











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%oİ½İçİ,) 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%oİ½İçİ). Rather the existing, current age. They do not ask the signs of the Messiahâ€™s coming at the end of all time, to judge the world.

Matthew 24:24

24 (AV) For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. (AV)  
 24 (IGNT) İµİ±İµİ•İ,İ.fİçİİ½İ,,İ±İ {THERE WILL ARISE} İ±İ• {FOR} İİµİ...İçİİ±İ•İfİ,,İçİ {FALSE CHRISTS} İ°İ±İ {AND} İİµİ...İçİİ€İ•İçİİ±İ,,İ±İ {FALSE PROPHETS,} İ°İ±İ {AND} İİ%oİfİçİ...İfİİ½İ {WILL GIVE} İfİ.İ¼İµİİ±İ {SIGNS} İ¼İµİ±İ»İ±İ {GREAT} İ°İ±İ {AND} İ,,İµİ•İ±İ,,İ±İ {WONDERS,} İ%oİfİ,,İµ {SO AS} İ€İ»İ±İ½İ.fİ±İ {TO MISLEAD,} İµİ {IF} İİ...İ½İ±İ,,İçİİ½İ {POSSIBLE,} İ°İ±İ {EVEN} İ,,İçİ...İ, {THE} İµİ°İ»İµİ°İ,,İçİ...İ, {ELECT.} (IGNT)

Matthew 24:24 (RWP)

Great signs and wonders (İfİ.İ¼İµİİ±İ İ¼İµİ±İ»İ±İ İ°İ±İ İ,,İµİ•İ±İ,,İ±İ). Two of the three words so





ἰμῆμι 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±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±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±ἰφ ἰμ ἰ½ {FELL} ἰζ {THE} ἰ±ἰ½ἰμ ἰ¼ἰζῆ, {WIND.} ἰ°ἰ±ἰ {AND} ἰ» ἰ ἰ±ἰ½ ἰμ ἰ° {EXCEEDINGLY} ἰ€ἰμ ἰ°ἰ ἰφ ἰφ ἰζῆ... {BEYOND MEASURE} ἰμ ἰ½ {IN}



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

Mark 6:51 (RWP)

They were sore amazed in themselves (Î»Î±½ Îµ½ Îµ±...Î¿, 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¿...Î½Î¿Î¿½ {THEY UNDERSTOOD NOT} ÎµÎ¿¹ {BY} Î¿, Î¿Î¿, {THE} Î±Î±, Î¿Î¿, {LOAVES,} Î½Î¿ Î±Î±• Î¿. {FOR WAS} Î¿±Î¿Î¿Î¿ Î±...Î¿, Î¿½ {THEIR HEART} ÎµÎµÎ¿Î¿Î¿¼Îµ½Î¿. {HARDENED.} (IGNT)

Mark 6:52 (RWP)

For they understood not (Î¿... Î±Î±• Î¿Î¿...Î½Î¿Î¿½Î¿). 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¿ in the general sense for all the inner man)

was hardened (Î½Î¿ ÎµÎµÎ¿Î¿Î¿Î¿¼Îµ½Î¿). See RWP on "Mr 3:5" about ÎµÎ¿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¿¹ {AND} Îµ¼Î¿Î¿Î¿Î¿Î¿Î¿Î¿Î¿Î¿Î¿ Î¿½Î¿ {WENT OUT} Î¿Î¿¹ {THE} Î¿±Î¿Î¿Î¿Î¿Î¿Î¿Î¿Î¿Î¿Î¿ { PHARISEES} Î¿±Î¿¹ {AND} Î¿Î¿Î¿¼Î¿½Î¿, Î¿ {BEGAN} Î¿Î¿...Î¶Î¿Î¿, Îµ½Î¿ {TO DISPUTE WITH} Î±...Î¿, Î¿ {HIM, } Î¶Î¿Î¿, Î¿Î¿...Î½Î¿Î¿, Îµ½, {SEEKING} ÎµÎ±Î±• {FROM} Î±...Î¿, Î¿Î¿... {HIM} Î¿Î¿Î¿Î¿Î¿Î¿Î¿Î¿Î¿Î¿ {A SIGN} Î±Î±Î¿Î¿ {FROM} Î¿, Î¿Î¿... {THE} Î¿Î¿...Î¿Î¿Î¿Î¿Î¿Î¿... {HEAVEN,} ÎµÎµÎ¿Î¿Î¿Î¿Î¿Î¿Î¿Î¿Î¿Î¿, {TEMPTING} Î±...Î¿, Î¿Î¿Î¿ {HIM.} (IGNT)

Mark 8:11 (RWP)

And the Pharisees came forth (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¿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 (î-î•î¼±î½î,,îĸ İfİ...î½İŋî-î,,îµî½ İ±İ...î,,î%}). Dispute, not mere inquiry, associative instrumental case of İ±İ...î,,îĸî¹. 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) î°î±î¹ {AND} İ±İ½İ±İfİ,,İµİ½İ±İ¼İ±İ, İ,,î% {HAVING GROANED} İ€İ½İµİ...î¼İ±İ,,î¹ İ±İ...î,,îĸİ... {IN HIS SPIRIT} İ»İµİ³İµİ¹ {HE SAYS,} İ,,İ¹ İ· {WHY} İ³İµİ½İµİ± İ±İ...î,,İ· {THIS GENERATION} İfİ·İ¼İµİ¹İĸİ½ {A SIGN} İµİ€İ¹İŋİ-î,,İµİ¹ {SEEKS?} İ±İ¼İ·İ½ {VERILY} İ»İµİ³İ% {I SAY} İ...î¼İ¹İ½ İµİ¹ {TO YOU,} İ¹İĸİİ·İfİµİ,,İ±İ¹ İ,,İ· {IF THERE SHALL BE GIVEN} İ³İµİ½İµİ± İ,,İ±İ...î,,İ· {TO THIS GENERATION} İfİ·İ¼İµİ¹İĸİ½ {A SIGN.} (IGNT)

Mark 8:12 (RWP)

He sighed deeply in his spirit (İ±İ½İ±İfİ,,İµİ½İ±İ¼İ±İ, İ,,î% İ€İ½İµİ...î¼İ±İ,,İ¹). The only instance of this compound in the N.T. though in the LXX The uncompounded form occurs in Mark 7:34 and it is common enough. The preposition İ±İ½İ±- intensifies the meaning of the verb (perfective use). "The sigh seemed to come, as we say, from the bottom of his heart, the Lordâ€™s human spirit was stirred to its depths" (Swete). Jesus resented the settled prejudice of the Pharisees (and now Sadducees also) against him and his work.

There shall no sign be given unto this generation (İµİ¹ İ¹ĸİİ·İfİµİ,,İ±İ¹ İ,,İ· İ³İµİ½İµİ± İ,,İ±İ...î,,İ· İfİ·İ¼İµİ¹İĸİ½). Matthew 16:4 has simply İĸİ... İ¹ĸİİ·İfİµİ,,İ±İ¹, , plain negative with the future passive indicative. Mark has İµİ¹ instead of İĸİ..., which is technically a conditional clause with the conclusion unexpressed (Robertson, Grammar, p. 1024), really aposiopesis in imitation of the Hebrew use of \im This is the only instance in the N.T. except in quotations from the LXX {Hebrews 3:11 4:3,5} It is very common in the LXX The rabbis were splitting hairs over the miracles of Jesus as having a possible natural explanation (as some critics do today) even if by the power of Beelzebub, and those not of the sky (from heaven) which would be manifested from God. So they put up this fantastic test to Jesus which he deeply resents. Matthew 16:4 adds "but the sign of Jonah" mentioned already by Jesus on a previous occasion {Matthew 12:39-41} at more length and to be mentioned again. {Luke 11:32} But the mention of the sign of Jonah was "an absolute refusal of signs in their sense" (Bruce). And when he did rise from the dead on the third day, the Sanhedrin refused to be convinced. {see Acts 3:1-5:42}

Mark 9:39

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

39 (IGNT) İĸİ İ¹İµ {BUT} İ¹İ·İfİİĸİ...İ, {JESUS} İµİ¹İ€İµİ½ İ¼İ· {SAID,} İ°î%î»İ...İµİ,,İµ {FORBID NOT} İ±İ...î,,İĸİ½ {HIM;} İĸİ...İ¹İµİ¹, İ³İ±İ· {FOR NO ONE} İµİfİ,,İ¹İ½ {THERE IS} İĸİ, {WHO } İ€İĸİİ·İfİµİ¹ {SHALL DO} İ¹İ...İ½İ±İ¼İ¹İ½ {A WORK OF POWER} İµİ€İ¹ İ,,î% {IN} İĸİ½İĸİ¼İ±İ,,İ¹ İ¼İĸİ... {MY NAME, } İ°İ±İ¹ {AND} İ¹İ...İ½İ·İfİµİ,,İ±İ¹ {BE ABLE} İ,,İ±İİ±İ... {READILY} İ°İ±İ°İĸİİ»İĸİİ·İfİİ±İ¹ {TO SPEAK EVIL OF} İ¼İµ {ME;} (IGNT)





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

#### Luke 2:34 (RWP)

Is set for the falling and the rising up of many in Israel (ἰσχύριον ἡμῖν, ἰσχύριον ἡμῖν, ἰσχύριον ἡμῖν, ἰσχύριον ἡμῖν ἰσχύριον ἡμῖν ἰσχύριον ἡμῖν ἰσχύριον ἡμῖν). 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 ἰσχύριον ἡμῖν, ἰσχύριον ἡμῖν as here. The falling of some and the rising up of others is what is meant. He will be a





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



picture of the crowds around Jesus.

