

I thought I would paste in some notes on the words: signs, wonders, miracles. These are automatically generated from my Bible program ONLINE BIBLE. I was attempting to see all of the places in the New Testament where these words were used so that I could make sure we were using the proper terminology in the other thread.

I've included the comments of two Greek scholars. Both are pretty well known but not charismatic!

If the formatting doesn't work, I'll just delete this and put the notes in pdf format.

Matthew 7:22

22 (AV) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? (AV)
22 (IGNT) Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἄλλοι πολλοὶ ἔρχονται λέγοντες Κύριε Κύριε, προφητείας ἡμετέρας ἐποίησας, καὶ ἐν τῷ ὀνόματι σου ἐκβάλλομεν τὰ δαιμόνια, καὶ ἐν τῷ ὀνόματι σου ποιοῦμεν ἄλλα τέρατα καὶ σημεῖα· ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἰπὼν λέγει αὐτοῖς Ὁὐκ ἔγνωκα ὑμᾶς, ἅτινες ἐπιπέτετε μοι ἕως ἡμερᾶς, ἀλλὰ ἡμερᾶς ἐκείνης ἀποκαταθήσομαι ὑμᾶς ὡς τὸ κτήνος τὸ ἐξωστῆναι ἐκ τῆς πόλεως καὶ ἐκ τῆς γῆς τῆς πόλεως τῆς ἐκείνης, ὅτι οὐκ ἐποίησατε τὰ ῥηθήματα τοῦ πατρὸς μου τὰ ἔργα αὐτοῦ.

Matthew 7:22 (RWP)

Did we not prophesy in thy name? (ἐν τῷ ὀνόματι σου ἡμετέρας προφητείας ἐποίησας;). The use of ἐν τῷ ὀνόματι σου in the question expects the affirmative answer. They claim to have prophesied (preached) in Christ's name and to have done many miracles. But Jesus will tear off the sheepskin and lay bare the ravening wolf. "I never knew you" (ἐγὼ οὐκ ἔγνωκα ὑμᾶς ἕως ἡμερᾶς, ἀλλὰ ἡμερᾶς ἐκείνης ἀποκαταθήσομαι ὑμᾶς ὡς τὸ κτήνος τὸ ἐξωστῆναι ἐκ τῆς πόλεως καὶ ἐκ τῆς γῆς τῆς πόλεως ἐκείνης, ὅτι οὐκ ἐποίησατε τὰ ῥηθήματα τοῦ πατρὸς μου τὰ ἔργα αὐτοῦ.), "I was never acquainted with you" (experimental knowledge). Success, as the world counts it, is not a criterion of one's knowledge of Christ and relation to him. "I will profess unto them" (ἐγὼ ὡς ἔμπροσθέν μου ἑωρῶμαι ὑμᾶς ὡς ἐξωστῆναι ἐκ τῆς πόλεως καὶ ἐκ τῆς γῆς τῆς πόλεως ἐκείνης, ὅτι οὐκ ἐποίησατε τὰ ῥηθήματα τοῦ πατρὸς μου τὰ ἔργα αὐτοῦ.), the very word used of profession of Christ before men Matthew 10:32. This word Jesus will use for public and open announcement of their doom.

Matthew 7:22 (Vincent_NTWordStudies)

22. Have we not (Îċİ...). 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) Îċİ,Îġ,Îġ {THEN} Î±İЄÎġİ°İ•İĠİ,İġİ±İ½ {ANSWERED} Îġ,ÎĠ½İġİ, {SOME} Îġ,Î%İ½ {OF THE} Î³İ•İ±İ¼İ¼İ±İġ,Îġİ%İ½ {SCRIBES} Î°İ±İ¹ {AND} Îġİ±İ•İĠİİ±İ¹İ%İ½ {PHARISEES,} Îġİġİ³İċİ½İġ,Îġİ, {SAYING,} ÎĠİ¹İ¹İ±İİ°İ±İ»Îġ {TEACHER,} ÎĠİġİ»İċİ¼İġİ½ {WE WISH} Î±İЄİċİ {FROM} İfİċİ... {THEE} İfİ¼İġİİĠİ½ {A SIGN}İfİ¼İġİİĠİ½ {A SIGN}İfİ¼İġİİĠİ½ {A SIGN}İfİ¼İġİİĠİ½ {A SIGN} İ¹İġİġİ½ {TO SEE.} (IGNT)

Matthew 12:38 (RWP)

A sign from thee (Î±İЄİċİ İfİċİ... İfİ¼İġİİĠİ½). 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) İċİ İ¹İġ {BUT HE} Î±İЄİċİİ°İ•İĠİ,Îġİİ, {ANSWERING} İġİİЄİġİ½ {SAID} Î±İ...İġİİ, {TO THEM,} İ³İġİ½İġİ± {A GENERATION} İЄİċİ¼İĠİ±İ {WICKED} İ°İ±İ¹ {AND} İ¼İċİİ¹İ±İ»İĠİ, {ADULTEROUS} İfİ¼İġİİĠİ½ {A SIGN} İġİЄİİ¹İİ,Îġİ¹ {SEEKS FOR,} İ°İ±İ¹ {AND} İfİ¼İġİİĠİ½ İċİİ... {A SIGN } İ¹İċİİİfİġİ,Î±İ¹ {SHALL NOT BE GIVEN} Î±İ...İ,İ. {TO IT,} İġİ¹ İ¼İİ. {EXCEPT} İġ,İċİ {THE} İfİ¼İġİİĠİ½ {SIGN} İ¹İ%İ½İ± {OF JONAH} İġ,İċİİ... {THE} İЄİ•İċİİİ,İċİİ... {PROPHET.} (IGNT)

Matthew 12:39 (RWP)

An evil and adulterous generation (İ³İġİ½İġİ± İЄİċİ¼İĠİ±İİ°İ±İ¹ İ¼İċİİ¹İ±İ»İĠİ). 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 (İ¼İċİİ¹İ±İ»İĠİ). A very strong and graphic expression, founded upon the familiar Hebrew representation of the relation of God’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:

Matthew 16:3

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

Matthew 16:3 (RWP)

Lowring (ἡμέρα... ἡμέρα ἁνομήμων). 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" (ἡμέρα ἁνομήμων) is the common one for winter and a storm.

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

Matthew 16:4 (RWP)

Same words in Matthew 12:39 except ἱ, ἄζῃ... ἱέῖ•ἰζῆῖ... ἱ, ἄζῃ..., a real doublet.

Matthew 21:15

15 (AV) And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, (AV)

15 (IGNT) ἰῖ ἰῖ ἰῖ ἰῖ ἰῖ ἰῖ ἰῖ ἰῖ {BUT SEEING} ἰῖ ἰῖ {THE} ἰῖ ἰῖ ἰῖ ἰῖ ἰῖ, {CHIEF PRIESTS} ἰῖ ἰῖ ἰῖ
{AND} ἰῖ ἰῖ {THE} ἰῖ ἰῖ ἰῖ ἰῖ ἰῖ, {SCRIBES} ἰῖ, ἰῖ {THE} ἰῖ ἰῖ... ἰῖ ἰῖ ἰῖ ἰῖ {WONDERS} ἰῖ
{WHICH} ἰῖ ἰῖ ἰῖ ἰῖ ἰῖ {HE WROUGHT,} ἰῖ ἰῖ {AND} ἰῖ, ἰῖ... ἰῖ, {THE} ἰῖ ἰῖ ἰῖ ἰῖ, {CHILDREN}
ἰῖ ἰῖ ἰῖ ἰῖ ἰῖ, {CRYING} ἰῖ ἰῖ {IN} ἰῖ, ἰῖ% {THE} ἰῖ ἰῖ ἰῖ% {TEMPLE, } ἰῖ ἰῖ ἰῖ {AND} ἰῖ ἰῖ ἰῖ ἰῖ ἰῖ,
{SAYING,} ἰῖ% ἰῖ ἰῖ ἰῖ ἰῖ {HOSANNA} ἰῖ, ἰῖ% {TO THE} ἰῖ... ἰῖ ἰῖ% {SON} ἰῖ ἰῖ ἰῖ ἰῖ {OF DAVID,}
ἰῖ ἰῖ ἰῖ ἰῖ ἰῖ, ἰῖ ἰῖ ἰῖ ἰῖ {THEY WERE INDIGNANT,} (IGNT)

Matthew 21:15 (RWP)

The children (ἱ, ἄζῃ... ἱ, ἰῖ ἰῖ ἰῖ). Masculine and probably boys who had caught the enthusiasm of the crowd.

Matthew 24:3

3 (AV) And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? (AV)

3 (IGNT) ἰῖ ἰῖ ἰῖ ἰῖ ἰῖ ἰῖ ἰῖ ἰῖ {AND AS WAS SITTING} ἰῖ ἰῖ... ἰῖ, ἰῖ ἰῖ... {HE} ἰῖ ἰῖ ἰῖ {UPON} ἰῖ, ἰῖ ἰῖ...
{THE} ἰῖ ἰῖ ἰῖ ἰῖ... ἰῖ, ἰῖ% ἰῖ {MOUNT} ἰῖ ἰῖ ἰῖ ἰῖ% ἰῖ {OF OLIVES} ἰῖ ἰῖ ἰῖ ἰῖ ἰῖ {CAME TO}
ἰῖ ἰῖ... ἰῖ, ἰῖ% {HIM} ἰῖ ἰῖ {THE} ἰῖ ἰῖ ἰῖ ἰῖ, ἰῖ ἰῖ ἰῖ, {DISCIPLES} ἰῖ ἰῖ ἰῖ ἰῖ {APART,} ἰῖ ἰῖ ἰῖ ἰῖ ἰῖ,
{SAYING,} ἰῖ ἰῖ ἰῖ {TELL} ἰῖ ἰῖ ἰῖ ἰῖ {US,} ἰῖ ἰῖ ἰῖ, ἰῖ {WHEN} ἰῖ, ἰῖ... ἰῖ, ἰῖ {THESE THINGS} ἰῖ ἰῖ ἰῖ ἰῖ
{SHALL BE?} ἰῖ ἰῖ ἰῖ {AND} ἰῖ, ἰῖ {WHAT IS} ἰῖ, ἰῖ {THE} ἰῖ ἰῖ ἰῖ ἰῖ ἰῖ {SIGN } ἰῖ, ἰῖ, ἰῖ ἰῖ, {OF THY}
ἰῖ ἰῖ ἰῖ ἰῖ... ἰῖ ἰῖ ἰῖ ἰῖ, {COMING} ἰῖ ἰῖ ἰῖ {AND} ἰῖ, ἰῖ, {OF THE} ἰῖ ἰῖ... ἰῖ ἰῖ, ἰῖ ἰῖ ἰῖ, {COMPLETION}
ἰῖ, ἰῖ ἰῖ... {OF THE} ἰῖ ἰῖ ἰῖ% ἰῖ ἰῖ, {AGE?} (IGNT)

Matthew 24:3 (RWP)

As he sat (ἰῖ ἰῖ ἰῖ ἰῖ ἰῖ... ἰῖ... ἰῖ). Genitive absolute. Picture of Jesus sitting on the Mount of Olives looking down on Jerusalem and the temple which he had just left. After the climb up the mountain four of the disciples (Peter, James, John, Andrew) come to Jesus with the problem raised by his solemn words. They ask these questions about the destruction of Jerusalem and the temple, his own second coming (ἰῖ ἰῖ ἰῖ ἰῖ... ἰῖ ἰῖ ἰῖ, presence, common in the papyri for the visit of the

