

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.fİçİ½İ,,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,,İçİ½İ {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

ἰμῆς ἰ, ἰ%ο ἰζῆ... ἰ•ἰ±ἰ½ἰ%ο). 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 (ἰ°ἰζῆ ἰζῆ½ἰ, ἰ±ἰ). Stronger: beat their breasts in anguish.

Matthew 26:48

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

48 (IGNT) ἰζ ἰ ἰμ {AND HE WHO} ἰ€ἰ±ἰ•ἰ±ἰ ἰἰ ἰζῆ... ἰ, {WAS DELIVERING UP} ἰ±ἰ... ἰ, ἰζ ἰ½ {HIM} ἰμ ἰ°ἰ%ο ἰ°ἰμ ἰ½ {GAVE} ἰ±ἰ... ἰ, ἰζ ἰἰ, {THEM} ἰἰἰ•ἰ½ ἰμ ἰἰ ἰζ ἰ½ {A SIGN,} ἰ» ἰμ ἰ³ἰ%ο ἰ½ {SAYING,} ἰζ ἰ½ ἰ±ἰ ἰ½ {WHOMSOEVER} ἰ†ἰἰ» ἰ•ἰἰἰ%ο {I SHALL KISS,} ἰ±ἰ... ἰ, ἰζ ἰ, {HE} ἰμ ἰἰἰ, ἰἰ ἰ½ {IT IS:} ἰ°ἰ•ἰ±ἰ, ἰ•ἰἰἰ, ἰμ {SEIZE} ἰ±ἰ... ἰ, ἰζ ἰ½ {HIM.} (IGNT)

Matthew 26:48 (RWP)

Gave them a sign (ἰμ ἰ°ἰ%ο ἰ°ἰμ ἰ½ ἰ±ἰ... ἰ, ἰζ ἰἰ, ἰἰἰ•ἰ½ ἰμ ἰἰ ἰζ ἰ½). Probably just before he reached the place, though Mark {Mark 14:44} has "had given" (ἰ ἰμ ἰ°ἰ%ο ἰ°ἰμ ἰ) which certainly means before arrival at Gethsemane. At any rate Judas had given the leaders to understand that he would kiss (ἰ†ἰἰ» ἰ•ἰἰἰ%ο) 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" (ἰ°ἰ±ἰ, ἰμ ἰ†ἰἰ» ἰ•ἰἰἰ ἰ½, 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 ἰ°ἰζῆ... ἰἰἰἰ» ἰἰἰ» ἰ•ἰἰἰ, ἰ± ἰμ ἰ†ἰἰ, ἰ•ἰἰἰ...," {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) ἰ°ἰ±ἰ {AND} ἰ±ἰ½ ἰμ ἰἰ. {HE WENT UP} ἰ€ἰ•ἰζ ἰ, {TO} ἰ±ἰ... ἰ, ἰζ ἰ... ἰ, {THEM} ἰμ ἰἰ, {INTO} ἰ, ἰζ {THE} ἰ€ἰ ἰζ ἰἰ ἰ½ {SHIP,} ἰ°ἰ±ἰ {AND} ἰμ ἰ°ἰζ ἰ€ἰ±ἰ ἰἰ ἰ½ {FELL} ἰζ {THE} ἰ±ἰ½ ἰμ ἰ½ ἰζ ἰ, {WIND.} ἰ°ἰ±ἰ {AND} ἰ» ἰἰ ἰ±ἰ ἰ½ ἰμ ἰ° {EXCEEDINGLY} ἰ€ἰμ ἰ•ἰἰ ἰἰ ἰἰ ἰζ ἰ... {BEYOND MEASURE} ἰμ ἰ½ {IN}

Îµ±...Î¸Î¸, {THEMSELVES} Îµ¼Î¸Î¸,Î±½Î¸,Î¸ {THEY WERE AMAZED, } Î±Î¸ {AND}
Îµ,Î±...Î¼Î±Î¸Î¸Î¸ {WONDERED;} (IGNT)

Mark 6:51 (RWP)

They were sore amazed in themselves (Î»Î±½ Îµ½ Îµ±...Î¸Î¸, Îµ¼Î¸Î¸,Î±½Î¸,Î¸). Only in Mark. Imperfect tense picturing vividly the excited disciples. Mark does not give the incident of Peter's walking on the water and beginning to sink. Perhaps Peter was not fond of telling that story.

