ἥτις ἡ ἥτις... {SIGNS} ἡ ἥτις ἡ ἥτις... {DID} ἡ ἥτις ἡ ἥτις... {JESUS} ἡ ἥτις ἡ ἥτις... {IN PRESENCE} ἡ ἥτις ἡ ἥτις... {OF HIS DISCIPLES,} ἡ ἥτις ἡ ἥτις... {WHICH} ἡ ἥτις ἡ ἥτις... {ARE NOT} ἡ ἥτις ἡ ἥτις... {WRITTEN} ἡ ἥτις ἡ ἥτις... {IN} ἡ ἥτις ἡ ἥτις... {THIS BOOK;} (IGNT)

John 20:30 (RWP)

Many other signs (ἡ ἥτις ἡ ἥτις ἡ ἥτις ἡ ἥτις). 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 (ἡ ἥτις ἡ ἥτις ἡ ἥτις ἡ ἥτις ἡ ἥτις). Periphrastic perfect passive indicative of ἡ ἥτις ἡ ἥτις ἡ ἥτις, 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" (ἡ ἥτις ἡ ἥτις ἡ ἥτις ἡ ἥτις ἡ ἥτις), 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) ἡ ἥτις ἡ ἥτις ἡ ἥτις ἡ ἥτις... {BUT THIS} ἡ ἥτις ἡ ἥτις... {HE SAID} ἡ ἥτις ἡ ἥτις... {SIGNIFYING} ἡ ἥτις ἡ ἥτις... {BY WHAT} ἡ ἥτις ἡ ἥτις... {DEATH} ἡ ἥτις ἡ ἥτις... {HE SHOULD GLORIFY} ἡ ἥτις ἡ ἥτις... {TO DIE.} (IGNT)

{GOD.}  $\hat{\iota}\hat{o}\hat{\iota}\hat{\iota}$  {AND}  $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$  {THIS}  $\hat{\iota}\hat{\mu}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$  {HAVING SAID}  $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$  {HE SAYS}  $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$  {TO HIM,}  $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$  {FOLLOW}  $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$  {ME.} (IGNT)

John 21:19 (RWP)

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

Acts 2:19

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

19 (IGNT)  $\hat{\iota}\hat{o}\hat{\iota}\hat{\iota}$  {AND}  $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$  {I WILL GIVE}  $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$  {WONDERS}  $\hat{\iota}\hat{\mu}\hat{\iota}\hat{\iota}$  {IN}  $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$  {THE}  $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$  {HEAVEN}  $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$  {ABOVE}  $\hat{\iota}\hat{o}\hat{\iota}\hat{\iota}$  {AND}  $\hat{\iota}\hat{f}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$  {SIGNS}  $\hat{\iota}\hat{\mu}\hat{\iota}\hat{\iota}$  {ON}  $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$  {THE}  $\hat{\iota}\hat{f}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$  {EARTH}  $\hat{\iota}\hat{o}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$  {BELOW,}  $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$  {BLOOD}  $\hat{\iota}\hat{o}\hat{\iota}\hat{\iota}$  {AND}  $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$  {FIRE}  $\hat{\iota}\hat{o}\hat{\iota}\hat{\iota}$  {AND}  $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$  {VAPOUR}  $\hat{\iota}\hat{o}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$  {OF SMOKE.} (IGNT)

Acts 2:19 (RWP)

Wonders ( $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$ ). Apparently akin to the verb  $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$ , to watch like a wonder in the sky,

miracle ( $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$ ... $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$ ), marvel, portent. In the New Testament the word occurs only in the plural and only in connection with  $\hat{\iota}\hat{f}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$  (signs) as here and in verse 43. But

signs ( $\hat{\iota}\hat{f}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$ ) here is not in the LXX. See on Matthew 11:20. In verse Acts 2:22 all three words occur together: powers, wonders, signs ( $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$ ,  $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$ ,  $\hat{\iota}\hat{f}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$ ).

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

Blood and fire and vapour of smoke ( $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$   $\hat{\iota}\hat{o}\hat{\iota}\hat{\iota}$   $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$   $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$   $\hat{\iota}\hat{o}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$ ...). A chiasm as these words illustrate bloodshed and destruction by fire as signs here on earth.

Acts 2:19 (Vincent\_NTWordStudies)

19. I will shew ( $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$ ). Lit., I will give.

Wonders ( $\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}\hat{\iota}$ ). Or portents. See on "Mt 11:20".





Acts 2:43 (RWP)

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

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

Acts 2:43 (Vincent\_NTWordStudies)

43. Fear (ἐπιφοβήθησαν) 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 ἐπιμνησθέντες ἵνα... ἰσχυρῶς ἐλάλει {AND THEY RECOGNIZED} ἰσχυρῶς ἐλάλει {HIM} ἰσχυρῶς ἐλάλει {THAT} ἰσχυρῶς ἐλάλει, {HE} ἰσχυρῶς ἐλάλει {IT WAS} ἰσχυρῶς ἐλάλει {WHO} ἵνα... ἰσχυρῶς ἐλάλει {FOR} ἰσχυρῶς ἐλάλει... ἰσχυρῶς ἐλάλει {ALMS} ἰσχυρῶς ἐλάλει ἰσχυρῶς ἐλάλει, {WAS SITTING} ἰσχυρῶς ἐλάλει {AT} ἰσχυρῶς ἐλάλει {THE} ἰσχυρῶς ἐλάλει {BEAUTIFUL} ἵνα... ἰσχυρῶς ἐλάλει {GATE} ἰσχυρῶς ἐλάλει... {OF THE} ἰσχυρῶς ἐλάλει... {TEMPLE,} ἰσχυρῶς ἐλάλει {AND} ἰσχυρῶς ἐλάλει... ἰσχυρῶς ἐλάλει {THEY WERE FILLED} ἰσχυρῶς ἐλάλει... ἰσχυρῶς ἐλάλει, {WITH WONDER} ἰσχυρῶς ἐλάλει {AND} ἰσχυρῶς ἐλάλει... ἰσχυρῶς ἐλάλει, {AMAZEMENT} ἰσχυρῶς ἐλάλει {AT} ἰσχυρῶς ἐλάλει {THAT WHICH} ἵνα... ἰσχυρῶς ἐλάλει... ἰσχυρῶς ἐλάλει {HAD HAPPENED} ἰσχυρῶς ἐλάλει... ἰσχυρῶς ἐλάλει {TO HIM.} (IGNT)

Acts 3:10 (RWP)

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

Were filled (ἰμῖν ἐπιμνησθέντες ἵνα... ἰσχυρῶς ἐλάλει). Effective first aorist passive.