But the sign of Jonah (ἰμῖν ἰσῆι· ἰ, ἰζ ἰφῖ· ἰ¼ἰμῖν ἰζ ἰ½ ἰῖ%οἰ½ἰ±). 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" (ἰ ἰζ ἰ, ἰ· ἰφῖ ἰμῖ, ἰ±ἰ) and "shall be" (ἰμῖ φῖ, ἰ±ἰ), 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) ἰοἰ±ἰ ἰ%οἰ, ἰ³ἰ±ἰ• {FOR AS} ἰμῖ ἰ³ἰμῖ½ἰμῖ, ἰζ {WAS} ἰῖ%οἰ½ἰ±ἰ, {JONAH} ἰφῖ· ἰ¼ἰμῖ ἰζ ἰ½ {A SIGN} ἰ, ἰζ ἰῖ, {TO THE} ἰ½ἰῖ½ἰμῖ... ἰῖ, ἰ±ἰῖ, {NINEVITES,} ἰζ ἰ... ἰ, ἰ%οἰ, {THUS} ἰμῖ φῖ, ἰ±ἰ {SHALL BE} ἰοἰ±ἰ {ALSO} ἰζ {THE} ἰ... ἰῖ ἰζ ἰ, ἰ, ἰζ ἰ... {SON} ἰ±ἰ½ἰ, ἰῖ%οἰ ἰζ ἰ... ἰ, ἰ· {OF MAN} ἰ³ἰμῖ½ἰμῖ± ἰ, ἰ±ἰ... ἰ, ἰ· {TO THIS GENERATION.} (IGNT)

Luke 21:7

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

7 (IGNT) ἰμῖ ἰῖ· ἰῖ%οἰ, ἰ· ἰφῖ ἰ±ἰ½ ἰ ἰμ {AND THEY ASKED} ἰ±ἰ... ἰ, ἰζ ἰ½ {HIM,} ἰ» ἰμ ἰ³ἰζ ἰ½ἰ, ἰμῖ, {SAYING,} ἰ ἰῖ ἰ±ἰ φῖ ἰοἰ±ἰ» ἰμ {TEACHER,} ἰ ἰζ ἰ, ἰμ {WHEN} ἰζ ἰ... ἰ½ {THEN} ἰ, ἰ±ἰ... ἰ, ἰ±ἰ {THESE THINGS} ἰμῖ φῖ, ἰ±ἰ {WILL BE?} ἰοἰ±ἰ {AND} ἰ, ἰῖ {WHAT} ἰ, ἰζ {THE} ἰφῖ· ἰ¼ἰμῖ ἰζ ἰ½ {SIGN} ἰζ ἰ, ἰ±ἰ½ {WHEN} ἰ¼ἰμῖ» ἰ· {ARE ABOUT} ἰ, ἰ±ἰ... ἰ, ἰ±ἰ {THESE THINGS} ἰ³ἰῖ½ἰμῖ φῖ, ἰ±ἰ {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) ἰφῖ ἰμῖ ἰφῖ ἰ¼ἰζ ἰ ἰ, ἰμ {ALSO EARTHQUAKES} ἰ¼ἰμ ἰ³ἰ±ἰ» ἰζ ἰῖ {GREAT} ἰοἰ±ἰ, ἰ±ἰ {IN DIFFERENT} ἰ, ἰζ ἰ ἰῖ ἰζ ἰ... ἰ, {PLACES} ἰοἰ±ἰ {AND} ἰ» ἰῖ ἰ¼ἰζ ἰῖ {FAMINES} ἰοἰ±ἰ {AND} ἰ» ἰζ ἰῖ ἰ¼ἰζ ἰῖ {PESTILENCES} ἰμῖ φῖ ἰζ ἰ½ἰ, ἰ±ἰ {SHALL THERE BE,} ἰ ἰζ ἰῖ ἰ²ἰ· ἰ, ἰῖ {FEARFUL SIGHTS} ἰ, ἰμ {AND} ἰοἰ±ἰ {AND} ἰφῖ· ἰ¼ἰμῖ ἰ±ἰ {SIGNS} ἰ±ἰ ἰῖ {FROM} ἰζ ἰ... ἰῖ ἰ±ἰ½ ἰζ ἰ... {HEAVEN} ἰ¼ἰμ ἰ³ἰ±ἰ» ἰ±ἰ {GREAT} ἰμῖ φῖ, ἰ±ἰ {SHALL THERE BE.} (IGNT)

Luke 21:11 (RWP)

Famines and pestilences (ἰ» ἰζ ἰῖ ἰ¼ἰζ ἰῖ ἰοἰ±ἰ ἰ» ἰῖ ἰ¼ἰζ ἰῖ). Play on the two words pronounced just alike in the Koiné (itacism).

And terrors (ἰ ἰζ ἰῖ ἰ²ἰ· ἰ, ἰῖ). The use of ἰ, ἰμ ἰῖ ἰ, ἰμ in this verse groups the two kinds of woes. This rare word ἰ ἰζ ἰῖ ἰ, ἰῖ is only here in the N.T. It is from ἰ ἰζ ἰῖ ἰμῖ%οἰ, to frighten, and occurs only









{JEWS} ἰδοὺ αὐτῶν {AND} ἠμῶν ἔτι ἡμῶν {SAID} ἰδοὺ... ἰδοὺ {TO HIM,} ἰδοὺ {WHAT} ἰδοὺ ἡμῶν ἠμῶν {SIGN} ἠμῶν ἠμῶν... ἠμῶν, {SHEWEST THOU} ἠμῶν ἠμῶν {TO US} ἠμῶν, ἠμῶν {THAT} ἠμῶν... ἠμῶν, ἠμῶν {THESE THINGS} ἠμῶν ἠμῶν, {THOU DOEST?} (IGNT)

John 2:18 (RWP)

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

John 2:23

23 ¶ (AV) Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did. (AV)

23 (IGNT) ἰδοὺ, ἠμῶν {BUT WHEN} ἠμῶν {HE WAS} ἠμῶν {IN} ἠμῶν ἠμῶν ἠμῶν... ἠμῶν ἠμῶν, {JERUSALEM} ἠμῶν {AT} ἠμῶν {THE} ἠμῶν ἠμῶν ἠμῶν {PASSOVER,} ἠμῶν {AT} ἠμῶν {THE} ἠμῶν ἠμῶν, ἠμῶν {FEAST,} ἠμῶν ἠμῶν ἠμῶν {MANY} ἠμῶν ἠμῶν ἠμῶν... ἠμῶν ἠμῶν {BELIEVED} ἠμῶν, ἠμῶν { ON} ἠμῶν ἠμῶν ἠμῶν ἠμῶν ἠμῶν... ἠμῶν ἠμῶν, {HIS NAME,} ἠμῶν ἠμῶν ἠμῶν... ἠμῶν ἠμῶν, {BEHOLDING} ἠμῶν... ἠμῶν ἠμῶν... ἠμῶν {HIS} ἠμῶν ἠμῶν ἠμῶν {SIGNS } ἠμῶν {WHICH} ἠμῶν ἠμῶν ἠμῶν {HE WAS DOING.} (IGNT)

John 2:23 (RWP)

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

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

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

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

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

John 3:2

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

2 (IGNT) ἦλθ...ἰ, ἡλθ, {HE} ἦλθ» ἰ μὴ ½ {CAME} ἰ ἔλθ ἰ, ἰ, ἡλθ ½ {TO} ἦλθ ἰ ἡλθ ἰ... ἡλθ { JESUS} ἡλθ... ἡλθ, {BY NIGHT,} ἡλθ ½ {AND} ἡλθ ἰ ἔλθ μὴ ½ {SAID} ἡλθ... ἡλθ % {TO HIM,} ἡλθ ἡλθ ἡλθ ½ {RABBI,} ἡλθ ἡλθ ἡλθ ½ {WE KNOW} ἡλθ ἡλθ, ἡλθ {THAT} ἡλθ ἡλθ ἡλθ {FROM} ἡλθ ἡλθ ἡλθ... {GOD} ἡλθ ἡλθ ἡλθ... ἡλθ ἡλθ, {THOU HAST COME} ἡλθ ἡλθ ἡλθ ἡλθ ἡλθ, {A TEACHER,} ἡλθ ἡλθ... ἡλθ ἡλθ, ἡλθ ἡλθ • {FOR NO ONE} ἡλθ ἡλθ... ἡλθ ἡλθ ἡλθ {THESE} ἡλθ ἡλθ ἡλθ ἡλθ ἡλθ {SIGNS} ἡλθ ἡλθ... ἡλθ ἡλθ, ἡλθ ἡλθ {IS ABLE} ἡλθ ἡλθ ἡλθ ἡλθ ½ {TO DO} ἡλθ {WHICH } ἡλθ... {THOU} ἡλθ ἡλθ ἡλθ ἡλθ, ἡλθ ἡλθ ½ {DOEST} ἡλθ ἡλθ • {UNLESS} ἡλθ ἡλθ {BE} ἡλθ ἡλθ ἡλθ, {GOD} ἡλθ ἡλθ ἡλθ, {WITH} ἡλθ ἡλθ... ἡλθ ἡλθ... {HIM.} (IGNT)

John 3:2 (RWP)

The same (ἡλθ...ἡλθ, ἡλθ). "This one."

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

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

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

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

Can do (ἡλθ... ἡλθ ἡλθ, ἡλθ ἡλθ ἡλθ ἡλθ). "Can go on doing" (present active infinitive of ἡλθ ἡλθ ἡλθ % and so linear).

These signs that thou doest (ἡλθ ἡλθ... ἡλθ ἡλθ ἡλθ ἡλθ ἡλθ ἡλθ ἡλθ ἡλθ ἡλθ). Those mentioned in



John 6:2

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

2 (IGNT) ἰῶνδῖ {AND} ἰῶνδῖ»ἰῶνδῖ...ἰῶνδῖ {FOLLOWED} ἰῶνδῖ...ἰῶνδῖ {HIM} ἰῶνδῖ»ἰῶνδῖ, { A CROWD} ἰῶνδῖ»ἰῶνδῖ...ἰῶνδῖ, {GREAT,} ἰῶνδῖ,ἰῶνδῖ {BECAUSE} ἰῶνδῖ»ἰῶνδῖ {THEY SAW} ἰῶνδῖ...ἰῶνδῖ... {OF HIM} ἰῶνδῖ,ἰῶνδῖ {THE} ἰῶνδῖ.ἰῶνδῖἰῶνδῖ {SIGNS} ἰῶνδῖ {WHICH} ἰῶνδῖ»ἰῶνδῖἰῶνδῖ {HE WROUGHT} ἰῶνδῖ»ἰῶνδῖ {UPON} ἰῶνδῖ»ἰῶνδῖ {THOSE WHO} ἰῶνδῖἰῶνδῖ,ἰῶνδῖἰῶνδῖ...ἰῶνδῖ,ἰῶνδῖ {WERE SICK.} (IGNT)

John 6:2 (RWP)

Followed (ἰῶνδῖ»ἰῶνδῖ...ἰῶνδῖ). Descriptive imperfect active, picturing the crowd, but without the details of the boat for Christ and the rapid race of the crowd on foot (Mark 6:32; Matthew 14:13).