52 (AV) For they considered not the miracle of the loaves: for their heart was hardened. (AV)
52 (IGNT) Î¸... Î±Î¸• {FOR} Î¸Î¸...Î¼Î¸Î¸Î¸ {THEY UNDERSTOOD NOT} ÎµÎ¸ {BY} Î¸Î¸, Î¸Î¸, {THE} Î±Î¸,Î¸,Î¸Î¸, {LOAVES,} Î¼Î¸ Î±Î¸• Î¸. {FOR WAS} Î±Î¸Î¸Î¸Î¸ Î±...Î¸Î¸Î¸ {THEIR HEART} ÎµÎµÎ¸Î¸Î¸Î¸Î¸Î¼Îµ½Î¸. {HARDENED.} (IGNT)

Mark 6:52 (RWP)

For they understood not (Î¸... Î±Î¸• Î¸Î¸...Î¼Î¸Î¸Î¸). Explanation of their excessive amazement, viz., their failure to grasp the full significance of the miracle of the loaves and fishes, a nature miracle. Here was another, Jesus walking on the water. Their reasoning process (Î±Î¸Î¸Î¸Î¸Î¸Î¸ in the general sense for all the inner man)

was hardened (Î¼Î¸ ÎµÎµÎ¸Î¸Î¸Î¸Î¸Î¼Îµ½Î¸). See RWP on "Mr 3:5" about ÎµÎ¸Î¸Î¸Î¸Î¸Î¸Î¸Î¸. Today some men have such intellectual hardness or denseness that they cannot believe that God can or would work miracles, least of all nature miracles.

Mark 8:11

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

11 (IGNT) Î±Î¸ {AND} Îµ¼Î¸Î¸Î¸Î¸Î¸Î¸Î¸Î¸ {WENT OUT} Î¸Î¸ {THE} Î±Î¸Î¸Î¸Î¸Î¸Î¸Î¸Î¸Î¸ { PHARISEES} Î±Î¸Î¸Î¸Î¸ {AND} Î¼Î¸Î¸Î¸Î¸Î¸Î¸Î¸Î¸Î¸ {BEGAN} Î¸Î¸...Î¸Î¸Î¸Î¸Î¸Î¸Î¸ {TO DISPUTE WITH} Î±...Î¸Î¸ {HIM, } Î¸Î¸Î¸Î¸Î¸Î¸Î¸Î¸Î¸Î¸Î¸,Îµ, {SEEKING} ÎµÎ¸Î¸ {FROM} Î±...Î¸Î¸Î¸Î¸... {HIM} Î¸Î¸Î¸Î¸Î¸Î¸Î¸Î¸Î¸Î¸ {A SIGN} Î±Î¸Î¸Î¸Î¸ {FROM} Î¸Î¸Î¸Î¸... {THE} Î¸Î¸...Î¸Î¸Î¸Î¸Î¸Î¸... {HEAVEN,} ÎµÎµÎ¸Î¸Î¸Î¸Î¸Î¸Î¸Î¸Î¸Î¸Î¸,Îµ, {TEMPTING} Î±...Î¸Î¸Î¸Î¸Î¸ {HIM.} (IGNT)

Mark 8:11 (RWP)

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

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±½ĭ,,Î±½ĭ»Î±½ĭġÎ¼Î±½ĭġÎ½). 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±½ĭ {AND} ĩġĭ½ĭ,,ĭĭ, {ALL} ĭġĭ½ĭġĭ,,ĭ...ĭġĭ...ĭ½ {BORE WITNESS} ĩġĭ...ĭ,,ĭ% {TO HIM,} Î±½ĭ {AND} ĭġĭ ĩġĭ...ĭ½ĭġĭġĭġĭġĭ {WONDERED} ĭġĭġĭ {AT} ĩ,,ĭġĭġĭ, {THE} ĩ»ĭġĭġĭġĭġĭ, ĩ,,ĭġĭ, {WORDS} ĩġĭġĭġĭġĭ,,ĭġĭ, {OF GRACE} ĩ,,ĭġĭġĭ, {WHICH} ĭġĭġĭġĭġĭġĭ...ĭġĭ½ĭġĭġĭġĭġĭġĭ, {PROCEEDED} ĭġĭġĭ ĩ,,ĭġĭ... {OUT OF} ĭġĭġĭġĭġĭġĭġĭġĭ, ĩġĭ, ĩġĭ...ĭ,,ĭġĭ... {HIS MOUTH;} Î±½ĭ {AND} ĭġĭ»ĭġĭġĭġĭġĭ {THEY SAID,} ĭġĭ...ĭġĭ {NOT} ĭġĭġĭ...ĭ,,ĭġĭ, {THIS} ĭġĭġĭġĭġĭġĭġĭ {IS} ĭġĭ {THE} ĩ...ĭġĭġĭ, {SON} ĭġĭ%ĭġĭġĭġĭ {OF JOSEPH?} (IGNT)

Luke 4:22 (RWP)

Bare him witness (ĭġĭ½ĭġĭġĭġĭ,,ĭ...ĭġĭġĭ...ĭ½). 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 ĭġĭġĭġĭġĭġĭ,,ĭ...ĭġĭ% is a very old and common one. It is frequent in Acts, Paulâ€™s Epistles, and the Johannine books. The substantive ĭġĭġĭġĭġĭġĭ,,ĭ...ĭ is seen in our English ĭġĭġĭġĭġĭġĭ,,ĭ, one who witnesses even by his death to his faith in Christ.