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

Acts 3:10 (Vincent\_NTWordStudies)

10. They knew (ἰμῖν ἐπιμνησθέντες ἵνα... ἰσχυρῶς ἐλάλει). Or recognized. Rev., took knowledge.

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

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

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

11 (IGNT) ἰὸϊ•ἰἄῖ,,ἰἄῖ...ἰἄῖ,,ἰἄῖ, ἰἄῖμ {AND AS HELD} ἰἄῖ... {THE} ἰἄῖἰἄῖἰἄῖ,,ἰἄῖ, {WHO HAD BEEN HEALED} ἰἄῖ%ἰἄῖ»ἰἄῖ... ἰἄῖἰἄῖ½ {LAME MAN} ἰἄῖἰἄῖ,,ἰἄῖἰἄῖ½ {PETER} ἰἄῖἰἄῖ {AND} ἰἄῖἰἄῖἰἄῖἰἄῖ½ἰἄῖ½ἰἄῖ {JOHN,} ἰἄῖ...ἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖ½ {RAN TOGETHER} ἰἄῖἰἄῖ, {TO} ἰἄῖ...ἰἄῖἰἄῖ...ἰἄῖ, {THEM} ἰἄῖἰἄῖ, {ALL} ἰἄῖ {THE } ἰἄῖἰἄῖ, {PEOPLE} ἰἄῖἰἄῖ {IN} ἰἄῖ,,ἰἄῖ. {THE} ἰἄῖἰἄῖ,ἰἄῖἰἄῖ,,ἰἄῖ. {PORCH} ἰἄῖἰἄῖ»ἰἄῖ...ἰἄῖἰἄῖἰἄῖ. {CALLED} ἰἄῖἰἄῖ»ἰἄῖἰἄῖ%ἰἄῖἰἄῖ,,ἰἄῖ, {SOLOMONâ€™S}, ἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖ {GREATLY AMAZED.} (IGNT)

Acts 3:11 (RWP)

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

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

In the porch that is called Solomonâ€™S (ἰἄῖἰἄῖἰἄῖ ἰἄῖ,,ἰἄῖ. ἰἄῖἰἄῖ,,ἰἄῖἰἄῖ ἰἄῖ,,ἰἄῖ. ἰἄῖἰἄῖ»ἰἄῖ...ἰἄῖἰἄῖἰἄῖ. ἰἄῖἰἄῖ»ἰἄῖἰἄῖ%ἰἄῖἰἄῖ,,ἰἄῖ). The adjective Stoic (ἰἄῖἰἄῖ,,ἰἄῖἰἄῖἰἄῖ) is from this word ἰἄῖἰἄῖ,,ἰἄῖἰἄῖ (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 (ἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖ). Wondering out of (ἰἄῖἰἄῖ) measure, already filled with wonder (ἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖ...ἰἄῖ,, verse 10). Late adjective. Construction according to sense (plural, though ἰἄῖἰἄῖἰἄῖ, 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 (ἰἄῖἰἄῖ,,ἰἄῖ...ἰἄῖἰἄῖ,,ἰἄῖ). Held them firmly, took fast hold. The verb from ἰἄῖἰἄῖ,,ἰἄῖ,, strength.

Greatly wondering (ἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖ). Wondering out of measure (ἰἄῖἰἄῖ). 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) ἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖ,,ἰἄῖ, {SAYING,} ἰἄῖ,,ἰἄῖ {WHAT} ἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖ,,ἰἄῖἰἄῖ, {SHALL WE DO} ἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖ,,ἰἄῖἰἄῖ, {TO MEN} ἰἄῖἰἄῖ...ἰἄῖἰἄῖἰἄῖ, {THESE?} ἰἄῖἰἄῖ,,ἰἄῖ {THAT} ἰἄῖἰἄῖἰἄῖ {INDEED} ἰἄῖἰἄῖ• {FOR } ἰἄῖἰἄῖἰἄῖ%ἰἄῖἰἄῖ,,ἰἄῖἰἄῖ {A KNOWN} ἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖ {SIGN} ἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖ {HAS COME TO PASS} ἰἄῖἰἄῖ {THROUGH} ἰἄῖ...ἰἄῖἰἄῖἰἄῖ {THEM,} ἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖ {TO ALL} ἰἄῖἰἄῖἰἄῖ, {THOSE} ἰἄῖἰἄῖ,,ἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖ {INHABITING} ἰἄῖἰἄῖἰἄῖἰἄῖ...ἰἄῖἰἄῖἰἄῖ»ἰἄῖἰἄῖ {JERUSALEM} ἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖ {IS MANIFEST,} ἰἄῖἰἄῖἰἄῖ {AND} ἰἄῖἰἄῖ... {WE} ἰἄῖ...ἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖ, {ARE UNABLE} ἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖἰἄῖ {TO DENY IT.} (IGNT)

Acts 4:16 (RWP)

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

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

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

Acts 4:22

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

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

Acts 4:22 (RWP)

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

Acts 4:30

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

30 (IGNT) İµİ½ {IN} İ,,İ%o {THAT} İ,,İ·İ½ {THY} İ±İµİ¹İ·İ± İfİĸİ... {HAND} İµİ°İ,,İµİ¹İ½İµİ¹İ½ {STRETCH OUT} İfİµİ {THOU} İµİ¹İ, {FOR} İ¹İ±İfİ¹İ½ {HEALING,} İ°İ±İ¹ {AND} İfİ·İ¼İµİ¹İ± {SIGNS} İ°İ±İ¹ {AND} İ,,İµİ·İ±İ,,İ± {WONDERS} İ³İ¹İ½İµİİfİ,İ±İ¹ { TAKE PLACE} İ¹İ±İ {THROUGH} İ,,İĸİ... {THE} İĸİ½İĸİ¼İ±İ,,İĸİ, İ,,İĸİ... {NAME} İ±İ³İ¹İĸİ... {HOLY} İ€İ±İ¹İĸİ, {SERVANT} İfİĸİ... {OF THY} İ¹İ·İfİĸİ... {JESUS.} (IGNT)

Acts 4:30 (RWP)

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

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

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

Acts 5:12 (RWP)

Were wrought (ἴσως τὰ ἐν ἱεροῖς). Imperfect middle, wrought from time to time.

With one accord (ἰσως τὰ ἐν ἱεροῖς... ἰσως τὰ ἐν ἱεροῖς). 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 (ἴσως τὰ ἐν ἱεροῖς). The best texts read ἴσως τὰ ἐν ἱεροῖς, ἢ, ἢ, 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) ἴσως τὰ ἐν ἱεροῖς ἰσως τὰ ἐν ἱεροῖς {AND STEPHEN,} ἰσως τὰ ἐν ἱεροῖς, ἢ, ἢ {FULL} ἰσως τὰ ἐν ἱεροῖς, ἢ, ἢ {OF FAITH} ἰσως τὰ ἐν ἱεροῖς {AND} ἰσως τὰ ἐν ἱεροῖς... ἰσως τὰ ἐν ἱεροῖς {POWER,} ἰσως τὰ ἐν ἱεροῖς {WROUGHT} ἰσως τὰ ἐν ἱεροῖς, ἢ, ἢ {WONDERS} ἰσως τὰ ἐν ἱεροῖς {AND} ἴσως τὰ ἐν ἱεροῖς {SIGNS} ἰσως τὰ ἐν ἱεροῖς... ἰσως τὰ ἐν ἱεροῖς {GREAT} ἴσως τὰ ἐν ἱεροῖς {AMONG} ἢ, ἢ {THE} ἰσως τὰ ἐν ἱεροῖς {PEOPLE.} (IGNT)

Acts 6:8 (RWP)

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

Acts 7:31 (RWP)

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

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

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

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

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

Acts 7:31 (Vincent\_NTWordStudies)

