

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) İµİ³İµİ•İ,İ.fİçİ½İ,,İ±İ {THERE WILL ARISE} İ³İ±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} İ¼İµİ³İ±İ»İ±İ {GREAT} İ°İ±İ {AND} İ,,İµİ•İ±İ,,İ±İ {WONDERS,} İ%öİfİ,,İµ {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 İ¼İµİ³İ±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 (ἰσχυροῦς) of Jesus, the other being ἰσχυρῶς (powers). They often occur together of the same work. {John 4:48 Acts 2:22 4:30 2 Corinthians 12:12 Hebrews 2:4} ἰσχυροῦς, is a wonder or prodigy, ἰσχυρῶς, a mighty work or power, ἰσχυρῶς ἰσχυροῦς, a sign of God's purpose. Miracle (ἰσχυροῦς ἰσχυρῶς) 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 (ἰσχυρῶς ἰσχυροῦς), 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 (ἰσχυρῶς ἰσχυροῦς ἰσχυρῶς ἰσχυροῦς). 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. ἰσχυροῦς, (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) ἰσχυροῦς {AND} ἰσχυροῦς ἰσχυροῦς {THEN} ἰσχυροῦς ἰσχυροῦς {SHALL APPEAR} ἰσχυροῦς { THE} ἰσχυροῦς ἰσχυροῦς {SIGN} ἰσχυροῦς... {OF THE} ἰσχυροῦς ἰσχυροῦς... {SON} ἰσχυροῦς ἰσχυροῦς... {OF MAN} ἰσχυροῦς {IN} ἰσχυροῦς {THE} ἰσχυροῦς... ἰσχυροῦς... {HEAVEN;} ἰσχυροῦς {AND} ἰσχυροῦς ἰσχυροῦς {THEN} ἰσχυροῦς ἰσχυροῦς {SHALL WAIL} ἰσχυροῦς {ALL} ἰσχυροῦς {THE} ἰσχυροῦς... ἰσχυροῦς {TRIBES} ἰσχυροῦς, {OF THE} ἰσχυροῦς, {LAND,} ἰσχυροῦς {AND} ἰσχυροῦς ἰσχυροῦς {THEY SHALL SEE} ἰσχυροῦς { THE} ἰσχυροῦς ἰσχυροῦς... {SON} ἰσχυροῦς ἰσχυροῦς... {OF MAN,} ἰσχυροῦς ἰσχυροῦς {COMING} ἰσχυροῦς {ON} ἰσχυροῦς {THE} ἰσχυροῦς ἰσχυροῦς... {CLOUDS} ἰσχυροῦς... ἰσχυροῦς... {OF HEAVEN} ἰσχυροῦς {WITH} ἰσχυροῦς ἰσχυροῦς, {POWER} ἰσχυροῦς {AND} ἰσχυροῦς ἰσχυροῦς, {GLORY} ἰσχυροῦς ἰσχυροῦς, {GREAT.} (IGNT)

Matthew 24:30 (RWP)

The sign of the Son of Man in heaven (ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς... ἰσχυροῦς ἰσχυροῦς... ἰσχυροῦς ἰσχυροῦς... ἰσχυροῦς ἰσχυροῦς...)

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 ἰ ἰζῆ... ἰ, {WAS DELIVERING UP} ἰ±ἰ... ἰ, ἰζ ἰ½ {HIM} ἰμ ἰ°ἰ%ο ἰ°ἰμ ἰ½ {GAVE} ἰ±ἰ... ἰ, ἰζ ἰ ἰ, {THEM} ἰφ ἰ•ἰ¼ἰμ ἰ ἰζ ἰ½ {A SIGN,} ἰ» ἰμ ἰ³ἰ%ο ἰ½ {SAYING,} ἰζ ἰ½ ἰ±ἰ ἰ½ {WHOMSOEVER} ἰ†ἰ ἰ» ἰ•ἰφ ἰ%ο {I SHALL KISS,} ἰ±ἰ... ἰ, ἰζ ἰ, {HE} ἰμ ἰφ ἰ, ἰ ἰ½ {IT IS:} ἰ°ἰ•ἰ±ἰ, ἰ•ἰφ ἰ±ἰ, 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 ἰ ἰ, ἰφ ἰ•ἰ¼ἰμ ἰ 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†ἰ ἰ» ἰ•ἰφ ἰ%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†ἰ ἰ» ἰ•ἰφ ἰμ 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... ἰφ ἰ ἰ± ἰ†ἰ ἰ» ἰ•ἰ¼ἰ±ἰ, ἰ± ἰμ ἰ†ἰ ἰ•ἰζῆ...," {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±ἰ ἰ½ἰμ ἰ²ἰ. {HE WENT UP} ἰ€ἰ•ἰζῆ, {TO} ἰ±ἰ... ἰ, ἰζ ἰ... ἰ, {THEM} ἰμ ἰ ἰ, {INTO} ἰ, ἰζ {THE} ἰ€ἰ ἰζ ἰ ἰ ἰ½ {SHIP,} ἰ°ἰ±ἰ {AND} ἰμ ἰ°ἰζῆ ἰ€ἰ±ἰ φ ἰμ ἰ½ {FELL} ἰζ {THE} ἰ±ἰ ἰ½ἰμ ἰ¼ἰζῆ, {WIND.} ἰ°ἰ±ἰ {AND} ἰ» ἰ ἰ±ἰ ἰ½ ἰμ ἰ° {EXCEEDINGLY} ἰ€ἰμ ἰ•ἰ ἰφ ἰφ ἰζῆ... {BEYOND MEASURE} ἰμ ἰ½ {IN}