And wondered (Î±½ĭġĭ ĭġĭġĭġĭġĭ...ĭ½ĭġĭġĭġĭġĭġĭ). 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 (ĭġĭġĭġĭ ĩ,,ĭġĭġĭ, ĩ»ĭġĭġĭġĭġĭġĭ, ĩ,,ĭġĭ, ĩġĭġĭġĭġĭġĭ,,ĭġĭ). See RWP on "Lu 1:30"; See RWP on "Lu 2:52" for this wonderful word ĩġĭġĭġĭġĭġĭ, 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, ĭġĭġĭġĭġĭġĭġĭ...ĭġĭ½ĭġĭġĭġĭġĭġĭ,) 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 Josephâ€™s son? (ÎġĂ...Ī±Ī¹ Ī...Ī¹ĪġĪ, ĪµĪfĪ,,Ī¹Ī½ Ī¹Ī%ĪfĪĪĪĪ ĪġĪ...Ī,,ĪġĪ,;). Witness and wonder gave way to bewilderment as they began to explain to themselves the situation. The use of ĪġĪ...Ī±Ī¹ intensive form of ĪġĪ...Ī° 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 carpenterâ€™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) ĪµĪ¹ĪĪĪµĪ½ ĪĪµ {AND HE SAID} Ī±Ī...Ī,,ĪġĪĪ, {TO THEM,} ĪĪĪġĪ... {WHERE} ĪµĪfĪ,,Ī¹Ī½ Ī· {IS} ĪĪĪĪfĪ,,ĪĪ, Ī...Ī¼Ī%Ī½ {YOUR FAITH?} ĪĪĪġĪ²ĪĪĪµĪ½ĪµĪ, ĪĪµ {AND BEING AFRAID} ĪµĪĪ±Ī...Ī¼Ī±ĪfĪ±Ī½ {THEY WONDERED,} Ī»ĪµĪ³ĪġĪ½Ī,,ĪµĪ, {SAYING} ĪĪĪĪġĪ, {TO} Ī±ĪĪ»ĪĪ»ĪġĪ...Ī, {ONE ANOTHER,} Ī,,ĪĪ, {WHO} Ī±ĪĪ± {THEN} ĪġĪ...Ī,,ĪġĪ, {THIS} ĪµĪfĪ,,Ī¹Ī½ {IS,} ĪġĪĪ,Ī¹ {THAT} Ī°Ī±Ī¹ {EVEN} Ī,,ĪġĪĪ, {THE} Ī±ĪĪµĪ¼ĪġĪĪ, {WINDS} ĪµĪĪĪĪ,,Ī±ĪfĪfĪµĪ¹ {HE COMMANDS} Ī°Ī±Ī¹ {AND} Ī,,Ī%Ī {THE} Ī...ĪĪ±Ī,,Ī¹ {WATER,} Ī°Ī±Ī¹ {AND} Ī...ĪĪĪ±Ī°ĪġĪ...ĪġĪ...ĪfĪĪ½ {THEY OBEY} Ī±Ī...Ī,,Ī%Ī {HIM?} (IGNT)

Luke 9:43

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

43 (IGNT) ĪµĪ³ĪµĪĪĪ»ĪĪfĪfĪġĪ½Ī,,ĪġĪ ĪĪµ {AND WERE ASTONISHED} ĪĪ±Ī½Ī,,ĪµĪ, {ALL} ĪµĪĪĪ¹ {AT} Ī,,Ī· {THE} Ī¼ĪµĪ³Ī±Ī»ĪµĪ¹ġĪĪ,,ĪĪ,Ī¹ Ī,,ĪġĪ... {MAJESTY} ĪĪµĪġĪ... {OF GOD.} ĪĪ±Ī½ĪĪ,,Ī%Ī½ ĪĪµ {AND AS ALL} ĪĪ±Ī...Ī¼Ī±Ī¶ĪġĪĪ½Ī,,Ī%Ī½ {WERE WONDERING} ĪµĪĪĪ¹ {AT} ĪĪ±ĪfĪĪ½ {ALL} ĪġĪĪ, {WHICH} ĪµĪĪġĪĪĪfĪµĪ½ ĪġĪ { DID} ĪĪĪĪġĪ...Ī, {JESUS,} ĪµĪ¹ĪĪĪµĪ½ {HE SAID} ĪĪĪĪġĪ, Ī,,ĪġĪ...Ī, {TO} Ī¼Ī±ĪĪ,ĪĪ,Ī±Ī, Ī±Ī...Ī,,ĪġĪ... {HIS DISCIPLES, } (IGNT)