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,,İfİçİİ½İ,,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±İ½İİfİ±İ {TO MISLEAD,} İµİ {IF} İİ...İ½İ±İ,,İçİİ½İ {POSSIBLE,} İ°İ±İ {EVEN} İ,,İçİ...İ, {THE} İµİ°İ»İµİ°İ,,İçİ...İ, {ELECT.} (IGNT)

Matthew 24:24 (RWP)

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

often used in the N.T. about the works (ἰμῖ•ἰῆ) of Jesus, the other being ἰῆ...ἰῆἰῆἰῆἰῆ, (powers). They often occur together of the same work. {John 4:48 Acts 2:22 4:30 2 Corinthians 12:12 Hebrews 2:4} ἰῆἰῆἰῆ, is a wonder or prodigy, ἰῆ...ἰῆἰῆἰῆἰῆ,, a mighty work or power, ἰῆἰῆἰῆἰῆἰῆ, a sign of God's purpose. Miracle (ἰῆἰῆἰῆἰῆἰῆ...ἰῆ...ἰῆ) 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 (ἰμῖἰῆ...ἰῆἰῆἰῆ), 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 (ἰῆἰῆἰῆἰῆἰῆ ἰῆἰῆ ἰῆἰῆἰῆἰῆ). 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. ἰμῖἰῆἰῆ, (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) ἰῆἰῆἰῆ {AND} ἰῆἰῆἰῆἰῆἰῆ {THEN} ἰῆἰῆἰῆἰῆἰῆ {SHALL APPEAR} ἰῆἰῆ { THE } ἰῆἰῆἰῆἰῆἰῆ {SIGN} ἰῆἰῆἰῆ... {OF THE} ἰῆἰῆἰῆἰῆἰῆ... ἰῆἰῆἰῆἰῆ... {SON} ἰῆἰῆἰῆἰῆἰῆ... {OF MAN} ἰμῖἰῆἰῆ {IN} ἰῆἰῆἰῆ {THE} ἰῆἰῆἰῆἰῆἰῆ {HEAVEN;} ἰῆἰῆἰῆἰῆἰῆ {AND} ἰῆἰῆἰῆἰῆἰῆ {THEN} ἰῆἰῆἰῆἰῆἰῆ {SHALL WAIL} ἰῆἰῆἰῆἰῆἰῆ {ALL} ἰῆἰῆἰῆἰῆἰῆ {THE} ἰῆἰῆἰῆἰῆἰῆ {TRIBES} ἰῆἰῆἰῆἰῆἰῆ, {OF THE} ἰῆἰῆἰῆ, {LAND,} ἰῆἰῆἰῆἰῆ {AND} ἰῆἰῆἰῆἰῆἰῆ {THEY SHALL SEE} ἰῆἰῆἰῆἰῆἰῆ { THE} ἰῆἰῆἰῆἰῆἰῆ... {SON} ἰῆἰῆἰῆἰῆἰῆ... {OF MAN,} ἰμῖἰῆἰῆἰῆἰῆἰῆ {COMING} ἰμῖἰῆἰῆ {ON} ἰῆἰῆἰῆἰῆἰῆ {THE} ἰῆἰῆἰῆἰῆἰῆἰῆ... {CLOUDS} ἰῆἰῆἰῆἰῆἰῆ... {OF HEAVEN} ἰῆἰῆἰῆἰῆἰῆ {WITH} ἰῆἰῆἰῆἰῆἰῆἰῆ, {POWER} ἰῆἰῆἰῆἰῆἰῆ {AND} ἰῆἰῆἰῆἰῆἰῆ, {GLORY} ἰῆἰῆἰῆἰῆἰῆ, {GREAT.} (IGNT)

Matthew 24:30 (RWP)

The sign of the Son of Man in heaven (ἰῆἰῆ ἰῆἰῆἰῆἰῆἰῆ ἰῆἰῆἰῆ... ἰῆἰῆἰῆἰῆ... ἰῆἰῆἰῆἰῆἰῆ... ἰῆἰῆἰῆἰῆἰῆ...)

ἰμὶ ½ ἰ, ἰ%ο ἰ ἰ... ἰ•ἰ±ἰ ½ ἰ%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 (ἰἰ ἰ ἰ ἰ ἰ ½ ἰ, 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) ἰ ἰ ἰ μ {AND HE WHO} ἰ ἰ ἰ ± ἰ • ἰ ± ἰ ἰ ἰ ἰ ἰ ἰ... ἰ, {WAS DELIVERING UP} ἰ ± ἰ... ἰ, ἰ ἰ ἰ ½ {HIM} ἰ μ ἰ ἰ %ο ἰ ἰ μ ἰ ½ {GAVE} ἰ ± ἰ... ἰ, ἰ ἰ ἰ ἰ, {THEM} ἰ ἰ ἰ ἰ ἰ ¼ ἰ μ ἰ ἰ ἰ ἰ ½ {A SIGN,} ἰ » ἰ μ ἰ ἰ %ο ἰ ἰ ½ {SAYING,} ἰ ἰ ἰ ½ ἰ ± ἰ ½ {WHOMSOEVER} ἰ ἰ ἰ ἰ » ἰ ἰ ἰ ἰ %ο {I SHALL KISS,} ἰ ± ἰ... ἰ, ἰ ἰ ἰ, {HE} ἰ μ ἰ ἰ ἰ, ἰ ἰ ½ {IT IS:} ἰ ἰ ἰ • ἰ ± ἰ, ἰ ἰ ἰ ἰ ± ἰ, ἰ μ {SEIZE} ἰ ± ἰ... ἰ, ἰ ἰ ἰ ½ {HIM.} (IGNT)

Matthew 26:48 (RWP)

Gave them a sign (ἰ μ ἰ ἰ %ο ἰ ἰ μ ἰ ½ ἰ ± ἰ... ἰ, ἰ ἰ ἰ ἰ, ἰ ἰ ἰ ἰ ¼ ἰ μ ἰ ἰ ἰ ἰ ½). Probably just before he reached the place, though Mark {Mark 14:44} has "had given" (ἰ ἰ μ ἰ ἰ %ο ἰ ἰ μ ἰ ½) 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 » ἰ ἰ ἰ 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, ἰ μ ἰ ἰ ἰ ἰ » ἰ ἰ ἰ ἰ μ ἰ ½, 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 ἰ μ ἰ ἰ ἰ ἰ... ἰ ἰ ἰ ἰ ἰ ἰ » ἰ ἰ ἰ ¼ ἰ ± ἰ, ἰ ± ἰ μ ἰ ἰ ἰ ἰ ἰ ἰ ἰ...," {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™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 ½ {AND} ἰ ± ἰ ½ ἰ μ ἰ ἰ ½. {HE WENT UP} ἰ ἰ ἰ • ἰ ἰ ἰ, {TO} ἰ ± ἰ... ἰ, ἰ ἰ ἰ... ἰ, {THEM} ἰ μ ἰ ἰ, {INTO} ἰ, ἰ ἰ ἰ {THE} ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ½ {SHIP,} ἰ ἰ ἰ ± ἰ ½ {AND} ἰ μ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ½ {FELL} ἰ ἰ {THE} ἰ ± ἰ ½ ἰ μ ἰ ἰ ¼ ἰ ἰ ἰ, {WIND.} ἰ ἰ ± ἰ ½ {AND} ἰ » ἰ ἰ ἰ ± ἰ ½ ἰ μ ἰ ½ {EXCEEDINGLY} ἰ ἰ ἰ μ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ ἰ... {BEYOND MEASURE} ἰ μ ἰ ½ {IN}

began to question with him (İ-İ•İ¼İ±İ½İ,,İĴ İfİ...İ½İĴİ-İ,,İµİ½ İ±İ...İ,,İ%o). Dispute, not mere inquiry, associative instrumental case of İ±İ...İ,,İĴİ¹. They began at once and kept it up (present infinitive).
 12 (AV) And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. (AV)
 12 (IGNT) İ°İ±İ¹ {AND} İ±İ½İ±İfİ,,İµİ½İ±İ¼İ±İ, İ,,İ%o {HAVING GROANED} İ€İ½İµİ...İ¼İ±İ,,İ¹ İ±İ...İ,,İĴİ... {IN HIS SPIRIT} İ»İµİ³İµİ¹ {HE SAYS,} İ,,İ¹ İ· {WHY} İ³İµİ½İµİ± İ±İ...İ,,İ· {THIS GENERATION} İfİ-İ¼İµİ¹İĴİ½ {A SIGN} İµİ€İ¹İĴİ-İ,,İµİ¹ {SEEKS?} İ±İ¼İ-İ½ {VERILY} İ»İµİ³İ%o {I SAY} İ...İ¼İ¹İ½ İµİ¹ {TO YOU,} İ¹İĴİ,İ-İfİµİ,,İ±İ¹ İ,,İ· {IF THERE SHALL BE GIVEN} İ³İµİ½İµİ± İ,,İ±İ...İ,,İ· {TO THIS GENERATION} İfİ-İ¼İµİ¹İĴİ½ {A SIGN.} (IGNT)

Mark 8:12 (RWP)

He sighed deeply in his spirit (İ±İ½İ±İfİ,,İµİ½İ±İ¼İ±İ, İ,,İ%o İ€İ½İµİ...İ¼İ±İ,,İ¹). The only instance of this compound in the N.T. though in the LXX The uncompounded form occurs in Mark 7:34 and it is common enough. The preposition İ±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 İ¹İĴİ,İ-İfİµİ,,İ±İ¹ İ,,İ· İ³İµİ½İµİ± İ,,İ±İ...İ,,İ· İfİ-İ¼İµİ¹İĴİ½). Matthew 16:4 has simply İĴİ... İ¹İĴİ,İ-İfİµİ,,İ±İ¹, , plain negative with the future passive indicative. Mark has İµİ¹ instead of İĴİ..., 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) İĴİ İ¹İµ {BUT} İ¹İ-İfİĴİ...İ, {JESUS} İµİ¹İ€İµİ½ İ¼İ· {SAID,} İ°İ%oİ»İ...İµİ,,İµ {FORBID NOT} İ±İ...İ,,İĴİ½ {HIM;} İĴİ...İ¹İµİ¹, İ³İ±İ· {FOR NO ONE} İµİfİ,,İ¹İ½ {THERE IS} İĴİ, {WHO} İ€İĴİ¹İ-İfİµİ¹ {SHALL DO} İ¹İ...İ½İ±İ¼İ¹İ½ {A WORK OF POWER} İµİ€İ¹ İ,,İ%o {IN} İĴİ½İĴİ¼İ±İ,,İ¹ İ¼İĴİ... {MY NAME, } İ°İ±İ¹ {AND} İ¹İ...İ½İ-İfİµİ,,İ±İ¹ {BE ABLE} İ,,İ±İ±İ... {READILY} İ°İ±İ°İĴİ»İĴİİ³İ-İfİ±İ¹ {TO SPEAK EVIL OF} İ¼İµ {ME;} (IGNT)