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

John 6:14

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

14 (IGNT) ἰῶνδῖ ἰῶνδῖ...ἰῶνδῖ ἰῶνδῖ»ἰῶνδῖ»ἰῶνδῖ {THE MEN THEREFORE} ἰῶνδῖ ἰῶνδῖἰῶνδῖ,ἰῶνδῖ, {HAVING SEEN} ἰῶνδῖ {WHAT} ἰῶνδῖ»ἰῶνδῖἰῶνδῖ {HAD DONE} ἰῶνδῖ.ἰῶνδῖἰῶνδῖ ἰῶνδῖ {SIGN} ἰῶνδῖ.ἰῶνδῖἰῶνδῖ...ἰῶνδῖ, {JESUS,} ἰῶνδῖ»ἰῶνδῖἰῶνδῖ ἰῶνδῖ,ἰῶνδῖ {SAID,} ἰῶνδῖ...ἰῶνδῖ,ἰῶνδῖ, {THIS} ἰῶνδῖἰῶνδῖ,ἰῶνδῖ {IS} ἰῶνδῖ»ἰῶνδῖ,ἰῶνδῖ, {TRULY} ἰῶνδῖ {THE} ἰῶνδῖ»ἰῶνδῖἰῶνδῖ,ἰῶνδῖ, {PROPHET} ἰῶνδῖ {WHO} ἰῶνδῖ»ἰῶνδῖἰῶνδῖ,ἰῶνδῖ, {IS COMING} ἰῶνδῖ,ἰῶνδῖ, {INTO} ἰῶνδῖ,ἰῶνδῖ {THE} ἰῶνδῖἰῶνδῖἰῶνδῖ {WORLD.} (IGNT)

John 6:14 (RWP)

Saw the sign which he did (ἰῶνδῖ ἰῶνδῖ»ἰῶνδῖ,ἰῶνδῖ, ἰῶνδῖ ἰῶνδῖ»ἰῶνδῖἰῶνδῖ ἰῶνδῖ.ἰῶνδῖἰῶνδῖ). "Signs" oldest MSS. have. This sign added to those already wrought (verse 2). Cf. 2:23; 3:2.

They said (ἰῶνδῖ»ἰῶνδῖἰῶνδῖ). Inchoative imperfect, began to say.

Of a truth (ἰῶνδῖ»ἰῶνδῖ,ἰῶνδῖ). Common adverb (from ἰῶνδῖ»ἰῶνδῖ,ἰῶνδῖ) in John (7:40).

The prophet that cometh (ἰῶνδῖ ἰῶνδῖ»ἰῶνδῖἰῶνδῖ,ἰῶνδῖ, ἰῶνδῖ ἰῶνδῖ»ἰῶνδῖἰῶνδῖ,ἰῶνδῖ). There was a popular expectation

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

John 6:26

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

26 (IGNT) ἰ±ἰἔἰμῖοἰἰἰ. {ANSWERED} ἰ±ἰ...ἰ,ἰἰἰ, ἰἰ {THEM} ἰἰ.ἰἰἰἰἰ...ἰ, {JESUS} ἰἰἰἰἰ {AND} ἰμῖἰἰἰἰἰ {SAID,} ἰ±ἰἰἰἰἰἰ {VERILY} ἰ±ἰἰἰἰἰἰ {VERILY} ἰ»ἰμῖἰἰἰ {I SAY} ἰ...ἰἰἰἰἰἰ {TO YOU,} ἰἰἰ.ἰ,ἰμῖἰἰἰ,ἰμ {YE SEEK} ἰἰἰἰμ {ME,} ἰἰἰ...ἰἰ {NOT} ἰἰἰ,ἰἰ { BECAUSE} ἰμῖἰἰἰἰμ,ἰμ {YE SAW} ἰἰἰ.ἰἰἰἰἰἰἰ {SIGNS,} ἰ±ἰ»ἰἰ {BUT} ἰἰἰ,ἰἰ {BECAUSE} ἰμῖἰἰἰἰἰἰμ,ἰμ {YE ATE} ἰμῖἰἰ {OF} ἰ,ἰἰἰἰἰἰ {THE} ἰ±ἰἰἰ,ἰἰἰἰἰἰ {LOAVES} ἰἰἰἰἰ { AND} ἰμῖἰἰἰἰἰἰ,ἰ±ἰἰἰἰἰ,ἰμ {WERE SATISFIED.} (IGNT)

John 6:26 (RWP)

Not because ye saw signs (ἰἰἰἰ...ἰἰ ἰἰἰ,ἰἰ ἰμῖἰἰἰἰμ,ἰμ ἰἰἰ.ἰἰἰἰἰἰἰἰ). Second aorist active indicative of the defective verb ἰἰἰἰἰἰἰἰ. They had seen the "signs" wrought by Jesus (verse 2), but this one had led to wild fanaticism (verse 14) and complete failure to grasp the spiritual lessons.

But because ye ate of the loaves (ἰ±ἰ»ἰἰ ἰἰἰ,ἰἰ ἰμῖἰἰἰἰἰἰμ,ἰμ ἰμῖἰἰ ἰ,ἰἰἰἰἰἰἰ ἰ±ἰἰἰ,ἰἰἰἰἰἰἰ). Second aorist active indicative of ἰμῖἰἰἰἰἰἰἰ, defective verb.

Ye were filled (ἰμῖἰἰἰἰἰἰ,ἰ±ἰἰἰἰἰ,ἰἰ). First aorist passive indicative of ἰἰἰἰἰἰἰἰ, from ἰἰἰἰἰἰἰ,ἰἰἰἰ, (grass) as in verse 10, to eat grass, then to eat anything, to satisfy hunger. They were more concerned with hungry stomachs than with hungry souls. It was a sharp and deserved rebuke.

John 6:30

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

30 (IGNT) ἰμῖἰἰἰἰἰἰἰ {THEY SAID} ἰἰἰ...ἰἰ {THEREFORE} ἰ±ἰ...ἰ,ἰἰἰ {TO HIM,} ἰ,ἰἰ {WHAT} ἰἰἰ...ἰἰ {THEN} ἰἰἰἰἰἰἰἰἰ, {DOEST} ἰἰἰ... {THOU} ἰἰἰ.ἰἰἰἰἰἰἰἰἰ {SIGN,} ἰἰἰἰἰ {THAT} ἰἰἰἰἰἰἰἰἰἰ {WE MAY SEE} ἰἰἰἰἰ {AND} ἰἰἰἰἰἰἰἰ...ἰἰἰἰἰἰἰἰἰἰ {MAY BELIEVE} ἰἰἰἰἰ {THEE?} ἰ,ἰἰ {WHAT} ἰμῖἰἰἰἰἰἰἰ. {DOST THOU WORK?} (IGNT)

John 6:30 (RWP)

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

That we may see, and believe thee (ἰἰἰἰἰἰἰ ἰἰἰἰἰἰἰἰἰἰἰἰ ἰἰἰἰἰ ἰἰἰἰἰἰἰἰἰἰ...ἰἰἰἰἰἰἰἰἰἰἰ). Purpose

clause with ἰὺν αὐτοῦ and the second aorist (ingressive) active subjunctive of ἵνα ἴδωμεν and the first aorist (ingressive) active subjunctive of ἵνα ἴδωμεν, "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 ἴδωμεν 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 ἴδωμεν αὐτοῦ ἵνα ἴδωμεν αὐτοῦ {BUT MANY} ἵνα ἴδωμεν αὐτοῦ {OF} ἵνα ἴδωμεν αὐτοῦ... {THE} ἵνα ἴδωμεν αὐτοῦ... {CROWD} ἵνα ἴδωμεν αὐτοῦ... ἵνα ἴδωμεν αὐτοῦ {BELIEVED} ἵνα ἴδωμεν αὐτοῦ, {ON} ἵνα ἴδωμεν αὐτοῦ {HIM,} ἵνα ἴδωμεν αὐτοῦ {AND} ἵνα ἴδωμεν αὐτοῦ ἵνα ἴδωμεν αὐτοῦ {SAID,} ἵνα ἴδωμεν αὐτοῦ {THE} ἵνα ἴδωμεν αὐτοῦ, {CHRIST,} ἵνα ἴδωμεν αὐτοῦ {WHEN} ἵνα ἴδωμεν αὐτοῦ ἵνα ἴδωμεν αὐτοῦ {HE COMES,} ἵνα ἴδωμεν αὐτοῦ ἵνα ἴδωμεν αὐτοῦ {MORE} ἵνα ἴδωμεν αὐτοῦ ἵνα ἴδωμεν αὐτοῦ {SIGNS} ἵνα ἴδωμεν αὐτοῦ... ἵνα ἴδωμεν αὐτοῦ {THAN THESE} ἵνα ἴδωμεν αὐτοῦ ἵνα ἴδωμεν αὐτοῦ {WILL HE DO} ἵνα ἴδωμεν αὐτοῦ {WHICH} ἵνα ἴδωμεν αὐτοῦ, ἵνα ἴδωμεν αὐτοῦ, {THIS MAN} ἵνα ἴδωμεν αὐτοῦ ἵνα ἴδωμεν αὐτοῦ {DID?} (IGNT)

John 7:31 (RWP)

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

Will he do? (ἵνα ἴδωμεν αὐτοῦ ἵνα ἴδωμεν αὐτοῦ; ). Future active indicative of ἵνα ἴδωμεν αὐτοῦ with ἵνα ἴδωμεν αὐτοῦ (negative answer expected). Jesus had won a large portion of the pilgrims (ἵνα ἴδωμεν αὐτοῦ ἵνα ἴδωμεν αὐτοῦ... ἵνα ἴδωμεν αὐτοῦ ἵνα ἴδωμεν αὐτοῦ... ἵνα ἴδωμεν αὐτοῦ ἵνα ἴδωμεν αὐτοῦ) either before this day or during this controversy. The use of ἵνα ἴδωμεν αὐτοῦ ἵνα ἴδωμεν 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 ἴδωμεν αὐτοῦ). One must supply the unexpressed antecedent ἵνα ἴδωμεν αὐτοῦ... ἵνα ἴδωμεν αὐτοῦ in the ablative case after ἵνα ἴδωμεν αὐτοῦ ἵνα ἴδωμεν αὐτοῦ (more). Then the neuter plural accusative relative ἵνα ἴδωμεν αὐτοῦ (referring to ἵνα ἴδωμεν αὐτοῦ ἵνα ἴδωμεν αὐτοῦ signs) is attracted to the ablative case of the pronominal antecedent ἵνα ἴδωμεν αὐτοῦ... ἵνα ἴδωμεν αὐτοῦ (now dropped out).