Luke 11:14

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

14 (IGNT) Ī°Ī±Ī¹ {AND} ĪĪ½ {HE WAS} ĪµĪ°Ī±ĪĪ»Ī»Ī%Ī½ {CASTING OUT} ĪĪ±Ī¹Ī¼ĪġĪĪ½ĪġĪĪ½ {A DEMON,} Ī°Ī±Ī¹ {AND} Ī±Ī...Ī,,ĪġĪ {IT} ĪĪ½ {WAS} Ī°Ī%ĪĪġĪĪ½ {DUMB;} ĪµĪ³ĪµĪ½ĪµĪ,,ĪġĪ ĪĪµ Ī,,ĪġĪ... {AND IT CAME TO PASS} ĪĪ±Ī¹Ī¼ĪġĪĪ½ĪġĪ... {ON THE DEMON} ĪµĪ³ĪµĪ»ĪġĪĪ½Ī,,ĪġĪ, {HAVING

GONE OUT,) ἰμῖ»ἰ±ἰ»ἰ·ἰῖἰμῖ½ { SPOKE} ἰζ {THE} ἰ°ἰ%ἰ±ἰζῖ, {DUMB.} ἰ°ἰ±ἰ¹ {AND} ἰμῖ,ἰ±ἰ...ἰ½ἰ±ἰῖἰ±ἰ½ {WONDERED} ἰζῖ¹ {THE} ἰζῖἰ±ἰ»ἰζῖ¹ {CROWDS.} (IGNT)

Luke 11:14 (RWP)

When (ἰ,,ἰζῖ... ἰ·ἰ±ἰ¹ἰ½ἰζῖἰ½ἰῖἰζῖ... ἰμῖ¾ἰμῖ»ἰζῖἰ½ἰ,,ἰζῖ). Genitive absolute ana asyndeton between ἰ°ἰ±ἰ¹ ἰμῖ¾ἰμῖ½ἰμῖ,,ἰζῖ and ἰμῖ»ἰ±ἰ»ἰ·ἰῖἰμῖ½ 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±ἰῖἰζῖἰ½ἰ,,ἰμῖ, {TEMPTING,} ἰῖἰ·ἰ¼ἰμῖἰῖἰζῖἰ½ {A SIGN} ἰ€ἰ±ἰ· {FROM} ἰ±ἰ...ἰ,,ἰζῖ... {HIM} ἰμῖῖἰ·ἰ,,ἰζῖ...ἰ½ {WERE SEEKING} ἰμῖ¾ {FROM} ἰζῖ...ἰ·ἰ±ἰ¹ἰ½ἰζῖ... { HEAVEN.} (IGNT)

Luke 11:16 (RWP)

Tempting him (ἰ€ἰμῖἰ·ἰ±ἰῖἰζῖἰ½ἰ,,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" (ἰῖἰ·ἰ¼ἰμῖἰῖἰζῖἰ½) 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 (ἰμῖῖἰ·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·ἰῖἰῖἰζῖἰ¼ἰμῖἰ½ἰ%ἰ½ {BEING THROGGED TOGETHER} ἰ·ἰ·ἰ¾ἰ±ἰ,,ἰζῖ {HE BEGAN} ἰ»ἰμῖ¾ἰμῖἰῖἰ½ ἰ· {TO SAY,} ἰ¾ἰμῖἰ½ἰμῖἰ± {GENERATION} ἰ±ἰ...ἰ,,ἰ· {THIS} ἰ€ἰζῖἰ½ἰ·ἰ·ἰ± {WICKED} ἰμῖῖἰ,,ἰῖἰ½ {IS;} ἰῖἰ·ἰ¼ἰμῖἰῖἰζῖἰ½ {A SIGN} ἰμῖ€ἰῖἰῖἰ·ἰ,,ἰμῖ¹ {IT SEEKS AFTER,} ἰ°ἰ±ἰ¹ {AND} ἰῖἰ·ἰ¼ἰμῖἰῖἰζῖἰ½ {A SIGN} ἰζῖ... {NOT} ἰῖἰῖἰ·ἰῖἰῖἰ,,ἰ±ἰ¹ {SHALL BE GIVEN} ἰ±ἰ...ἰ,,ἰ· ἰμῖ¹ {TO IT} ἰ¼ἰ· {EXCEPT} ἰ,,ἰζῖ {THE} ἰῖἰ·ἰ¼ἰμῖἰῖἰζῖἰ½ {SIGN} ἰῖἰ%ἰ½ἰ± {OF JONAH} ἰ,,ἰζῖ... {THE} ἰ€ἰῖἰ·ἰῖἰῖἰ,,ἰζῖ... {PROPHET.} (IGNT)

Luke 11:29 (RWP)

Were gathering together unto him (ἰμῖ€ἰ±ἰ,ἰ·ἰζῖἰῖἰῖἰζῖἰ¼ἰμῖἰ½ἰ%ἰ½). Genitive absolute present middle participle of ἰμῖ€ἰ±ἰ,ἰ·ἰζῖἰῖἰῖἰ%ἰ, a rare verb, Plutarch and here only in the N.T., from ἰμῖ€ἰ¹ and ἰ±ἰ,ἰ·ἰζῖἰῖἰῖἰ%ἰ (a common enough verb). It means to throng together (ἰ±ἰ,ἰ·ἰζῖἰζῖ,, in throngs). Vivid

picture of the crowds around Jesus.