ἰµι̅̅̅ἠ̅̅̅ἰ̅̅̅ḡ̅̅̅»ἰ̅̅̅ḡ̅̅̅...ἰ̅̅̅ḡ̅̅̅...ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅,ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅, all in Paul̅̅̅'s Epistles. ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅,ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ 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) ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ {AND} ἰ̅̅̅ḡ̅̅̅...ἰ̅̅̅ḡ̅̅̅ {THIS IS} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ {TO YOU} ἰ̅̅̅ḡ̅̅̅ {THE} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ἰ̅̅̅ḡ̅̅̅ {SIGN:} ἰ̅̅̅ḡ̅̅̅...ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅,ἰ̅̅̅ḡ̅̅̅ {YE SHALL FIND} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ἰ̅̅̅, {A BABE} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ἰ̅̅̅ἰ̅̅̅ἰ̅̅̅ἰ̅̅̅ḡ̅̅̅ { WRAPPED IN SWADDLING CLOTHES,} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ἰ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ {LYING} ἰ̅̅̅ḡ̅̅̅ {IN} ἰ̅̅̅ḡ̅̅̅. {THE} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅. {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) ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ {AND} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ἰ̅̅̅, ἰ̅̅̅ḡ̅̅̅, {ALL} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ {WHO} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ἰ̅̅̅ḡ̅̅̅...ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅, {HEARD } ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅...ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ἰ̅̅̅ḡ̅̅̅ {WONDERED} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ἰ̅̅̅ {CONCERNING} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {THE THINGS WHICH} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅,ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {HAD BEEN SPOKEN} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {BY} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {THE} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {SHEPHERDS} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅, {TO} ἰ̅̅̅ḡ̅̅̅...ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅...ἰ̅̅̅ḡ̅̅̅. {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) ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {AND} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅...ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {BLESSED} ἰ̅̅̅ḡ̅̅̅...ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅...ἰ̅̅̅ḡ̅̅̅. {THEM} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅...ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {SIMEON,} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {AND} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {SAID} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅. {TO} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅...ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {MARY} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅...ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅. {HIS MOTHER,} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅... {LO,} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅...ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅, {THIS CHILD} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {IS SET} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅, {FOR THE} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {FALL} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {AND} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {RISING UP} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅»ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {OF MANY} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {IN} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅» {ISRAEL,} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {AND} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅, { FOR} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {A SIGN} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅»ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {SPOKEN AGAINST;} (IGNT)

Luke 2:34 (RWP)

Is set for the falling and the rising up of many in Israel (ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅,ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅, ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {SIMEON,} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {AND} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {SAID} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅. {TO} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅...ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {MARY} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅...ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅. {HIS MOTHER,} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅... {LO,} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅...ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅, {THIS CHILD} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {IS SET} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅, {FOR THE} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {FALL} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {AND} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {RISING UP} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅»ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {OF MANY} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {IN} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅» {ISRAEL,} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {AND} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅, { FOR} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {A SIGN} ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅»ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ἰ̅̅̅ḡ̅̅̅ {SPOKEN AGAINST;} (IGNT)

stumbling-block to some {Isaiah 8:14 Matthew 21:42,44 Romans 9:33 1 Peter 2:16} who love darkness rather than light, {John 3:19} he will be the cause of rising for others. {Romans 6:4,9 Ephesians 2:6} "Judas despairs, Peter repents: one robber blasphemes, the other confesses" (Plummer). Jesus is the magnet of the ages. He draws some, he repels others. This is true of all epoch-making men to some extent.

Spoken against (Î±½ĭ,,Î±½ĭ»Î±½ĭġÎ¼Î±½ĭġÎ½). Present passive participle, continuous action. It is going on today. Nietzsche regarded Jesus Christ as the curse of the race because he spared the weak.

Luke 4:22

22 (AV) And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Josephâ€™s son? (AV)

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

Luke 4:22 (RWP)

Bare him witness (ĭġĭ½ĭġĭġĭ,,ĭ...ĭġĭġĭ...ĭ½). Imperfect active, perhaps inchoative. They all began to bear witness that the rumours were not exaggerations {Luke 4:14} as they had supposed, but had foundation in fact if this discourse or its start was a fair sample of his teaching. The verb ĭġĭġĭġĭġĭ,,ĭ...ĭġĭ% is a very old and common one. It is frequent in Acts, Paulâ€™s Epistles, and the Johannine books. The substantive ĭġĭġĭġĭġĭ,,ĭ...ĭ is seen in our English ĭġĭġĭġĭġĭ,,ĭ, one who witnesses even by his death to his faith in Christ.

And wondered (Î±½ĭġĭ ĭġĭġĭġĭ...ĭ½ĭġĭġĭġĭġĭġĭ). Imperfect active also, perhaps inchoative also. They began to marvel as he proceeded with his address. This verb is an old one and common in the Gospels for the attitude of the people towards Jesus.

At the words of grace (ĭġĭġĭġĭ ĩ,,ĭġĭġĭ, ĩ»ĭġĭġĭġĭġĭġĭ, ĩ,,ĭġĭ, ĩġĭġĭġĭġĭġĭġĭ). See RWP on "Lu 1:30"; See RWP on "Lu 2:52" for this wonderful word ĩġĭġĭġĭġĭġĭ, so full of meaning and so often in the N.T. The genitive case (case of genus or kind) here means that the words that came out of the mouth of Jesus in a steady stream (present tense, ĭġĭġĭġĭġĭġĭġĭ...ĭġĭ½ĭġĭġĭġĭġĭġĭ,) were marked by fascination and charm. They were "winning words" as the context makes plain, though they were also "gracious" in the Pauline sense of "grace." There is no necessary antithesis in the ideas of graceful and gracious in these words of Jesus.

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

Luke 8:25

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

25 (IGNT) ĪµĪ¹ĪĪĪµĪ½ ĪĪµ {AND HE SAID} Ī±Ī...Ī,,ĪġĪĪ, {TO THEM,} ĪĪĪġĪ... {WHERE} ĪµĪfĪ,,Ī¹Ī½ Ī· {IS} 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,} ĪµĪ¹ĪĪµĪ½ {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} ἰζῖ±ἰ»ἰζῖ¹ {CROWDS.} (IGNT)

Luke 11:14 (RWP)

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

Luke 11:16

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

16 (IGNT) ἰμῖ,,ἰμῖ·ἰζῖῖ ἰ·ἰμ {AND OTHERS,} ἰ€ἰμῖἰ·ἰ±ἰῖἰζῖἰ½ἰ,,ἰμῖ, {TEMPTING,} ἰῖἰ·ἰ¼ἰμῖἰῖἰζῖἰ½ {A SIGN} ἰ€ἰ±ἰ· {FROM} ἰ±ἰ...ἰ,,ἰζῖ... {HIM} ἰμῖῖἰ·ἰ,,ἰζῖ...ἰ½ {WERE SEEKING} ἰμῖ¾ {FROM} ἰζῖ...ἰ·ἰ±ἰ¹ἰ½ἰζῖ... { HEAVEN.} (IGNT)

Luke 11:16 (RWP)

Tempting him (ἰ€ἰμῖἰ·ἰ±ἰῖἰζῖἰ½ἰ,,ἰμῖ). These "others" (ἰμῖ,,ἰμῖ·ἰζῖῖ) apparently realized the futility of the charge of being in league with Beelzebub. Hence they put up to Jesus the demand for "a sign from heaven" just as had been done in Galilee (Matthew 12:38). By "sign" (ἰῖἰ·ἰ¼ἰμῖἰῖἰζῖἰ½) they meant a great spectacular display of heavenly power such as they expected the Messiah to give and such as the devil suggested to Jesus on the pinnacle of the temple.

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

Luke 11:29

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

29 (IGNT) ἰ,,ἰ%ἰ½ ἰ·ἰμ {BUT THE} ἰζῖἰ±ἰ»ἰ%ἰ½ {CROWDS} ἰμῖ€ἰ±ἰ·ἰ·ἰῖἰῖἰζῖἰ¼ἰμῖἰ½ἰ%ἰ½ {BEING THROGGED TOGETHER} ἰ·ἰ·ἰ¾ἰ±ἰ,,ἰζῖ {HE BEGAN} ἰ»ἰμῖ¾ἰμῖἰῖἰ½ ἰ· {TO SAY,} ἰ¾ἰμῖἰ½ἰμῖ± {GENERATION} ἰ±ἰ...ἰ,,ἰ· {THIS} ἰ€ἰζῖἰ½ἰ·ἰ·ἰ± {WICKED} ἰμῖῖἰ,,ἰῖἰ½ {IS;} ἰῖἰ·ἰ¼ἰμῖἰῖἰζῖἰ½ {A SIGN} ἰμῖ€ἰῖἰῖἰ·ἰ,,ἰμῖ¹ {IT SEEKS AFTER,} ἰ°ἰ±ἰ¹ {AND} ἰῖἰ·ἰ¼ἰμῖἰῖἰζῖἰ½ {A SIGN} ἰζῖ... {NOT} ἰῖἰῖἰ·ἰῖἰῖἰ,,ἰ±ἰ¹ {SHALL BE GIVEN} ἰ±ἰ...ἰ,,ἰ· ἰμῖ¹ {TO IT} ἰ¼ἰ· {EXCEPT} ἰ,,ἰζῖ {THE} ἰῖἰ·ἰ¼ἰμῖἰῖἰζῖἰ½ {SIGN} ἰῖἰ%ἰ½ἰ± {OF JONAH} ἰ,,ἰζῖ... {THE} ἰ€ἰῖἰ·ἰζῖἰῖἰ·ἰ,,ἰζῖ... {PROPHET.} (IGNT)

Luke 11:29 (RWP)

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

picture of the crowds around Jesus.

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

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

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

Luke 21:7

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

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

Luke 21:11

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

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

Luke 21:11 (RWP)

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

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

in the plural as here.

Luke 21:25

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

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

Luke 21:25 (RWP)

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

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

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

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

Luke 23:8

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

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

Luke 23:8 (RWP)

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

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

He hoped (ἐλπίσεν ἵνα ἴδῃ). 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 (ἰδὼν ἄλλο τι ἔργον ὡς ἐν μαγίᾳ). 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) ἔγειρεν ἰσχυρὰ {BUT} Ἰσχυρὸς Πέτρος, {PETER} ἔγειρεν ἰσχυρὰ ἄνω, {HAVING RISEN UP} ἔεισε ἰσχυρὰ εἰς τὸ μνημεῖον {RAN} ἔεισε ἰσχυρὰ εἰς τὸ μνημεῖον, {TO} ἰσχυρὰ εἰς τὸ μνημεῖον, {THE} τὸ μνημεῖον τῆς ἀνάστασις, {TOMB,} ἰσχυρὰ εἰσεκύβητο, {AND} ἰσχυρὰ εἰσεκύβητο, {HAVING STOOPEL DOWN} ἰσχυρὰ εἰσεκύβητο, {HE SEES} ἰσχυρὰ εἰσεκύβητο, {THE} ἰσχυρὰ εἰσεκύβητο, {LINEN CLOTHES} ἰσχυρὰ εἰσεκύβητο, {LYING} ἰσχυρὰ εἰσεκύβητο, {ALONE,} ἰσχυρὰ εἰσεκύβητο, {AND} ἰσχυρὰ εἰσεκύβητο, {WENT AWAY} ἰσχυρὰ εἰσεκύβητο, {HOME} ἰσχυρὰ εἰσεκύβητο, {WONDERING AT} ἰσχυρὰ εἰσεκύβητο, {THAT WHICH} ἰσχυρὰ εἰσεκύβητο, {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 (ἐεισεκύβητο ἵνα ἴδῃ). First aorist active participle of ἐεισεκύβητο...ἵνα ἴδῃ, to stoop besides and peer into. Old verb used also in John 20:5,11; James 1:25; 1 Peter 1:12.

By themselves (ἑαυτοῖς). Without the body.