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

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

Acts 7:36

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

36 (IGNT) Ἰδοῦσθε... ἰδοῦσθε, {THIS ONE} ἠγάγετο... ἠγάγετο, {THEM,} ἠγάγετο... ἠγάγετο, {HAVING WROUGHT} ἠγάγετο... ἠγάγετο, {WONDERS} ἠγάγετο... ἠγάγετο {AND} ἠγάγετο... ἠγάγετο, {SIGNS} ἠγάγετο... ἠγάγετο {IN THE} ἠγάγετο... ἠγάγετο... ἠγάγετο... {OF EGYPT} ἠγάγετο... ἠγάγετο {AND} ἠγάγετο... ἠγάγετο {IN THE} ἠγάγετο... ἠγάγετο {RED} ἠγάγετο... ἠγάγετο... ἠγάγετο... {SEA,} ἠγάγετο... ἠγάγετο {AND} ἠγάγετο... ἠγάγετο {IN} ἠγάγετο... ἠγάγετο {THE} ἠγάγετο... ἠγάγετο {WILDERNESS} ἠγάγετο... ἠγάγετο {YEARS} ἠγάγετο... ἠγάγετο... ἠγάγετο... {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) ἠκούσαν... ἠκούσαν... ἠκούσαν... ἠκούσαν... {GAVE HEED} ἠκούσαν... ἠκούσαν... ἠκούσαν... ἠκούσαν... {THE} ἠκούσαν... ἠκούσαν... ἠκούσαν... ἠκούσαν... {CROWDS} ἠκούσαν... ἠκούσαν... ἠκούσαν... ἠκούσαν... {TO THE THINGS} ἠκούσαν... ἠκούσαν... ἠκούσαν... ἠκούσαν... {SPOKEN} ἠκούσαν... ἠκούσαν... ἠκούσαν... ἠκούσαν... {BY} ἠκούσαν... ἠκούσαν... ἠκούσαν... ἠκούσαν... {PHILIP} ἠκούσαν... ἠκούσαν... ἠκούσαν... ἠκούσαν... {WITH ONE ACCORD,} ἠκούσαν... ἠκούσαν... ἠκούσαν... ἠκούσαν... {WHEN} ἠκούσαν... ἠκούσαν... ἠκούσαν... ἠκούσαν... {HEARD} ἠκούσαν... ἠκούσαν... ἠκούσαν... ἠκούσαν... {THEY} ἠκούσαν... ἠκούσαν... ἠκούσαν... ἠκούσαν... {AND} ἠκούσαν... ἠκούσαν... ἠκούσαν... ἠκούσαν... {SAW} ἠκούσαν... ἠκούσαν... ἠκούσαν... ἠκούσαν... {THE} ἠκούσαν... ἠκούσαν... ἠκούσαν... ἠκούσαν... {SIGNS} ἠκούσαν... ἠκούσαν... ἠκούσαν... ἠκούσαν... {WHICH} ἠκούσαν... ἠκούσαν... ἠκούσαν... ἠκούσαν... {HE DID.} (IGNT)

Acts 8:6 (RWP)

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

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

Which he did (ἠκούσαν... ἠκούσαν... ἠκούσαν... ἠκούσαν...). 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) ἰζ ἰ̂μ {AND} ἰ̂φἰ̂¼ἰ̂%ἰ̂½ {SIMON} ἰ̂οἰ̂ἰ̂ {ALSO} ἰ̂ἰ̂...ἰ̂,ἰ̂ζἰ̂, {HIMSELF } ἰ̂μἰ̂ἰ̂ἰ̂ἰ̂,ἰ̂μἰ̂...ἰ̂φἰ̂μἰ̂½ {BELIEVED,} ἰ̂οἰ̂ἰ̂ {AND} ἰ̂ἰ̂ἰ̂ἰ̂ἰ̂,ἰ̂ἰ̂ἰ̂, {HAVING BEEN BAPTIZED} ἰ̂ἰ̂½ {WAS} ἰ̂ἰ̂ἰ̂ζἰ̂ἰ̂ἰ̂ἰ̂,ἰ̂μἰ̂ἰ̂%ἰ̂½ {STEADFASTLY CONTINUING} ἰ̂,ἰ̂%ἰ̂ {WITH} ἰ̂ἰ̂ἰ̂»ἰ̂ἰ̂ἰ̂ἰ̂%ἰ̂ {PHILIP;} ἰ̂ἰ̂μἰ̂%ἰ̂ἰ̂%ἰ̂½ {BEHOLDING} ἰ̂,ἰ̂μ {AND} ἰ̂ἰ̂ἰ̂¼ἰ̂μἰ̂ἰ̂± {SIGNS} ἰ̂οἰ̂ἰ̂ {AND} ἰ̂ἰ̂...ἰ̂ἰ̂ἰ̂ἰ̂ἰ̂ἰ̂, {WORKS OF POWER} ἰ̂ἰ̂ἰ̂ἰ̂ἰ̂»ἰ̂ἰ̂, {GREAT} ἰ̂ἰ̂ἰ̂ἰ̂ζἰ̂ἰ̂ἰ̂ἰ̂ἰ̂, {BEING DONE,} ἰ̂μἰ̂ἰ̂ἰ̂ἰ̂,ἰ̂ἰ̂,ἰ̂ζ {WAS AMAZED.} (IGNT)

Acts 8:13 (RWP)

And Simon also himself believed (ἰζ ἰ̂μ ἰ̂φἰ̂¼ἰ̂%ἰ̂½ ἰ̂οἰ̂ἰ̂ ἰ̂ἰ̂...ἰ̂,ἰ̂ζἰ̂, ἰ̂μἰ̂ἰ̂ἰ̂ἰ̂,ἰ̂μἰ̂...ἰ̂φἰ̂μἰ̂½). Note the same verb in the aorist tense ἰ̂μἰ̂ἰ̂ἰ̂ἰ̂,ἰ̂μἰ̂...ἰ̂φἰ̂μἰ̂½. 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 (ἰ̂ἰ̂ἰ̂ἰ̂,ἰ̂ἰ̂ἰ̂,ἰ̂μἰ̂ἰ̂, first aorist passive participle of ἰ̂ἰ̂ἰ̂ἰ̂,ἰ̂ἰ̂ἰ̂), clear proof that baptism does not convey salvation.

He continued with Philip (ἰ̂ἰ̂½ ἰ̂ἰ̂ἰ̂ζἰ̂ἰ̂ἰ̂ἰ̂,ἰ̂μἰ̂ἰ̂%ἰ̂½ ἰ̂,ἰ̂%ἰ̂ ἰ̂ἰ̂ἰ̂»ἰ̂ἰ̂ἰ̂ἰ̂). Periphrastic imperfect of the verb ἰ̂ἰ̂ἰ̂ζἰ̂ἰ̂ἰ̂ἰ̂,ἰ̂μἰ̂ἰ̂%ἰ̂ (see on 2:46). He stuck to Philip (dative case) to find out the secret of his power.

Beholding (ἰ̂ἰ̂ἰ̂%ἰ̂ἰ̂%ἰ̂½). Watching the signs and miracles (powers, ἰ̂ἰ̂...ἰ̂ἰ̂ἰ̂ἰ̂ἰ̂, that threw his "power" in the shade) as they were wrought (ἰ̂ἰ̂ἰ̂ἰ̂ζἰ̂ἰ̂ἰ̂ἰ̂,ἰ̂, present middle participle of ἰ̂ἰ̂ἰ̂ἰ̂ζἰ̂ἰ̂ἰ̂ἰ̂). The more he watched the more the wonder grew (ἰ̂μἰ̂ἰ̂ἰ̂ἰ̂,ἰ̂ἰ̂,ἰ̂ζ). 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 (ἰ̂ἰ̂ἰ̂¼ἰ̂μἰ̂ἰ̂ἰ̂ἰ̂ ἰ̂οἰ̂ἰ̂ ἰ̂ἰ̂...ἰ̂ἰ̂ἰ̂ἰ̂¼ἰ̂μἰ̂ἰ̂ἰ̂). Lit., signs and powers. See on "Mt 11:20"; {see} on "Ac 2:22".