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

Mark 6:51 (RWP)

They were sore amazed in themselves (Î»Î±Î½ Îµ½ Îµ±...Î¿, Î¿, Îµ¼Î¿, Î±½Î¿). 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±• {FOR} Î¶...Î½Î±Î½ {THEY UNDERSTOOD NOT} ÎµÎ¹ {BY} Î¿, Î¿, {THE} Î±•Î¿, Î¿, {LOAVES,} Î½ Î±• Î±• {FOR WAS} Î±•Î±Î½ Î±...Î¿½ {THEIR HEART} ÎµÎ¹Î±Î½Î½Î¼Î±Î½Î±. {HARDENED.} (IGNT)

Mark 6:52 (RWP)

For they understood not (Î¿... Î±• Î¶...Î½Î±Î½). 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±Î½Î½Î¼Î±Î½ in the general sense for all the inner man)

was hardened (Î½ ÎµÎ¹Î±Î½Î½Î¼Î±Î½Î±). See RWP on "Mr 3:5" about ÎµÎ¹Î±Î½Î½Î¼Î±Î½Î±. 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± {AND} Îµ¼Î±Î½Î½Î¼Î±Î½Î± Î¿ Î½ {WENT OUT} Î¿ {THE} Î±•Î±Î½Î½Î¼Î±Î½Î± Î¿ { PHARISEES} Î± {AND} Î±•Î½Î½Î¼Î±Î½Î± Î¿ {BEGAN} Î¶...Î¶Î±Î½Î½Î¼Î±Î½ {TO DISPUTE WITH} Î±...Î¿ {HIM, } Î¶Î±Î½Î½Î¼Î±Î½Î½Î¼Î±Î½, Îµ, {SEEKING} ÎµÎ¹• {FROM} Î±...Î¿, Î¿... {HIM} Î¶Î±Î½Î½Î¼Î±Î½Î½Î¼Î±Î½ {A SIGN} Î±Î¹Î¿ {FROM} Î¿, Î¿... {THE} Î¿...Î½Î½Î¼Î±Î½Î±... {HEAVEN,} ÎµÎ¹Î±Î½Î½Î¼Î±Î½Î½Î¼Î±Î½, {TEMPTING} Î±...Î¿, Î¿ Î½ {HIM.} (IGNT)

Mark 8:11 (RWP)

And the Pharisees came forth (Î±Î½ Îµ¼Î±Î½Î½Î¼Î±Î½Î± Î¿ Î½ Î¿ Î±•Î±Î½Î½Î¼Î±Î½Î± 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

began to question with him (ĭ-ĭ•ĭ¼ĭ±ĭ½ĭ,ĭġ ĩfĭ...ĭ½ĭġĭ-ĭ,ĭμĭĭ½ ĭ±ĭ...ĭ,ĭ%o). Dispute, not mere inquiry, associative instrumental case of ĭ±ĭ...ĭ,ĭġĭĭ. 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) ĭ°ĭ±ĭĭ {AND} ĭ±ĭ½ĭĭ±ĭfĭ,ĭμĭ½ĭĭ±ĭ¼ĭ±ĭ, ĭ,ĭ%o {HAVING GROANED} ĭ€ĭ½ĭĭμĭ...ĭ¼ĭĭ±ĭ,ĭĭ ĭ±ĭ...ĭ,ĭġĭĭ... {IN HIS SPIRIT} ĭ»ĭμĭġĭμĭĭ {HE SAYS,} ĭ,ĭĭ ĭ· {WHY} ĭ³ĭμĭ½ĭĭμĭ± ĭ±ĭ...ĭ,ĭĭ {THIS GENERATION} ĭfĭ-ĭ¼ĭμĭĭġĭĭ½ {A SIGN} ĭμĭ€ĭĭġĭ-ĭ,ĭμĭĭ {SEEKS?} ĭ±ĭ¼ĭĭ-ĭ½ {VERILY} ĭ»ĭμĭġĭ%o {I SAY} ĭ...ĭ¼ĭĭĭ½ ĭμĭĭ {TO YOU,} ĭĭġĭĭ-ĭfĭμĭ,ĭ±ĭĭ ĭ,ĭĭ· {IF THERE SHALL BE GIVEN} ĭ³ĭμĭ½ĭĭμĭ± ĭ,ĭ±ĭ...ĭ,ĭĭ· {TO THIS GENERATION} ĭfĭ-ĭ¼ĭμĭĭġĭĭ½ {A SIGN.} (IGNT)

Mark 8:12 (RWP)