To his home (εἰς τὸ οἶκόν του). 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) ἰσχυρὰ εἰσεκύβητο, ἵνα ἴδῃ, {BUT YET} ἰσχυρὰ εἰσεκύβητο, ἵνα ἴδῃ, {WHILE THEY WERE DISBELIEVING} ἰσχυρὰ εἰσεκύβητο, ἵνα ἴδῃ, {FOR} ἰσχυρὰ εἰσεκύβητο, {JOY} ἰσχυρὰ εἰσεκύβητο, {AND} ἰσχυρὰ εἰσεκύβητο, {WERE WONDERING,} ἰσχυρὰ εἰσεκύβητο, {HE SAID} ἰσχυρὰ εἰσεκύβητο, {TO THEM,} ἰσχυρὰ εἰσεκύβητο, {HAVE YE} ἰσχυρὰ εἰσεκύβητο, {ANYTHING} ἰσχυρὰ εἰσεκύβητο, {EATABLE} ἰσχυρὰ εἰσεκύβητο, {HERE?} (IGNT)

Luke 24:41 (RWP)

Disbelieved for joy (İ±İ€İİfİ,İİİ...İ½İ,İ%oİ½ İ±İ...İ,İ%oİ½ İ±İ€İİ İ,İ-İ, İİ±İ•İ±İ). Genitive absolute and a quite understandable attitude. They were slowly reconvinced, but it was after all too good to be true.

Anything to eat (İİİ•İ%oİfİİ¼İİ½). Only here in the N.T., though an old word from İİİİİİ•İ%oİfİİ%o, 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) İ,İ±İ...İ,İ-İ½ {THIS} İµİ€İİİİfİµİ½ İ,İ-İ½ {DID} İ±İ•İ±İ-İ½ {BEGINNING} İ,İ%oİ½ {OF THE} İfİ-İ¼İµİİ%oİ½ İİ {SIGNS} İİİ-fİİİ...İ, {JESUS} İµİ½ {IN} İİ±İ½İ± İ,İ-İ, {CANA} İİ±İ»İİ»İ±İ±İ, {OF GALILEE,} İİ±İ {AND} İµİİ±İ½İµİ•İ%oİfİµİ½ İ,İ-İ½ {MANIFESTED} İİİİ±İ½ İ±İ...İ,İİİ... {HIS GLORY;} İİ±İ {AND} İµİ€İİfİ,İµİ...İfİ±İ½ {BELIEVED} İµİİ, {ON} İ±İ...İ,İİ½ İİİ {HIM} İ¼İ±İ,İ-İ,İ±İ İ±İ...İ,İİİ... {HIS DISCIPLES.} (IGNT)

John 2:11 (RWP)

This beginning of his signs did Jesus (İ,İ±İ...İ,İ-İ½ İµİ€İİİİfİµİ½ İ±İ•İ±İ-İ½ İ,İ%oİ½ İfİ-İ¼İµİİ%oİ½ İİ İİİ-fİİİ...İ). Rather, "this Jesus did as a beginning of his signs," for there is no article between İ,İ±İ...İ,İ-İ½ and İ±İ•İ±İ-İ½. "We have now passed from the â€witnessâ€™ of the Baptist to the â€witnessâ€™ of the works of Jesus" (Bernard). This is Johnâ€™s favourite word "signs" rather than wonders (İ,İµİ•İ±İ,İ±İ) or powers (İİ...İ½İ±İ¼İµİİ), for the works (İµİ•İ±İ) of Jesus. İfİ-İ¼İµİİ%oİ½ is an old word from İfİ-İ¼İ±İİ½%o, 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 (İµİİ±İ½İµİ•İ%oİfİµİ½ İ,İ-İ½ İİİİ±İ½ İ±İ...İ,İİİ...). First aorist (effective) active indicative of İİ±İ½İµİ•İİ%o, that glory of which John spoke in 1:14.

Believed on him (İµİ€İİfİ,İµİ...İfİ±İ½ İµİİ, İ±İ...İ,İİ½). First aorist active indicative of İ€İİfİ,İµİ...İ%o, 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) İ±İ€İµİİİİ,İ-fİ±İ½ {ANSWERED} İİİ...İ½ {THEREFORE} İİİ {THE} İİİİ...İİ±İİİİ

{JEWS} ἰδοὺ αὐτὸν {AND} ἰδοὺ αὐτὸν ἔρχομαι {SAID} ἰδοὺ... ἰδοὺ {TO HIM,} ἰδοὺ {WHAT} ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι {SIGN} ἰδοὺ ἔρχομαι... ἰδοὺ, {SHEWEST THOU} ἰδοὺ ἔρχομαι {TO US} ἰδοὺ, ἰδοὺ {THAT} ἰδοὺ... ἰδοὺ, ἰδοὺ {THESE THINGS} ἰδοὺ ἔρχομαι αὐτὸν, {THOU DOEST?} (IGNT)

John 2:18 (RWP)

What sign shewest thou unto us? (ἰδοὺ ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι ἰδοὺ ἔρχομαι... ἰδοὺ, ἰδοὺ ἔρχομαι;). 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, ἰδοὺ {BUT WHEN} ἰδοὺ {HE WAS} ἰδοὺ {IN} ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι... ἰδοὺ ἔρχομαι, {JERUSALEM} ἰδοὺ {AT} ἰδοὺ {THE} ἰδοὺ ἔρχομαι αὐτὸν {PASSOVER,} ἰδοὺ {AT} ἰδοὺ {THE} ἰδοὺ ἔρχομαι αὐτὸν, {FEAST,} ἰδοὺ ἔρχομαι αὐτὸν {MANY} ἰδοὺ ἔρχομαι αὐτὸν... ἰδοὺ ἔρχομαι αὐτὸν {BELIEVED} ἰδοὺ ἔρχομαι, ἰδοὺ ἔρχομαι { ON} ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι ἰδοὺ... ἰδοὺ ἔρχομαι... {HIS NAME,} ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι... ἰδοὺ ἔρχομαι, {BEHOLDING} ἰδοὺ ἔρχομαι... ἰδοὺ ἔρχομαι... ἰδοὺ ἔρχομαι {HIS} ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι {SIGNS } ἰδοὺ ἔρχομαι {WHICH} ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι {HE WAS DOING.} (IGNT)

John 2:23 (RWP)

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

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

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

Beholding his signs (ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι... ἰδοὺ ἔρχομαι, ἰδοὺ ἔρχομαι... ἰδοὺ ἔρχομαι... ἰδοὺ ἔρχομαι ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι). Present active participle (causal use) of ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι.

Which he did (ἰδοὺ ἔρχομαι αὐτὸν ἔρχομαι). "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) ἰὸν αὐτοῦ, ἡμεῖς οἱ ἴδοντες, {HE} ἦλθεν αὐτῷ ἡμέρας ἐκείνης {CAME} ἡμέρας ἡμισυ {TO} ἡμιμέρας ἡμισυ { JESUS} ἡμισυ... ἡμεῖς οἱ ἴδοντες, {BY NIGHT,} ἡμεῖς οἱ ἴδοντες {AND} ἡμεῖς οἱ ἴδοντες ἡμισυ {SAID} ἡμεῖς οἱ ἴδοντες... ἡμεῖς οἱ ἴδοντες {TO HIM,} ἡμεῖς οἱ ἴδοντες {RABBI,} ἡμεῖς οἱ ἴδοντες ἡμισυ {WE KNOW} ἡμεῖς οἱ ἴδοντες {THAT} ἡμεῖς οἱ ἴδοντες {FROM} ἡμεῖς οἱ ἴδοντες... {GOD} ἡμεῖς οἱ ἴδοντες ἡμισυ {THOU HAST COME} ἡμεῖς οἱ ἴδοντες ἡμισυ {A TEACHER,} ἡμεῖς οἱ ἴδοντες ἡμισυ {FOR NO ONE} ἡμεῖς οἱ ἴδοντες ἡμισυ {THESE} ἡμεῖς οἱ ἴδοντες ἡμισυ {SIGNS} ἡμεῖς οἱ ἴδοντες ἡμισυ {IS ABLE} ἡμεῖς οἱ ἴδοντες ἡμισυ {TO DO} ἡμεῖς οἱ ἴδοντες ἡμισυ {WHICH} ἡμεῖς οἱ ἴδοντες ἡμισυ {THOU} ἡμεῖς οἱ ἴδοντες ἡμισυ {DOEST} ἡμεῖς οἱ ἴδοντες ἡμισυ {UNLESS} ἡμεῖς οἱ ἴδοντες ἡμισυ {BE} ἡμεῖς οἱ ἴδοντες ἡμισυ {GOD} ἡμεῖς οἱ ἴδοντες ἡμισυ {WITH} ἡμεῖς οἱ ἴδοντες ἡμισυ {HIM.} (IGNT)

John 3:2 (RWP)

The same (ἡμεῖς οἱ ἴδοντες). "This one."

By night (ἡμισυ... ἡμεῖς οἱ ἴδοντες). 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 (ἡμεῖς οἱ ἴδοντες ἡμισυ). 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 (ἡμεῖς οἱ ἴδοντες ἡμισυ). 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 (ἡμεῖς οἱ ἴδοντες ἡμισυ ἡμισυ ἡμισυ ἡμισυ ἡμισυ ἡμισυ ἡμισυ). "Thou hast come from God as a teacher." Second perfect active indicative of ἡμεῖς οἱ ἴδοντες ἡμισυ ἡμισυ ἡμισυ ἡμισυ ἡμισυ ἡμισυ ἡμισυ and predicative nominative ἡμεῖς οἱ ἴδοντες ἡμισυ ἡμισυ ἡμισυ ἡμισυ ἡμισυ ἡμισυ ἡμισυ. 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 (ἡμεῖς οἱ ἴδοντες ἡμισυ ἡμισυ ἡμισυ ἡμισυ ἡμισυ ἡμισυ ἡμισυ). "Can go on doing" (present active infinitive of ἡμεῖς οἱ ἴδοντες ἡμισυ ἡμισυ ἡμισυ ἡμισυ ἡμισυ ἡμισυ ἡμισυ and so linear).

These signs that thou doest (ἡμεῖς οἱ ἴδοντες ἡμισυ ἡμισυ ἡμισυ ἡμισυ ἡμισυ ἡμισυ ἡμισυ). 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) ἰὸν αὐτοῦ ἡ ἄσπαστος ἠκολούθησεν αὐτῷ ὅτι ἑώρακέν τινες τὰ σημεῖα ἃ ἐποίησεν αὐτῷ ἐπὶ τοῖς ἀσθενήσασιν. (IGNT)

John 6:2 (RWP)

Followed (ἰὸν αὐτοῦ ἡ ἄσπαστος ἠκολούθησεν αὐτῷ). 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 (ἑώρακέν τινες τὰ σημεῖα ἃ ἐποίησεν αὐτῷ). Imperfect active of ἑώρακω. They had been beholding the signs which Jesus had been doing (ἑώρακέν τινες τὰ σημεῖα ἃ ἐποίησεν αὐτῷ, 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" (ἐπέθηκεν αὐτῷ ἐπὶ τοῖς ἀσθενήσασιν, the weak or feeble, without strength, ἰσχυρῶς privative and ἰσχυρῶς, 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) ὅτε οὖν ἑώρακέν τινες τὸ σημεῖον ἃ ἐποίησεν Ἰησοῦς, εἶπεν ἑκείνοις ὁ Ἰησοῦς ὅτι ἡμεῖς οὐκ ἐσμεν ὁ προφήτης ὃς λέγεται ἔρχεσθαι ἐν τῷ κόσμῳ. (IGNT)

John 6:14 (RWP)

Saw the sign which he did (ἑώρακέν τινες τὸ σημεῖον ἃ ἐποίησεν Ἰησοῦς). "Signs" oldest MSS. have. This sign added to those already wrought (verse 2). Cf. 2:23; 3:2.

They said (εἶπεν ἑκείνοις). Inchoative imperfect, began to say.

Of a truth (ὅτι ἡμεῖς οὐκ ἐσμεν ὁ προφήτης ὃς λέγεται ἔρχεσθαι ἐν τῷ κόσμῳ). Common adverb (from ἰσχυρῶς ἰσχυρῶς) in John (7:40).

