



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

Matthew 12:38

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

38 (IGNT) Îġİ, Îġİ, Îġİ {THEN} Îġİ€Îġİ°İ°İ, ÎġİfÎġİ½ {ANSWERED} Îġİ, Îġİ½Îġİ, {SOME} Îġİ%Îġİ½ {OF THE} Îġİ°İ°İ¼Îġİ¼Îġİ¼, Îġİ%Îġİ½ {SCRIBES} Îġİ°İ°İ {AND} Îġİ°İ°İ°İfÎġİ°İ%Îġİ½ {PHARISEES,} Îġİ°İ°İ¼Îġİ½Îġİ, Îġİ, {SAYING,} Îġİ°İ°İ°İfÎġİ°İ°İ»Îġİ {TEACHER,} Îġİ, Îġİ»Îġİ¼Îġİ½ {WE WISH} Îġİ€Îġİ {FROM} ÎġİfÎġİ... {THEE} ÎġİfÎġİ¼Îġİ¼Îġİ¼ {A SIGN} ÎġİfÎġİ¼Îġİ¼Îġİ¼ {A SIGN} ÎġİfÎġİ¼Îġİ¼Îġİ¼ {A SIGN} ÎġİfÎġİ¼Îġİ¼Îġİ¼ {A SIGN} Îġİ°İ°İ¼Îġİ½ {TO SEE.} (IGNT)

Matthew 12:38 (RWP)

A sign from thee (Îġİ€Îġİ ÎġİfÎġİ... ÎġİfÎġİ¼Îġİ¼Îġİ¼). One wonders at the audacity of scribes and Pharisees who accused Jesus of being in league with Satan and thus casting out demons who can turn round and blandly ask for a "sign from thee." As if the other miracles were not signs! "The demand was impudent, hypocritical, insulting" (Bruce).

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

39 (IGNT) Îġİ Îġİ {BUT HE} Îġİ€Îġİ°İ°İ, Îġİ, {ANSWERING} Îġİ°İ°İ€Îġİ½ {SAID} Îġİ...Îġİ, Îġİ, {TO THEM,} Îġİ¼Îġİ¼Îġİ¼ {A GENERATION} Îġİ€Îġİ½Îġİ°İ°İ {WICKED} Îġİ°İ°İ {AND} Îġİ¼Îġİ¼Îġİ¼Îġİ¼»Îġİ, {ADULTEROUS} ÎġİfÎġİ¼Îġİ¼Îġİ¼ {A SIGN} Îġİ€Îġİ¼Îġİ, Îġİ, {SEEKS FOR,} Îġİ°İ°İ {AND} ÎġİfÎġİ¼Îġİ¼Îġİ¼ Îġİ... {A SIGN } Îġİ¼Îġİ¼Îġİ¼Îġİ¼ {SHALL NOT BE GIVEN} Îġİ...Îġİ, Îġİ. {TO IT,} Îġİ¼Îġİ. {EXCEPT} Îġİ, Îġİ {THE} ÎġİfÎġİ¼Îġİ¼Îġİ¼ {SIGN} Îġİ%Îġİ½Îġİ {OF JONAH} Îġİ, Îġİ... {THE} Îġİ€Îġİ¼Îġİ, Îġİ, Îġİ... {PROPHET.} (IGNT)

Matthew 12:39 (RWP)

An evil and adulterous generation (Îġİ¼Îġİ¼Îġİ¼ Îġİ€Îġİ½Îġİ°İ°İ Îġİ°İ°İ Îġİ¼Îġİ¼Îġİ¼Îġİ¼»Îġİ). They had broken the marriage tie which bound them to Jehovah (Plummer). See Psalms 73:27 Isaiah 57:3 62:5 Ezekiel 23:27 James 4:4 Revelation 2:20. What is "the sign of Jonah?"

Matthew 12:39 (Vincent\_NTWordStudies)