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

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

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

Luke 21:7

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

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

Luke 21:11

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

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

Luke 21:11 (RWP)

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

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

in the plural as here.

Luke 21:25

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

25 (IGNT) Ἰὸ±ἰ¹ {AND} ἰµῖfἰ,,ἰ±ἰ¹ {THERE SHALL BE} ἰfἰ-ἰ¼ἰµῖἰ± {SIGNS} ἰµῖ½ {IN} ἰ-ἰ»ἰἰ%ᵒᵒ {SUN} ἰὸ±ἰ¹ {AND} ἰfἰµῖ»ἰ-ἰ½ἰ- {MOON} ἰὸ±ἰ¹ {AND} ἰ±ἰfἰ,,ἰ•ἰḡἰἰ, {STARS,} ἰὸ±ἰ¹ {AND} ἰµῖ€ἰ¹ {UPON} ἰ,,ἰ-ἰ, {THE} ἰ³ἰ-ἰ, {EARTH} ἰfἰ...ἰ½ἰḡἰ±ἰ- {DISTRESS} ἰµῖ,ἰ½ἰ%ᵒᵒ½ {OF NATIONS} ἰµῖ½ {WITH} ἰ±ἰ€ἰḡἰ•ἰἰ± {PERPLEXITY,} ἰ-ἰ±ἰḡἰ...ἰfἰ-ἰ, {ROARING} ἰ,ἰ±ἰ»ἰ±ἰfἰfἰ-ἰ, {OF THE SEA} ἰὸ±ἰ¹ {AND} ἰfἰ±ἰ»ἰḡἰ... {ROLLING SURGE,} (IGNT)

Luke 21:25 (RWP)

Distress (ἰfἰ...ἰ½ἰḡἰ±ἰ-). From ἰfἰ...ἰ½ἰµῖ±ἰ%ᵒᵒ. In the N.T. only here and 2 Corinthians 2:4. Anguish.

In perplexity (ἰµῖ½ ἰ±ἰ€ἰḡἰ•ἰἰ±). State of one who is ἰ±ἰ€ἰḡἰ•ἰḡἰ,, who has lost his way (ἰ± privative and ἰ€ἰḡἰ•ἰḡἰ,). Here only in the N.T. though an old and common word.

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

Billows (ἰfἰ±ἰ»ἰḡἰ...ἰ). Old word ἰfἰ±ἰ»ἰḡἰ, for the swell of the sea. Here only in the N.T.

Luke 23:8

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

8 (IGNT) ἰḡ ἰἰµ {AND} ἰ-ἰ•ἰ%ᵒᵒἰ-ἰ-ἰ, {HEROD} ἰἰἰ%ᵒᵒ½ ἰ,,ἰḡἰ½ {SEEING} ἰἰ-ἰfἰḡἰ...ἰ½ {JESUS} ἰµῖ±ἰ±ἰ•ἰ- {REJOICED} ἰ»ἰἰ±ἰ½ {GREATLY,} ἰ-ἰ½ ἰ³ἰ±ἰ• {FOR HE WAS} ἰἰµ»ἰ%ᵒᵒ½ ἰµῖ¾ {WISHING} ἰἰᵒἰ±ἰ½ἰḡἰ... {FOR LONG} ἰἰἰµῖἰ½ {TO SEE} ἰ±ἰ...ἰ,,ἰḡἰ½ {HIM,} ἰἰἰ± ἰ,,ἰḡἰ {BECAUSE OF} ἰ±ἰᵒἰḡἰ...ἰµῖἰ½ {HEARING} ἰ€ἰḡἰ»ἰἰ± {MANY THINGS} ἰ€ἰµῖἰ¹ {CONCERNING} ἰ±ἰ...ἰ,,ἰḡἰ... {HIM,} ἰὸ±ἰ¹ {AND} ἰ-ἰ»ἰ€ἰἰḡἰµῖ½ {HE WAS HOPING} ἰ,,ἰ¹ {SOME} ἰfἰ-ἰ¼ἰµῖἰḡἰ½ {SIGN} ἰἰἰµῖἰ½ {TO SEE} ἰ...ἰ€ {BY} ἰ±ἰ...ἰ,,ἰḡἰ... {HIM} ἰ³ἰἰ½ἰḡἰ¼ἰµῖἰḡἰ½ {DONE.} (IGNT)

Luke 23:8 (RWP)

Was exceeding glad (ἰµῖ±ἰ±ἰ•ἰ- ἰ»ἰἰ±ἰ½). Second aorist passive indicative of ἰ±ἰ±ἰἰ•ἰ%ᵒᵒ, ingressive aorist, became glad.