The prophet that cometh (ὁ προφήτης ὃς λέγεται ἔρχεσθαι ἐν τῷ κόσμῳ). 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.ἰἰἰἰἰἰἰἰ {SIGNS,} ἰ±ἰ»ἰἰ {BUT} ἰἰἰ,ἰἰ {BECAUSE} ἰμῖἰἰἰἰἰἰμ,ἰμ {YE ATE} ἰμῖἰἰ {OF} ἰ,ἰἰἰἰἰἰ {THE} ἰ±ἰἰἰ,ἰἰἰἰἰἰ {LOAVES} ἰἰἰἰἰ { AND} ἰμῖἰἰἰἰἰἰἰ,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,ἰἰἰἰἰἰ). 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,ἰἰ {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 ἰἰἰἰἰἰἰἰἰ...ἰἰἰἰἰἰἰἰἰἰἰ). Purpose

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

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

John 7:31

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

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

John 7:31 (RWP)

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

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

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

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

John 9:16

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

47 (IGNT) ἤγαγον... ἡμεῖς ἡμεῖς (GATHERED) ἕνεκα... ἕνεκα (THEREFORE) οἱ ἄρχιερεῖς (THE) ἡ ἀρχιερεῖς (CHIEF PRIESTS) καὶ οἱ φαρισαῖοι (AND) οἱ ἡγεῖς (THE) ἡ ἡγεῖς (PHARISEES) ἡ συνέλευσις (A COUNCIL,) καὶ ἡ συνέλευσις (AND) ἡ συνέλευσις (SAID,) ἡ ἡγεῖς (WHAT) ἡ ἡγεῖς... ἡμεῖς (DO WE?) ἕνεκα... ἕνεκα (FOR) ἡ ἡγεῖς... ἡγεῖς, ἡγεῖς (THIS) ἡ ἡγεῖς... ἡμεῖς (MAN) ἡ ἡγεῖς... ἡμεῖς (MANY) ἡ ἡγεῖς... ἡμεῖς (SIGNS) ἡ ἡγεῖς... 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 (THIS) ἡμεῖς ἡμεῖς (ALSO) ἡμεῖς... ἡμεῖς ἡμεῖς (MET) ἡμεῖς... ἡμεῖς (HIM) ἡμεῖς (THE) ἡμεῖς... ἡμεῖς (CROWD,) ἡμεῖς ἡμεῖς (BECAUSE) ἡμεῖς... ἡμεῖς ἡμεῖς (IT HEARD) ἡμεῖς... ἡμεῖς (THIS) ἡμεῖς... ἡμεῖς (OF HIS) ἡμεῖς... ἡμεῖς ἡμεῖς (HAVING DONE) ἡμεῖς... ἡμεῖς ἡμεῖς (SIGN.) (IGNT)

John 12:18 (RWP)

The multitude (ἡ ἡγεῖς ἡγεῖς). 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.

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

John 21:19 (RWP)

By what manner of death (ἰὸἦ ἰὸἦ... ἰὸἦ). 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) ἰὸἦ ἰὸἦ {AND} ἰὸἦ ἰὸἦ... ἰὸἦ {I WILL GIVE} ἰὸἦ ἰὸἦ... ἰὸἦ {WONDERS} ἰὸἦ ἰὸἦ... ἰὸἦ {IN} ἰὸἦ ἰὸἦ... ἰὸἦ {THE} ἰὸἦ ἰὸἦ... ἰὸἦ {HEAVEN} ἰὸἦ ἰὸἦ... ἰὸἦ {ABOVE} ἰὸἦ ἰὸἦ... ἰ�ἦ ἰ�ἦ... ἰ�ἦ {SIGNS} ἰ�ἦ ἰ�ἦ... ἰ�ἦ {ON} ἰ�ἦ ἰ�ἦ... ἰ�ἦ {THE} ἰ�ἦ ἰ�ἦ... ἰ�ἦ {EARTH} ἰ�ἦ ἰ�ἦ... ἰ�ἦ {BELOW,} ἰ�ἦ ἰ�ἦ... ἰ�ἦ {BLOOD} ἰ�ἦ ἰ�ἦ... ἰ�ἦ {AND} ἰ�ἦ ἰ�ἦ... ἰ�ἦ {FIRE} ἰ�ἦ ἰ�ἦ... ἰ�ἦ {AND} ἰ�ἦ ἰ�ἦ... ἰ�ἦ {VAPOUR} ἰ�ἦ ἰ�ἦ... ἰ�ἦ {OF SMOKE.} (IGNT)

Acts 2:19 (RWP)

Wonders (ἰ�ἦ ἰ�ἦ... ἰ�ἦ). Apparently akin to the verb ἰ�ἦ ἰ�ἦ... ἰ�ἦ, to watch like a wonder in the sky, miracle (ἰ�ἦ ἰ�ἦ... ἰ�ἦ), marvel, portent. In the New Testament the word occurs only in the plural and only in connection with ἰ�ἦ ἰ�ἦ... ἰ�ἦ (signs) as here and in verse 43. But

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

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

Blood and fire and vapour of smoke (ἰ�ἦ ἰ�ἦ... ἰ�ἦ ἰ�ἦ... ἰ�ἦ ἰ�ἦ... ἰ�ἦ ἰ�ἦ... ἰ�ἦ). 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 (ἰ�ἦ ἰ�ἦ... ἰ�ἦ). Lit., I will give.

Wonders (ἰ�ἦ ἰ�ἦ... ἰ�ἦ). 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) $\hat{\iota}\hat{\alpha}\hat{\iota}\hat{\nu}\hat{\epsilon}\hat{\varsigma}$ $\hat{\iota}\hat{\sigma}\hat{\rho}\hat{\alpha}\hat{\epsilon}\hat{\iota}\hat{\tau}\hat{\epsilon}\hat{\varsigma}$, {MEN} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\sigma}\hat{\rho}\hat{\alpha}\hat{\epsilon}\hat{\iota}\hat{\tau}\hat{\epsilon}\hat{\varsigma}$ {ISRAELITES,} $\hat{\alpha}\hat{\kappa}\hat{\alpha}\hat{\upsilon}\hat{\delta}\hat{\iota}\hat{\alpha}\hat{\mu}\hat{\alpha}\hat{\varsigma}$ {HEAR} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$, {THESE} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\sigma}\hat{\rho}\hat{\alpha}\hat{\epsilon}\hat{\iota}\hat{\tau}\hat{\epsilon}\hat{\varsigma}$, {WORDS:} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\sigma}\hat{\rho}\hat{\alpha}\hat{\epsilon}\hat{\iota}\hat{\tau}\hat{\epsilon}\hat{\varsigma}$ {JESUS} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {THE} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\sigma}\hat{\rho}\hat{\alpha}\hat{\epsilon}\hat{\iota}\hat{\tau}\hat{\epsilon}\hat{\varsigma}$ {NAZARENE,} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {A MAN} $\hat{\alpha}\hat{\kappa}\hat{\alpha}\hat{\upsilon}\hat{\delta}\hat{\iota}\hat{\alpha}\hat{\mu}\hat{\alpha}\hat{\varsigma}$ $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {BY} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {GOD} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\sigma}\hat{\rho}\hat{\alpha}\hat{\epsilon}\hat{\iota}\hat{\tau}\hat{\epsilon}\hat{\varsigma}$ $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {SET FORTH} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {TO} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {YOU} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {BY WORKS OF POWER} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {AND} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {WONDERS} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {AND} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {SIGNS,} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {WHICH} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {WROUGHT} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {BY} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {HIM} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {GOD} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {IN} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {MIDST} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {YOUR,} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {AS} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {ALSO} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {YOURSELVES} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {KNOW:} (IGNT)

Acts 2:22 (RWP)

Hear these words ($\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\sigma}\hat{\rho}\hat{\alpha}\hat{\epsilon}\hat{\iota}\hat{\tau}\hat{\epsilon}\hat{\varsigma}$, $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\sigma}\hat{\rho}\hat{\alpha}\hat{\epsilon}\hat{\iota}\hat{\tau}\hat{\epsilon}\hat{\varsigma}$, $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\sigma}\hat{\rho}\hat{\alpha}\hat{\epsilon}\hat{\iota}\hat{\tau}\hat{\epsilon}\hat{\varsigma}$, $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\sigma}\hat{\rho}\hat{\alpha}\hat{\epsilon}\hat{\iota}\hat{\tau}\hat{\epsilon}\hat{\varsigma}$). 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 ($\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\sigma}\hat{\rho}\hat{\alpha}\hat{\epsilon}\hat{\iota}\hat{\tau}\hat{\epsilon}\hat{\varsigma}$, $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\sigma}\hat{\rho}\hat{\alpha}\hat{\epsilon}\hat{\iota}\hat{\tau}\hat{\epsilon}\hat{\varsigma}$ $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$). Note $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\sigma}\hat{\rho}\hat{\alpha}\hat{\epsilon}\hat{\iota}\hat{\tau}\hat{\epsilon}\hat{\varsigma}$ 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 ($\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\sigma}\hat{\rho}\hat{\alpha}\hat{\epsilon}\hat{\iota}\hat{\tau}\hat{\epsilon}\hat{\varsigma}$ $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$). The verb means to point out or shew forth. Shewn to be that which he claimed to be.

Miracles ($\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\sigma}\hat{\rho}\hat{\alpha}\hat{\epsilon}\hat{\iota}\hat{\tau}\hat{\epsilon}\hat{\varsigma}$). 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) $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\sigma}\hat{\rho}\hat{\alpha}\hat{\epsilon}\hat{\iota}\hat{\tau}\hat{\epsilon}\hat{\varsigma}$ {THERE CAME} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {AND} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {UPON EVERY} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {SOUL} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {FEAR,} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {AND MANY} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {WONDERS} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {AND} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {SIGNS} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {THROUGH} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {THE} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {APOSTLES} $\hat{\iota}\hat{\nu}\hat{\alpha}\hat{\rho}\hat{\alpha}\hat{\kappa}\hat{\tau}\hat{\omega}\hat{\varsigma}$ {TOOK PLACE.} (IGNT)

Acts 2:43 (RWP)

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

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

Acts 2:43 (Vincent_NTWordStudies)

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

Acts 3:10

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

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

Acts 3:10 (RWP)

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

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

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

Acts 3:10 (Vincent_NTWordStudies)

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

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

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

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

Acts 4:16 (RWP)

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

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

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

Acts 4:22

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

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

Acts 4:22 (RWP)

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

Acts 4:30

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

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

Acts 4:30 (RWP)

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

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

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

Acts 5:12 (RWP)

Were wrought (ἰσηματα καὶ τέρατα ἐπιτελεῖσθαι). Imperfect middle, wrought from time to time.