Which were done (ἰ̂ἰ̂ἰ̂ἰ̂ζἰ̂ἰ̂ἰ̂ἰ̂). 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) ἰστησάντων, ἰστησάντων, ἰστησάντων {AND HAVING RISEN UP} ἑκαστος, {ONE} ἐκαστος {FROM AMONG} ἑαυτων, {THEM,} ἑαυτων, ἑαυτων, ἑαυτων {BY NAME} ἁγαβου, {AGABUS,} ἁγαβου, ἁγαβου, ἁγαβου {HE SIGNIFIED} ἡσυχαστη, {BY} ἡσυχαστη, ἡσυχαστη, ἡσυχαστη {THE} ἁγιου, {SPIRIT,} ἁγιου, ἁγιου, ἁγιου {A FAMINE} ἰσχυρα, {GREAT} ἰσχυρα, ἰσχυρα, ἰσχυρα {IS ABOUT} ἵνα, ἵνα, ἵνα, ἵνα {TO BE} ὑπερ, {OVER} ὑπερ, ὑπερ, ὑπερ {WHOLE} ἡσυχαστη, {THE} ἡσυχαστη, ἡσυχαστη, ἡσυχαστη {HABITABLE WORLD;} ἡσυχαστη, ἡσυχαστη, ἡσυχαστη, ἡσυχαστη {WHICH} ἡσυχαστη, {ALSO} ἡσυχαστη, ἡσυχαστη, ἡσυχαστη, ἡσυχαστη {CAME TO PASS} ὑπο, {UNDER} ὑπο, ὑπο, ὑπο {CLAUDIUS} ἡσυχαστη, ἡσυχαστη, ἡσυχαστη, ἡσυχαστη {CAESAR.} (IGNT)

Acts 11:28 (RWP)

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



YOU.} (IGNT)

Acts 13:41 (RWP)

Ye despisers (ÎġÎ¹ Î°Î±Î±̄,Î±Î±̄Î±̄•ÎġÎ½Î±̄,Î±Î±̄¹). Not in the Hebrew, but in the LXX. It is pertinent for Paulâ€™s purpose.

Perish (Î±Î±̄Î±̄Î±̄Î½Î±̄Î±̄Î±̄Î±̄,Î±̄,Î±̄). Or vanish away. First aorist passive imperative. Added by the LXX to the Hebrew.

If one declare it unto you (Î±̄Î±̄Î±̄Î½̄ Î±̄,Î±̄Î±̄, Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄,Î±̄Î±̄¹ Î±̄Î½Î±̄Î±̄Î½̄). Condition of third class with present middle subjunctive, if one keep on outlining (double compound, Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄ Î±̄Î½Î±̄Î±̄Î½̄) it unto you. Paul has hurled a thunderbolt at the close.

Acts 13:41 (Vincent\_NTWordStudies)

41. Perish (Î±Î±̄Î±̄Î±̄Î½Î±̄Î±̄Î±̄Î±̄,Î±̄,Î±̄). Lit., vanish.

Declare (Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄,Î±̄Î±̄¹). Only here and Acts 15:3. shew, see on "Lu 8:39". The word is a very strong expression for the fullest and clearest declaration: declare throughout.

Acts 14:3

3 (AV) Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. (AV) 3 (IGNT) Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ Î±̄Î½Î±̄Î±̄Î½̄ {A LONG} ÎġÎ±̄...Î½̄ {THEREFORE} Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ {TIME} Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄ {THEY STAYED,} Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ Î±̄Î½Î±̄Î±̄Î½̄ Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ {SPEAKING BOLDLY,} Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄ {CONFIDING IN} Î±̄,Î±̄Î±̄ {THE} Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ {LORD,} Î±̄,Î±̄Î±̄ {WHO} Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄,Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄,Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ {BORE WITNESS} Î±̄,Î±̄Î±̄ {TO THE} Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ {WORD} Î±̄,Î±̄Î±̄, {OF} Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄,Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ {GRACE,} Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄,Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ {HIS} Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ {AND} Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄,Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ {GIVING} Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ {SIGNS} Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ {AND} Î±̄,Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄,Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ {WONDERS} Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ { TO BE DONE} Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ { THROUGH} Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ {HANDS.} Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ {THEIR} (IGNT)

Acts 14:3 (RWP)

Long time therefore (Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ Î±̄Î½Î±̄Î±̄Î½̄ Î±̄Î½Î±̄Î±̄Î½̄ Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄). Accusative of duration of time (possibly six months) and note Î±̄Î½Î±̄Î±̄Î½̄ Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄. There is an antithesis in Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ (verse 4) and in verse 5 (Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄,Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄). After the persecution and vindication there was a season of great opportunity which Paul and Barnabas used to the full, "speaking boldly" (Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ as in 13:46 at Antioch in Pisidia, "in the Lord" (Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄ Î±̄,Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄), upon the basis of the Lord Jesus as in 4:17. And the Lord Jesus "bore witness to the word of his grace" as he always does, "granting signs and wonders to be done by their hands" (Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄,Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î±̄Î½̄Î±̄Î½̄







{JERUSALEM,} ἰὸἰ±ἰ' {AND} ἰὸἰ...ἰὸἰ»ἰ% {IN A CIRCUIT} ἰ¼ἰμἰ±ἰ•ἰ' ἰ,,ἰḂ... {UNTO } ἰ'ἰ»ἰ»ἰ...ἰ•ἰἰἰḂ... {ILLYRICUM,} ἰ€ἰμἰ€ἰ»ἰ•ἰ%ἰἰἰḂἰ¼ἰ±ἰ' {TO HAVE FULLY PREACHED} ἰ,,ἰḂ {THE} ἰμἰ...ἰ±ἰἰḂἰμἰ»ἰ'ἰḂἰ¼ { GLAD TIDINGS} ἰ,,ἰḂ... {OF THE} ἰ±ἰἰἰḂἰḂἰḂ... {CHRIST;} (IGNT)

Romans 15:19 (RWP)

In power of signs and wonders (ἰμἰ¼ ἰ'ἰ...ἰ¼ἰ±ἰ¼ἰμἰ' ἰḂἰḂἰ¼ἰμἰἰ%ἰ¼ ἰἰἰ±ἰ' ἰ,,ἰμἰḂἰ±ἰ,,ἰ%ἰ¼). Note all three words as in Hebrews 2:4, only here ἰ'ἰ...ἰ¼ἰ±ἰ¼ἰḂ, is connected with ἰḂἰḂἰ¼ἰμἰḂ and ἰ,,ἰμἰḂἰ±ἰ,,ἰ±. See all three words used of Paulâ€™s own work in 2 Corinthians 12:12 and in 2 Thessalonians 2:9 of the Man of Sin. See 1 Thessalonians 1:5; 1 Corinthians 2:4 for the "power" of the Holy Spirit in Paulâ€™s preaching. Note repetition of ἰμἰ¼ ἰ'ἰ...ἰ¼ἰ±ἰ¼ἰμἰ' here with ἰ€ἰ¼ἰμἰ...ἰ¼ἰ±ἰ,,ἰḂ, ἰ±ἰἰḂἰḂ...