39. Adulterous (Îġİ¼Îġİ¼Îġİ¼Îġİ¼»Îġİ). 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:

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

Matthew 15:31

31 (AV) Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. (AV)  
31 (IGNT) Ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν, ὅτι εἶδεν τὸν κωφὸν λαλοῦντα, τὸν χωλὸν περιπατοῦντα, καὶ τὸν τυφλὸν ἰδὼν ἵδμενον. καὶ ἐδόξαζεν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)  
{WONDERED,} ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν, ὅτι εἶδεν τὸν κωφὸν λαλοῦντα, τὸν χωλὸν περιπατοῦντα, καὶ τὸν τυφλὸν ἰδὼν ἵδμενον. καὶ ἐδόξαζεν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)  
{MAIMED} ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν, ὅτι εἶδεν τὸν κωφὸν λαλοῦντα, τὸν χωλὸν περιπατοῦντα, καὶ τὸν τυφλὸν ἰδὼν ἵδμενον. καὶ ἐδόξαζεν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)  
{BLIND} ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν, ὅτι εἶδεν τὸν κωφὸν λαλοῦντα, τὸν χωλὸν περιπατοῦντα, καὶ τὸν τυφλὸν ἰδὼν ἵδμενον. καὶ ἐδόξαζεν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)  
{THEY GLORIFIED} ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν, ὅτι εἶδεν τὸν κωφὸν λαλοῦντα, τὸν χωλὸν περιπατοῦντα, καὶ τὸν τυφλὸν ἰδὼν ἵδμενον. καὶ ἐδόξαζεν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)  
{THE} ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν, ὅτι εἶδεν τὸν κωφὸν λαλοῦντα, τὸν χωλὸν περιπατοῦντα, καὶ τὸν τυφλὸν ἰδὼν ἵδμενον. καὶ ἐδόξαζεν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)  
{GOD} ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν, ὅτι εἶδεν τὸν κωφὸν λαλοῦντα, τὸν χωλὸν περιπατοῦντα, καὶ τὸν τυφλὸν ἰδὼν ἵδμενον. καὶ ἐδόξαζεν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)  
{OF ISRAEL.} ἰσοῦς ἰδὼν τὸ πλῆθος ἐθαύμαζεν, ὅτι εἶδεν τὸν κωφὸν λαλοῦντα, τὸν χωλὸν περιπατοῦντα, καὶ τὸν τυφλὸν ἰδὼν ἵδμενον. καὶ ἐδόξαζεν τὸν θεὸν τοῦ Ἰσραὴλ. (IGNT)

Matthew 16:1

1 ¶ (AV) The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. (AV)  
1 (IGNT) Ἦσαν οὖν καὶ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἐλθόντες, καὶ ἐπειράζοντες αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)  
{AND} Ἦσαν οὖν καὶ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἐλθόντες, καὶ ἐπειράζοντες αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)  
{THE} Ἦσαν οὖν καὶ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἐλθόντες, καὶ ἐπειράζοντες αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)  
{PHARISEES} Ἦσαν οὖν καὶ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἐλθόντες, καὶ ἐπειράζοντες αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)  
{SADDUCEES} Ἦσαν οὖν καὶ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἐλθόντες, καὶ ἐπειράζοντες αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)  
{TEMPTING HIM} Ἦσαν οὖν καὶ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἐλθόντες, καὶ ἐπειράζοντες αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)  
{ASKED} Ἦσαν οὖν καὶ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἐλθόντες, καὶ ἐπειράζοντες αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)  
{HIM} Ἦσαν οὖν καὶ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἐλθόντες, καὶ ἐπειράζοντες αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)  
{A SIGN} Ἦσαν οὖν καὶ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἐλθόντες, καὶ ἐπειράζοντες αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)  
{OUT OF} Ἦσαν οὖν καὶ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἐλθόντες, καὶ ἐπειράζοντες αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)  
{THE} Ἦσαν οὖν καὶ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἐλθόντες, καὶ ἐπειράζοντες αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)  
{HEAVEN} Ἦσαν οὖν καὶ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἐλθόντες, καὶ ἐπειράζοντες αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)  
{TO SHEW} Ἦσαν οὖν καὶ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἐλθόντες, καὶ ἐπειράζοντες αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)  
{THEM.} Ἦσαν οὖν καὶ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἐλθόντες, καὶ ἐπειράζοντες αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ. (IGNT)

Matthew 16:1 (RWP)

The Pharisees and Sadducees (Ἦσαν οὖν καὶ οἱ φαρισαῖοι καὶ οἱ σαδδουκαῖοι ἐλθόντες). The first time that we have this combination of the two parties who disliked each other exceedingly. Hate makes strange bedfellows. They hated Jesus more than they did each other. Their hostility has not decreased during the absence of Jesus, but rather increased.

Tempting him (ἐπειράζοντες αὐτὸν ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ). Their motive was bad.

A sign from heaven (ἵνα δείξῃ αὐτοῖς σημεῖον ἐκ τοῦ οὐρανοῦ). The scribes and Pharisees had already asked for a sign. {Matthew 12:38} Now this new combination adds "from heaven." What did they have in mind? They may not have had any definite idea to embarrass Jesus. The Jewish apocalypses did speak of spectacular displays of power by the Son of Man (the Messiah). The devil had suggested that Jesus let the people see him drop down from the pinnacle of the temple and the people expected the Messiah to come from an unknown source {John 7:27} who would do great signs. {John 7:31} Chrysostom (Hom. liii.) suggests stopping the course of the sun, bridling the moon, a clap of thunder.