He sighed deeply in his spirit (ĭ±ĭ½ĭĭ±ĭfĭ,ĭμĭ½ĭĭ±ĭ¼ĭ±ĭ, ĭ,ĭ%o ĭ€ĭ½ĭĭμĭ...ĭ¼ĭĭ±ĭ,ĭĭ). 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 ĭ±ĭ½ĭĭ±- 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 (ĭμĭĭ ĭġĭĭ-ĭfĭμĭ,ĭ±ĭĭ ĭ,ĭĭ· ĭ³ĭμĭ½ĭĭμĭ± ĭ,ĭ±ĭ...ĭ,ĭĭ· ĭfĭ-ĭ¼ĭμĭĭġĭĭ½). Matthew 16:4 has simply ĭġĭ... ĭġĭĭ-ĭfĭμĭ,ĭ±ĭĭ, , plain negative with the future passive indicative. Mark has ĭμĭĭ instead of ĭġĭ..., 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) ĭġ ĭĭμ {BUT} ĭĭ-ĭfĭġĭ...ĭ, {JESUS} ĭμĭĭ€ĭμĭ½ ĭ¼ĭĭ· {SAID,} ĭ°ĭ%oĭ»ĭ...ĭμĭ,ĭμ {FORBID NOT} ĭ±ĭ...ĭ,ĭġĭĭ½ {HIM;} ĭġĭ...ĭĭμĭĭ, ĭ³ĭ±ĭ· {FOR NO ONE} ĭμĭfĭ,ĭĭ½ {THERE IS} ĭġĭ, {WHO} ĭ€ĭġĭĭ-ĭfĭμĭĭ {SHALL DO} ĭĭ...ĭ½ĭĭ¼ĭĭĭ½ {A WORK OF POWER} ĭμĭ€ĭĭ ĭ,ĭ%o {IN} ĭġĭ½ĭġĭ¼ĭĭ±ĭ,ĭĭ ĭ¼ĭġĭ... {MY NAME,} ĭ°ĭ±ĭĭ {AND} ĭĭ...ĭ½ĭĭ-ĭfĭμĭ,ĭ±ĭĭ {BE ABLE} ĭ,ĭ±ĭġĭ... {READILY} ĭ°ĭ±ĭĭġĭġĭ»ĭġĭġĭ-ĭfĭĭ±ĭĭ {TO SPEAK EVIL OF} ĭ¼ĭĭμ {ME;} (IGNT)

Mark 9:39 (RWP)

Forbid him not (ὁ δὲ εἰς τὸ οὐκ ἐπιτρέψαι αὐτῷ). Stop hindering him (ὁ δὲ 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) Ἰπὶ τί ἂν ἐπιτελεσθῶσιν ταῦτα; καὶ τί τὸ σημεῖον ἅνα ἡμεῖς ἴδωμεν ὅταν ταῦτα ἐπιτελεσθῶσιν. Ἰπὶ τί ἂν ἐπιτελεσθῶσιν ταῦτα; καὶ τί τὸ σημεῖον ἅνα ἡμεῖς ἴδωμεν ὅταν ταῦτα ἐπιτελεσθῶσιν. (IGNT)

Mark 13:4 (RWP)

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

when (ἰεῖς ἐπὶ αὐτῶν) and the

what sign (τί τὸ σημεῖον ἅνα ἡμεῖς ἴδωμεν). 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) Ἰπὶ αὐτῶν ἀψευδῶν χριστῶν καὶ ψευδῶν προφητῶν ἔσονται, οἵτινες σημεῖα καὶ τέρατα ποιήσουσιν ἵνα αὐτοὺς ἐπαπαύσωσιν. (IGNT)

ἰμῖ ἐστὶν ἰσηγορεύσει... ἰσηγορεύσει... ἰσηγορεύσει, ἰσηγορεύσει, all in Paul's Epistles. ἰσηγορεύσει... ἰσηγορεύσει... 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) ἰσηγορεύσει {AND} ἰσηγορεύσει... ἰσηγορεύσει {THIS IS} ἰσηγορεύσει... ἰσηγορεύσει {TO YOU} ἰσηγορεύσει {THE} ἰσηγορεύσει... ἰσηγορεύσει {SIGN:} ἰσηγορεύσει... ἰσηγορεύσει {YE SHALL FIND} ἰσηγορεύσει... ἰσηγορεύσει {A BABE} ἰσηγορεύσει... ἰσηγορεύσει {WRAPPED IN SWADDLING CLOTHES,} ἰσηγορεύσει... ἰσηγορεύσει {LYING} ἰσηγορεύσει {IN} ἰσηγορεύσει... ἰσηγορεύσει {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) ἰσηγορεύσει {AND} ἰσηγορεύσει... ἰσηγορεύσει, ἰσηγορεύσει, {ALL} ἰσηγορεύσει {WHO} ἰσηγορεύσει... ἰσηγορεύσει, ἰσηγορεύσει, {HEARD} ἰσηγορεύσει... ἰσηγορεύσει {WONDERED} ἰσηγορεύσει... ἰσηγορεύσει {CONCERNING} ἰσηγορεύσει... ἰσηγορεύσει {THE THINGS WHICH} ἰσηγορεύσει... ἰσηγορεύσει {HAD BEEN SPOKEN} ἰσηγορεύσει... ἰσηγορεύσει {BY} ἰσηγορεύσει... ἰσηγορεύσει {THE} ἰσηγορεύσει... ἰσηγορεύσει {SHEPHERDS} ἰσηγορεύσει... ἰσηγορεύσει {TO} ἰσηγορεύσει... ἰσηγορεύσει, ἰσηγορεύσει, {THEM.} (IGNT)

Luke 2:34

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

Luke 2:34 (RWP)

Is set for the falling and the rising up of many in Israel (ἰσηγορεύσει... ἰσηγορεύσει ἰσηγορεύσει, ἰσηγορεύσει, ἰσηγορεύσει... ἰσηγορεύσει ἰσηγορεύσει). 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 ἰσηγορεύσει... ἰσηγορεύσει 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 (Ġ±Ġ½ĠĠ,ĠĠ»ĠµĠ³ĠĠĠ¼ĠµĠ½ĠĠĠ½). 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 Josephhâ€™s son? (AV)