Of a long time (ἰµῖ¾ ἰἰᵒἰ±ἰ½ἰ%ᵒᵒ½ ἰ±ἰἰḡἰἰ½ἰ%ᵒᵒ½). For this idiom see 8:27; 20:9; Acts 8:11).

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)

Signs. See on "Mt 11:20".

Acts 2:22

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

22 (IGNT) ἰσραηλιται, {MEN} ἠκουσατε τωτων λεγων, {ISRAELITES,} ἠκουσατε τωτων λεγων, {HEAR} ἰσραηλιται, {THESE} ἠκουσατε τωτων λεγων, {WORDS:} ἰησοφ Nazarene, {JESUS} ὁ θεος, {THE} ἠκουσατε τωτων λεγων, {NAZARENE,} ἠκουσατε τωτων λεγων, {A MAN} ὁ θεος, {BY} ἠκουσατε τωτων λεγων, {GOD} ἠκουσατε τωτων λεγων, {SET FORTH} ἠκουσατε τωτων λεγων, {TO} ἠκουσατε τωτων λεγων, {YOU} ἠκουσατε τωτων λεγων, {BY WORKS OF POWER} ἠκουσατε τωτων λεγων, {AND} ἠκουσατε τωτων λεγων, {WONDERS} ἠκουσατε τωτων λεγων, {AND} ἠκουσατε τωτων λεγων, {SIGNS,} ἠκουσατε τωτων λεγων, {WHICH} ἠκουσατε τωτων λεγων, {WROUGHT} ἠκουσατε τωτων λεγων, {BY} ἠκουσατε τωτων λεγων, {HIM} ἠκουσατε τωτων λεγων, {GOD} ἠκουσατε τωτων λεγων, {IN} ἠκουσατε τωτων λεγων, {MIDST} ἠκουσατε τωτων λεγων, {YOUR,} ἠκουσατε τωτων λεγων, {AS} ἠκουσατε τωτων λεγων, {ALSO} ἠκουσατε τωτων λεγων, {YOURSELVES} ἠκουσατε τωτων λεγων, {KNOW:} (IGNT)

Acts 2:22 (RWP)

Hear these words (ἠκουσατε τωτων λεγων, ἠκουσατε τωτων λεγων, ἠκουσατε τωτων λεγων, ἠκουσατε τωτων λεγων). Do it now (aorist tense). With unerring aim Peter has found the solution for the phenomena. He has found the key to God's work on this day in his words through Joel.

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

Acts 2:22 (Vincent_NTWordStudies)

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

Miracles (ἠκουσατε τωτων λεγων). Better, Rev., mighty works. Lit., powers. See on "Mt 11:20".

Acts 2:43

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

43 (IGNT) ἐβραβευσθη παντα ψυχη, {THERE CAME} ἠκουσατε τωτων λεγων, {AND} ἠκουσατε τωτων λεγων, {UPON EVERY} ἠκουσατε τωτων λεγων, {SOUL} ἠκουσατε τωτων λεγων, {FEAR,} ἠκουσατε τωτων λεγων, {AND MANY} ἠκουσατε τωτων λεγων, {WONDERS} ἠκουσατε τωτων λεγων, {AND} ἠκουσατε τωτων λεγων, {SIGNS} ἠκουσατε τωτων λεγων, {THROUGH} ἠκουσατε τωτων λεγων, {THE} ἠκουσατε τωτων λεγων, {APOSTLES} ἠκουσατε τωτων λεγων, {TOOK PLACE.} (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±İ¹İĸİ½İ,,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} İµİ¹İ,,İµİ¹İ½İµİ¹İ½ {STRETCHES OUT} İfİµİ {THOU} İµİ¹İ, {FOR} İ¹İ±İfİ¹İ½ {HEALING,} İ¹İ±İ¹ {AND} İfİ·İ¼İµİ¹İ± {SIGNS} İ¹İ±İ¹ {AND} İ,,İµİ·İ±İ,,İ± {WONDERS} İ³İ¹İ½İµİİfİ,İ±İ¹ { TAKE PLACE} İ¹İ¹İ± {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± İµİ¹İ,,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.