So that (ἰ%ἰḂἰḂ,ἰμ). Result expressed by the perfect active infinitive ἰ€ἰμἰ€ἰ»ἰḂἰḂἰḂἰḂἰ¼ἰ±ἰ' (from ἰ€ἰ»ἰḂἰḂἰ%) with the accusative ἰ¼ἰμ (general reference).

Round about even unto Illyricum (ἰὸἰ...ἰὸἰ»ἰ% ἰ¼ἰμἰ±ἰ•ἰ' ἰ,,ἰḂ... ἰ'ἰ»ἰ»ἰ...ἰḂἰḂἰḂ...). "In a ring" (ἰὸἰ...ἰὸἰ»ἰ%, locative case of ἰὸἰ...ἰὸἰ»ἰḂἰḂ). Probably a journey during the time when Paul left Macedonia and waited for Il Corinthians to have its effect before coming to Corinth. If so, see 2 Corinthians 13; Acts 20:1-3. When he did come, the trouble with the Judaizers was over. Illyricum seems to be the name for the region west of Macedonia (Dalmatia). Strabo says that the Egnatian Way passed through it. Arabia and Illyricum would thus be the extreme limits of Paulâ€™s mission journeys so far.

Romans 15:19 (Vincent\_NTWordStudies)

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

Round about (ἰὸἰ...ἰὸἰ»ἰ%). 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 (ἵνα ἑκαστὸς ἐκαστὸν ἕτερον ἡμεῶν ἴδῃ). Lit., fulfilled Some explain, have given the Gospel its full development so that it has reached every quarter.

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

1 Corinthians 1:22

22 (AV) For the Jews require a sign, and the Greeks seek after wisdom: (AV)  
22 (IGNT) ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {SINCE} ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {BOTH} ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {JEWES} ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {A SIGN} ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {ASK FOR,} ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {AND} ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {GREEKS} ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {WISDOM} ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {SEEK;} (IGNT)

1 Corinthians 1:22 (RWP)

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

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

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

1 Corinthians 12:10

10 (AV) To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: (AV)  
10 (IGNT) ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {AND TO ANOTHER} ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {OPERATIONS} ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {OF WORKS OF POWER;} ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {AND TO ANOTHER} ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {PROPHECY;} ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {AND TO ANOTHER} ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {DISCERNING} ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {OF SPIRITS;} ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {AND TO A DIFFERENT ONE} ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {KINDS} ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {OF TONGUES;} ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {AND TO ANOTHER} ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {INTERPRETATION} ἵνα ἑκαστὸς ἐκαστὸν ἡμεῶν ἴδῃ. {OF TONGUES.} (IGNT)

1 Corinthians 12:10 (RWP)

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

healings as the blindness on Elymas the sorcerer.

Prophecy (İĖİ•İĠİ†İ•İ•İ„İµİ¹İ±). Late word from İĖİ•İĠİ†İ•İ•İ•İ, and İĖİ•İĠİ†İ•İ•İ¹, to speak forth. Common in papyri. This gift Paul will praise most (chapter 1 Corinthians 14). Not always prediction, but a speaking forth of Godâ€™™s message under the guidance of the Holy Spirit.

Discernings of spirits (İ¹İ¹İ±İ°İ•İ¹İfİµİ¹İ, İĖİ½İµİ...İ¼İ±İ„İ°İ½). İ¹İ¹İ±İ°İ•İ¹İfİ¹İ, is old word from İ¹İ¹İ±İ°İ•İ¹İ½İ° (see 11:29) and in N.T. only here; Romans 14:1; Hebrews 5:14. A most needed gift to tell whether the gifts were really of the Holy Spirit and supernatural (cf. so-called "gifts" today) or merely strange though natural or even diabolical (1 Timothy 4:1; 1 John 4:1).

Divers kinds of tongues (İ³İµİ½İ• İ³İ»İ°İfİfİ°İ½). No word for "divers" in the Greek. There has arisen a great deal of confusion concerning the gift of tongues as found in Corinth. They prided themselves chiefly on this gift which had become a source of confusion and disorder. There were varieties (kinds, İ³İµİ½İ•) in this gift, but the gift was essentially an ecstatic utterance of highly wrought emotion that edified the speaker (14:4) and was intelligible to God (14:2,28). It was not always true that the speaker in tongues could make clear what he had said to those who did not know the tongue (14:13): It was not mere gibberish or jargon like the modern "tongues," but in a real language that could be understood by one familiar with that tongue as was seen on the great Day of Pentecost when people who spoke different languages were present. In Corinth, where no such variety of people existed, it required an interpreter to explain the tongue to those who knew it not. Hence Paul placed this gift lowest of all. It created wonder, but did little real good. This is the error of the Irvingites and others who have tried to reproduce this early gift of the Holy Spirit which was clearly for a special emergency and which was not designed to help spread the gospel among men. See on "Ac 19:6".

The interpretation of tongues (İµİ•İ¼İ•İ½İµİ¹İ± İ³İ»İ°İfİfİ°İ½). Old word, here only and 14:26 in N.T., from İµİ•İ¼İ•İ½İµİ...İ° from İµİ•İ¼İ•İ, (the god of speech). Cf. on İ¹İ¹İµİ•İ¼İ•İ½İµİ...İ° in Luke 24:27; Acts 9:36. In case there was no one present who understood the particular tongue it required a special gift of the Spirit to some one to interpret it if any one was to receive benefit from it.

1 Corinthians 12:28

28 (AV) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. { diversities: or, kinds} (AV)  
28 (IGNT) İ°İ±İ¹ {AND} İĠİ...İ, İ¼İµİ½ {CERTAIN} İµİ, İµİ„İĠ İĠ {DID SET} İ, İµİĠİ, {GOD} İµİ½ {IN} İ„İ, {THE} İµİ°İ°İ»İ¹İfİ¹İ± {ASSEMBLY;} İĖİ•İ°İ„İĠ½ {FIRST,} İ±İĖİĠİfİ„İĠ»İĠİ...İ, {APOSTLES;} İ¹İµİ...İ„İµİ•İĠİ½ {SECONDLY,} İĖİ•İĠİ†İ•İ•İ„İ±İ, {PROPHETS;} İ„İ•İ¹İ„İĠ½ {THIRDLY,} İ¹İ¹İ±İfİ°İ±İ»İĠİ...İ, {TEACHERS;} İµİĖİµİ¹İ„İ± {THEN} İ¹...İ½İ±İ¼İµİ¹İ, {WORKS OF POWER;} İµİ¹İ„İ± {THEN} İ±İ±İ•İ¹İfİ¼İ±İ„İ± {GIFTS} İ¹İ±İ¼İ±İ„İ°İ½ {OF HEALINGS;} İ±İ½İ„İ¹İ»İ•İ¹İµİ¹İ,

{HELPS;} ἰοῖ...ἰβῆμι•ἰβῆμι•ἰβῆμι, {GOVERNMENTS;} ἰβῆμι½ἰ. {KINDS} ἰβῆμι»ἰοῖἰβῆμι½ {OF TONGUES.} (IGNT)

1 Corinthians 12:28 (RWP)

God hath set some (ἰβῆμι...ἰ, ἰβῆμι½ ἰβῆμι, ἰβῆμι ἰβῆμι ἰβῆμι). See verse 18 for ἰβῆμι ἰβῆμι, ἰβῆμι ἰβῆμι ἰβῆμι. Note middle voice (for his own use). Paul begins as if he means to say ἰβῆμι...ἰ, ἰβῆμι½ ἰβῆμιἰβῆμι, ἰβῆμι»ἰβῆμι...ἰ, ἰβῆμι...ἰ, ἰβῆμι ἰβῆμιἰβῆμι, ἰβῆμι, (some apostles, some prophets), but he changes the construction and has no ἰβῆμι...ἰ, ἰβῆμι, but instead ἰβῆμι•ἰοῖ, ἰβῆμι½, ἰβῆμι...ἰ, ἰβῆμιἰβῆμι, ἰβῆμιἰβῆμι, ἰβῆμι (first, second, then, etc.).