22 (IGNT) Ġ±Ġ {AND} ĠĠ±Ġ½ĠĠ,ĠµĠ, {ALL} ĠµĠ¼Ġ±Ġ•ĠĠ,ĠĠ...Ġ•ĠĠĠĠ...Ġ½ {BORE WITNESS} Ġ±Ġ...ĠĠ,Ġ%o {TO HIM,} Ġ°Ġ±ĠĠ {AND} ĠµĠ Ġ±Ġ...Ġ¼Ġ±ĠĠĠĠĠĠ½ {WONDERED} ĠµĠĠĠ {AT} ĠĠ,ĠĠĠĠĠ, {THE} Ġ»ĠĠĠĠĠĠĠĠĠ, ĠĠ,ĠĠĠ, {WORDS} Ġ±Ġ±Ġ•ĠĠĠ,ĠĠĠ, {OF GRACE} ĠĠ,ĠĠĠĠĠ, {WHICH} ĠµĠ°ĠĠĠĠĠĠµĠ...ĠĠ¼ĠµĠ½ĠĠĠĠĠ, {PROCEEDED} ĠµĠ° ĠĠ,ĠĠĠ... {OUT OF} ĠfĠĠ,ĠĠĠ¼Ġ±ĠĠ,ĠĠĠ, Ġ±Ġ...ĠĠ,ĠĠĠ... {HIS MOUTH;} Ġ°Ġ±ĠĠ {AND} ĠµĠ»ĠµĠ³ĠĠĠ½ {THEY SAID,} ĠĠĠ...ĠĠ {NOT} ĠĠĠ...ĠĠ,ĠĠĠ, {THIS} ĠµĠfĠĠ,ĠĠ½ {IS} ĠĠ {THE} ĠĠ...ĠĠĠĠ, {SON} ĠĠ%oĠfĠĠĠ {OF JOSEPH?} (IGNT)

Luke 4:22 (RWP)

Bare him witness (ĠµĠ¼Ġ±Ġ•ĠĠ,ĠĠ...Ġ•ĠĠĠĠĠĠ½). 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 Ġ¼Ġ±Ġ•ĠĠ,ĠĠ...Ġ•ĠµĠ%o is a very old and common one. It is frequent in Acts, Paulâ€™s Epistles, and the Johannine books. The substantive Ġ¼Ġ±Ġ•ĠĠ,ĠĠ...Ġ• is seen in our English Ġ¼Ġ±Ġ•ĠĠ,ĠĠ, one who witnesses even by his death to his faith in Christ.

And wondered (Ġ°Ġ±ĠĠ ĠµĠĠĠ±Ġ...Ġ¼Ġ±ĠĠĠĠĠĠ½). 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 (ĠµĠĠĠĠ ĠĠ,ĠĠĠĠĠ, Ġ»ĠĠĠĠĠĠĠĠĠ, ĠĠ,ĠĠĠ, Ġ±Ġ±Ġ•ĠĠĠ,ĠĠĠ). See RWP on "Lu 1:30"; See RWP on "Lu 2:52" for this wonderful word Ġ±Ġ±Ġ•ĠĠĠ, 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, ĠµĠ°ĠĠĠĠĠĠµĠ...ĠĠ¼ĠµĠ½ĠĠĠĠĠ,) 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,) ἰμῖν»ἰστὶν ἰφῖμῶν { SPOKE } ἰς { THE } ἰσοπαθῆναι, { DUMB. } ἰστὶν { AND } ἰμῖν ἰστὶν... ἰστὶν ἰφῖμῶν { WONDERED } ἰς ἰστὶν»ἰστὶν { CROWDS. } (IGNT)

Luke 11:14 (RWP)

When (ἰστὶν... ἰστὶν ἰφῖμῶν ἰστὶν... ἰμῖν ἰφῖμῶν»ἰστὶν ἰστὶν). Genitive absolute ana asyndeton between ἰστὶν ἰμῖν ἰστὶν ἰφῖμῶν, ἰστὶν and ἰμῖν»ἰστὶν ἰφῖμῶν as often in Luke (no ἰστὶν, ἰστὶν or ἰστὶν).

Luke 11:16

16 (AV) And others, tempting him, sought of him a sign from heaven. (AV)
16 (IGNT) ἰμῖν, ἰμῖν ἰστὶν ἰστὶν ἰμῖν { AND OTHERS, } ἰστὶν ἰστὶν ἰστὶν ἰστὶν, ἰμῖν, { TEMPTING, } ἰστὶν ἰστὶν ἰστὶν ἰστὶν { A SIGN } ἰστὶν ἰστὶν { FROM } ἰστὶν... ἰστὶν, ἰστὶν... { HIM } ἰμῖν ἰστὶν, ἰστὶν... ἰστὶν { WERE SEEKING } ἰμῖν { FROM } ἰστὶν... ἰστὶν ἰστὶν... { HEAVEN. } (IGNT)

Luke 11:16 (RWP)

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

Luke 11:29 (RWP)