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

Acts 7:31 (RWP)

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

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

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

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

Acts 7:31 (Vincent_NTWordStudies)

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

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) ἰστῆσαν ἑξ ἑνὸς αὐτῶν ὀνόματι Ἀγαβὸς, ἰσχυρισθεὶς ἐν τῷ πνεύματι ὅτι ἐπιπέσει ὅλη ἡ γῆ ἐπιπορευῶσα ἐν ταῖς ἡμέραις τοῦ Κλαυδίου Καίσαρος. (IGNT)

Acts 11:28 (RWP)

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

Acts 11:28 (Vincent_NTWordStudies)

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

Acts 13:41

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

41 (IGNT) ἰδοὺ ὑμεῖς ὀφθαλμοβλαβῆσαι, καὶ θαυμάσαι, καὶ ἀποθνήσκειτε, ὅτι ἐγὼ ἐργάζομαι ἔργον ἐν ταῖς ἡμέραις ὑμῶν, ἔργον ὃ οὐκ ἔσθι ἐπινοήσετε, ἐὰν τις ἀπαγγέλλῃ ὑμῖν. (IGNT)

{HELPS;} ἰοῖ...ἰβῆμι•ἰ½ἰ-ἰβῆμιἰ, {GOVERNMENTS;} ἰβῆμι½ἰ. {KINDS} ἰβῆμι»ἰ%οῖβῆμι½ {OF TONGUES.} (IGNT)

1 Corinthians 12:28 (RWP)

God hath set some (ἰβῆμι...ἰ, ἰ¼ἰβῆμι½ ἰβῆμι,ἰβῆμι,ἰβῆμι ἰβῆμι ἰβῆμιἰ). See verse 18 for ἰβῆμι, ἰβῆμι,ἰβῆμι ἰβῆμι ἰβῆμιἰ. Note middle voice (for his own use). Paul begins as if he means to say ἰβῆμι...ἰ, ἰ¼ἰβῆμι½ ἰβῆμιἰἰβῆμι,ἰβῆμι»ἰβῆμι...ἰ, ἰβῆμι...ἰ, ἰβῆμι ἰβῆμιἰἰβῆμι,ἰβῆμι,ἰβῆμι, (some apostles, some prophets), but he changes the construction and has no ἰβῆμι...ἰ, ἰβῆμι, but instead ἰβῆμι•ἰ%οῖ,ἰβῆμι½, ἰβῆμι...ἰ,ἰβῆμιἰἰβῆμι, ἰβῆμιἰἰβῆμι,ἰβῆμι (first, second, then, etc.).

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

Prophets (ἰβῆμιἰἰβῆμι,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 (ἰβῆμιἰἰβῆμιἰἰβῆμι»ἰβῆμι...ἰ). Old word from ἰβῆμιἰἰβῆμιἰἰβῆμι, to teach. Used to the Baptist (Luke 3:12), to Jesus (John 3:10; 13:13), and of Paul by himself along with ἰβῆμιἰἰβῆμι,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 (ἰβῆμιἰἰβῆμι,ἰβῆμι ἰβῆμι...ἰβῆμιἰἰβῆμιἰ). Here a change is made from the concrete to the abstract. See the reverse in Romans 12:7. See these words (ἰβῆμι...ἰβῆμιἰἰβῆμιἰ, ἰβῆμιἰἰβῆμι,ἰβῆμιἰ, ἰβῆμιἰἰβῆμι,ἰβῆμιἰ) in verses 9,10 with ἰβῆμι»ἰ%οῖβῆμι½, last again. But these two new terms (helps, governments).

Helps (ἰβῆμιἰἰβῆμι,ἰβῆμι»ἰβῆμιἰἰβῆμι). Old word, from ἰβῆμιἰἰβῆμι,ἰβῆμι»ἰβῆμιἰἰβῆμιἰἰβῆμιἰ, 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...ἰβῆμιἰἰβῆμιἰἰβῆμι). Old word from ἰοῖ...ἰβῆμιἰἰβῆμιἰἰβῆμι (cf. ἰοῖ...ἰβῆμιἰἰβῆμιἰ,ἰβῆμι,ἰβῆμι, in Acts 27:11) like Latin gubernare, our govern. So a governing. Probably Paul has in mind bishops (ἰβῆμιἰἰβῆμιἰἰβῆμιἰἰβῆμι) or elders (ἰβῆμιἰἰβῆμιἰἰβῆμι...ἰ,ἰβῆμιἰἰβῆμι), the outstanding leaders (ἰβῆμιἰ ἰβῆμιἰἰβῆμι,ἰβῆμιἰἰβῆμιἰἰβῆμιἰ in 1 Thessalonians 5:12; Romans 12:8; ἰβῆμιἰ ἰβῆμιἰἰβῆμιἰἰβῆμιἰἰβῆμιἰ 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)

Another sign (ἄλλο σημεῖον ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση). "A second tableau following close upon the first and inseparable from it" (Swete).