In the church (ἰβῆμι½ ἰβῆμι ἰβῆμι»ἰβῆμιἰβῆμι). The general sense of ἰβῆμιἰβῆμι»ἰβῆμιἰβῆμι 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 ἰβῆμιἰβῆμι, ἰβῆμι»ἰβῆμι...ἰ, the official title given the twelve by Jesus, and claimed by Paul though not one of the twelve.

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

Helps (ἰβῆμιἰβῆμι, ἰβῆμι»ἰβῆμιἰβῆμι). Old word, from ἰβῆμιἰβῆμι, ἰβῆμι»ἰβῆμιἰβῆμιἰβῆμιἰβῆμι, 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 (ἰοῖ...ἰβῆμιἰβῆμιἰβῆμι). Old word from ἰοῖ...ἰβῆμιἰβῆμιἰβῆμι (cf. ἰοῖ...ἰβῆμιἰβῆμιἰβῆμι, ἰβῆμι, in Acts 27:11) like Latin gubernare, our govern. So a governing. Probably Paul has in mind bishops (ἰβῆμιἰβῆμιἰβῆμιἰβῆμι) or elders (ἰβῆμιἰβῆμιἰβῆμι...ἰβῆμιἰβῆμι), the outstanding leaders (ἰβῆμιἰβῆμιἰβῆμι, ἰβῆμιἰβῆμιἰβῆμιἰβῆμι in 1 Thessalonians 5:12; Romans 12:8; ἰβῆμιἰβῆμιἰβῆμι...ἰβῆμιἰβῆμιἰβῆμι 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)



29 (IGNT) ἅπαντες ἄνθρωποι, ἅπαντες ἄποστολοι, ἅπαντες προφῆται, ἅπαντες διδάσκαλοι, ἅπαντες ἔργα ἐξουσίας (IGNT)

1 Corinthians 12:29 (RWP)

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

1 Corinthians 14:22

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

22 (IGNT) ὅτι ἡ γλῶσση ἵνα ᾖ σημεῖον, οὐκ ἵνα ἰσχυρισθῶσιν οἱ πιστεύοντες, ἀλλ' ἵνα ἰσχυρισθῶσιν οἱ ἀπιστεύοντες, ἵνα ἡ προφητεία ἵνα ᾖ ἵνα ἰσχυρισθῶσιν οἱ ἀπιστεύοντες, ἀλλ' ἵνα ἰσχυρισθῶσιν οἱ πιστεύοντες. (IGNT)

1 Corinthians 14:22 (RWP)

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

2 Corinthians 12:12

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

12 (IGNT) ὅτι ἡ σημεῖα τῆς ἀποστολῆς ἐργάσθησαν ἐν ὑμῖν ἐν ὅλῃ τῇ ὑπομονῇ, ἐν ἰσχυρισμοῖς, ἐν ἰσχυρισμοῖς, ἐν ἰσχυρισμοῖς, ἐν ἰσχυρισμοῖς. (IGNT)

2 Corinthians 12:12 (RWP)

Of an apostle (ὅτι ἡ σημεῖα τῆς ἀποστολῆς ἐργάσθησαν ἐν ὑμῖν...). "Of the apostle" (definite article). Note the three words here for miracles wrought by Paul (ἵνα ᾖ σημεῖον ἵνα ᾖ, signs, ἰσχυρισμοῖς, ἰσχυρισμοῖς, wonders, ἰσχυρισμοῖς ἰσχυρισμοῖς, powers or miracles) as in Hebrews 2:4.

Galatians 3:5

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



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

4 (IGNT) ἰφῖ... ἰ½ἰμῖϵῖἰ¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰḂἰ...ἰ½ἰ,,ἰḂἰ, ἰ,,ἰḂἰ... {HEARING WITNESS WITH THEM} ἰ,ἰμῖḂἰ... {GOD} ἰφῖἰἰ¼ἰμῖἰḂἰḂἰ, {BY SIGNS} ἰ,,ἰμ {BOTH} ἰἰ±ἰἰ {AND} ἰ,,ἰμῖ•ἰ±ἰφῖἰ½ {WONDERS} ἰἰ±ἰἰ {AND} ἰϵῖḂἰἰἰἰἰἰ»ἰ±ἰἰἰ, {VARIOUS} ἰἰ...ἰ½ἰ±ἰἰ¼ἰμῖφῖἰ½ {ACTS OF POWER,} ἰἰ±ἰἰἰ {AND} ἰϵῖἰ½ἰμῖ...ἰ¼ἰ±ἰἰ,,ἰḂἰ, {OF THE SPIRIT} ἰ±ἰḂἰἰḂἰ... {HOLY} ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰἰἰ, {DISTRIBUTIONS,} ἰἰ±ἰἰ,,ἰ± ἰ,,ἰḂἰ½ {ACCORDING TO} ἰ±ἰ...ἰ,,ἰḂἰ... {HIS} ἰ,ἰμῖ»ἰἰφῖἰ½ {WILL.} (IGNT)

Hebrews 2:4 (RWP)

God also bearing witness with them (ἰφῖ... ἰ½ἰμῖϵῖἰ¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰḂἰ...ἰ½ἰ,,ἰḂἰ, ἰ,,ἰḂἰ... ἰ,ἰμῖḂἰ...). Genitive absolute with the present active participle of the late double compound verb ἰφῖ... ἰ½ἰμῖϵῖἰ¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰμῖ%, to join (ἰφῖ... ἰ½ ) in giving additional (ἰμῖϵῖἰ) testimony (ἰ¼ἰ±ἰἰ•ἰ,,ἰ...ἰ•ἰμῖ%). Here only in N.T., but in Aristotle, Polybius, Plutarch.