Were gathering together unto him (ἰμῖν ἰστὶν ἰστὶν ἰστὶν ἰστὶν ἰστὶν ἰστὶν). Genitive absolute present middle participle of ἰμῖν ἰστὶν ἰστὶν ἰστὶν, a rare verb, Plutarch and here only in the N.T., from ἰμῖν ἰστὶν and ἰστὶν ἰστὶν ἰστὶν (a common enough verb). It means to throng together (ἰστὶν ἰστὶν ἰστὶν, 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 {AND} 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} ἰµῖfῖ,,ἰ±ἰ¹ {THERE SHALL BE} ἰfῖ-ἰ¼ἰµῖἰ± {SIGNS} ἰµῖ½ {IN} ἰ-ἰ»ἰῖ%ῖ {SUN} ἰὸ±ἰ¹ {AND} ἰfῖἰµῖ»ἰ-ἰ½ἰ- {MOON} ἰὸ±ἰ¹ {AND} ἰ±ἰfῖ,,ἰ•ἰḡἰῖ, {STARS,} ἰὸ±ἰ¹ {AND} ἰµῖ€ἰ¹ {UPON} ἰ,,ἰ-ἰ, {THE} ἰḡἰ-ἰ, {EARTH} ἰfῖ...ἰ½ἰḡἰ±ἰ- {DISTRESS} ἰµῖ,ἰ½ἰ%ῖἰ½ {OF NATIONS} ἰµῖ½ {WITH} ἰ±ἰ€ἰḡἰ•ἰḡἰ± {PERPLEXITY,} ἰ-ἰḡἰḡἰ...ἰfῖ-ἰ, {ROARING} ἰ,ἰ±ἰ»ἰ±ἰfῖfῖ-ἰ, {OF THE SEA} ἰὸ±ἰ¹ {AND} ἰfῖἰ±ἰ»ἰḡἰ... {ROLLING SURGE,} (IGNT)

Luke 21:25 (RWP)

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

In perplexity (ἰµῖ½ ἰ±ἰ€ἰḡἰ•ἰḡἰ±). 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-ἰḡἰḡἰ...ἰ, ἰ,ἰ±ἰ»ἰ±ἰfῖfῖ-ἰ,). Our word echo (Latin echo) is this word ἰ-ἰḡἰḡἰ,, a reverberating sound. Sense of rumour in Luke 4:37.

Billows (ἰfῖἰ±ἰ»ἰḡἰ...ἰ). Old word ἰfῖἰ±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 ἰḡἰµ {AND} ἰ-ἰ•ἰ%ῖἰ-ἰ, {HEROD} ἰῖἰ%ῖἰ½ ἰ,,ἰḡἰ½ {SEEING} ἰῖἰ-ἰfῖḡἰ...ἰ½ {JESUS} ἰµῖ±ἰ±ἰ•. {REJOICED} ἰ»ἰῖἰ½ {GREATLY,} ἰ-ἰ½ ἰḡἰ±ἰ• {FOR HE WAS} ἰḡἰµ»ἰ%ῖἰ½ ἰµῖ¼ {WISHING} ἰῖἰῖἰ½ἰḡἰ... {FOR LONG} ἰῖἰḡἰῖἰ½ {TO SEE} ἰ±ἰ...ἰ,,ἰḡἰ½ {HIM,} ἰῖἰἰ± ἰ,,ἰḡ {BECAUSE OF} ἰ±ἰῖἰḡἰ...ἰµῖῖἰ½ {HEARING} ἰ€ἰḡἰ»ἰ»ἰ± {MANY THINGS} ἰ€ἰµῖἰῖἰ {CONCERNING} ἰ±ἰ...ἰ,,ἰḡἰ... {HIM,} ἰὸ±ἰ¹ {AND} ἰ-ἰ»ἰ€ἰῖἰḡἰµῖ½ {HE WAS HOPING} ἰ,,ἰῖἰ {SOME} ἰfῖ-ἰ¼ἰµῖῖἰḡἰ½ {SIGN} ἰῖἰḡἰῖἰ½ {TO SEE} ἰ...ἰ€ {BY} ἰ±ἰ...ἰ,,ἰḡἰ... {HIM} ἰḡἰῖἰ½ἰḡἰ¼ἰµῖῖἰḡἰ½ {DONE.} (IGNT)

Luke 23:8 (RWP)

Was exceeding glad (ἰµῖ±ἰ±ἰ•ἰ- ἰ»ἰῖἰ½). Second aorist passive indicative of ἰ±ἰ±ἰῖἰ%ῖ, ingressive aorist, became glad.

Of a long time (ἰµῖ¼ ἰῖἰῖἰ½ἰ%ῖἰ½ ἰ±ἰῖἰḡἰῖἰ%ῖἰ½). For this idiom see 8:27; 20:9; Acts 8:11).

Disbelieved for joy (ἰσχυρισθῆσαν ἡμεῖς... ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς). Genitive absolute and a quite understandable attitude. They were slowly reconvinced, but it was after all too good to be true.

Anything to eat (ἴσχυρισθῆσαν ἡμεῖς). Only here in the N.T., though an old word from ἰσχυρισθῆσαν ἡμεῖς, to eat.