Hath done (ἵνα ἴδωμεν αὐτοῦ ἵνα ἴδωμεν αὐτοῦ). First aorist active indicative of ἵνα ἴδωμεν 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)



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

John 9:16 (RWP)

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

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

John 10:41

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

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

John 10:41 (RWP)

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

John 11:47

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

47 (IGNT) ἤγαγον... ἡγεμονία αὐτῶν ἡμίονοι {GATHERED} ἡγεμονία αὐτῶν ἡμίονοι {THEREFORE} ἡγεμονία αὐτῶν ἡμίονοι {THE} ἡγεμονία αὐτῶν ἡμίονοι {CHIEF PRIESTS} ἡγεμονία αὐτῶν ἡμίονοι {AND} ἡγεμονία αὐτῶν ἡμίονοι {THE} ἡγεμονία αὐτῶν ἡμίονοι {PHARISEES} ἡγεμονία αὐτῶν ἡμίονοι {A COUNCIL, } ἡγεμονία αὐτῶν ἡμίονοι {AND} ἡγεμονία αὐτῶν ἡμίονοι {SAID,} ἡγεμονία αὐτῶν ἡμίονοι {WHAT} ἡγεμονία αὐτῶν ἡμίονοι {DO WE?} ἡγεμονία αὐτῶν ἡμίονοι {FOR} ἡγεμονία αὐτῶν ἡμίονοι {THIS} ἡγεμονία αὐτῶν ἡμίονοι {MAN} ἡγεμονία αὐτῶν ἡμίονοι {MANY} ἡγεμονία αὐτῶν ἡμίονοι {SIGNS } ἡγεμονία αὐτῶν ἡμίονοι {DOES.} (IGNT)

John 11:47 (RWP)

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

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

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

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

John 12:18 (RWP)

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





{GOD.} ἰὸῦ ἰὸῦ {AND} ἰὸῦ ἰὸῦ ἰὸῦ {THIS} ἰὸῦ ἰὸῦ {HAVING SAID} ἰὸῦ ἰὸῦ {HE SAYS} ἰὸῦ ἰὸῦ {TO HIM,} ἰὸῦ ἰὸῦ {FOLLOW} ἰὸῦ ἰὸῦ {ME.} (IGNT)

John 21:19 (RWP)

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

Acts 2:19

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

19 (IGNT) ἰὸῦ ἰὸῦ {AND} ἰὸῦ ἰὸῦ {I WILL GIVE} ἰὸῦ ἰὸῦ {WONDERS} ἰὸῦ ἰὸῦ {IN} ἰὸῦ ἰὸῦ {THE} ἰὸῦ ἰὸῦ {HEAVEN} ἰὸῦ ἰὸῦ {ABOVE} ἰὸῦ ἰὸῦ {AND} ἰὸῦ ἰὸῦ {SIGNS} ἰὸῦ ἰὸῦ {ON} ἰὸῦ ἰὸῦ {THE} ἰὸῦ ἰὸῦ {EARTH} ἰὸῦ ἰὸῦ {BELOW,} ἰὸῦ ἰὸῦ {BLOOD} ἰὸῦ ἰὸῦ {AND} ἰὸῦ ἰὸῦ {FIRE} ἰὸῦ ἰὸῦ {AND} ἰὸῦ ἰὸῦ {VAPOUR} ἰὸῦ ἰὸῦ {OF SMOKE.} (IGNT)

Acts 2:19 (RWP)

Wonders (ἰὸῦ ἰὸῦ). Apparently akin to the verb ἰὸῦ ἰὸῦ, to watch like a wonder in the sky,

miracle (ἰὸῦ ἰὸῦ), marvel, portent. In the New Testament the word occurs only in the plural and only in connection with ἰὸῦ ἰὸῦ (signs) as here and in verse 43. But

signs (ἰὸῦ ἰὸῦ) here is not in the LXX. See on Matthew 11:20. In verse Acts 2:22 all three words occur together: powers, wonders, signs (ἰὸῦ ἰὸῦ ἰὸῦ, ἰὸῦ ἰὸῦ ἰὸῦ).

As above (ἰὸῦ ἰὸῦ). This word is not in the LXX nor is "beneath" (ἰὸῦ ἰὸῦ), both probably being added to make clearer the contrast between heaven and earth.

Blood and fire and vapour of smoke (ἰὸῦ ἰὸῦ ἰὸῦ ἰὸῦ ἰὸῦ ἰὸῦ). A chiasm as these words illustrate bloodshed and destruction by fire as signs here on earth.

Acts 2:19 (Vincent\_NTWordStudies)

19. I will shew (ἰὸῦ ἰὸῦ). Lit., I will give.

Wonders (ἰὸῦ ἰὸῦ). Or portents. See on "Mt 11:20".

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 τῶν λόγων, {HEAR} ἰσραηλιται, {THESE} ἠκουσατε τῶν λόγων, {WORDS:} ἰησοῦ τοῦ ναζαρενου, {JESUS} τοῦ θεου, {THE} ἠκουσατε τῶν εἰσημασιων, {NAZARENE,} ἑνος ανθρωπου, {A MAN} ἠκουσατε τῶν εἰσημασιων, {BY} τοῦ θεου, {GOD} ἠκουσατε τῶν εἰσημασιων, {SET FORTH} ἠκουσατε τῶν εἰσημασιων, {TO} ὑμων, {YOU} ἠκουσατε τῶν εἰσημασιων, {BY WORKS OF POWER} ἠκουσατε τῶν εἰσημασιων, {AND} ἠκουσατε τῶν εἰσημασιων, {WONDERS} ἠκουσατε τῶν εἰσημασιων, {AND} ἠκουσατε τῶν εἰσημασιων, {SIGNS,} ἠκουσατε τῶν εἰσημασιων, {WHICH} ἠκουσατε τῶν εἰσημασιων, {WROUGHT} ἠκουσατε τῶν εἰσημασιων, {BY} ἠκουσατε τῶν εἰσημασιων, ἠκουσατε τῶν εἰσημασιων, {HIM} ἠκουσατε τῶν εἰσημασιων, {GOD} ἠκουσατε τῶν εἰσημασιων, {IN} ἠκουσατε τῶν εἰσημασιων, {MIDST} ἠκουσατε τῶν εἰσημασιων, {YOUR,} ἠκουσατε τῶν εἰσημασιων, {AS} ἠκουσατε τῶν εἰσημασιων, {ALSO} ἠκουσατε τῶν εἰσημασιων, ἠκουσατε τῶν εἰσημασιων, {YOURSELVES} ἠκουσατε τῶν εἰσημασιων, {KNOW:} (IGNT)

Acts 2:22 (RWP)

Hear these words (ἰσραηλιται, ἠκουσατε τῶν λόγων, ἠκουσατε τῶν λόγων, ἠκουσατε τῶν λόγων, ἠκουσατε τῶν λόγων). 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 τῶν εἰσημασιων, ἠκουσατε τῶν εἰσημασιων, ἠκουσατε τῶν εἰσημασιων). Note ἠκουσατε τῶν εἰσημασιων 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 τῶν εἰσημασιων). The verb means to point out or shew forth. Shewn to be that which he claimed to be.

Miracles (ἠκουσατε τῶν εἰσημασιων). 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 πανταψυχη, {THERE CAME} ἠκουσατε τῶν εἰσημασιων, {AND} ἠκουσατε τῶν εἰσημασιων, {UPON EVERY} ἠκουσατε τῶν εἰσημασιων, {SOUL} ἠκουσατε τῶν εἰσημασιων, {FEAR,} ἠκουσατε τῶν εἰσημασιων, ἠκουσατε τῶν εἰσημασιων, {AND MANY} ἠκουσατε τῶν εἰσημασιων, ἠκουσατε τῶν εἰσημασιων, {WONDERS} ἠκουσατε τῶν εἰσημασιων, {AND} ἠκουσατε τῶν εἰσημασιων, ἠκουσατε τῶν εἰσημασιων, {SIGNS} ἠκουσατε τῶν εἰσημασιων, {THROUGH} ἠκουσατε τῶν εἰσημασιων, {THE} ἠκουσατε τῶν εἰσημασιων, ἠκουσατε τῶν εἰσημασιων, {APOSTLES} ἠκουσατε τῶν εἰσημασιων, ἠκουσατε τῶν εἰσημασιων, {TOOK PLACE.} (IGNT)

Acts 2:43 (RWP)

Came (ἴδοντες αὐτὸν ἔρχομαι). Imperfect middle, kept on coming.

Were done (ἴδοντες αὐτὸν ἔρχομαι). Same tense. Awe kept on coming on all and signs and wonders kept on coming through the apostles. The two things went on ἵνα ἔτι ἄριστοι ἔτι ἄριστοι... the more wonders the more fear.

Acts 2:43 (Vincent\_NTWordStudies)

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

Acts 3:10

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

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

Acts 3:10 (RWP)

They took knowledge of him (ἴδοντες αὐτὸν ἔρχομαι). Imperfect active, inchoative, began to perceive.

Were filled (ἴδοντες αὐτὸν ἔρχομαι ἴδοντες αὐτὸν ἔρχομαι). Effective first aorist passive.