With one accord (ἰσηματα καὶ τέρατα ἰσηματα καὶ τέρατα). 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 καὶ τέρατα ἐπιτελεῖσθαι). The best texts read ἰσηματα καὶ τέρατα ἐπιτελεῖσθαι, 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 καὶ τέρατα ἰσηματα καὶ τέρατα {AND STEPHEN,} ἰσηματα καὶ τέρατα {FULL} ἰσηματα καὶ τέρατα {OF FAITH} ἰσηματα καὶ τέρατα {AND} ἰσηματα καὶ τέρατα {POWER,} ἰσηματα καὶ τέρατα {WROUGHT} ἰσηματα καὶ τέρατα {WONDERS} ἰσηματα καὶ τέρατα {AND} ἰσηματα καὶ τέρατα {SIGNS} ἰσηματα καὶ τέρατα {GREAT} ἰσηματα καὶ τέρατα {AMONG} ἡμῶν {THE} ἰσηματα καὶ τέρατα {PEOPLE.} (IGNT)

Acts 6:8 (RWP)

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

Acts 6:8 (Vincent_NTWordStudies)

8. Did (ἔργαζεν). Imperfect: was working wonders during the progress of the events described in the previous verse.

Acts 7:31

31 (AV) When Moses saw it, he wondered at the sight: and as he drew near to behold it, the voice of the Lord came unto him, (AV)

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

Acts 7:31 (RWP)

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

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

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

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

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

Acts 7:31 (Vincent_NTWordStudies)

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

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

Acts 7:36

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

36 (IGNT) Ἰδοῦσθε... ἡμεῖς ἡμεῖς, {THIS ONE} ἠγάγετο... ἡμεῖς ἡμεῖς, {THEM,} ἔκτισεν... ἡμεῖς ἡμεῖς, {HAVING WROUGHT} ἡμεῖς ἡμεῖς, ἡμεῖς {WONDERS} ἰδοῦσθε... ἡμεῖς ἡμεῖς, {AND} ἠγάγετο... ἡμεῖς ἡμεῖς, {SIGNS} ἡμεῖς ἡμεῖς, {IN THE} ἡμεῖς ἡμεῖς, {LAND} ἡμεῖς ἡμεῖς... ἡμεῖς ἡμεῖς, {OF EGYPT} ἡμεῖς ἡμεῖς, {AND} ἡμεῖς ἡμεῖς, {IN THE} ἡμεῖς ἡμεῖς, {RED} ἡμεῖς ἡμεῖς, {SEA,} ἡμεῖς ἡμεῖς, {AND} ἡμεῖς ἡμεῖς, {IN} ἡμεῖς ἡμεῖς, {THE} ἡμεῖς ἡμεῖς, {WILDERNESS} ἡμεῖς ἡμεῖς, {YEARS} ἡμεῖς ἡμεῖς, ἡμεῖς ἡμεῖς, {FORTY.} (IGNT)

Acts 8:6

6 (AV) And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. (AV)

6 (IGNT) ἤκουον... ἡμεῖς ἡμεῖς, {GAVE HEED} ἡμεῖς ἡμεῖς, {AND} ἡμεῖς ἡμεῖς, {THE} ἡμεῖς ἡμεῖς, {CROWDS} ἡμεῖς ἡμεῖς, {TO THE THINGS} ἡμεῖς ἡμεῖς, {SPOKEN} ἡμεῖς ἡμεῖς, {BY} ἡμεῖς ἡμεῖς, {PHILIP} ἡμεῖς ἡμεῖς, {WITH ONE ACCORD,} ἡμεῖς ἡμεῖς, {WHEN} ἡμεῖς ἡμεῖς, {HEARD} ἡμεῖς ἡμεῖς, {THEY} ἡμεῖς ἡμεῖς, {AND} ἡμεῖς ἡμεῖς, {SAW} ἡμεῖς ἡμεῖς, {THE} ἡμεῖς ἡμεῖς, {SIGNS} ἡμεῖς ἡμεῖς, {WHICH} ἡμεῖς ἡμεῖς, {HE DID.} (IGNT)

Acts 8:6 (RWP)

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

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

Which he did (ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς). Imperfect active again, which he kept on doing from time to time. Philip wrought real miracles which upset the schemes of Simon Magus.

Acts 8:13

13 (AV) Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. {miraclesâ€¦: Gr. signs and great miracles} (AV)

13 (IGNT) ἰζ ἰΐμ {AND} ἰφἰΐ¼ἰ%ἰ½ {SIMON} ἰἰ±ἰ¹ {ALSO} ἰ±ἰ...ἰ,,ἰζἰ, {HIMSELF } ἰμἰ€ἰΐφἰ,,ἰμἰ...ἰφἰμἰ½ {BELIEVED,} ἰἰ±ἰ¹ {AND} ἰ²ἰ±ἰ€ἰ,,ἰΐφἰ, ἰμἰἰἰ, {HAVING BEEN BAPTIZED} ἰ·ἰ½ {WAS} ἰ€ἰ•ἰζἰφἰἰ±ἰἰ,,ἰμἰ•ἰ%ἰ½ {STEADFASTLY CONTINUING} ἰ,,ἰ%ἰ {WITH} ἰ†ἰἰ»ἰἰ€ἰ€ἰ%ἰ {PHILIP;} ἰ, ἰμἰ%ἰ•ἰ%ἰ½ {BEHOLDING} ἰ,,ἰμ {AND} ἰφἰ·ἰ¼ἰμἰἰ± {SIGNS} ἰἰ±ἰ¹ {AND} ἰἰ...ἰ½ἰ±ἰ¼ἰμἰἰἰ, {WORKS OF POWER} ἰ¼ἰμἰ³ἰ±»ἰ±ἰ, {GREAT} ἰ³ἰἰ½ἰζἰ¼ἰμἰ½ἰ±ἰ, {BEING DONE,} ἰμἰ¾ἰἰφἰ,,ἰ±ἰ,,ἰζ {WAS AMAZED.} (IGNT)

Acts 8:13 (RWP)

And Simon also himself believed (ἰζ ἰΐμ ἰφἰΐ¼ἰ%ἰ½ ἰἰ±ἰ¹ ἰ±ἰ...ἰ,,ἰζἰ, ἰμἰ€ἰΐφἰ,,ἰμἰ...ἰφἰμἰ½). Note the same verb in the aorist tense ἰμἰ€ἰΐφἰ,,ἰμἰ...ἰφἰμἰ½. What did he believe? Evidently that Jesus was this "power of God" not himself (Simon). He saw that the miracles wrought by Philip in the name of Christ were genuine while he knew that his own were frauds. He wanted this power that Philip had to add to his own pretensions. "He was probably half victim of self-delusion, half conscious impostor" (Furneaux). He was determined to get this new "power," but had no sense of personal need of Jesus as Saviour for his sins. So he submitted to baptism (ἰ²ἰ±ἰ€ἰ,,ἰΐφἰ, ἰμἰἰἰ, first aorist passive participle of ἰ²ἰ±ἰ€ἰ,,ἰἰἰ%ἰ), clear proof that baptism does not convey salvation.

He continued with Philip (ἰ·ἰ½ ἰ€ἰ•ἰζἰφἰἰ±ἰἰ,,ἰμἰ•ἰ%ἰ½ ἰ,,ἰ%ἰ ἰ†ἰἰ»ἰἰ€ἰ€ἰ%ἰ). Periphrastic imperfect of the verb ἰ€ἰ•ἰζἰφἰἰ±ἰἰ,,ἰμἰ•ἰμἰ%ἰ (see on 2:46). He stuck to Philip (dative case) to find out the secret of his power.

Beholding (ἰ, ἰμἰ%ἰ•ἰ%ἰ½). Watching the signs and miracles (powers, ἰἰ...ἰ½ἰ±ἰ¼ἰμἰἰἰ, that threw his "power" in the shade) as they were wrought (ἰ³ἰἰ½ἰζἰ¼ἰμἰ½ἰ±ἰ,, present middle participle of ἰ³ἰἰ½ἰζἰ¼ἰμἰἰἰ). The more he watched the more the wonder grew (ἰμἰ¾ἰἰφἰ,,ἰ±ἰ,,ἰζ). 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 (ἰφἰ·ἰ¼ἰμἰἰ± ἰἰ±ἰ¹ ἰἰ...ἰ½ἰ±ἰ¼ἰμἰἰἰ). Lit., signs and powers. See on "Mt 11:20"; {see} on "Ac 2:22".

Which were done (ἰ³ἰἰ½ἰζἰ¼ἰμἰἰἰ). 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) ἰστῆσαν ἑνὸς ἐκ αὐτῶν ὀνόματι Ἀγαβὸς, ὁ δὲ ἰσηγήσατο ἐν τῷ πνεύματι ὅτι ἐπιείκειν ἄσπετος ἐστί ἐν ὅλῳ τῷ κόσμῳ· ἣν ἐπέβη 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 (ὑπὲρ ὅλης τῆς γῆς). Over all the inhabited earth (ὑπὲρ ὅλης τῆς γῆς). 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 οὐκ ἐπίστευον, καὶ θαυμάζετε, καὶ ἀποθνήσκετε· ἔγωγε ἐργάζομαι ἐν ὑμῶν ταῖς ἡμέραις ἔργον ὃ οὐκ ἐπίστευον, καὶ ἄνθρωπος ἐὰν κηρύξῃ ὑμῖν. (IGNT)

{THE} ἰστῶσθε τὰς... ἰσθῆ, ἰστῶσθε {UNCIRCUMCISION} ἰστῶσθε, {FOR} ἰστῶσθε {HIM} ἰστῶσθε τὸν ἰστῶσθε... ἰστῶσθε
 {BE} ἰστῶσθε, ἰστῶσθε {FATHER} ἰστῶσθε τὸν ἰστῶσθε {OF ALL} ἰστῶσθε {THOSE THAT} ἰστῶσθε
 ἰστῶσθε ἰστῶσθε... ἰστῶσθε, ἰστῶσθε {BELIEVE} ἰστῶσθε {IN} ἰστῶσθε ἰστῶσθε... ἰστῶσθε, ἰστῶσθε, {UNCIRCUMCISION} ἰστῶσθε, {FOR} ἰστῶσθε
 ἰστῶσθε {TO} ἰστῶσθε ἰστῶσθε ἰστῶσθε ἰστῶσθε {BE RECKONED} ἰστῶσθε {ALL} ἰστῶσθε... ἰστῶσθε, ἰστῶσθε, {TO THEM} ἰστῶσθε ἰστῶσθε {THE }
 ἰστῶσθε ἰστῶσθε ἰστῶσθε... ἰστῶσθε ἰστῶσθε {RIGHTEOUSNESS;} (IGNT)

Romans 4:11 (RWP)

The sign of circumcision (ἰστῶσθε τὸν ἰστῶσθε ἰστῶσθε ἰστῶσθε ἰστῶσθε). It is the genitive of apposition, circumcision being the sign.

A seal of the righteousness of the faith (ἰστῶσθε ἰστῶσθε ἰστῶσθε ἰστῶσθε ἰστῶσθε, ἰστῶσθε ἰστῶσθε ἰστῶσθε ἰστῶσθε ἰστῶσθε). ἰστῶσθε ἰστῶσθε ἰστῶσθε ἰστῶσθε, is old word for the seal placed on books (Revelation 5:1), for a signet-ring (Revelation 7:2), the stamp made by the seal (2 Timothy 2:19), that by which anything is confirmed (1 Corinthians 9:2) as here. The circumcision did not convey the righteousness, but only gave outward confirmation. It came by faith and "the faith which he had while in uncircumcision" (ἰστῶσθε, ἰστῶσθε, ἰστῶσθε ἰστῶσθε τὰς... ἰστῶσθε, ἰστῶσθε), "the in the state of uncircumcision faith." Whatever parallel exists between baptism and circumcision as here stated by Paul argues for faith before baptism and for baptism as the sign and seal of the faith already had before baptism.

That he might be (ἰστῶσθε ἰστῶσθε ἰστῶσθε ἰστῶσθε ἰστῶσθε). This idiom may be God's purpose (contemplated result) as in ἰστῶσθε ἰστῶσθε ἰστῶσθε ἰστῶσθε ἰστῶσθε below, or even actual result (so that he was) as in 1:20.

Though they be in uncircumcision (ἰστῶσθε ἰστῶσθε ἰστῶσθε... ἰστῶσθε, ἰστῶσθε). Simply, "of those who believe while in the condition of uncircumcision."