John 2:11

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

11 (IGNT) ἰσχυρισθῆσαν ἡμεῖς {THIS} ἰσχυρισθῆσαν ἡμεῖς {DID} ἰσχυρισθῆσαν ἡμεῖς {BEGINNING} ἡμεῖς {OF THE} ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς {SIGNS} ἰσχυρισθῆσαν ἡμεῖς, {JESUS} ἰσχυρισθῆσαν ἡμεῖς {IN} ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς, {CANA} ἰσχυρισθῆσαν ἡμεῖς» ἰσχυρισθῆσαν ἡμεῖς, {OF GALILEE,} ἰσχυρισθῆσαν ἡμεῖς {AND} ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς {MANIFESTED} ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς... ἰσχυρισθῆσαν ἡμεῖς... {HIS GLORY; } ἰσχυρισθῆσαν ἡμεῖς {AND} ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς {BELIEVED} ἰσχυρισθῆσαν ἡμεῖς, {ON} ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς {HIM} ἰσχυρισθῆσαν ἡμεῖς, ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς... ἰσχυρισθῆσαν ἡμεῖς... {HIS DISCIPLES.} (IGNT)

John 2:11 (RWP)

This beginning of his signs did Jesus (ἰσχυρισθῆσαν ἡμεῖς... ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς). Rather, "this Jesus did as a beginning of his signs," for there is no article between ἰσχυρισθῆσαν ἡμεῖς... ἰσχυρισθῆσαν ἡμεῖς and ἰσχυρισθῆσαν ἡμεῖς. "We have now passed from the witness of the Baptist to the witness of the works of Jesus" (Bernard). This is John's favourite word "signs" rather than wonders (ἰσχυρισθῆσαν ἡμεῖς) or powers (ἰσχυρισθῆσαν ἡμεῖς) for the works (ἰσχυρισθῆσαν ἡμεῖς) of Jesus. ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς is an old word from ἰσχυρισθῆσαν ἡμεῖς, to give a sign (12:33). He selects eight in his Gospel by which to prove the deity of Christ (20:30) of which this is the first.

Manifested his glory (ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς). First aorist (effective) active indicative of ἰσχυρισθῆσαν ἡμεῖς, that glory of which John spoke in 1:14.

Believed on him (ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς). First aorist active indicative of ἰσχυρισθῆσαν ἡμεῖς, to believe, to put trust in, so common in John. These six disciples (learners) had already believed in Jesus as the Messiah (1:35-51). Now their faith was greatly strengthened. So it will be all through this Gospel. Jesus will increasingly reveal himself while the disciples will grow in knowledge and trust and the Jews will become increasingly hostile till the culmination.

John 2:18

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

18 (IGNT) ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς {ANSWERED} ἰσχυρισθῆσαν ἡμεῖς {THEREFORE} ἰσχυρισθῆσαν ἡμεῖς {THE} ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς ἰσχυρισθῆσαν ἡμεῖς

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

John 11:47 (RWP)

Gathered a council (ἄρχει...ἠθροῦσθε ἄρχει...ἠθροῦσθε). Second aorist active indicative of ἄρχει...ἠθροῦσθε and ἄρχει...ἠθροῦσθε, 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 (ἄρχεισθε ἄρχεισθε). Imperfect active of ἄρχεισθε, perhaps inchoative, "began to say."

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

Doeth (ἄρχεισθε). 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) ἄρχεισθε (ON ACCOUNT OF) ἄρχεισθε...ἠθροῦσθε (THIS) ἄρχεισθε (ALSO) ἄρχεισθε...ἠθροῦσθε (MET) ἄρχεισθε...ἠθροῦσθε (HIM) ἄρχει (THE) ἄρχεισθε (CROWD,) ἄρχεισθε (BECAUSE) ἄρχεισθε...ἠθροῦσθε (IT HEARD) ἄρχεισθε...ἠθροῦσθε (THIS) ἄρχεισθε...ἠθροῦσθε (OF HIS) ἄρχεισθε...ἠθροῦσθε (HAVING DONE) ἄρχεισθε...ἠθροῦσθε (SIGN.) (IGNT)

John 12:18 (RWP)

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

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.

Wrought (ἔποιε). Imperfect active, repeatedly wrought. Evidently a man like Stephen would not confine his "ministry" to "serving tables." He was called in verse 5 "full of faith and the Holy Spirit." Here he is termed "full of grace (so the best MSS., not faith) and power." The four words give a picture of remarkable attractiveness. The grace of God gave him the power and so "he kept on doing great wonders and signs among the people." He was a sudden whirlwind of power in the very realm of Peter and John and the rest.

Acts 6:8 (Vincent_NTWordStudies)

8. Did (ἔποιε). 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) ἔβλεψεν αὐτὸν {AND} ἰδὼν αὐτὸν {MOSES} ἰδὼν αὐτὸν {SEEING IT} ἔβλεψεν αὐτὸν {WONDERED AT} ἰδὼν αὐτὸν {THE} ἰδὼν αὐτὸν {VISION;} ἔβλεψεν αὐτὸν {AND COMING NEAR} ἔβλεψεν αὐτὸν {HE} ἰδὼν αὐτὸν {TO CONSIDER IT,} ἔβλεψεν αὐτὸν {THERE WAS} ἔβλεψεν αὐτὸν {A VOICE} ἔβλεψεν αὐτὸν {OF THE LORD} ἔβλεψεν αὐτὸν, {TO} ἔβλεψεν 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 (ἔβλεψεν αὐτὸν). Genitive absolute with present middle participle of ἔβλεψεν αὐτὸν.

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

Durst not (ἔβλεψεν 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".