At that which had happened (ἴδοντες αὐτὸν ἔρχομαι ἴδοντες αὐτὸν ἔρχομαι). Perfect active participle of ἴδοντες αὐτὸν ἔρχομαι.

Acts 3:10 (Vincent\_NTWordStudies)

10. They knew (ἴδοντες αὐτὸν ἔρχομαι). Or recognized. Rev., took knowledge.

Wonder (ἴδοντες αὐτὸν ἔρχομαι ἴδοντες αὐτὸν ἔρχομαι). Used by Luke only. See on "Lu 4:36".

Amazement (ἴδοντες αὐτὸν ἔρχομαι ἴδοντες αὐτὸν ἔρχομαι). See on "Mark 5:42"; and compare Luke 5:26.

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



11 (IGNT) ἰοῖ•ἰἄι...ἰἄι, ἰἄι {AND AS HELD} ἰἄι... {THE} ἰἄιἰἄιἰἄι, ἰἄι, {WHO HAD BEEN HEALED} ἰἄι»ἰἄι... ἰἄι, ἰἄι {LAME MAN} ἰἄι, ἰἄι {PETER} ἰἄι {AND} ἰἄιἰἄιἰἄιἰἄι {JOHN,} ἰἄι...ἰἄιἰἄιἰἄιἰἄι {RAN TOGETHER} ἰἄι, ἰἄι, {TO} ἰἄι...ἰἄι, ἰἄι...ἰἄι, {THEM} ἰἄι, {ALL} ἰἄι {THE } ἰἄι, {PEOPLE} ἰἄι {IN} ἰἄι, {THE} ἰἄι, ἰἄι {PORCH} ἰἄι»ἰἄι...ἰἄιἰἄιἰἄι {CALLED} ἰἄι»ἰἄιἰἄιἰἄι, ἰἄι, {SOLOMON'S}, ἰἄι, ἰἄι {GREATLY AMAZED.} (IGNT)

Acts 3:11 (RWP)

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

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

In the porch that is called Solomon's (ἰἄι, ἰἄι, ἰἄι, ἰἄι, ἰἄι»ἰἄι...ἰἄιἰἄιἰἄι, ἰἄι, ἰἄι, ἰἄι, ἰἄι). The adjective Stoic (ἰἄι, ἰἄι, ἰἄι, ἰἄι, ἰἄι) is from this word ἰἄι, ἰἄι (porch). It was on the east side of the court of the Gentiles (Josephus, Ant. XX. 9, 7) and was so called because it was built on a remnant of the foundations of the ancient temple. Jesus had once taught here (John 10:23).

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

Acts 3:11 (Vincent\_NTWordStudies)

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

Held (ἰοῖ•ἰἄι, ἰἄι...ἰἄι, ἰἄι). Held them firmly, took fast hold. The verb from ἰοῖ•ἰἄι, ἰἄι, strength.

Greatly wondering (ἰἄι, ἰἄι, ἰἄι, ἰἄι). Wondering out of measure (ἰἄι). Compare wonder. (ver. 10).

Acts 4:16

16 (AV) Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. (AV)

16 (IGNT) ἰἄι»ἰἄι, ἰἄι, ἰἄι, ἰἄι, {SAYING,} ἰἄι, ἰἄι {WHAT} ἰἄι, ἰἄι, ἰἄι, ἰἄι, ἰἄι, {SHALL WE DO} ἰἄι, ἰἄι, ἰἄι, ἰἄι, {TO MEN} ἰἄι, ἰἄι, ἰἄι, ἰἄι, {THESE?} ἰἄι, ἰἄι, ἰἄι, {THAT} ἰἄι, ἰἄι, ἰἄι, {INDEED} ἰἄι, ἰἄι, {FOR } ἰἄι, ἰἄι, ἰἄι, ἰἄι, {A KNOWN} ἰἄι, ἰἄι, ἰἄι, ἰἄι, {SIGN} ἰἄι, ἰἄι, ἰἄι, ἰἄι, {HAS COME TO PASS} ἰἄι, ἰἄι, {THROUGH} ἰἄι, ἰἄι, ἰἄι, ἰἄι, {THEM,} ἰἄι, ἰἄι, ἰἄι, {TO ALL} ἰἄι, ἰἄι, ἰἄι, {THOSE} ἰἄι, ἰἄι, ἰἄι, ἰἄι, ἰἄι, {INHABITING} ἰἄι, ἰἄι, ἰἄι, ἰἄι, {JERUSALEM} ἰἄι, ἰἄι, ἰἄι, ἰἄι, {IS MANIFEST,} ἰἄι, ἰἄι, {AND} ἰἄι, ἰἄι, {WE} ἰἄι, ἰἄι, ἰἄι, ἰἄι, {ARE UNABLE} ἰἄι, ἰἄι, ἰἄι, ἰἄι, {TO DENY IT.} (IGNT)

Acts 4:16 (RWP)

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

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

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

Acts 4:22

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

22 (IGNT) İµİ,,İ%oİ½ {YEARS OLD} İ³İ±İ· {FOR} İ·İ½ {WAS} İ€İ»İµİ¹İĸİ½İ%oİ½ {ABOVE} İ,,İµİİfİfİ±İ·İ±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 {STRETCH 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.

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

Acts 5:12

12 ¶ (AV) And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. (AV)

12 (IGNT) ἰσηματα {AND} ἢ σημεῖα {BY} ἰσχυροῖς καὶ ἀσθενείοις {THE} ἰσηματα ἢ σημεῖα {HANDS} ἰσχυροῖς καὶ ἀσθενείοις {OF THE} ἰσηματα ἢ σημεῖα {APOSTLES} ἰσηματα ἢ σημεῖα {CAME TO PASS} ἰσηματα ἢ σημεῖα {SIGNS} ἰσηματα ἢ σημεῖα {AND} ἰσηματα ἢ σημεῖα {WONDERS} ἰσηματα ἢ σημεῖα {AMONG} ἰσχυροῖς καὶ ἀσθενείοις {THE} ἰσηματα ἢ σημεῖα { PEOPLE} ἰσηματα ἢ σημεῖα {MANY;} ἰσηματα ἢ σημεῖα {(AND) ἰσηματα ἢ σημεῖα {THEY WERE} ἰσηματα ἢ σημεῖα... ἰσηματα ἢ σημεῖα {WITH ONE ACCORD} ἰσηματα ἢ σημεῖα {ALL} ἰσηματα ἢ σημεῖα {IN} ἰσχυροῖς καὶ ἀσθενείοις {THE} ἰσηματα ἢ σημεῖα {PORCH} ἰσηματα ἢ σημεῖα {OF SOLOMON,} (IGNT)

Acts 5:12 (RWP)

Were wrought (ἰσηματα ἢ σημεῖα ἐν ἰσχυροῖς καὶ ἐν ἀσθενείοις). Imperfect middle, wrought from time to time.

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

Acts 5:12 (Vincent\_NTWordStudies)

12. Were wrought (ἰσηματα ἢ σημεῖα ἐν ἰσχυροῖς καὶ ἐν ἀσθενείοις). The best texts read ἰσηματα ἢ σημεῖα ἐν ἰσχυροῖς καὶ ἐν ἀσθενείοις, the imperfect, were being wrought from time to time.

All. The whole body of believers.

Acts 6:8

8 ¶ (AV) And Stephen, full of faith and power, did great wonders and miracles among the people. (AV)

8 (IGNT) ἰσηματα ἢ σημεῖα ἐν ἰσχυροῖς καὶ ἀσθενείοις {AND STEPHEN,} ἰσηματα ἢ σημεῖα {FULL} ἰσηματα ἢ σημεῖα {OF FAITH} ἰσηματα ἢ σημεῖα {AND} ἰσηματα ἢ σημεῖα... ἰσηματα ἢ σημεῖα {POWER,} ἰσηματα ἢ σημεῖα {WROUGHT} ἰσηματα ἢ σημεῖα {WONDERS} ἰσηματα ἢ σημεῖα {AND} ἰσηματα ἢ σημεῖα {SIGNS} ἰσηματα ἢ σημεῖα {GREAT} ἰσηματα ἢ σημεῖα {AMONG} ἰσχυροῖς καὶ ἀσθενείοις {THE} ἰσηματα ἢ σημεῖα {PEOPLE.} (IGNT)

Acts 6:8 (RWP)

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

Acts 7:31 (RWP)

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

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

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

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

Acts 7:31 (Vincent\_NTWordStudies)

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

To behold (ἀπαύξῃ, ἐπιλάτρωσεν ἀπαύξῃ). 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) ἄνθρωπος οὗτος ἐξήγαγε αὐτοὺς, ἐπειδή ἐδείκνυτο τὰ θαυμάσια καὶ τὰ σημεῖα ἐν τῇ γῇ τῆς Ἀγύπτου καὶ ἐν τῇ ἐρυθρῇ θάλασσῃ καὶ ἐν τῇ ἐρήμῳ ἄνωγες ἀνωγῶν. (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) ἅπαντες οὖν ἑκούσιως ἐπέσταντο αὐτῷ λαλοῦντι, ἀκούοντες καὶ ἰδόντες τὰ σημεῖα καὶ τὰ τέρατα ἃ ἐποίει ἐν αὐτοῖς. (IGNT)

Acts 8:6 (RWP)

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

When they heard (ἀκούσαντες ἑκούσιως τὰ λόγια αὐτοῦ ἐπὶ τὸ ἀκούειν). Favourite Lukan idiom, ἀκούω and the locative case of the articular infinitive with the accusative of general reference "in the hearing as to them."