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

A great red dragon (ὁ δράκων ὁ ῥόδινος ὁ μέγας ὁ ἔχων ἄντη κεφαλὰς ὡς δράκοντος, ἰδοὺ ἔρχεται). Homer uses this old word (probably from ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση, 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 ἔρχεται ἡμέρα ἡμῶν ἡμίση, (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 ἡμῶν ἡμίση). Old word from ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση (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 ἔρχεται ἡμέρα ἡμῶν ἡμίση, (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 ἔρχεται ἡμέρα ἡμῶν ἡμίση {AND} ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση {IT WORKS} ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση {SIGNS} ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση {GREAT,} ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση {THAT} ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση {EVEN} ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση {FIRE} ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση {IT SHOULD CAUSE} ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση {TO COME DOWN} ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση {OUT} ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση {OF THE} ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση {HEAVEN} ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση {TO} ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση {THE} ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση {EARTH} ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση {BEFORE} ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση {MEN. } (IGNT)

Revelation 13:13 (RWP)

That he should even make fire come down out of heaven (ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση). Purpose clause again with ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση and the present active subjunctive of ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση and the object infinitive of ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση after ἰδοὺ ἔρχεται ἡμέρα ἡμῶν ἡμίση. 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

The false prophet (ἰζ ἰ̄ ἰ̄μῦ... ἰ̄ ἰ̄ζ ἰ̄εῖ • ἰ̄ ἰ̄ζ ἰ̄ ἰ̄, ἰ̄, ἰ̄). 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 (ἰζ ἰ̄εῖ ἰ̄ ἰ̄μῦ ἰ̄ ἰ̄ζ ἰ̄, ἰ̄, ἰ̄ ± ἰ̄ ἰ̄ ἰ̄ ἰ̄ μῦ ἰ̄ ± ἰ̄ μῦ ἰ̄ % ἰ̄εῖ ἰ̄ ἰ̄ ζ ἰ̄ ± ἰ̄... ἰ̄, ἰ̄ ζ ἰ̄...). As in 13:14.

Wherewith (ἰ̄ μῦ ἰ̄ ζ ἰ̄ ἰ̄), "In which" signs.

He deceived (ἰ̄ μῦ ἰ̄εῖ » ἰ̄ ± ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ μῦ ἰ̄). First aorist active indicative of ἰ̄εῖ » ἰ̄ ± ἰ̄ ἰ̄ ἰ̄ ἰ̄ % . He was only able to deceive "them that had received" (ἰ̄, ἰ̄ ζ ἰ̄... ἰ̄, ἰ̄ » ἰ̄ ± ἰ̄ ἰ̄ ζ ἰ̄ ἰ̄ ἰ̄, ἰ̄ ± ἰ̄, articular second aorist active participle of ἰ̄ » ἰ̄ ± ἰ̄ ἰ̄ ἰ̄ ἰ̄ % , "those receiving") "the mark of the beast" (13:16; 14:9; 16:2; 20:4) "and them that worshipped his image" (ἰ̄, ἰ̄ ζ ἰ̄... ἰ̄, ἰ̄εῖ • ἰ̄ ζ ἰ̄ ἰ̄ ἰ̄... ἰ̄ ἰ̄ ἰ̄ ζ ἰ̄... ἰ̄ ἰ̄ ἰ̄, ἰ̄ ± ἰ̄, ἰ̄, ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄... ἰ̄, ἰ̄ ζ ἰ̄...) as in 13:15.

They twain (ἰ̄ ζ ἰ̄ ἰ̄ ἰ̄... ἰ̄ ζ). "The two."

Were cast (ἰ̄ μῦ ἰ̄ » ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄). First aorist passive Indicative of ἰ̄ ἰ̄ ἰ̄ » ἰ̄ » ἰ̄ % . 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 (ἰ̄ ἰ̄ ἰ̄ % ἰ̄ ἰ̄ ἰ̄, ἰ̄ μῦ). Present active participle of ἰ̄ ἰ̄ ἰ̄ % , predicative nominative, "living."

Into the lake of fire (ἰ̄ μῦ ἰ̄, ἰ̄, ἰ̄ ἰ̄ ἰ̄ ἰ̄ » ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄... ἰ̄εῖ... ἰ̄ • ἰ̄ ζ ἰ̄). Genitive ἰ̄εῖ... ἰ̄ • ἰ̄ ζ ἰ̄, describes this ἰ̄ » ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ (lake, cf. Luke 5:1) as it does ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ 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 (ἰ̄, ἰ̄ ἰ̄, ἰ̄ ἰ̄ ± ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄, ἰ̄ μῦ ἰ̄ ἰ̄ ἰ̄ μῦ ἰ̄ %). Note the genitive here in place of the accusative ἰ̄ » ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄ ἰ̄, perhaps because of the intervening genitive ἰ̄εῖ... ἰ̄ • ἰ̄ ζ ἰ̄, (neuter, not feminine). The agreement is regular in 21:8. For ἰ̄ μῦ ἰ̄ ἰ̄ ἰ̄ ἰ̄ % (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.