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

Acts 8:6 (RWP)

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

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

Which he did (ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς). 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)

Fully preached (ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί). 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 ἡ εὐαγγελία ἵσταται ἐν παντί. {SINCE} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {BOTH} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {JEWES} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {A SIGN} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {ASK FOR,} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {AND} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {GREEKS} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {WISDOM} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {SEEK;} (IGNT)

1 Corinthians 1:22 (RWP)

Seeing that (ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί). 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 ἡ εὐαγγελία ἵσταται ἐν παντί in the apodosis is not unusual.

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

Seek after wisdom (ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί). "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 ἡ εὐαγγελία ἵσταται ἐν παντί. ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {OPERATIONS} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {OF WORKS OF POWER;} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {AND TO ANOTHER} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {PROPHECY;} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {AND TO ANOTHER} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {DISCERNING} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {OF SPIRITS;} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {AND TO A DIFFERENT ONE} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {KINDS} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {OF TONGUES;} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {AND TO ANOTHER} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {INTERPRETATION} ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. ἵνα ἡ εὐαγγελία ἵσταται ἐν παντί. {OF TONGUES.} (IGNT)

1 Corinthians 12:10 (RWP)

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

healings as the blindness on Elymas the sorcerer.

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

Discernings of spirits (ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς, ἰσχυροῦς ἰσχυροῦς... ἰσχυροῦς ἰσχυροῦς). ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς, is old word from ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς (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 (ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς). 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, ἰσχυροῦς ἰσχυροῦς) 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 (ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς). Old word, here only and 14:26 in N.T., from ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς... ἰσχυροῦς from ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς, (the god of speech). Cf. on ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς... ἰσχυροῦς 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) ἰσχυροῦς ἰσχυροῦς {AND} ἰσχυροῦς... ἰσχυροῦς ἰσχυροῦς {CERTAIN} ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς {DID SET} ἰσχυροῦς ἰσχυροῦς, {GOD} ἰσχυροῦς {IN} ἰσχυροῦς {THE} ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς {ASSEMBLY;} ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς {FIRST;} ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς {APOSTLES;} ἰσχυροῦς... ἰσχυροῦς ἰσχυροῦς {SECONDLY;} ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς, {PROPHETS;} ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς {THIRDLY;} ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς {TEACHERS;} ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς {THEN} ἰσχυροῦς... ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς, {WORKS OF POWER;} ἰσχυροῦς ἰσχυροῦς {THEN} ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς {GIFTS} ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς {OF HEALINGS;} ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς ἰσχυροῦς,

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

1 Corinthians 12:28 (RWP)

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

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

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

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

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

Galatians 3:5 (RWP)

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

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

2 Thessalonians 2:9

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

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

2 Thessalonians 2:9 (RWP)

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

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

Hebrews 2:4

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

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

4 (IGNT) ἰφῖ...ἰ½ἰμῖἔἰἰ¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰḂἰ...ἰ½ἰ,,ἰḂἰ, ἰ,,ἰḂἰ... {HEARING WITNESS WITH THEM} ἰἰμῖḂἰ... {GOD} ἰφῖἰ¼ἰμῖἰḂἰḂἰ, {BY SIGNS } ἰ,,ἰμ {BOTH} ἰἰ±ἰἰ {AND} ἰ,,ἰμῖ•ἰ±ἰφῖἰ½ {WONDERS} ἰἰ±ἰἰ {AND} ἰἔἰḂἰἰἰἰἰἰ»ἰ±ἰἰἰ, {VARIOUS} ἰἰ...ἰ½ἰ±ἰἰ¼ἰμῖφῖἰ½ {ACTS OF POWER,} ἰἰ±ἰἰἰ {AND} ἰἔἰἰ½ἰμῖ...ἰ¼ἰ±ἰἰ,,ἰḂἰ, {OF THE SPIRIT} ἰ±ἰḂἰἰḂἰḂἰ... {HOLY} ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰἰἰ, {DISTRIBUTIONS,} ἰἰ±ἰἰ,,ἰ± ἰ,,ἰḂἰ½ {ACCORDING TO} ἰ±ἰ...ἰ,,ἰḂἰ... {HIS} ἰἰμῖ»ἰἰφῖἰ½ {WILL.} (IGNT)

Hebrews 2:4 (RWP)

God also bearing witness with them (ἰφῖ...ἰ½ἰμῖἔἰἰ¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰḂἰ...ἰ½ἰ,,ἰḂἰ, ἰ,,ἰḂἰ... ἰἰμῖḂἰ...). Genitive absolute with the present active participle of the late double compound verb ἰφῖ...ἰ½ἰμῖἔἰἰ¼ἰ±ἰ•ἰ,,ἰ...ἰ•ἰμῖ%, to join (ἰφῖ...ἰ½) in giving additional (ἰμῖἔἰ) testimony (ἰ¼ἰ±ἰἰ•ἰ,,ἰ...ἰ•ἰμῖ%). Here only in N.T., but in Aristotle, Polybius, Plutarch.