Romans 4:11 (Vincent_NTWordStudies)

11. The sign is a seal (ἰστῶσθε τὸν ἰστῶσθε ἰστῶσθε ἰστῶσθε ἰστῶσθε). Sign refers to the material token; seal to its religious import. Compare 1 Corinthians 9:2 Genesis 17:11. to seal, See on "Re 22:10".

That he might be (ἰστῶσθε ἰστῶσθε ἰστῶσθε ἰστῶσθε ἰστῶσθε). Not so that he became, but expressing the divinely appointed aim of his receiving the sign.

Romans 15:19

19 (AV) Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. (AV) 19 (IGNT) ἰστῶσθε {IN THE} ἰστῶσθε... ἰστῶσθε ἰστῶσθε {POWER} ἰστῶσθε ἰστῶσθε ἰστῶσθε {OF SIGNS} ἰστῶσθε {AND} ἰστῶσθε ἰστῶσθε, ἰστῶσθε {WONDERS,} ἰστῶσθε {IN THE} ἰστῶσθε... ἰστῶσθε ἰστῶσθε {POWER} ἰστῶσθε ἰστῶσθε... ἰστῶσθε, ἰστῶσθε, {OF THE SPIRIT} ἰστῶσθε... {OF GOD;} ἰστῶσθε ἰστῶσθε {SO AS FOR} ἰστῶσθε {ME} ἰστῶσθε {FROM} ἰστῶσθε ἰστῶσθε... ἰστῶσθε ἰστῶσθε ἰστῶσθε

{JERUSALEM,} ἰὸἰ...ἰὸἰ»ἰ%ο {IN A CIRCUIT} ἰ¼ἰμἰ±ἰ•ἰ ἰ,,ἰζἰ... {UNTO }
 ἰ'ἰ»ἰ»ἰ...ἰ•ἰ'ἰἰζἰ... {ILLYRICUM,} ἰ€ἰμἰ€ἰ»ἰ•ἰ%οἰἰμἰ½ἰ±ἰ' {TO HAVE FULLY PREACHED} ἰ,,ἰζἰ
 {THE} ἰμἰ...ἰ±ἰἰ³ἰμἰ»ἰ'ἰζἰ½ { GLAD TIDINGS} ἰ,,ἰζἰ... {OF THE} ἰ±ἰ•ἰ'ἰfἰ,,ἰζἰ... {CHRIST;} (IGNT)

Romans 15:19 (RWP)

In power of signs and wonders (ἰμἰ½ ἰ'ἰ...ἰ½ἰ±ἰ¼ἰμἰ' ἰfἰ•ἰ¼ἰμἰ'ἰ%οἰ½ ἰὸἰ±ἰ' ἰ,,ἰμἰ•ἰ±ἰ,,ἰ%οἰ½). Note all three words as in Hebrews 2:4, only here ἰ'ἰ...ἰ½ἰ±ἰ¼ἰμἰ', is connected with ἰfἰ•ἰ¼ἰμἰ'ἰ± and ἰ,,ἰμἰ•ἰ±ἰ,,ἰ±. See all three words used of Paulâ€™s own work in 2 Corinthians 12:12 and in 2 Thessalonians 2:9 of the Man of Sin. See 1 Thessalonians 1:5; 1 Corinthians 2:4 for the "power" of the Holy Spirit in Paulâ€™s preaching. Note repetition of ἰμἰ½ ἰ'ἰ...ἰ½ἰ±ἰ¼ἰμἰ' here with ἰ€ἰ½ἰμἰ...ἰ¼ἰ±ἰ,,ἰζἰ, ἰ±ἰἰ³ἰζἰ....

So that (ἰ%οἰfἰ,,ἰμ). Result expressed by the perfect active infinitive ἰ€ἰμἰ€ἰ»ἰ•ἰ%οἰἰμἰ½ἰ±ἰ' (from ἰ€ἰ»ἰ•ἰζἰἰ%ο) with the accusative ἰ¼ἰμ (general reference).

Round about even unto Illyricum (ἰὸἰ...ἰὸἰ»ἰ%ο ἰ¼ἰμἰ±ἰ•ἰ ἰ,,ἰζἰ... ἰ'ἰ»ἰ»ἰ...ἰ•ἰ'ἰἰζἰ...). "In a ring" (ἰὸἰ...ἰὸἰ»ἰ%ο, locative case of ἰὸἰ...ἰὸἰ»ἰζἰ,). 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 Paulâ€™s mission journeys so far.

Romans 15:19 (Vincent_NTWordStudies)

19. Signs â€™ wonders. See on "Mt 11:20".

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

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

Fully preached (ἵνα ἡ ἀγάπη ἡμῶν ἵνα ἵνα ἵνα). 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

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

1 Corinthians 12:28 (RWP)

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

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

Prophets (ἰβῆμιἰβῆμιἰ,ἰβῆμι). For-speakers for God and Christ. See the list of prophets and teachers in Acts 13:1 with Barnabas first and Saul last. Prophets are needed today if men will let God's Spirit use them, men moved to utter the deep things of God.

Teachers (ἰβῆμιἰβῆμιἰβῆμιἰ»ἰβῆμι...ἰ). Old word from ἰβῆμιἰβῆμιἰβῆμιἰ, to teach. Used to the Baptist (Luke 3:12), to Jesus (John 3:10; 13:13), and of Paul by himself along with ἰβῆμιἰβῆμιἰ,ἰβῆμι»ἰβῆμιἰ, (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 (ἰβῆμιἰβῆμιἰ,ἰβῆμι ἰβῆμι...ἰβῆμιἰβῆμιἰ). Here a change is made from the concrete to the abstract. See the reverse in Romans 12:7. See these words (ἰβῆμι...ἰβῆμιἰβῆμιἰ, ἰβῆμιἰβῆμιἰ,ἰ%οῖ½, ἰβῆμι»ἰ%οῖβῆμι½) in verses 9,10 with ἰβῆμι»ἰ%οῖβῆμι½, last again. But these two new terms (helps, governments).

Helps (ἰβῆμιἰβῆμιἰ,ἰβῆμι»ἰβῆμιἰβῆμιἰ). Old word, from ἰβῆμιἰβῆμιἰ,ἰβῆμι»ἰβῆμιἰβῆμιἰβῆμιἰ, to lay hold of. In LXX, common in papyri, here only in N.T. Probably refers to the work of the deacons, help rendered to the poor and the sick.

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

29 (IGNT) ἅπαντες ἄνθρωποι, ἅπαντες ἄποστολοι, ἅπαντες προφῆται, ἅπαντες διδασκαλοὶ ἔχουσιν ἰσχύς, ἅπαντες ἔργα ἐξουσίας (IGNT)

1 Corinthians 12:29 (RWP)

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

1 Corinthians 14:22

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

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

1 Corinthians 14:22 (RWP)

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

2 Corinthians 12:12

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

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

2 Corinthians 12:12 (RWP)

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

Galatians 3:5

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

5 (IGNT) $\hat{\text{I}}_{\text{Z}}$ {HE WHO} $\hat{\text{I}}_{\text{Z}} \dots \hat{\text{I}}_{\text{Z}}$ {THEREFORE} $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ {SUPPLIES} $\hat{\text{I}}_{\text{Z}} \dots \hat{\text{I}}_{\text{Z}} \hat{\text{I}}_{\text{Z}}$ {TO YOU} $\hat{\text{I}}_{\text{Z}}$ {THE} $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ {SPIRIT,} $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ {AND} $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ {WORKS} $\hat{\text{I}}_{\text{Z}} \dots \hat{\text{I}}_{\text{Z}} \hat{\text{I}}_{\text{Z}} \hat{\text{I}}_{\text{Z}}$ {WORKS OF POWER} $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ {AMONG} $\hat{\text{I}}_{\text{Z}} \dots \hat{\text{I}}_{\text{Z}} \hat{\text{I}}_{\text{Z}}$ {YOU, IS IT} $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ {BY} $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ {WORKS} $\hat{\text{I}}_{\text{Z}} \hat{\text{I}}_{\text{Z}} \hat{\text{I}}_{\text{Z}} \hat{\text{I}}_{\text{Z}} \dots$ {OF LAW} $\hat{\text{I}}_{\text{M}}$ {OR} $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ {BY} $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ {REPORT} $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ {OF FAITH?} (IGNT)

Galatians 3:5 (RWP)

Supplieth ($\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$). It is God. See on "2Co 9:10" for this present active participle. Philippians 1:19; 2 Peter 1:5.

Worketh miracles ($\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$). On the word $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ 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 $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ $\hat{\text{I}}_{\text{Z}} \dots \hat{\text{I}}_{\text{Z}} \hat{\text{I}}_{\text{Z}}$ (1 Corinthians 13:10; Matthew 14:2). The principal verb for "doeth he it" ($\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$) 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) $\hat{\text{I}}_{\text{Z}} \dots$ {WHOSE} $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ {IS} $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ {COMING} $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ {ACCORDING TO THE} $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ {WORKING} $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ {OF SATAN} $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ {IN} $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ {EVERY} $\hat{\text{I}}_{\text{Z}} \dots \hat{\text{I}}_{\text{Z}} \hat{\text{I}}_{\text{Z}} \hat{\text{I}}_{\text{Z}}$ {POWER} $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ {AND} $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ {SIGNS} $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ {AND} $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ {WONDERS} $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ {OF FALSEHOOD,} (IGNT)

2 Thessalonians 2:9 (RWP)

Whose coming is ($\hat{\text{I}}_{\text{Z}} \dots \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$). Refers to $\hat{\text{I}}_{\text{Z}} \hat{\text{I}}_{\text{Z}}$ in verse 8. The Antichrist has his $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$ also. Deissmann (Light from the Ancient East, pp. 374, 378) notes an inscription at Epidaurus in which "Asclepius manifested his $\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$." Antiochus Epiphanes is called the manifest god (III Macc. 5:35). So the two Epiphanies coincide.

Lying wonders ($\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$). "In wonders of a lie." Note here the three words for the miracles of Christ (Hebrews 2:4), power ($\hat{\text{I}}_{\text{Z}} \dots \hat{\text{I}}_{\text{Z}} \hat{\text{I}}_{\text{Z}}$), signs ($\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$), wonders ($\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$), but all according to the working of Satan ($\hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}} \hat{\text{I}}_{\text{M}}$, the energy of Satan) just as Jesus had foretold (Matthew 24:24), wonders that would almost lead astray the very elect.

Hebrews 2:4

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

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

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

Hebrews 2:4 (RWP)

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

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

and wonders (ἰἰ±ἰἰ ἰ,,ἰμῖ•ἰ±ἰφῖἰ½)

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

and by gifts of the Holy Ghost (ἰἰ±ἰἰ ἰἔἰἰ½ἰμῖ...ἰ¼ἰ±ἰἰ,,ἰḂἰ, ἰ±ἰḂἰἰḂἰ... ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰἰἰ). Instrumental case used with all four items. See Acts 2:22 for the three words for miracles in inverse order (powers, wonders, signs). Each word adds an idea about the ἰμῖ•ἰḂἰ± (works) of Christ. ἰ,,ἰμῖ•ἰ±ἰ, (wonder) attracts attention, ἰἰ...ἰ½ἰ±ἰἰ¼ἰἰἰ, (power) shows God's power, ἰφῖἰ¼ἰμῖἰḂἰḂἰ reveals the purpose of God in the miracles. For ἰἔἰḂἰἰἰἰἰἰ»ἰ±ἰἰἰ, (manifold, many-coloured) see Matthew 4:24; James 1:2. For ἰ¼ἰμῖ•ἰἰφῖἰ¼ἰḂἰ, for distribution (old word, in N.T. only here and Hebrews 4:12) see 1 Corinthians 12:4-30.