Both by signs (ἰφῖἰἰ¼ἰμῖἰḂἰἰἰἰ, ἰ,,ἰμ ἰἰ±ἰἰ)

and wonders (ἰἰ±ἰἰ ἰ,,ἰμῖ•ἰ±ἰφῖἰ½)

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

and by gifts of the Holy Ghost (ἰἰ±ἰἰ ἰϵῖἰ½ἰμῖ...ἰ¼ἰ±ἰἰ,,ἰḂἰ, ἰ±ἰḂἰἰḂἰ... ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰἰἰ,). Instrumental case used with all four items. See Acts 2:22 for the three words for miracles in inverse order (powers, wonders, signs). Each word adds an idea about the ἰμῖ•ἰḂἰ (works) of Christ. ἰ,,ἰμῖἰ±ἰἰ, (wonder) attracts attention, ἰἰ...ἰ½ἰ±ἰἰ¼ἰἰἰ, (power) shows God's power, ἰφῖἰἰ¼ἰμῖἰḂἰἰἰ½ reveals the purpose of God in the miracles. For ἰϵῖḂἰἰἰἰἰἰ»ἰ±ἰἰἰ, (manifold, many-coloured) see Matthew 4:24; James 1:2. For ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰ, for distribution (old word, in N.T. only here and Hebrews 4:12) see 1 Corinthians 12:4-30.

According to his own will (ἰἰ±ἰἰ,,ἰ± ἰ,,ἰḂἰ½ ἰ±ἰ...ἰ,,ἰḂἰ... ἰ,ἰμῖ»ἰἰφῖἰ½). The word ἰ,ἰμῖ»ἰἰφῖἰἰἰ, is called a vulgarity by Pollux. The writer is fond of words in - ἰἰἰ.

Revelation 12:1

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

1 (IGNT) ἰἰ±ἰἰ {AND} ἰφῖἰἰ¼ἰμῖἰḂἰἰḂἰἰἰ {A SIGN} ἰ¼ἰμῖἰḂἰ {GREAT} ἰ%ἰἰἰἰἰ. {WAS SEEN} ἰμῖ½ {IN} ἰ,,ἰ% {THE} ἰḂἰ...ἰ•ἰ±ἰἰ½ἰ% {HEAVEN;} ἰḂἰ...ἰ½ἰ. {A WOMEN} ἰϵῖἰμῖἰἰḂἰḂἰ»ἰἰ¼ἰμῖἰ½ἰ. {CLOTHED WITH} ἰ,,ἰḂἰἰ½ {THE} ἰἰ»ἰἰἰḂἰἰἰ {SUN,} ἰἰ±ἰἰ {AND} ἰ. {THE} ἰφῖἰμῖ»ἰἰḂἰἰ. {MOON} ἰ...ἰϵῖḂἰἰἰ±ἰἰ,,ἰ% {UNDER} ἰ,,ἰ%ἰ½ ἰϵῖḂἰἰἰ%ἰ½ ἰ±ἰ...ἰ,,ἰḂἰ, {HER FEET,} ἰἰ±ἰἰ {AND} ἰμῖϵῖἰ {ON} ἰ,,ἰḂἰ, ἰἰἰἰἰἰἰ»ἰἰἰ, ἰ±ἰ...ἰ,,ἰḂἰ, {HER HEAD} ἰφῖἰἰμῖἰḂἰἰḂἰἰḂἰἰḂἰ, {A CROWN} ἰ±ἰφῖἰ,,ἰμῖἰ%ἰ½ {OF STARS} ἰἰ%ἰἰἰἰμῖἰḂἰ {TWELVE;} (IGNT)

## Revelation 12:1 (RWP)

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

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

Arrayed with the sun (İ€İµİİİ²İµİ²İ»İ-İ¼İµİ½İ- İ,İ½ İ-İ»İİİ½). Perfect passive participle of İ€İµİİİ²İ±İ»İ»İ%o, with the accusative retained as so often (9 times) in the Apocalypse. Both Charles and Moffatt see mythological ideas and sources behind the bold imagery here that leave us all at sea. Swete understands the Woman to be "the church of the Old Testament" as "the Mother of whom Christ came after the flesh. But here, as everywhere in the Book, no sharp dividing line is drawn between the Church of the Old Testament and the Christian Society." Certainly she is not the Virgin Mary, as verse Revelation 12:17 makes clear. Beckwith takes her to be "the heavenly representative of the people of God, the ideal Zion, which, so far as it is embodied in concrete realities, is represented alike by the people of the Old and the New Covenants." John may have in mind (Isaiah 7:14 Matthew 1:23; Luke 1:31) as well as Micah 4:10; Isaiah 26:17; 66:7 without a definite picture of Mary. The metaphor of childbirth is common enough (John 16:21; Galatians 4:19). The figure is a bold one with the moon "under her feet" (İ...İ€İİİ±İ,İ%o İ,İ%oİ½ İ€İİİ%oİ½ İ±İ...İ,İ-İ) and "a crown of twelve stars" (İfİ,İµİİ±İ½İİ, İ±İfİ,İµİİ%oİ½ İİ%oİµİİ±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) İİ±İİ {AND} İ%oİİİ {WAS SEEN} İ±İ»İ»İ½ {ANOTHER} İfİ-İ¼İµİİİ½ { SIGN} İµİ½ {IN} İ,İ%o {THE} İİ...İ±İ½İ%o {HEAVEN,} İİ±İİ {AND} İİİİ... {BEHOLD,} İİ±İİ%oİ½ {A DRAGON} İ¼İµİ³İ±İ, {GREAT} İ€İ...İİİİ, {RED,} İµİİ%oİ½ { HAVING} İİµİİ±İ»İ±İ, {HEADS} İµİ€İ,İ± {SEVEN} İİ±İİ {AND} İİµİİ±İ,İ± {HORNS} İİµİİ±İ {TEN,} İİ±İİ {AND} İµİ€İİ {UPON} İ,İ±İ, İİµİİ±İ»İ±İ, İ±İ...İ,İİ... {HIS HEADS} İİ±İİİ¼İ±İ,İ± {DIADEMS} İµİ€İ,İ± {SEVEN;} (IGNT)

## Revelation 12:3 (RWP)

Another sign (ἄλλο σημεῖον ἕξου ἰδοὺ τὸ πνεῦμα καὶ τὸ ὕδωρ ἰδοὺ τὸ πνεῦμα καὶ τὸ ὕδωρ). "A second tableau following close upon the first and inseparable from it" (Swete).

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

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

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

### Revelation 13:13

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

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

### Revelation 13:13 (RWP)

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



{WONDERFUL;} ἰ±ἰ³ἰμῖ»ἰῆ...ἰ, {ANGELS} ἰμῖἰ,ἰ± {SEVEN,} ἰμῖἰῆἰῆἰῆ,ἰ±ἰ, {HAVING} ἰἰ»ἰῆἰῆ, {PLAGUES} ἰμῖἰ,ἰ± {SEVEN,} ἰ,ἰ±ἰ, {THE} ἰμῖἰῆἰῆἰῆ,ἰ±ἰ, {LAST;} ἰῆἰ,ἰῆ {BECAUSE} ἰμῖῆ {IN} ἰ±ἰ...ἰ,ἰῆἰῆ, {THEM} ἰμῖ,ἰμῖ»ἰμῖἰῆἰῆ. {WAS COMPLETED} ἰῆ {THE} ἰ,ἰ...ἰῆἰῆἰῆ, ἰ,ἰῆἰῆ... {FURY} ἰ,ἰμῖῆἰῆ... {OF GOD.} (IGNT)

Revelation 15:1 (RWP)

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

Great and marvellous (ἰῆἰῆἰῆἰῆ ἰῆἰῆἰῆ ἰ,ἰῆἰῆ...ἰῆἰῆἰῆἰῆ,ἰῆἰῆ). ἰ,ἰῆἰῆ...ἰῆἰῆἰῆἰῆ,ἰῆἰῆ, is an old verbal adjective (from ἰ,ἰῆἰῆ...ἰῆἰῆἰῆἰῆ, to wonder) and is already in Matthew 21:42. The wonder extends to the end of this vision or sign (Rev 16:21).