Both by signs (ἰφῖἰ¼ἰμῖἰḂἰḂἰ, ἰ,,ἰμ ἰἰ±ἰἰ)

and wonders (ἰἰ±ἰἰ ἰ,,ἰμῖ•ἰ±ἰφῖἰ½)

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

and by gifts of the Holy Ghost (ἰἰ±ἰἰ ἰἔἰἰ½ἰμῖ...ἰ¼ἰ±ἰἰ,,ἰḂἰ, ἰ±ἰḂἰḂἰḂἰ... 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,,ἰμῖ•ἰ±ἰ, (wonder) attracts attention, ἰἰ...ἰ½ἰ±ἰἰ¼ἰἰἰ, (power) shows God's power, ἰφῖἰ¼ἰμῖἰḂἰḂἰḂἰ reveals the purpose of God in the miracles. For ἰἔἰḂἰἰἰἰἰἰ»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±ἰἰἰ,,ἰ± ἰ,,ἰḂἰ½ ἰ±ἰ...ἰ,,ἰḂἰ... ἰἰμῖ»ἰἰφῖἰ½). The word ἰἰμῖ»ἰἰφῖἰἰ, 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} ἰφῖἰ¼ἰμῖἰḂἰḂἰḂἰ {A SIGN} ἰ¼ἰμῖḂἰ± {GREAT} ἰ%ἰἰἰἰἰ. {WAS SEEN} ἰμῖ½ {IN} ἰ,,ἰ% {THE} ἰḂἰ...ἰ•ἰ±ἰἰ½ἰ% {HEAVEN;} ἰḂἰ...ἰ½ἰ. {A WOMEN} ἰἔἰμῖἰἰἰἰἰἰ»ἰἰ¼ἰμῖḂἰ. {CLOTHED WITH} ἰ,,ἰḂἰ½ {THE} ἰἰ»ἰἰἰḂἰḂἰ {SUN,} ἰἰ±ἰἰ {AND} ἰ. {THE} ἰφῖἰμῖ»ἰḂἰḂἰ. {MOON} ἰ...ἰἔἰḂἰἰἰἰἰ,,ἰ% {UNDER} ἰ,,ἰ%ἰ½ ἰἔἰḂἰἰἰ%ἰ½ ἰ±ἰ...ἰ,,ἰḂἰ, {HER FEET,} ἰἰ±ἰἰ {AND} ἰμῖἔἰ {ON} ἰ,,ἰḂἰ, ἰἰἰἰἰἰἰ»ἰḂἰ, ἰ±ἰ...ἰ,,ἰḂἰ, {HER HEAD} ἰφῖἰἰἰἰἰἰḂἰḂἰḂἰ, {A CROWN} ἰ±ἰφῖἰ,,ἰμῖἰ%ἰ½ {OF STARS} ἰἰ%ἰἰἰἰἰἰἰ {TWELVE;} (IGNT)

Revelation 12:1 (RWP)

A great sign (İfİ-İ¼İµİİİ½ İ¼İµİ³İ±). The first of the visions to be so described (13:3; 15:1), and it is introduced by İ%oİİİ as in 11:19; 12:3, not by İ¼İµİ,İ± İ,İ±İ...İ,İİ 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€İµİİİİµİ²İ»İ-İ¼İµİ½İ- İ,İİ½ İ-İ»İİİ½). Perfect passive participle of İ€İµİİİİµİ²İ»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±), 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±İ»İ {AND} İ%oİİİ {WAS SEEN} İ±İ»İİİ {ANOTHER} İfİ-İ¼İµİİİ½ { SIGN} İµİ½ {IN} İ,İ%o {THE} İİ...İİ±İ½İ%o {HEAVEN,} İİ±İ»İ {AND} İİİİ... {BEHOLD,} İİ±İİ%oİ½ {A DRAGON} İ¼İµİ³İ±İ, {GREAT} İ€İ...İİİİİ, {RED,} İµİİ±İ%oİ½ { HAVING} İİµİİ±İ»İ±İ, {HEADS} İµİ€İ,İ± {SEVEN} İİ±İ»İ {AND} İİµİİ±İ,İ± {HORNS} İİµİİ± {TEN,} İİ±İ»İ {AND} İµİ€İİ {UPON} İ,İ±İ, İİµİİ±İ»İ±İ, İ±İ...İ,İİ... {HIS HEADS} İİ±İ»İ-İ¼İ±İ,İ± {DIADEMS} İµİ€İ,İ± {SEVEN;} (IGNT)

Revelation 12:3 (RWP)

The false prophet (ὁ ψευδοπροφήτης). 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 ὄψει αὐτοῦ). As in 13:14.

Wherewith (ἐν ᾗ). "In which" signs.

He deceived (ἐπαπατήσεν αὐτοὺς). First aorist active indicative of ἐπαπατίζω. He was only able to deceive "them that had received" (οἱ λαβόντες, articular second aorist active participle of λαμβάνω, "those receiving") "the mark of the beast" (13:16; 14:9; 16:2; 20:4) "and them that worshipped his image" (οἱ προσκυνοῦντες τὴν εἰκόνα αὐτοῦ) as in 13:15.

They twain (οἱ δύο). "The two."

Were cast (ἐπιπέσαν). First aorist passive indicative of ἐπιπέσομαι. 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 (ὄντες ζῶντες). Present active participle of εἶμι, predicative nominative, "living."

Into the lake of fire (εἰς τὴν λίμνην τοῦ πυρός). Genitive ἡ λίμνη τοῦ πυρός 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 (ὅτι καίεντες ἐν θείοις). Note the genitive here in place of the accusative τὴν λίμνην τοῦ πυρός, perhaps because of the intervening genitive ἡ λίμνη τοῦ πυρός (neuter, not feminine). The agreement is regular in 21:8. For καίεντες ἐν θείοις (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.