Which he did (ἐποίει τὰ σημεῖα καὶ τὰ τέρατα). 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. {miracles: Gr. signs and great miracles} (AV)

13 (IGNT) Ἰὺ ἰῆμ {AND} ἰφῆῖῖῖῖῖῖῖ {SIMON} ἰῖῖῖ {ALSO} ἰῖῖῖῖῖῖ, ἰῖῖῖ, {HIMSELF} ἰῖῖῖῖῖῖῖῖ, ἰῖῖῖῖῖῖῖῖ {BELIEVED,} ἰῖῖῖῖῖ {AND} ἰῖῖῖῖῖῖῖ, ἰῖῖῖῖῖῖῖ, {HAVING BEEN BAPTIZED} ἰῖῖῖ {WAS} ἰῖῖῖῖῖῖῖῖῖ, ἰῖῖῖῖῖῖῖῖῖ {STEADFASTLY CONTINUING} ἰῖῖ, ἰῖῖῖ {WITH} ἰῖῖῖῖῖῖῖῖῖῖῖῖ {PHILIP;} ἰῖῖῖῖῖῖῖῖῖῖ {BEHOLDING} ἰῖῖ, ἰῖῖ {AND} ἰῖῖῖῖῖῖῖῖῖ {SIGNS} ἰῖῖῖῖῖῖ {AND} ἰῖῖῖῖῖῖῖῖῖῖῖῖ, {WORKS OF POWER} ἰῖῖῖῖῖῖῖῖῖῖῖ, {GREAT} ἰῖῖῖῖῖῖῖῖῖῖῖῖ, {BEING DONE,} ἰῖῖῖῖῖῖῖῖῖῖ, ἰῖῖῖ, ἰῖῖ {WAS AMAZED.} (IGNT)

### Acts 8:13 (RWP)

And Simon also himself believed (ἰῖ ἰῆμ ἰφῆῖῖῖῖῖῖῖ ἰῖῖῖ ἰῖῖῖῖῖῖῖ, ἰῖῖῖ, ἰῖῖῖῖῖῖῖῖ). Note the same verb in the aorist tense ἰῖῖῖῖῖῖῖ, ἰῖῖῖῖῖῖῖῖ. What did he believe? Evidently that Jesus was this "power of God" not himself (Simon). He saw that the miracles wrought by Philip in the name of Christ were genuine while he knew that his own were frauds. He wanted this power that Philip had to add to his own pretensions. "He was probably half victim of self-delusion, half conscious impostor" (Furneau). He was determined to get this new "power," but had no sense of personal need of Jesus as Saviour for his sins. So he submitted to baptism (ἰῖῖῖῖῖῖῖ, ἰῖῖῖῖῖῖῖ, first aorist passive participle of ἰῖῖῖῖῖῖῖ, ἰῖῖῖῖῖῖ), clear proof that baptism does not convey salvation.

He continued with Philip (ἰῖῖῖῖῖῖῖ ἰῖῖῖῖῖῖῖῖῖ, ἰῖῖῖῖῖῖῖῖῖ ἰῖῖῖῖῖῖῖῖῖ). Periphrastic imperfect of the verb ἰῖῖῖῖῖῖῖῖ, ἰῖῖῖῖῖῖῖῖῖ (see on 2:46). He stuck to Philip (dative case) to find out the secret of his power.

Beholding (ἰῖῖῖῖῖῖῖῖ). Watching the signs and miracles (powers, ἰῖῖῖῖῖῖῖῖῖῖῖ, that threw his "power" in the shade) as they were wrought (ἰῖῖῖῖῖῖῖῖῖῖῖῖ, present middle participle of ἰῖῖῖῖῖῖῖῖῖῖῖ). The more he watched the more the wonder grew (ἰῖῖῖῖῖῖῖῖῖῖῖ). He had "amazed" (verse 9) the people by his tricks and he was himself more "amazed" than they by Philip's deeds.

### Acts 8:13 (Vincent\_NTWordStudies)

13. Continued with. see on "Acts 1:14".

Miracles and signs (ἰῖῖῖῖῖῖῖῖῖ ἰῖῖῖῖῖ ἰῖῖῖῖῖῖῖῖῖ). Lit., signs and powers. See on "Mt 11:20"; {see} on "Ac 2:22".

Which were done (ἰῖῖῖῖῖῖῖῖῖῖῖ). The present participle. Lit., are coming to pass.

He was amazed. After having amazed the people by his tricks. See Acts 8:9. The same word is employed.

### Acts 11:28

28 (AV) And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. (AV)

28 (IGNT)  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\nu}$  {AND HAVING RISEN UP}  $\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$ , {ONE}  $\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {FROM AMONG}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {THEM,}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {BY NAME}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$ , {AGABUS,}  $\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\nu}$  {HE SIGNIFIED}  $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}$  {BY}  $\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}$  {THE}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {SPIRIT,}  $\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {A FAMINE}  $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {GREAT}  $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {IS ABOUT}  $\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\nu}$  {TO BE}  $\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {OVER}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {WHOLE}  $\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {THE}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {HABITABLE WORLD;}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$ , {WHICH}  $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {ALSO}  $\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\nu}$ , {CAME TO PASS}  $\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {UNDER}  $\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {CLAUDIUS}  $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$ , {CAESAR.} (IGNT)

Acts 11:28 (RWP)

Signified ( $\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\nu}$ ). Imperfect active in Westcott and Hort, but aorist active  $\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\nu}$  in the margin. The verb is an old one from  $\hat{\imath}\hat{f}\hat{\imath}\hat{\imath}\hat{\mu}\hat{\nu}$  ( $\hat{\imath}\hat{f}\hat{\imath}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$ ) a sign (cf. the symbolic sign in 21:11). Here Agabus (also in 21:10) does predict a famine through the Holy Spirit.

Should be ( $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$   $\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$   $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$ ).  $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  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 ( $\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\nu}$   $\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$   $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$ ). Over all the inhabited earth ( $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$ , 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 ( $\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\nu}$   $\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$ ...). 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)  $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {BEHOLD}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}$  {YE}  $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {DESPISERS,}  $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {AND}  $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {WONDER}  $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {AND}  $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {PERISH;}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}$  {FOR}  $\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\nu}$  {A WORK}  $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {WORK}  $\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$ , {IN}  $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$ , {DAYS}  $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {YOUR,}  $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {A WORK}  $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {WHICH}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {IN NO}  $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {WISE}  $\hat{\imath}\hat{\epsilon}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {YE WOULD BELIEVE}  $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {IF}  $\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$ , {ONE}  $\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}\hat{\epsilon}\hat{\imath}\hat{\mu}\hat{\nu}$  {SHOULD DECLARE IT}  $\hat{\imath}\hat{\imath}\hat{\alpha}\hat{\imath}\hat{\mu}\hat{\nu}\hat{\alpha}\hat{\imath}\hat{\iota}\hat{\alpha}$  {TO



YOU.} (IGNT)

Acts 13:41 (RWP)

Ye despisers (ÎĶÎ¹ Î°Î±İ,,Î±İĤİ•ÎĶÎ½Îİ,,Î±İ¹). Not in the Hebrew, but in the LXX. It is pertinent for Paulâ€™™s purpose.

Perish (Î±İĤİ±İ½Î¹İĤİ,Îİ,,Îµ). Or vanish away. First aorist passive imperative. Added by the LXX to the Hebrew.

If one declare it unto you (Îµİ±İ½ İ,,Î¹İ, Îµİ°İ¹İİİİİİ,,Î±İ¹ Îİ¼İ¹½). Condition of third class with present middle subjunctive, if one keep on outlining (double compound, Îµİ°-İ¹İİİİİİ¼İ±İ¹) it unto you. Paul has hurled a thunderbolt at the close.

Acts 13:41 (Vincent\_NTWordStudies)

41. Perish (Î±İĤİ±İ½Î¹İĤİ,Îİ,,Îµ). Lit., vanish.

Declare (Îµİ°İ¹İİİİİİ,,Î±İ¹). Only here and Acts 15:3. shew, see on "Lu 8:39". The word is a very strong expression for the fullest and clearest declaration: declare throughout.

Acts 14:3

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

3 (IGNT) Î¹İ°İ±İ½ÎĶÎ½ Î¼İµİ½ {A LONG} ÎĶİ...İ½ {THEREFORE} İĤİ•İĶÎ½ÎĶÎ½ {TIME} Î¹İµİ,,İİİİ±İ½ {THEY STAYED,} İ€İ±İ•İİİİİİ¼İ±İ¹İİ {SPEAKING BOLDLY,} Îµİ€İ¹ {CONFIDING IN} İ,,İ%o {THE} İ°İ...İİ¹İ%o {LORD,} İ,,İ%o {WHO} Î¼İ±İ•İ,,İ...İİĶİ...İ½İ,İ¹ {BORE WITNESS} İ,,İ%o {TO THE} Î»İĶİ³İ%o {WORD} İ,İİ, {OF} İĤİ±İ•İ¹İ,İĶİ, {GRACE,} İ±İ...İ,İĶİ... {HIS} İ°İ±İ¹ {AND} Î¹İ¹İĶİ½İ,,İ¹ {GIVING} İĤİİİ¼İµİ¹İ± {SIGNS} İ°İ±İ¹ {AND} İ,,İµİ•İ±İ,İ± {WONDERS} İ³İ¹½İµİĤİ,İ±İ¹ { TO BE DONE} Î¹İ¹İ± İ,,İ%oİ½ {THROUGH} İĤİµİ¹İİ°İ%oİ½ {HANDS.} İ±İ...İ,,İ%oİ½ {THEIR} (IGNT)

Acts 14:3 (RWP)

Long time therefore (Î¹İ°İ±İ½ÎĶÎ½ Î¼İµİ½ ÎĶİ...İ½ İĤİ•İĶÎ½ÎĶÎ½). Accusative of duration of time (possibly six months) and note Î¼İµİ½ ÎĶİ...İ½. There is an antithesis in ÎµİĤİĤİİĤİ,Îİİµ (verse 4) and in verse 5 (Îµİ³İµİ½İµİ,,İĶİ Îİµ). After the persecution and vindication there was a season of great opportunity which Paul and Barnabas used to the full, "speaking boldly" (İ€İ±İ•İİİİİİ¼İ±İ¹İİ¼İ±İ¹İĶİ¹ as in 13:46 at Antioch in Pisidia, "in the Lord" (Îµİ€İ¹ İ,,İ%o İ°İ...İİ¹İ%o), upon the basis of the Lord Jesus as in 4:17. And the Lord Jesus "bore witness to the word of his grace" as he always does, "granting signs and wonders to be done by their hands" (Î¹İ¹İĶİ½İ,,İ¹







{JERUSALEM,} ἰὸἰ±ἰ¹ {AND} ἰὸἰ...ἰὸἰ»ἰ%ṽ {IN A CIRCUIT} ἰ¼ἰμἰ±ἰ•ἰ¹ ἰ,,ἰḂἰ... {UNTO }  
 ἰ¹ἰ»ἰ»ἰ...ἰ•ἰἰṽἰḂἰ... {ILLYRICUM,} ἰ€ἰμἰ€ἰ»ἰ•ἰ%ṽἰṽἰμἰ½ἰ±ἰ¹ {TO HAVE FULLY PREACHED} ἰ,,ἰḂ  
 {THE} ἰμἰ...ἰ±ἰṽἰṽἰμἰ»ἰ¹ἰḂἰ½ { GLAD TIDINGS} ἰ,,ἰḂἰ... {OF THE} ἰ±ἰṽἰṽἰḂἰ... {CHRIST;} (IGNT)

Romans 15:19 (RWP)

In power of signs and wonders (ἰμἰ½ ἰἰ...ἰ½ἰ±ἰ¼ἰμἰ¹ ἰḂἰ•ἰ¼ἰμἰἰ%ṽἰ½ ἰṽἰ±ἰ¹ ἰ,,ἰμἰἰ±ἰ,,ἰ%ṽἰ½). Note all three words as in Hebrews 2:4, only here ἰἰ...ἰ½ἰ±ἰ¼ἰμἰ¹, is connected with ἰḂἰ•ἰ¼ἰμἰἰ± and ἰ,,ἰμἰἰ±ἰ,,ἰ±. See all three words used of Paul's own work in 2 Corinthians 12:12 and in 2 Thessalonians 2:9 of the Man of Sin. See 1 Thessalonians 1:5; 1 Corinthians 2:4 for the "power" of the Holy Spirit in Paul's preaching. Note repetition of ἰμἰ½ ἰἰ...ἰ½ἰ±ἰ¼ἰμἰ¹ here with ἰ€ἰ½ἰμἰ...ἰ¼ἰ±ἰ,,ἰḂἰ, ἰ±ἰṽἰḂἰḂἰ...

So that (ἰ%ṽἰḂἰ,ἰμ). Result expressed by the perfect active infinitive ἰ€ἰμἰ€ἰ»ἰ•ἰ%ṽἰṽἰμἰ½ἰ±ἰ¹ (from ἰ€ἰ»ἰ•ἰḂἰḂἰ%) with the accusative ἰ¼ἰμ (general reference).

Round about even unto Illyricum (ἰṽἰ...ἰṽἰ»ἰ%ṽ ἰ¼ἰμἰ±ἰ•ἰ¹ ἰ,,ἰḂἰ... ἰ¹ἰ»ἰ»ἰ...ἰḂἰṽἰḂἰ...). "In a ring" (ἰṽἰ...ἰṽἰ»ἰ%ṽ, locative case of ἰṽἰ...ἰṽἰ»ἰḂἰ),. Probably a journey during the time when Paul left Macedonia and waited for II Corinthians to have its effect before coming to Corinth. If so, see 2 Corinthians 13; Acts 20:1-3. When he did come, the trouble with the Judaizers was over. Illyricum seems to be the name for the region west of Macedonia (Dalmatia). Strabo says that the Egnatian Way passed through it. Arabia and Illyricum would thus be the extreme limits of Paul's mission journeys so far.

Romans 15:19 (Vincent\_NTWordStudies)

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

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

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

Fully preached (ἰεῖμι εἰς ἅπαντα τὰ ἑσπερία). 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 ἵνα ἵνα. {SINCE} ἵνα ἵνα. {BOTH} ἵνα ἵνα. {JEWES} ἵνα ἵνα. {A SIGN} ἵνα ἵνα. {ASK FOR,} ἵνα ἵνα. {AND} ἵνα ἵνα. {GREEKS} ἵνα ἵνα. {WISDOM} ἵνα ἵνα. {SEEK;} (IGNT)

1 Corinthians 1:22 (RWP)

Seeing that (ἵνα ἵνα ἵνα). 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 ἵνα in the apodosis is not unusual.

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

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

1 Corinthians 12:10 (RWP)

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

healings as the blindness on Elymas the sorcerer.

Prophecy (ἱεὐφορέω, ἱεὐφορέω). Late word from ἱεὐφορέω, ἱεὐφορέω, and ἱεὐφορέω, ἱεὐφορέω, 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 (ἀνιχνεύω, ἀνιχνεύω, ἀνιχνεύω, ἀνιχνεύω). ἀνιχνεύω, ἀνιχνεύω, is old word from ἀνιχνεύω, ἀνιχνεύω (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 (ἑτερὰ γλώσσαις, ἑτερὰ γλώσσαις). 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, ἑτερὰ γλώσσαις) 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 (ἑρμηνεία γλωσσῶν, ἑρμηνεία γλωσσῶν). Old word, here only and 14:26 in N.T., from ἑρμηνεύω, ἑρμηνεύω from ἑρμηνεύω, ἑρμηνεύω, (the god of speech). Cf. on ἑρμηνεύω, ἑρμηνεύω 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) Ἄρα ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω {AND} ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω {CERTAIN} ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω {DID SET} ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω {GOD} ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω {IN} ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω {THE} ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω {ASSEMBLY;} ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω {FIRST;} ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω {APOSTLES;} ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω {SECONDLY,} ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω {PROPHETS;} ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω {THIRDLY,} ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω {TEACHERS;} ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω {THEN} ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω {WORKS OF POWER;} ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω {THEN} ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω {GIFTS} ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω {OF HEALINGS;} ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω ἱεὐφορέω,



{HELPS;} ἵπ...ἱπῶν ἡμῶν, {GOVERNMENTS;} ἱπῶν ἡμῶν. {KINDS} ἱπῶν ἡμῶν. {OF TONGUES.} (IGNT)

1 Corinthians 12:28 (RWP)

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

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

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

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



5 (IGNT) ἴς {HE WHO} ἴς...ἴς {THEREFORE} ἴςἴςἴςἴςἴς {SUPPLIES} ἴς...ἴςἴςἴς {TO YOU} ἴς, ἴς {THE} ἴςἴςἴς...ἴςἴς {SPIRIT,} ἴςἴς {AND} ἴςἴςἴςἴςἴς {WORKS} ἴς...ἴςἴςἴςἴς {WORKS OF POWER} ἴςἴς {AMONG} ἴς...ἴςἴςἴς {YOU, IS IT} ἴςἴς {BY} ἴςἴςἴςἴς {WORKS} ἴςἴςἴςἴς... {OF LAW} ἴς {OR} ἴςἴς {BY} ἴςἴςἴςἴς, {REPORT} ἴςἴςἴςἴς, {OF FAITH?} (IGNT)

#### Galatians 3:5 (RWP)

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

Worketh miracles (ἴςἴςἴςἴςἴς ἴς...ἴςἴςἴςἴςἴς). On the word ἴςἴςἴςἴςἴς 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 ἴςἴς ἴς...ἴςἴςἴς (1 Corinthians 13:10; Matthew 14:2). The principal verb for "doeth he it" (ἴςἴςἴςἴς) 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) ἴς... {WHOSE} ἴςἴςἴς, ἴςἴς ἴς {IS} ἴςἴςἴςἴς...ἴςἴςἴς {COMING} ἴςἴς, { ACCORDING TO THE} ἴςἴςἴςἴςἴςἴς ἴς, ἴς... {WORKING} ἴςἴςἴς, ἴςἴςἴς {OF SATAN} ἴςἴς {IN} ἴςἴςἴςἴς { EVERY} ἴς...ἴςἴςἴςἴς {POWER} ἴςἴς {AND} ἴςἴςἴςἴςἴς, {SIGNS} ἴςἴς {AND} ἴς, ἴςἴςἴςἴςἴς {WONDERS} ἴςἴς...ἴςἴς...ἴς, {OF FALSEHOOD,} (IGNT)

#### 2 Thessalonians 2:9 (RWP)

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

Lying wonders (ἴς, ἴςἴςἴςἴςἴς ἴςἴς...ἴςἴς...ἴς). "In wonders of a lie." Note here the three words for the miracles of Christ (Hebrews 2:4), power (ἴς...ἴςἴςἴςἴς), signs (ἴςἴςἴςἴς), wonders (ἴς, ἴςἴςἴς, ἴς), but all according to the working of Satan (ἴςἴςἴς, ἴς ἴςἴςἴςἴςἴς ἴς, ἴς... ἴςἴςἴς, ἴςἴςἴς, 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) ἴφῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... {HEARING WITNESS WITH THEM}

ἰμῖ... {GOD} ἴφῖ... ἰμῖ... ἰμῖ... {BY SIGNS} ἰμῖ... ἰμῖ... {BOTH} ἰμῖ... ἰμῖ... {AND} ἰμῖ... ἰμῖ... {WONDERS}

ἰμῖ... ἰμῖ... {AND} ἰμῖ... ἰμῖ... {VARIOUS} ἰμῖ... ἰμῖ... ἰμῖ... {ACTS OF POWER,} ἰμῖ... ἰμῖ... {AND}

ἰμῖ... ἰμῖ... {OF THE SPIRIT} ἰμῖ... ἰμῖ... {HOLY} ἰμῖ... ἰμῖ... {DISTRIBUTIONS,}

ἰμῖ... ἰμῖ... ἰμῖ... {ACCORDING TO} ἰμῖ... ἰμῖ... {HIS} ἰμῖ... ἰμῖ... {WILL.} (IGNT)

Hebrews 2:4 (RWP)

God also bearing witness with them (ἴφῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ...).

Genitive absolute with the present active participle of the late double compound verb

ἴφῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... to join (ἴφῖ... ἰμῖ...) in giving additional (ἰμῖ... ἰμῖ...)

(ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ...). Here only in N.T., but in Aristotle, Polybius, Plutarch.

Both by signs (ἴφῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ...)

and wonders (ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ...)

and by manifold powers (ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ...)

and by gifts of the Holy Ghost (ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ...). 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... ἰμῖ... (works) of Christ. ἰμῖ... ἰμῖ... (wonder) attracts attention, ἰμῖ... ἰμῖ... ἰμῖ... (power) shows God's power, ἴφῖ... ἰμῖ... ἰμῖ... reveals the purpose of God in the miracles. For ἰμῖ... ἰμῖ... ἰμῖ... (manifold, many-coloured) see Matthew 4:24; James 1:2. For ἰμῖ... ἰμῖ... ἰμῖ... for distribution (old word, in N.T. only here and Hebrews 4:12) see 1 Corinthians 12:4-30.

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

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) ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... {A SIGN} ἰμῖ... ἰμῖ... ἰμῖ... {GREAT} ἰμῖ... ἰμῖ... ἰμῖ... {WAS SEEN} ἰμῖ... ἰμῖ... {IN}

ἰμῖ... ἰμῖ... {THE} ἰμῖ... ἰμῖ... ἰμῖ... {HEAVEN;} ἰμῖ... ἰμῖ... ἰμῖ... {A WOMEN} ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... {CLOTHED

WITH} ἰμῖ... ἰμῖ... {THE} ἰμῖ... ἰμῖ... ἰμῖ... {SUN,} ἰμῖ... ἰμῖ... ἰμῖ... {AND} ἰμῖ... ἰμῖ... {THE} ἰμῖ... ἰμῖ... ἰμῖ... {MOON} ἰμῖ... ἰμῖ... ἰμῖ... {ON}

ἰμῖ... ἰμῖ... ἰμῖ... {UNDER} ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... {HER FEET,} ἰμῖ... ἰμῖ... ἰμῖ... {AND} ἰμῖ... ἰμῖ... ἰμῖ... {ON} ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... {HER HEAD}

ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... {A CROWN} ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... {OF STARS} ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... ἰμῖ... {TWELVE;} (IGNT)

## Revelation 12:1 (RWP)

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

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

Arrayed with the sun (İ€İµİİİİµİ²İ»İ-İ¼İµİ½İ- İ,İ½ 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»İİ½ {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%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±İİ±İ-İ¼İ±İ,İ± {DIADEMS} İµİ€İ,İ± {SEVEN;} (IGNT)

## Revelation 12:3 (RWP)

Another sign (ἄλλο σημεῖον ἑξῆς τῶν πρώτων). "A second tableau following close upon the first and inseparable from it" (Swete).

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

A great red dragon (ὁ δράκων ὁ ῥόδινος ὁ μέγας). Homer uses this old word (probably from ἰδρύω, 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 ἄλλο σημεῖον, (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). Old word from ἰσθῆμι (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 ἄλλο σημεῖον, (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) ἄλλο σημεῖον ἑξῆς τῶν πρώτων {AND} ἑξῆς τῶν πρώτων {IT WORKS} ἄλλο σημεῖον ἑξῆς τῶν πρώτων {SIGNS} ἄλλο σημεῖον ἑξῆς τῶν πρώτων {GREAT,} ἄλλο σημεῖον ἑξῆς τῶν πρώτων {THAT} ἄλλο σημεῖον ἑξῆς τῶν πρώτων {EVEN} ἑξῆς τῶν πρώτων {FIRE} ἑξῆς τῶν πρώτων {IT SHOULD CAUSE} ἄλλο σημεῖον ἑξῆς τῶν πρώτων {TO COME DOWN} ἄλλο σημεῖον ἑξῆς τῶν πρώτων {OUT} ἑξῆς τῶν πρώτων {OF THE} ἑξῆς τῶν πρώτων {HEAVEN} ἄλλο σημεῖον ἑξῆς τῶν πρώτων {TO} ἑξῆς τῶν πρώτων {THE} ἑξῆς τῶν πρώτων {EARTH} ἄλλο σημεῖον ἑξῆς τῶν πρώτων {BEFORE} ἑξῆς τῶν πρώτων {MEN. } (IGNT)

### Revelation 13:13 (RWP)

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



(Luke 9:54).

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

14 (IGNT) ἰὸῦδῶν {AND} ἰεῖν ἰσχυρῶς {IT MISLEADS} ἰσχυρῶς... ἰσχυρῶς, ἰσχυρῶς, ἰσχυρῶς, ἰσχυρῶς {DWELL} ἰσχυρῶς {ON} ἰσχυρῶς, {THE} ἰσχυρῶς, {EARTH,} ἰσχυρῶς {BY REASON OF} ἰσχυρῶς {THE} ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς {SIGNS} ἰσχυρῶς {WHICH} ἰσχυρῶς ἰσχυρῶς. {IT WAS GIVEN} ἰσχυρῶς... ἰσχυρῶς {TO IT} ἰσχυρῶς ἰσχυρῶς {TO WORK} ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς {BEFORE} ἰσχυρῶς ἰσχυρῶς... {THE} ἰσχυρῶς ἰσχυρῶς... {BEAST, } ἰσχυρῶς ἰσχυρῶς {SAYING} ἰσχυρῶς ἰσχυρῶς, {TO THOSE WHO} ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς... ἰσχυρῶς {DWELL} ἰσχυρῶς {ON} ἰσχυρῶς, {THE} ἰσχυρῶς, {EARTH,} ἰσχυρῶς ἰσχυρῶς {TO MAKE} ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς {AN IMAGE} ἰσχυρῶς { TO THE} ἰσχυρῶς ἰσχυρῶς {BEAST,} ἰσχυρῶς {WHICH} ἰσχυρῶς ἰσχυρῶς {HAS} ἰσχυρῶς ἰσχυρῶς {THE} ἰσχυρῶς ἰσχυρῶς {WOUND} ἰσχυρῶς, ἰσχυρῶς, {OF THE} ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς, {SWORD,} ἰσχυρῶς {AND} ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς { LIVED.} (IGNT)

Revelation 13:14 (RWP)

And he deceiveth (ἰσχυρῶς ἰεῖν ἰσχυρῶς). Present active (dramatic) indicative of ἰεῖν ἰσχυρῶς, the very thing that Jesus had said would happen (Matthew 24:24, "So as to lead astray" ἰσχυρῶς ἰεῖν ἰσχυρῶς, the word used here, if possible the very elect). It is a constant cause for wonder, the gullibility of the public at the hands of new charlatans who continually bob up with their pipe-dreams.

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

The stroke of the sword (ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς). This language can refer to the death of Nero by his own sword.

And lived (ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς). "And he came to life" (ingressive first aorist active indicative of ἰσχυρῶς ἰσχυρῶς). Perhaps a reference to Domitian as a second Nero in his persecution of Christians.

Revelation 15:1

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

1 (IGNT) ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς {I SAW} ἰσχυρῶς ἰσχυρῶς {ANOTHER} ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς { SIGN} ἰσχυρῶς {IN} ἰσχυρῶς {THE} ἰσχυρῶς... ἰσχυρῶς {HEAVEN,} ἰσχυρῶς ἰσχυρῶς {GREAT} ἰσχυρῶς {AND} ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς



{WONDERFUL;} ἰσχυροὶ ἄγγελοι, {ANGELS} ἑπτὰ, {SEVEN,} ἰσχυροὶ ἄγγελοι, {HAVING} ἑπτὰ, {PLAGUES} ἑπτὰ, {SEVEN,} ἰσχυροὶ, {THE} ἰσχυροὶ ἄγγελοι, {LAST;} ἰσχυροὶ, {BECAUSE} ἰσχυροὶ, {IN} ἰσχυροὶ, ἰσχυροὶ, {THEM} ἰσχυροὶ ἰσχυροὶ. {WAS COMPLETED} ἰσχυροὶ, {THE} ἰσχυροὶ, ἰσχυροὶ, ἰσχυροὶ, {FURY} ἰσχυροὶ, ἰσχυροὶ, {OF GOD.} (IGNT)

Revelation 15:1 (RWP)

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

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

Seven angels (ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι). Accusative case in apposition with ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι after ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι. Cf. 8:2.

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

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

Revelation 16:14

14 (AV) For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (AV) 14 (IGNT) ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι, {FOR THEY ARE} ἰσχυροὶ ἄγγελοι, ἰσχυροὶ ἄγγελοι, {SPIRITS} ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι, {OF DEMONS} ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι, {DOING} ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι, {SIGNS,} ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι, {TO GO FORTH} ἰσχυροὶ ἄγγελοι, {TO} ἰσχυροὶ ἄγγελοι, {THE} ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι, {KINGS} ἰσχυροὶ ἄγγελοι, {OF THE} ἰσχυροὶ ἄγγελοι, {EARTH} ἰσχυροὶ ἄγγελοι, {AND} ἰσχυροὶ ἄγγελοι, {OF THE} ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι, {HABITABLE WORLD} ἰσχυροὶ ἄγγελοι, {WHOLE} ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι, {TO GATHER TOGETHER} ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι, {THEM} ἰσχυροὶ ἄγγελοι, {UNTO} ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι, {BATTLE} ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι, {OF DAY} ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι, ἰσχυροὶ ἄγγελοι, {THAT} ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι, {GREAT} ἰσχυροὶ ἄγγελοι, {OF} ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι, {GOD} ἰσχυροὶ ἄγγελοι, {THE} ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι, {ALMIGHTY.} (IGNT)

Revelation 16:14 (RWP)

Spirits of devils (ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι). "Spirits of demons." Explanation of the simile ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἄγγελοι. See 1 Timothy 4:1 about "deceiving spirits and teachings of demons."

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

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

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

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

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

Revelation 19:20

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

Revelation 19:20 (RWP)

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

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 (ἃ ἔργα αὐτοῦ). "In which" signs.

He deceived (ἠπάτησεν αὐτοὺς). First aorist active indicative of ἠπάττω. He was only able to deceive "them that had received" (οἱ λαβόντες, ἠρτάμενοι, articular second aorist active participle of ἵσθαι, "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 (ἐβλήθησαν ἄλλη ἐπὶ ἄλλη). First aorist passive Indicative of βλήσκω. 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). 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 ἡ λίμνη (lake, cf. Luke 5:1) as it does ἡ ἀβύσσος 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 (ὃ καίεται ἐν θείοις). Note the genitive here in place of the accusative τὴν λίμνην, perhaps because of the intervening genitive ἡ λίμνη τοῦ πυρός (neuter, not feminine). The agreement is regular in 21:8. For ἡ λίμνη 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.