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

Revelation 12:1

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

1 (IGNT) ἰἰ±ἰἰ {AND} ἰφῖἰ¼ἰμῖἰḂἰḂἰḂἰ {A SIGN} ἰ¼ἰμῖḂἰ± {GREAT} ἰ%ἰἰἰἰἰ. {WAS SEEN} ἰμῖ½ {IN} ἰ,,ἰ% {THE} ἰḂἰ...ἰ•ἰ±ἰἰ½ἰ% {HEAVEN;} ἰḂἰ...ἰ½ἰ. {A WOMEN} ἰἔἰμῖἰἰἰἰἰἰ»ἰἰ¼ἰμῖἰ½ἰ. {CLOTHED WITH} ἰ,,ἰḂἰ½ {THE} ἰἰ»ἰἰἰḂἰḂἰ {SUN,} ἰἰ±ἰἰ {AND} ἰ. {THE} ἰφῖἰμῖ»ἰἰ½ἰ. {MOON} ἰ...ἰἔἰḂἰἰἰἰἰ,,ἰ% {UNDER} ἰ,,ἰ%ἰ½ ἰἔἰḂἰἰἰ%ἰ½ ἰ±ἰ...ἰ,,ἰḂἰ, {HER FEET,} ἰἰ±ἰἰ {AND} ἰμῖἔἰ {ON} ἰ,,ἰḂἰ, ἰἰἰἰἰἰἰ»ἰἰ, ἰ±ἰ...ἰ,,ἰḂἰ, {HER HEAD} ἰφῖἰἰἰἰἰἰἰḂἰḂἰ, {A CROWN} ἰ±ἰφῖἰ,,ἰμῖἰ%ἰ½ {OF STARS} ἰἰ%ἰἰἰἰἰἰἰ {TWELVE;} (IGNT)

Revelation 12:1 (RWP)

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

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

Arrayed with the sun (İ€İµİİİİµİ²İ»İ-İ¼İµİ½İ- İ,İİ½ İ-İ»İİİ½). Perfect passive participle of İ€İµİİİİµİ²İ»İ»İ%o, with the accusative retained as so often (9 times) in the Apocalypse. Both Charles and Moffatt see mythological ideas and sources behind the bold imagery here that leave us all at sea. Swete understands the Woman to be "the church of the Old Testament" as "the Mother of whom Christ came after the flesh. But here, as everywhere in the Book, no sharp dividing line is drawn between the Church of the Old Testament and the Christian Society." Certainly she is not the Virgin Mary, as verse Revelation 12:17 makes clear. Beckwith takes her to be "the heavenly representative of the people of God, the ideal Zion, which, so far as it is embodied in concrete realities, is represented alike by the people of the Old and the New Covenants." John may have in mind (Isaiah 7:14 Matthew 1:23; Luke 1:31) as well as Micah 4:10; Isaiah 26:17; 66:7 without a definite picture of Mary. The metaphor of childbirth is common enough (John 16:21; Galatians 4:19). The figure is a bold one with the moon "under her feet" (İ...İ€İİİ±İ,İ%o İ,İ%oİ½ İ€İİİ%oİ½ İ±İ...İ,İ-İ) and "a crown of twelve stars" (İfİ,İµİİ±İ½İİ, İ±İfİ,İµİİ%oİ½ İİ%oİµİİ±), a possible allusion to the twelve tribes (James 1:1; Revelation 21:12) or to the twelve apostles (Revelation 21:14).

Revelation 12:3

3 (AV) And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. {wonder: or, sign} (AV)
3 (IGNT) İİ±İ»İ {AND} İ%oİİİ {WAS SEEN} İ±İ»İİİ {ANOTHER} İfİ-İ¼İµİİİ½ {SIGN} İµİ½ {IN} İ,İ%o {THE} İİ...İİ±İ½İ%o {HEAVEN,} İİ±İ»İ {AND} İİİİ... {BEHOLD,} İİ±İİ%oİ½ {A DRAGON} İ¼İµİ³İ±İ, {GREAT} İ€İ...İİİİİ, {RED,} İµİİ%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 (∩±∩»∩»∩Ź ∩f∩·∩¼∩μ∩¹∩Ź∩½). "A second tableau following close upon the first and inseparable from it" (Swete).

And behold (∩°∩±∩¹ ∩¹∩Ź∩½). As often (4:1; 6:2,5,8, etc.).

A great red dragon (∩¹∩°∩±∩°∩½ ∩¼∩μ∩³∩±∩, ∩€∩...∩°∩Ź∩). Homer uses this old word (probably from ∩¹∩μ∩°∩Ź∩¼∩±∩¹, 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 ∩€∩...∩°∩Ź∩, (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 (∩μ∩€∩,∩± ∩¹∩±∩Ź∩·∩¼∩±∩,∩±). Old word from ∩¹∩¹∩±∩Ź∩μ∩° (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 ∩f∩,∩μ∩†∩±∩½∩Ź∩, (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) ∩°∩±∩¹ {AND} ∩€∩Ź∩¹∩μ∩¹ {IT WORKS} ∩f∩·∩¼∩μ∩¹∩± {SIGNS} ∩¼∩μ∩³∩±∩»∩± { GREAT, } ∩¹∩½∩± {THAT} ∩°∩±∩¹ {EVEN} ∩€∩...∩° {FIRE} ∩€∩Ź∩¹∩· {IT SHOULD CAUSE} ∩°∩±∩,∩±∩²∩±∩¹∩½∩μ∩¹∩½ {TO COME DOWN} ∩μ∩° {OUT} ∩,∩Ź∩... {OF THE} ∩Ź∩...∩°∩±∩½∩Ź∩... {HEAVEN} ∩μ∩¹∩, {TO} ∩,∩·∩½ {THE} ∩³∩·∩½ {EARTH} ∩μ∩½∩°∩€∩¹∩Ź∩½ ∩,∩°∩½ {BEFORE} ∩±∩½∩,∩°∩€∩°∩½ {MEN. } (IGNT)

Revelation 13:13 (RWP)

That he should even make fire come down out of heaven (∩¹∩½∩± ∩°∩±∩¹ ∩€∩...∩° ∩€∩Ź∩¹∩· ∩μ∩° ∩,∩Ź∩... ∩Ź∩...∩°∩±∩½∩Ź∩... ∩°∩±∩,∩±∩²∩±∩¹∩½∩μ∩¹∩½). Purpose clause again with ∩¹∩½∩± and the present active subjunctive of ∩€∩Ź∩¹∩μ∩° and the object infinitive of ∩°∩±∩,∩±∩²∩±∩¹∩½ after ∩€∩Ź∩¹∩μ∩¹. Christ promised great signs to the disciples (John 14:12), but he also warned them against false prophets and false christes 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) {AND} {IT MISLEADS} {THOSE WHO} {DWELL} {ON} {THE} {EARTH,} {BY REASON OF} {THE} {SIGNS} {WHICH} {IT WAS GIVEN} {TO IT} {TO WORK} {BEFORE} {THE} {BEAST,} {SAYING} {TO THOSE WHO} {DWELL} {ON} {THE} {EARTH,} {TO MAKE} {AN IMAGE} {TO THE} {BEAST,} {WHICH} {HAS} {THE} {WOUND} {OF THE} {SWORD,} {AND} {LIVED.} (IGNT)

Revelation 13:14 (RWP)

And he deceiveth (Present active (dramatic) indicative of , the very thing that Jesus had said would happen (Matthew 24:24, "So as to lead astray" , 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 (Indirect command (this first aorist active infinitive of after as in Acts 21:21, not indirect assertion. This "image" (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 (This language can refer to the death of Nero by his own sword.

And lived (ingressive first aorist active indicative of). 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) {AND} {I SAW} {ANOTHER} {SIGN} {IN} {THE} {HEAVEN,} {GREAT} {AND} {MARVELLOUS} {SEVEN ANGELS} {HAVING THE SEVEN LAST PLAGUES; FOR IN THEM IS FILLED UP THE WRATH OF GOD.}

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

Revelation 15:1 (RWP)

Another sign in heaven (ἰσχυροὶ ἄγγελοι ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας). 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 ἡμέρας ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας). ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας is an old verbal adjective (from ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας, 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 ἡμέρας). Accusative case in apposition with ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας after ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας. Cf. 8:2.

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

Is finished (ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας). Proleptic prophetic first aorist passive indicative of ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας 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) ἰμῶν ἡμέρας ἰσχυροὶ ἡμέρας {FOR THEY ARE} ἰσχυροὶ ἡμέρας... ἰσχυροὶ ἡμέρας {SPIRITS} ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας {OF DEMONS} ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας... ἰσχυροὶ ἡμέρας {DOING} ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας {SIGNS,} ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας... ἰσχυροὶ ἡμέρας {TO GO FORTH} ἰσχυροὶ ἡμέρας {TO} ἰσχυροὶ ἡμέρας... ἰσχυροὶ ἡμέρας, {THE} ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας {KINGS} ἰσχυροὶ ἡμέρας, {OF THE} ἰσχυροὶ ἡμέρας, {EARTH} ἰσχυροὶ ἡμέρας {AND} ἰσχυροὶ ἡμέρας, {OF THE} ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας... ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας, {HABITABLE WORLD} ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας, {WHOLE} ἰσχυροὶ ἡμέρας... ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας {TO GATHER TOGETHER} ἰσχυροὶ ἡμέρας... ἰσχυροὶ ἡμέρας, {THEM} ἰσχυροὶ ἡμέρας, {UNTO} ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας, {BATTLE} ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας, {OF DAY} ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας, ἰσχυροὶ ἡμέρας, {THAT} ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας, {GREAT} ἰσχυροὶ ἡμέρας... {OF} ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας... {GOD} ἰσχυροὶ ἡμέρας... {THE} ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας, ἰσχυροὶ ἡμέρας ἰσχυροὶ ἡμέρας, {ALMIGHTY.} (IGNT)

Revelation 16:14 (RWP)

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

Working signs (ἔργα ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν). "Doing signs" (present active participle of ἔργα ἰσχυρῶν). 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 ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν). Singular verb with neuter plural (collective) subject.

Unto the kings (ἵνα ἴδωσιν ἔργα ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν). 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 ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν). Second aorist active infinitive of ἵνα ἴδωσιν ἔργα ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν, to express purpose (that of the unclean spirits).

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

Revelation 19:20 (RWP)

Was taken (ἵνα ἴδωσιν ἔργα ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν). First aorist (prophetic) passive indicative of the Doric ἵνα ἴδωσιν ἔργα ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν (Attic ἵνα ἴδωσιν ἔργα ἰσχυρῶν ἰσχυρῶν ἰσχυρῶν). 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 (ὅτι ἐποίησεν σημεῖα καὶ τέρατα ἐνώπιον αὐτοῦ). As in 13:14.

Wherewith (ἐν ᾗ). "In which" signs.

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

They twain (οἱ δύο). "The two."

Were cast (ἐπίπεσαν ἄλληλα). First aorist passive indicative of πίπτω. They fall together as they fought together. "The day that sees the end of a false statecraft will see also that of a false priestcraft" (Swete).

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

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

That burneth with brimstone (καίεται μετὰ θείοῦ). Note the genitive here in place of the accusative ἰσχυροὺς, perhaps because of the intervening genitive ἡμεῶν, (neuter, not feminine). The agreement is regular in 21:8. For ἰσχυροὺς μετὰ θείοῦ (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.