Seven angels (ἰ±ἰ³ἰμῖ»ἰῆἰῆ...ἰ, ἰμῖἰῆ,ἰ±). Accusative case in apposition with ἰῆἰῆἰῆἰῆἰῆἰῆἰῆ after ἰμῖῆἰῆἰῆἰῆ. Cf. 8:2.

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

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

Revelation 16:14

14 (AV) For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (AV) 14 (IGNT) ἰμῖῆἰῆἰῆἰῆ ἰῆἰῆ• {FOR THEY ARE} ἰἰῆἰῆἰῆ...ἰῆἰῆἰῆ,ἰ± {SPIRITS} ἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆ {OF DEMONS} ἰἰῆἰῆἰῆἰῆ...ἰῆἰῆ,ἰ± {DOING} ἰῆἰῆἰῆἰῆἰῆἰῆ {SIGNS,} ἰμῖῆἰῆἰῆἰῆἰῆἰῆἰῆ...ἰμῖἰῆἰῆἰῆἰῆ {TO GO FORTH} ἰμῖἰῆἰῆ {TO} ἰ,ἰῆἰῆ...ἰ, {THE} ἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆ, {KINGS} ἰ,ἰῆἰῆ, {OF THE} ἰῆἰῆ, {EARTH} ἰῆἰῆἰῆ {AND} ἰ,ἰῆἰῆ, {OF THE} ἰῆἰῆἰῆἰῆἰῆἰῆ...ἰῆἰῆἰῆἰῆἰῆ, {HABITABLE WORLD} ἰῆἰῆἰῆἰῆ, {WHOLE} ἰῆἰῆ...ἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆ {TO GATHER TOGETHER} ἰ±ἰ...ἰ,ἰῆἰῆ...ἰ, {THEM} ἰμῖῆἰῆ, {UNTO} ἰἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆ, {BATTLE} ἰῆἰῆἰῆἰῆἰῆἰῆ, {OF DAY} ἰμῖῆἰῆἰῆἰῆἰῆἰῆἰῆ, ἰ,ἰῆἰῆ, {THAT} ἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆ, {GREAT} ἰ,ἰῆἰῆ... {OF} ἰ,ἰμῖῆἰῆ... {GOD} ἰ,ἰῆἰῆ... {THE} ἰἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆ, {ALMIGHTY.} (IGNT)

Revelation 16:14 (RWP)

Spirits of devils (ἰἰῆἰῆἰῆἰῆ...ἰῆἰῆἰῆ,ἰ± ἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆ). "Spirits of demons." Explanation of the simile ἰ%ῆ, ἰῆἰῆἰῆἰῆἰῆἰῆἰῆἰῆ. See 1 Timothy 4:1 about "deceiving spirits and teachings of demons."

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

Which go forth (ἵνα ἴδωσιν ἔργα τῶν σημειῶν... ἵνα ἴδωσιν). Singular verb with neuter plural (collective) subject.

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

To gather them together (ἵνα ἴδωσιν ἔργα τῶν σημειῶν). Second aorist active infinitive of ἵνα ἴδωσιν, to express purpose (that of the unclean spirits).

Unto the war of the great day of God, the Almighty (ἵνα ἴδωσιν ἔργα τῶν σημειῶν τῆς ἡμέρας τῆς μεγάλης τοῦ θεοῦ, τοῦ παντοκράτορος). 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) ὁ ἄβυσσος {AND} ἵνα ἴδωσιν ἔργα τῶν σημειῶν {WAS TAKEN} ἔργα τῶν σημειῶν {THE} ἵνα ἴδωσιν ἔργα τῶν σημειῶν { BEAST, } ὁ ἄβυσσος {AND} ἵνα ἴδωσιν ἔργα τῶν σημειῶν {WITH} ἵνα ἴδωσιν ἔργα τῶν σημειῶν {HIM} ἔργα τῶν σημειῶν {THE} ἵνα ἴδωσιν ἔργα τῶν σημειῶν {FALSE PROPHET} ἔργα τῶν σημειῶν {WHO} ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν {WROUGHT} ἔργα τῶν σημειῶν {THE} ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν { SIGNS} ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν { BEFORE} ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν {HIM, } ἔργα τῶν σημειῶν {BY} ἔργα τῶν σημειῶν {WHICH} ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν {HE MISLED} ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν {THOSE WHO} ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν {RECEIVED} ἔργα τῶν σημειῶν {THE} ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν {MARK} ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν {OF THE} ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν {BEAST, } ὁ ἄβυσσος {AND} ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν {THOSE WHO } ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν {DO HOMAGE} ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν {TO HIS IMAGE.} ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν {ALIVE} ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν { WERE CAST} ἔργα τῶν σημειῶν {THE} ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν {INTO} ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν {THE} ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν {LAKE} ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν {OF FIRE} ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν {WHICH} ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν {BURNS} ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν { WITH} ἔργα τῶν σημειῶν ἔργα τῶν σημειῶν {BRIMSTONE;} (IGNT)

#### Revelation 19:20 (RWP)

Was taken (ἵνα ἴδωσιν ἔργα τῶν σημειῶν). First aorist (prophetic) passive indicative of the Doric ἵνα ἴδωσιν (Attic ἵνα ἴδωσιν). Cf. 2 Thessalonians 2:8.



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

That wrought the signs in his sight (ὁ ποιῶν τὰ σημεῖα ἐν τῇ ὄψει αὐτοῦ). As in 13:14.

Wherewith (ἐν ᾗ). "In which" signs.

He deceived (ἐπαπατήσας αὐτοὺς). First aorist active indicative of ἐπαπατίζω. He was only able to deceive "them that had received" (οἱ ληψάμενοι τὸ σημεῖον τοῦ θηρίου, "those receiving") "the mark of the beast" (13:16; 14:9; 16:2; 20:4) "and them that worshipped his image" (οἱ προσκυνήσαντες τὴν εἰκόνα αὐτοῦ... ὁ ποιῶν τὰ σημεῖα ἐν τῇ ὄψει αὐτοῦ) as in 13:15.

They twain (οἱ δύο). "The two."

Were cast (ἐπίπεσον ἄλλη ἐπὶ ἄλλῃ). First aorist passive indicative of ἐπιπίπτω. They fall together as they fought together. "The day that sees the end of a false statecraft will see also that of a false priestcraft" (Swete).

Alive (ζῶντες). Present active participle of ζῶ, predicative nominative, "living."

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

That burneth with brimstone (ὁ καίεται μετὰ θείοῦ). Note the genitive here in place of the accusative τὴν λίμνην τοῦ πυρὸς, perhaps because of the intervening genitive τῆς λίμνης (neuter, not feminine). The agreement is regular in 21:8. For ἐπὶ τὴν λίμνην τοῦ πυρὸς (with brimstone) see 14:10; 20:10; 21:8. The fact of hell is clearly taught here, but the imagery is not to be taken literally any more than that of heaven in chapters Re 4; 5; 21; 22 is to be so understood. Both fall short of the reality.