Matthew 16:3

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

Matthew 16:3 (RWP)

Lowering (ἰῶἡ ἰῶἡ ἰῶἡ ἰῶἡ). 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" (ἰῶἡ ἰῶἡ ἰῶἡ) is the common one for winter and a storm.

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

Matthew 16:4 (RWP)

Same words in Matthew 12:39 except Ἰησοῦς... ἰεσοῦς... Ἰησοῦς..., 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) ἰῶη̄ς ἰεσοῦς ἰη̄ς ἰη̄ς {BUT SEEING} ἰη̄ς {THE} ἰεσοῦς ἰεσοῦς ἰη̄ς, {CHIEF PRIESTS} ἰη̄ς ἰη̄ς {AND} ἰη̄ς {THE} ἰεσοῦς ἰη̄ς ἰη̄ς ἰη̄ς, {SCRIBES} ἰη̄ς ἰη̄ς {THE} ἰη̄ς ἰη̄ς... ἰη̄ς ἰη̄ς ἰη̄ς {WONDERS} ἰη̄ς {WHICH} ἰη̄ς ἰη̄ς ἰη̄ς ἰη̄ς {HE WROUGHT,} ἰη̄ς ἰη̄ς {AND} ἰη̄ς ἰη̄ς... ἰη̄ς, {THE} ἰη̄ς ἰη̄ς ἰη̄ς, {CHILDREN} ἰη̄ς ἰη̄ς ἰη̄ς ἰη̄ς, {CRYING} ἰη̄ς ἰη̄ς {IN} ἰη̄ς, ἰη̄ς {THE} ἰη̄ς ἰη̄ς ἰη̄ς {TEMPLE, } ἰη̄ς ἰη̄ς {AND} ἰη̄ς ἰη̄ς ἰη̄ς ἰη̄ς, {SAYING,} ἰη̄ς ἰη̄ς ἰη̄ς ἰη̄ς {HOSANNA} ἰη̄ς, ἰη̄ς {TO THE} ἰη̄ς... ἰη̄ς ἰη̄ς {SON} ἰη̄ς ἰη̄ς ἰη̄ς {OF DAVID,} ἰη̄ς ἰη̄ς ἰη̄ς ἰη̄ς, ἰη̄ς ἰη̄ς ἰη̄ς {THEY WERE INDIGNANT,} (IGNT)

Matthew 21:15 (RWP)

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

Matthew 24:3 (RWP)

As he sat (ἰη̄ς ἰη̄ς ἰη̄ς ἰη̄ς ἰη̄ς... ἰη̄ς). 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 (ἰη̄ς ἰη̄ς ἰη̄ς ἰη̄ς... ἰη̄ς ἰη̄ς, 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,İ.fİçİ½İ,,İ±İ {THERE WILL ARISE} İ±İ• {FOR} İİµİ...İçİİ±İ•İfİ,,İçİ {FALSE CHRISTS} İ°İ±İ {AND} İİµİ...İçİİ€İ•İçİİ±İ,,İ±İ {FALSE PROPHETS,} İ°İ±İ {AND} İİ%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,,İµİ {SO AS} İ€İ»İ±İ½İ.fİ±İ {TO MISLEAD,} İµİ {IF} İİ...İ½İ±İ,,İçİ½İ {POSSIBLE,} İ°İ±İ {EVEN} İ,,İçİ...İ, {THE} İµİ°İ»İµİ°İ,,İçİ...İ, {ELECT.} (IGNT)

Matthew 24:24 (RWP)

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



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

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

Matthew 24:24 (Vincent\_NTWordStudies)

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

Matthew 24:30

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

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

Matthew 24:30 (RWP)

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

ἰμῆς ἰ, ἰ% ἰ ἰ... ἰ•ἰἰἰ%)). 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 (ἰἰἰ ἰἰἰ ἰἰἰ, ἰἰἰ). 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 {AND HE WHO} ἰἰἰ•ἰἰἰ ἰἰ ἰἰ... ἰ, {WAS DELIVERING UP} ἰἰ... ἰ, ἰ ἰἰ {HIM} ἰἰ ἰἰἰἰἰ {GAVE} ἰἰ... ἰ, ἰ ἰἰ, {THEM} ἰἰἰ•ἰἰἰ ἰἰ ἰἰ {A SIGN,} ἰ ἰἰἰἰἰ {SAYING,} ἰ ἰἰ ἰἰ {WHOMSOEVER} ἰἰἰἰ ἰἰἰἰ {I SHALL KISS,} ἰἰ... ἰ, ἰ ἰ, {HE} ἰἰἰἰ, ἰἰἰἰ {IT IS:} ἰἰἰ•ἰἰἰ, ἰἰἰἰ, ἰἰ {SEIZE} ἰἰ... ἰ, ἰ ἰἰ {HIM.} (IGNT)

Matthew 26:48 (RWP)

Gave them a sign (ἰἰ ἰἰἰἰἰ ