

22. Have we not (Îġİ...). That form of the negative is used which expects an affirmative answer. It therefore pictures both the self-conceit and the self-deception of these persons. "Surely we have prophesied," etc.

Matthew 12:38

38 ¶ (AV) Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. (AV)

38 (IGNT) Îġİ...Îġİ {THEN} Î±İ€Îġİ°İ•İġİ Îġİ±İ½ {ANSWERED} Îġİ½Îġİ, {SOME} Îġİ%Î½ {OF THE} Î±İ•İ±İ¼Î¼Î±İ, Îġİ%Î½ {SCRIBES} Î°İ±İ¹ {AND} Îġİ±İ•İġİ±İ¹%Î½ {PHARISEES,} Îġİ±İ³Îġİ½Îġİ, Îġİ, { SAYING,} Îġİ¹Îġİ±İġİ°İ±İ»Îġİ {TEACHER,} ÎġİÎġİ»Îġİ¼Îġİ½ {WE WISH} Î±İ€Îġİ {FROM} Îġİġİİ... {THEE} Îġİ¼Îġİ½ {A SIGN} Îġİ¼Îġİ½ {A SIGN} Îġİ¼Îġİ½ {A SIGN} Îġİ¼Îġİ½ {A SIGN} Îġİ¼Îġİ½ {TO SEE.} (IGNT)

Matthew 12:38 (RWP)

A sign from thee (Î±İ€Îġİ Îġİġİİ... Îġİ¼Îġİ½). One wonders at the audacity of scribes and Pharisees who accused Jesus of being in league with Satan and thus casting out demons who can turn round and blandly ask for a "sign from thee." As if the other miracles were not signs! "The demand was impudent, hypocritical, insulting" (Bruce).

39 (AV) But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: (AV)

39 (IGNT) Îġİ Îġİ {BUT HE} Î±İ€Îġİ°İ•İġİ Îġİ¹İ, {ANSWERING} Îġİ¹İ€Îġİ½ {SAID} Î±İ...Îġİ¹İ, {TO THEM,} Î±İÎġİ½Îġİ± {A GENERATION} Î±İ€Îġİ½Îġİ± {WICKED} Î°İ±İ¹ {AND} Îġİ¼Îġİ¹Îġİ±İ»Îġİ, { ADULTEROUS} Îġİ¼Îġİ½ {A SIGN} Îġİ€Îġİ°İ•İ, Îġİ¹ {SEEKS FOR,} Î°İ±İ¹ {AND} Îġİ¼Îġİ½ Îġİ½ Îġİİ... {A SIGN } Îġİġİİ Îġİġİ±İ¹ {SHALL NOT BE GIVEN} Î±İ...Îġİ, {TO IT,} Îġİ¹ Îġİ¼Îġİ {EXCEPT} Îġİ, Îġİ {THE} Îġİ¼Îġİ½ {SIGN} Îġİ%Î½Î± {OF JONAH} Îġİİİ... {THE} Î±İ€Îġİ°İ•İ, Îġİİİ... {PROPHET.} (IGNT)

Matthew 12:39 (RWP)

An evil and adulterous generation (Î±İ€Îġİ½Îġİ± Î±İ€Îġİ½Îġİ± Î°İ±İ¹ Îġİ¼Îġİ¹Îġİ±İ»Îġİ). They had broken the marriage tie which bound them to Jehovah (Plummer). See Psalms 73:27 Isaiah 57:3 62:5 Ezekiel 23:27 James 4:4 Revelation 2:20. What is "the sign of Jonah?"

Matthew 12:39 (Vincent_NTWordStudies)

39. Adulterous (Î¼Îġİ¹Îġİ±İ»Îġİ). A very strong and graphic expression, founded upon the familiar Hebrew representation of the relation of Godâ€™s people to him under the figure of marriage. See Psalms 73:27 Isaiah 57:3 sqq.; Isaiah 62:5 Ezekiel 23:27. Hence idolatry and intercourse with Gentiles were described as adultery; and so here, of moral unfaithfulness to God. Compare James 4:4 Revelation 2:20 sqq. Thus Dante:

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

Matthew 15:31

31 (AV) Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. (AV)
31 (IGNT) Ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν ὅτι αὐτοὶ ἄκουον καὶ οὐκ ἔβλεπον, καὶ οἱ κωφοὶ ἤκουον καὶ οἱ τυφλοὶ ἑώρακον, καὶ ἐθαύμαζον ὅτι αὐτὸς οὕτως ἔποιε. (IGNT)
31 (IGNT) Ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν ὅτι αὐτοὶ ἄκουον καὶ οὐκ ἔβλεπον, καὶ οἱ κωφοὶ ἤκουον καὶ οἱ τυφλοὶ ἑώρακον, καὶ ἐθαύμαζον ὅτι αὐτὸς οὕτως ἔποιε. (IGNT)

Matthew 16:1

1 ¶ (AV) The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. (AV)
1 (IGNT) Ἰσχυροὶ οὖν οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἦλθον πρὸς αὐτὸν λέγοντες, Ἰσοῦς, ἡμεῖς καὶ οἱ πατέρες σου ἐθαύμαζον ὅτι αὐτὸς οὕτως ἔποιε. (IGNT)
1 (IGNT) Ἰσχυροὶ οὖν οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἦλθον πρὸς αὐτὸν λέγοντες, Ἰσοῦς, ἡμεῖς καὶ οἱ πατέρες σου ἐθαύμαζον ὅτι αὐτὸς οὕτως ἔποιε. (IGNT)

Matthew 16:1 (RWP)

The Pharisees and Sadducees (ἰσχυροὶ οὖν οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἦλθον πρὸς αὐτὸν λέγοντες, Ἰσοῦς, ἡμεῖς καὶ οἱ πατέρες σου ἐθαύμαζον ὅτι αὐτὸς οὕτως ἔποιε). The first time that we have this combination of the two parties who disliked each other exceedingly. Hate makes strange bedfellows. They hated Jesus more than they did each other. Their hostility has not decreased during the absence of Jesus, but rather increased.

Tempting him (ἰσχυροὶ οὖν οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἦλθον πρὸς αὐτὸν λέγοντες, Ἰσοῦς, ἡμεῖς καὶ οἱ πατέρες σου ἐθαύμαζον ὅτι αὐτὸς οὕτως ἔποιε). Their motive was bad.

A sign from heaven (ἰσχυροὶ οὖν οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἦλθον πρὸς αὐτὸν λέγοντες, Ἰσοῦς, ἡμεῖς καὶ οἱ πατέρες σου ἐθαύμαζον ὅτι αὐτὸς οὕτως ἔποιε). The scribes and Pharisees had already asked for a sign. {Matthew 12:38} Now this new combination adds "from heaven." What did they have in mind? They may not have had any definite idea to embarrass Jesus. The Jewish apocalypses did speak of spectacular displays of power by the Son of Man (the Messiah). The devil had suggested that Jesus let the people see him drop down from the pinnacle of the temple and the people expected the Messiah to come from an unknown source {John 7:27} who would do great signs. {John 7:31} Chrysostom (Hom. liii.) suggests stopping the course of the sun, bridling the moon, a clap of thunder.

Matthew 16:3

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

Matthew 16:3 (RWP)

Lowering (ἰῖῖῖῖῖῖῖῖῖῖῖ). A sky covered with clouds. Used also of a gloomy countenance as of the rich young ruler in Mark 10:22. Nowhere else in the New Testament. This very sign of a rainy day we use today. The word for "foul weather" (ἰῖῖῖῖῖῖῖῖῖῖῖ) is the common one for winter and a storm.

The signs of the times (ἰῖῖῖῖ ἰῖῖῖῖῖῖῖῖῖῖῖῖ ἰῖῖῖῖῖῖῖῖῖῖῖῖ ἰῖῖῖῖῖῖῖῖῖῖῖῖ). How little the Pharisees and Sadducees understood the situation. Soon Jerusalem would be destroyed and the Jewish state overturned. It is not always easy to discern (ἰῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖ, discriminate) the signs of our own time. Men are numerous with patent keys to it all. But we ought not to be blind when others are gullible.

Matthew 16:3 (Vincent_NTWordStudies)

3. Lowering (ἰῖῖῖῖῖῖῖῖῖῖῖῖ). The verb means to have a gloomy look. Dr. Morison compares the Scotch gloaming or glooming. Cranmer, the sky is glooming red. The word is used only here and at Mark 10:22, of the young ruler, turning from Christ with his face overshadowed with gloom. A.V., he was sad. Rev., his countenance fell.

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

4 (AV) A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed. (AV)
4 (IGNT) ἰῖῖῖῖῖῖῖῖῖῖῖῖ {A GENERATION} ἰῖῖῖῖῖῖῖῖῖῖῖῖ {WICKED} ἰῖῖῖῖῖῖῖῖῖῖῖῖ {AND} ἰῖῖῖῖῖῖῖῖῖῖῖῖ {ADULTEROUS} ἰῖῖῖῖῖῖῖῖῖῖῖῖῖ {A SIGN} ἰῖῖῖῖῖῖῖῖῖῖῖῖῖ {SEEKS,} ἰῖῖῖῖῖῖῖῖῖῖῖῖ {AND} ἰῖῖῖῖῖῖῖῖῖῖῖῖῖ {A SIGN } ἰῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖ {SHALL NOT BE GIVEN} ἰῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖ {TO IT,} ἰῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖ {EXCEPT} ἰῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖ {THE} ἰῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖ {SIGN} ἰῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖ {OF JONAH} ἰῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖ {THE} ἰῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖ {PROPHET.} ἰῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖ {AND} ἰῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖ {LEAVING} ἰῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖ {THEM} ἰῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖῖ {HE WENT AWAY.} (IGNT)

emperor), and the end of the world. Did they think that they were all to take place simultaneously? There is no way to answer. At any rate Jesus treats all three in this great eschatological discourse, the most difficult problem in the Synoptic Gospels. Many theories are advanced that impugn the knowledge of Jesus or of the writers or of both. It is sufficient for our purpose to think of Jesus as using the destruction of the temple and of Jerusalem which did happen in that generation in A.D. 70, as also a symbol of his own second coming and of the end of the world (İfİ...İ½İ,,İµİ»İµİİ±İ, İ,,İçİ... İ±İİ%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

often used in the N.T. about the works (ἰσχυροῦσιν) of Jesus, the other being ἰσχυρὰ ἔργα (powers). They often occur together of the same work. {John 4:48 Acts 2:22 4:30 2 Corinthians 12:12 Hebrews 2:4} ἰσχυροῦσιν, is a wonder or prodigy, ἰσχυρὰ ἔργα, a mighty work or power, ἰσχυρὰ ἔργα ἰσχυροῦσιν, a sign of God's purpose. Miracle (ἰσχυρὰ ἔργα ἰσχυροῦσιν) presents only the notion of wonder or portent. The same deed can be looked at from these different angles. But the point to note here is that mere "signs and wonders" do not of themselves prove the power of God. These charlatans will be so skilful that they will,

if possible (ἰσχυρὰ ἔργα ἰσχυροῦσιν), lead astray the very elect. The implication is that it is not possible. People become excited and are misled and are unable to judge of results. Often it is post hoc, sed non propter hoc. Patent-medicine men make full use of the credulity of people along this line as do spiritualistic mediums. Sleight-of-hand men can deceive the unwary.

Matthew 24:24 (Vincent_NTWordStudies)

24. Signs and wonders (ἰσχυρὰ ἔργα ἰσχυροῦσιν ἰσχυρὰ ἔργα). See on "Mt 11:20". The two words often joined in the New Testament. See John 4:48 Acts 2:22 4:30 2 Corinthians 12:12. The words do not denote different classes of supernatural manifestations, but these manifestations regarded from different points of view. The same miracle may be a mighty work, or a glorious work, regarded with reference to its power and grandeur; or a sign of the doer's supernatural power; or a wonder, as it appeals to the spectator. Τίσιν ἔργα, (derivation uncertain) is a miracle regarded as a portent or prodigy, awakening amazement. It most nearly corresponds, therefore, to the etymological sense of the word miracle (Lat., miraculum, a wonderful thing, from mirari, to wonder).

Matthew 24:30

30 (AV) And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. (AV)

30 (IGNT) ἰσχυροῦσιν {AND} ἰσχυρὰ ἔργα {THEN} ἰσχυρὰ ἔργα ἰσχυροῦσιν {SHALL APPEAR} ἰσχυρὰ ἔργα { THE} ἰσχυρὰ ἔργα ἰσχυροῦσιν {SIGN} ἰσχυρὰ ἔργα... {OF THE} ἰσχυρὰ ἔργα... ἰσχυρὰ ἔργα... {SON} ἰσχυρὰ ἔργα ἰσχυροῦσιν... {OF MAN} ἰσχυρὰ ἔργα {IN} ἰσχυρὰ ἔργα {THE} ἰσχυρὰ ἔργα... ἰσχυρὰ ἔργα... {HEAVEN;} ἰσχυρὰ ἔργα {AND} ἰσχυρὰ ἔργα {THEN} ἰσχυρὰ ἔργα ἰσχυροῦσιν {SHALL WAIL} ἰσχυρὰ ἔργα {ALL} ἰσχυρὰ ἔργα {THE} ἰσχυρὰ ἔργα... ἰσχυρὰ ἔργα {TRIBES} ἰσχυρὰ ἔργα, {OF THE} ἰσχυρὰ ἔργα, {LAND,} ἰσχυρὰ ἔργα {AND} ἰσχυρὰ ἔργα ἰσχυροῦσιν {THEY SHALL SEE} ἰσχυρὰ ἔργα { THE} ἰσχυρὰ ἔργα ἰσχυροῦσιν... {SON} ἰσχυρὰ ἔργα ἰσχυροῦσιν... {OF MAN,} ἰσχυρὰ ἔργα ἰσχυροῦσιν {COMING} ἰσχυρὰ ἔργα {ON} ἰσχυρὰ ἔργα {THE} ἰσχυρὰ ἔργα ἰσχυροῦσιν... {CLOUDS} ἰσχυρὰ ἔργα... ἰσχυρὰ ἔργα... {OF HEAVEN} ἰσχυρὰ ἔργα {WITH} ἰσχυρὰ ἔργα ἰσχυροῦσιν, {POWER} ἰσχυρὰ ἔργα {AND} ἰσχυρὰ ἔργα ἰσχυροῦσιν, {GLORY} ἰσχυρὰ ἔργα ἰσχυροῦσιν, {GREAT.} (IGNT)

Matthew 24:30 (RWP)

The sign of the Son of Man in heaven (ἰσχυρὰ ἔργα ἰσχυροῦσιν ἰσχυρὰ ἔργα... ἰσχυρὰ ἔργα... ἰσχυρὰ ἔργα... ἰσχυρὰ ἔργα ἰσχυροῦσιν...)

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

Mark 6:51 (RWP)

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

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

Mark 6:52 (RWP)

For they understood not (ἑαυτοῖς... ἑαυτοῖς • ἑαυτοῖς... ἑαυτοῖς • ἑαυτοῖς). 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 (ἑαυτοῖς • ἑαυτοῖς in the general sense for all the inner man)

was hardened (ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς). See RWP on "Mr 3:5" about ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς. 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) ἑαυτοῖς {AND} ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς {WENT OUT} ἑαυτοῖς {THE} ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς { PHARISEES} ἑαυτοῖς {AND} ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς {BEGAN} ἑαυτοῖς... ἑαυτοῖς ἑαυτοῖς {TO DISPUTE WITH} ἑαυτοῖς... ἑαυτοῖς {HIM, } ἑαυτοῖς... ἑαυτοῖς ἑαυτοῖς, {SEEKING} ἑαυτοῖς • {FROM} ἑαυτοῖς... ἑαυτοῖς... {HIM} ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς {A SIGN} ἑαυτοῖς ἑαυτοῖς {FROM} ἑαυτοῖς... {THE} ἑαυτοῖς... ἑαυτοῖς ἑαυτοῖς... {HEAVEN,} ἑαυτοῖς ἑαυτοῖς ἑαυτοῖς, {TEMPTING} ἑαυτοῖς... ἑαυτοῖς ἑαυτοῖς {HIM.} (IGNT)

Mark 8:11 (RWP)

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

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

Luke 2:34 (RWP)

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

Is not this Josephâ€™s son? (ÎġĂ...Ī±Ī¹ Ī...Ī¹ĪġĪ, ĪµĪfĪ,,Ī¹Ī½ Ī¹Ī%ĪfĪĪĪĪ ĪġĪ...Ī,,ĪġĪ,;). Witness and wonder gave way to bewilderment as they began to explain to themselves the situation. The use of ĪġĪ...Ī±Ī¹ intensive form of ĪġĪ...Ī° in a question expects the answer "yes." Jesus passed in Nazareth as the son of Joseph as Luke presents him in Luke 3:23. He does not stop here to correct this misconception because the truth has been already amply presented in Luke 1:28-38 2:49. This popular conception of Jesus as the son of Joseph appears also in John 1:45. The puzzle of the people was due to their previous knowledge of Jesus as the carpenter (Mark 6:3; the carpenterâ€™s son, Matthew 13:55). For him now to appear as the Messiah in Nazareth where he had lived and laboured as the carpenter was a phenomenon impossible to credit on sober reflection. So the mood of wonder and praise quickly turned with whispers and nods and even scowls to doubt and hostility, a rapid and radical transformation of emotion in the audience.

Luke 8:25

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

25 (IGNT) ĪµĪ¹ĪĪĪµĪ½ ĪĪµ {AND HE SAID} Ī±Ī...Ī,,ĪġĪĪ, {TO THEM,} ĪĪĪġĪ... {WHERE} ĪµĪfĪ,,Ī¹Ī½ Ī· {IS} ĪĪĪ¹fĪ,,ĪĪ, Ī...Ī¼Ī%Ī½ {YOUR FAITH?} ĪĪĪġĪ²ĪĪĪµĪ½ĪµĪ, ĪĪµ {AND BEING AFRAID} ĪµĪĪ±Ī...Ī¼Ī±ĪfĪ±Ī½ {THEY WONDERED,} Ī»ĪµĪ³ĪġĪ½Ī,,ĪµĪ, {SAYING} ĪĪĪĪġĪ, {TO} Ī±ĪĪ»ĪĪ»ĪġĪ...Ī, {ONE ANOTHER,} Ī,,ĪĪ, {WHO} Ī±ĪĪ± {THEN} ĪġĪ...Ī,,ĪġĪ, {THIS} ĪµĪfĪ,,Ī¹Ī½ {IS,} ĪġĪĪ,Ī¹ {THAT} Ī°Ī±Ī¹ {EVEN} Ī,,ĪġĪĪ, {THE} Ī±ĪĪµĪ¼ĪġĪĪ, {WINDS} ĪµĪĪĪĪ,,Ī±ĪfĪfĪµĪ¹ {HE COMMANDS} Ī°Ī±Ī¹ {AND} Ī,,Ī%Ī {THE} Ī...ĪĪ±Ī,,Ī¹ {WATER,} Ī°Ī±Ī¹ {AND} Ī...ĪĪĪ±Ī°ĪġĪ...ĪġĪ...ĪfĪ¹Ī½ {THEY OBEY} Ī±Ī...Ī,,Ī%Ī {HIM?} (IGNT)

Luke 9:43

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

43 (IGNT) ĪµĪ³ĪµĪĪĪ»ĪĪfĪfĪġĪ½Ī,,ĪġĪ ĪĪµ {AND WERE ASTONISHED} ĪĪ±Ī½Ī,,ĪµĪ, {ALL} ĪµĪĪĪ¹ {AT} Ī,,Ī· {THE} Ī¼ĪµĪ³Ī±Ī»ĪµĪ¹ġĪĪ,,ĪĪ,Ī¹ Ī,,ĪġĪ... {MAJESTY} ĪĪµĪġĪ... {OF GOD.} ĪĪ±Ī½ĪĪ,,Ī%Ī½ ĪĪµ {AND AS ALL} ĪĪ±Ī...Ī¼Ī±Ī¶ĪġĪĪ½Ī,,Ī%Ī½ {WERE WONDERING} ĪµĪĪĪ¹ {AT} ĪĪ±ĪfĪ¹Ī½ {ALL} ĪġĪĪ, {WHICH} ĪµĪĪġĪĪĪfĪµĪ½ ĪġĪ { DID} ĪĪĪfĪġĪ...Ī, {JESUS,} ĪµĪ¹ĪĪĪµĪ½ {HE SAID} ĪĪĪġĪ, Ī,,ĪġĪ...Ī, {TO} Ī¼Ī±ĪĪ,ĪĪ,Ī±Ī, Ī±Ī...Ī,,ĪġĪ... {HIS DISCIPLES, } (IGNT)

Luke 11:14

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

14 (IGNT) Ī°Ī±Ī¹ {AND} ĪĪ½ {HE WAS} ĪµĪ°Ī²Ī±ĪĪ»Ī»Ī%Ī½ {CASTING OUT} ĪĪ±Ī¹Ī¼ĪġĪĪ½ĪĪġĪ½ {A DEMON,} Ī°Ī±Ī¹ {AND} Ī±Ī...Ī,,ĪġĪ {IT} ĪĪ½ {WAS} Ī°Ī%ĪĪġĪġĪ½ {DUMB;} ĪµĪ³ĪµĪ½ĪµĪ,,ĪġĪ ĪĪµ Ī,,ĪġĪ... {AND IT CAME TO PASS} ĪĪ±Ī¹Ī¼ĪġĪĪ½ĪĪġĪ... {ON THE DEMON} ĪµĪ³ĪµĪ»ĪġĪĪ½Ī,,ĪġĪ, {HAVING

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

Luke 11:14 (RWP)

When (ἰ,,ἰζῖ... ἰ·ἰ±ἰ¹ἰ½ἰζῖἰ½ἰῖἰζῖ... ἰμῖ¾ἰμῖ»ἰζῖἰ½ἰ,,ἰζῖ,). Genitive absolute ana asyndeton between ἰ°ἰ±ἰ¹ ἰμῖ¾ἰμῖ½ἰμῖ,,ἰζῖ and ἰμῖ»ἰ±ἰ»ἰ·ἰῖἰμῖ½ as often in Luke (no ἰζῖ,,ἰ¹ or ἰ°ἰ±ἰ¹).

Luke 11:16

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

16 (IGNT) ἰμῖ,,ἰμῖ·ἰζῖῖ ἰ·ἰμ {AND OTHERS,} ἰ€ἰμῖἰ·ἰ±ἰῖἰζῖἰ½ἰ,,ἰμῖ, {TEMPTING,} ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½ {A SIGN} ἰ€ἰ±ἰ· {FROM} ἰ±ἰ...ἰ,,ἰζῖ... {HIM} ἰμῖῖἰ·ἰ,,ἰζῖ...ἰ½ {WERE SEEKING} ἰμῖ¾ {FROM} ἰζῖ...ἰ·ἰ±ἰ¹ἰ½ἰζῖ... { HEAVEN.} (IGNT)

Luke 11:16 (RWP)

Tempting him (ἰ€ἰμῖἰ·ἰ±ἰῖἰζῖἰ½ἰ,,ἰμῖ,). These "others" (ἰμῖ,,ἰμῖ·ἰζῖῖ) apparently realized the futility of the charge of being in league with Beelzebub. Hence they put up to Jesus the demand for "a sign from heaven" just as had been done in Galilee (Matthew 12:38). By "sign" (ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½) they meant a great spectacular display of heavenly power such as they expected the Messiah to give and such as the devil suggested to Jesus on the pinnacle of the temple.

Sought (ἰμῖῖἰ·ἰ,,ἰζῖ...ἰ½). Imperfect active, kept on seeking.

Luke 11:29

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

29 (IGNT) ἰ,,ἰ%ἰ½ ἰ·ἰμ {BUT THE} ἰζῖἰ±ἰ»ἰ%ἰ½ {CROWDS} ἰμῖ€ἰ±ἰ,ἰ·ἰῖἰῖἰζῖἰ½ἰμῖἰ½ἰ%ἰ½ {BEING THROGGED TOGETHER} ἰ·ἰ·ἰ¾ἰ±ἰ,,ἰζῖ {HE BEGAN} ἰ»ἰμῖ¾ἰμῖἰῖἰ½ ἰ· {TO SAY,} ἰ¾ἰμῖἰ½ἰμῖἰ± {GENERATION} ἰ±ἰ...ἰ,,ἰ· {THIS} ἰ€ἰζῖἰ½ἰ·ἰ·ἰ± {WICKED} ἰμῖῖἰ,,ἰῖἰ½ {IS;} ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½ {A SIGN} ἰμῖ€ἰῖἰῖἰ·ἰ,,ἰμῖ¹ {IT SEEKS AFTER,} ἰ°ἰ±ἰ¹ {AND} ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½ {A SIGN} ἰζῖ... {NOT} ἰῖἰῖἰ·ἰῖἰῖἰ,,ἰ±ἰ¹ {SHALL BE GIVEN} ἰ±ἰ...ἰ,,ἰ· ἰμῖ¹ {TO IT} ἰ½ἰ· {EXCEPT} ἰ,,ἰζῖ {THE} ἰῖἰ·ἰ½ἰμῖἰῖἰζῖἰ½ {SIGN} ἰῖἰ%ἰ½ἰ± {OF JONAH} ἰ,,ἰζῖ... {THE} ἰ€ἰῖἰ·ἰζῖἰῖἰ·ἰ,,ἰζῖ... {PROPHET.} (IGNT)

Luke 11:29 (RWP)

Were gathering together unto him (ἰμῖ€ἰ±ἰ,ἰ·ἰζῖἰῖἰῖἰζῖἰ½ἰμῖἰ½ἰ%ἰ½). Genitive absolute present middle participle of ἰμῖ€ἰ±ἰ,ἰ·ἰζῖἰῖἰῖἰ%ἰ, a rare verb, Plutarch and here only in the N.T., from ἰμῖ€ἰ¹ and ἰ±ἰ,ἰ·ἰζῖἰῖἰῖἰ%ἰ (a common enough verb). It means to throng together (ἰ±ἰ,ἰ·ἰζῖἰζῖ,, in throngs). Vivid

He hoped (ἐ-ἵπῳ ἐπι-ἵπῳ). Imperfect active. He was still hoping. He had long ago gotten over his fright that Jesus was John the Baptist come to life again (9:7-9).

Done (ἰσχυρῶς ἐπι-ἵπῳ). Present middle participle. He wanted to see a miracle happening like a stunt of a sleight-of-hand performer.

Luke 24:12

12 (AV) Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. (AV)

12 (IGNT) ἔτι ἵπῳ {BUT} ἐπι-ἵπῳ, ἐπι-ἵπῳ, {PETER} ἵπῳ ἵπῳ ἵπῳ, ἵπῳ, {HAVING RISEN UP} ἵπῳ ἵπῳ ἵπῳ ἵπῳ {RAN} ἵπῳ ἐπι-ἵπῳ {TO} ἵπῳ, ἵπῳ {THE} ἵπῳ ἵπῳ ἵπῳ ἵπῳ ἵπῳ {TOMB,} ἵπῳ ἵπῳ {AND} ἐπι-ἵπῳ ἵπῳ ἵπῳ... ἵπῳ, {HAVING STOOPED DOWN} ἵπῳ ἵπῳ ἐπι-ἵπῳ {HE SEES} ἵπῳ, ἵπῳ {THE} ἵπῳ ἵπῳ ἵπῳ ἵπῳ {LINEN CLOTHES} ἵπῳ ἵπῳ ἵπῳ ἵπῳ ἵπῳ {LYING} ἵπῳ ἵπῳ ἵπῳ ἵπῳ {ALONE,} ἵπῳ ἵπῳ {AND} ἵπῳ ἐπι-ἵπῳ ἵπῳ ἵπῳ ἐπι-ἵπῳ, {WENT AWAY} ἵπῳ ἵπῳ... ἵπῳ, ἵπῳ ἵπῳ {HOME} ἵπῳ, ἵπῳ... ἵπῳ ἵπῳ ἵπῳ ἵπῳ {WONDERING AT} ἵπῳ, ἵπῳ {THAT WHICH} ἵπῳ ἵπῳ ἵπῳ ἵπῳ, {HAD COME TO PASS.} (IGNT)

Luke 24:12 (RWP)

This entire verse is a Western non-interpolation. This incident is given in complete form in John 18:2-10 and most of the words in this verse are there also. It is of a piece with many items in this chapter about which it is not easy to reach a final conclusion.

Stooping and looking in (ἐπι-ἵπῳ ἵπῳ ἵπῳ... ἵπῳ,). First aorist active participle of ἐπι-ἵπῳ ἵπῳ... ἵπῳ, ἵπῳ, to stoop besides and peer into. Old verb used also in John 20:5,11; James 1:25; 1 Peter 1:12.

By themselves (ἵπῳ ἵπῳ ἵπῳ). Without the body.

To his home (ἐπι-ἵπῳ, ἵπῳ... ἵπῳ, ἵπῳ). Literally, "to himself."

Luke 24:41

41 (AV) And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? (AV)

41 (IGNT) ἵπῳ, ἵπῳ ἵπῳ {BUT YET} ἵπῳ ἐπι-ἵπῳ, ἵπῳ... ἵπῳ, ἵπῳ ἵπῳ {WHILE THEY WERE DISBELIEVING} ἵπῳ ἐπι-ἵπῳ, ἵπῳ, {FOR} ἐπι-ἵπῳ ἵπῳ, {JOY} ἵπῳ ἵπῳ {AND} ἵπῳ ἵπῳ... ἵπῳ ἵπῳ ἵπῳ ἵπῳ {WERE WONDERING,} ἵπῳ ἵπῳ ἵπῳ {HE SAID} ἵπῳ... ἵπῳ, ἵπῳ, {TO THEM,} ἵπῳ ἵπῳ ἵπῳ, ἵπῳ {HAVE YE} ἵπῳ, ἵπῳ {ANYTHING} ἵπῳ ἵπῳ ἵπῳ ἵπῳ {EATABLE} ἵπῳ ἵπῳ ἵπῳ ἵπῳ {HERE?} (IGNT)

Luke 24:41 (RWP)

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

Anything to eat (τίσθηται ἄνθρωπος). Only here in the N.T., though an old word from τίσθηται ἄνθρωπος, to eat.

John 2:11

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

11 (IGNT) ἡ ἀρχὴ τῶν σημείων ἃ ἔποίησεν Ἰησοῦς ἐν τῇ Κανᾷ τῆς Γαλιλαίας, καὶ ἐφάνη ἡ δόξα αὐτοῦ, καὶ ἠπίστευσαν αὐτῷ οἱ μαθηταί. (IGNT)

John 2:11 (RWP)

This beginning of his signs did Jesus (ἡ ἀρχὴ τῶν σημείων ἃ ἔποίησεν Ἰησοῦς ἐν τῇ Κανᾷ τῆς Γαλιλαίας). Rather, "this Jesus did as a beginning of his signs," for there is no article between ἡ ἀρχὴ τῶν σημείων and ἔποίησεν. "We have now passed from the witness of the Baptist to the witness of the works of Jesus" (Bernard). This is John's favourite word "signs" rather than wonders (ἰσχυροῦς ἡγάλλομαι) or powers (ἰσχύς) for the works (ἔργα) of Jesus. ἔργα ἃ ἔποίησεν Ἰησοῦς ἐν τῇ Κανᾷ τῆς Γαλιλαίας is an old word from ἔργα ἃ ἔποίησεν Ἰησοῦς, to give a sign (12:33). He selects eight in his Gospel by which to prove the deity of Christ (20:30) of which this is the first.

Manifested his glory (ἐφάνη ἡ δόξα αὐτοῦ). First aorist (effective) active indicative of ἐφάνηται ἡ δόξα, that glory of which John spoke in 1:14.

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

John 2:18

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

18 (IGNT) ἀπεκρίθη αὐτοῖς οἱ Ἰουδαῖοι, λέγοντες, ἕνεκα τίνος τούτων τῶν σημείων ποιεῖς ἡμᾶς, ἰδὼν ὅτι οὕτως ποιεῖς? (IGNT)

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, ἦλθ, {HE} ἦλθ» ἰ μὴ ½ {CAME} ἰ ἔλθ, ἰ, ἦλθ ½ {TO} ἦλθ... ἰ ½ { JESUS} ἦλθ... ἰ ἰ, ἦλθ, {BY NIGHT,} ἰ ἰ ½ {AND} ἰ μὴ ἰ ἔλθ ½ {SAID} ἰ ἰ... ἰ, ἰ % {TO HIM,} ἰ ἰ ἰ ἰ ½ {RABBI,} ἦλθ ἦλθ ½ {WE KNOW} ἦλθ, ἦλθ {THAT} ἰ ἰ ἰ ἰ {FROM} ἰ μὴ ἦλθ... {GOD} ἰ μὴ ἦλθ... ἰ ἰ, ἦλθ, {THOU HAST COME} ἦλθ ἦλθ ἰ ἰ ἰ ἰ ½ {SIGNS} ἦλθ... ἦλθ ἰ ἰ, ἦλθ ἰ {IS ABLE} ἰ ἰ ἦλθ ἦλθ ½ {TO DO} ἰ ἰ {WHICH} ἦλθ... {THOU} ἰ ἰ ἦλθ ἦλθ ἰ, ἦλθ ½ {DOEST} ἦλθ ἦλθ. {UNLESS} ἦλθ ἦλθ {BE} ἦλθ ἦλθ, {GOD} ἦλθ ἦλθ, {WITH} ἦλθ... ἦλθ ἦλθ... {HIM.} (IGNT)

John 3:2 (RWP)

The same (ἦλθ...ἰ, ἦλθ). "This one."

By night (ἦλθ... ἰ ἰ, ἦλθ). 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 (ἰ ἰ ἰ ἰ ἰ ἰ). 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 (ἦλθ ἦλθ ἦλθ ἦλθ ½). 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 (ἰ ἰ ἰ ἦλθ ἦλθ... ἦλθ ἦλθ ἦλθ... ἦλθ ἦλθ, ἦλθ ἦλθ ἦλθ ἦλθ ἦλθ ἦλθ). "Thou hast come from God as a teacher." Second perfect active indicative of ἦλθ ἦλθ ἦλθ ἦλθ ½ and predicative nominative ἦλθ ἦλθ ἦλθ ἦλθ ἦλθ. 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 (ἦλθ... ἦλθ ἦλθ, ἦλθ ἦλθ ἦλθ ἦλθ ½). "Can go on doing" (present active infinitive of ἦλθ ἦλθ ἦλθ % and so linear).

These signs that thou doest (ἦλθ, ἦλθ... ἦλθ, ἦλθ ἦλθ ἦλθ ἦλθ ἦλθ ἦλθ ἦλθ... ἦλθ ἦλθ ἦλθ ἦλθ). Those mentioned in

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

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

John 7:31

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

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

John 7:31 (RWP)

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

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

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

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

John 9:16

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

47 (IGNT) ἤγαγον... ἡμεῖς ἡμεῖς (GATHERED) ἕνεκα... ἕνεκα (THEREFORE) οἱ ἄρχιερεῖς (THE) καὶ οἱ ἀρχιερεῖς, (CHIEF PRIESTS) καὶ οἱ φαρισαῖοι (AND) οἱ ἑβραῖοι (THE) ἱερεῖς (PHARISEES) ἡμεῖς... ἡμεῖς ἡμεῖς (A COUNCIL,) καὶ οἱ ἡμεῖς (AND) ἡμεῖς ἡμεῖς (SAID,) ἡμεῖς (WHAT) ἡμεῖς ἡμεῖς... ἡμεῖς ἡμεῖς (DO WE?) ἡμεῖς, ἡμεῖς (FOR) ἡμεῖς... ἡμεῖς, ἡμεῖς (THIS) ἡμεῖς ἡμεῖς, ἡμεῖς (MAN) ἡμεῖς ἡμεῖς (MANY) ἡμεῖς ἡμεῖς (SIGNS) ἡμεῖς ἡμεῖς (DOES.) (IGNT)

John 11:47 (RWP)

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

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

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

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

John 12:18

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

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

John 12:18 (RWP)

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

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

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

Acts 3:11 (RWP)

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

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

In the porch that is called Solomon's (ἰσχυροῦσθε ἰσχυροῦσθε, ἰσχυροῦσθε ἰσχυροῦσθε... ἰσχυροῦσθε ἰσχυροῦσθε). The adjective Stoic (ἰσχυροῦσθε ἰσχυροῦσθε) is from this word ἰσχυροῦσθε (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 (ἰσχυροῦσθε ἰσχυροῦσθε). Wondering out of (ἰσχυροῦσθε) measure, already filled with wonder (ἰσχυροῦσθε ἰσχυροῦσθε... ἰσχυροῦσθε, verse 10). Late adjective. Construction according to sense (plural, though ἰσχυροῦσθε, 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 (ἰσχυροῦσθε... ἰσχυροῦσθε). Held them firmly, took fast hold. The verb from ἰσχυροῦσθε, strength.

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

Acts 4:16 (RWP)

What shall we do? (İ,,İ¹ İ€İĉİ¹İ·İfİ%oİ¼İµİ½). Deliberative aorist active subjunctive (ingressive and urgent aorist).

Notable miracle (İ³İ½İ%oİfİ,,İĉİ½ İfİ·İ¼İµİ¹İĉİ½). Or sign. It was useless to deny it with the man there.

We cannot deny it (İĉİ... İ¹İ...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»İµİ¹İĉİ½İ%oİ½ {ABOVE} İ,,İµİfİfİ±İ·İ±İ¹İĉİ½İ,,İ± {FORTY} İĉ {THE} İ±İ½İ,İ·İ%oİ€İĉİ, {MAN} İµİ† {ON} İĉİ½ {WHOM} İµİ³İµİ³İĉİ½İµİ¹ İ,,İĉ {HAD TAKEN PLACE} İfİ·İ¼İµİ¹İĉİ½ İ,,İĉİ...İ,,İĉ {THIS SIGN} İ,,İ·İ, {OF} İ¹İ±İfİµİ%oİ, {HEALING.} (IGNT)

Acts 4:22 (RWP)

Was wrought (İ³İµİ³İĉİ½İµİ¹). Second past perfect active without augment from İ³İ¹İ½İĉİ¼İ±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± İfİĉİ... {HAND} İµİ¹İ,,İµİ¹İ½İµİ¹İ½ {STRETCH OUT} İfİµ {THOU} İµİ¹İ, {FOR} İ¹İ±İfİ¹İ½ {HEALING,} İ¹İ±İ¹ {AND} İfİ·İ¼İµİ¹İ± {SIGNS} İ¹İ±İ¹ {AND} İ,,İµİ·İ±İ,,İ± {WONDERS} İ³İ¹İ½İµİfİ,İ±İ¹ { TAKE PLACE} İ¹İ±İ± {THROUGH} İ,,İĉİ... {THE} İĉİ½İĉİ¼İ±İ,,İĉİ, İ,,İĉİ... {NAME} İ±İ³İ¹İĉİ... {HOLY} İ€İ±İ¹İĉİ, {SERVANT} İfİĉİ... {OF THY} İ¹İ·İfİĉİ... {JESUS.} (IGNT)

Acts 4:30 (RWP)

While thou stretchest forth thy hand (İµİ½ İ,,İ%o İ,,İ·İ½ İ±İµİ¹İ·İ± İµİ¹İ,,İµİ¹İ½İµİ¹İ½ İfİµ). 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 (ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου). Either to be taken as in the same construction as ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου with ἵνα ἴδωμεν as Revised Version has it here or to be treated as subordinate purpose to ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου (as Knowling, Page, Wendt, Hackett). The latter most likely true. They ask for a visible sign or proof that God has heard this prayer for courage to be faithful even unto death.

Acts 5:12

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

Acts 5:12 (RWP)

Were wrought (ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου). Imperfect middle, wrought from time to time.

With one accord (ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου ἵνα ἴδωμεν ἵνα ἴδωμεν). 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 (ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου). The best texts read ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου, the imperfect, were being wrought from time to time.

All. The whole body of believers.

Acts 6:8

8 ¶ (AV) And Stephen, full of faith and power, did great wonders and miracles among the people. (AV)
 8 (IGNT) ἵνα ἴδωμεν ἵνα ἴδωμεν {AND STEPHEN,} ἵνα ἴδωμεν {FULL} ἵνα ἴδωμεν {OF FAITH} ἵνα ἴδωμεν {AND} ἵνα ἴδωμεν ἵνα ἴδωμεν {POWER,} ἵνα ἴδωμεν ἵνα ἴδωμεν {WROUGHT} ἵνα ἴδωμεν {WONDERS} ἵνα ἴδωμεν {AND} ἵνα ἴδωμεν ἵνα ἴδωμεν {SIGNS} ἵνα ἴδωμεν ἵνα ἴδωμεν {GREAT} ἵνα ἴδωμεν ἵνα ἴδωμεν {AMONG} ἵνα ἴδωμεν {THE} ἵνα ἴδωμεν {PEOPLE.} (IGNT)

Acts 6:8 (RWP)

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

28 (IGNT) ἰστῆσαν ἑξ ἑνὸς τῶν αὐτῶν ὀνόματι Ἀγαβὸς, ὁ δὲ ἰσηγήσατο ἐν τῷ πνεύματι ὅτι ἔσται μεγάλη λιμὴν ἐν παντί τῷ κόσμῳ, ἣν ἔρχεται ἐπιφέρειν ἐν ταῖς ἡμέραις τοῦ Κλαυδίου Καίσαρος. (IGNT)

Acts 11:28 (RWP)

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

Acts 11:28 (Vincent_NTWordStudies)

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

Acts 13:41

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

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

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

1 Corinthians 1:22 (RWP)

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

Ask for signs (ἵνα ἵνα 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 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 ἵνα ἵνα ἵνα ἵνα. {AND TO ANOTHER} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {OPERATIONS} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {OF WORKS OF POWER;} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {AND TO ANOTHER} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {PROPHECY;} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {AND TO ANOTHER} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {DISCERNING} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {OF SPIRITS;} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {AND TO A DIFFERENT ONE} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {KINDS} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {OF TONGUES;} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {AND TO ANOTHER} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {INTERPRETATION} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {OF TONGUES.} (IGNT)

1 Corinthians 12:10 (RWP)

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

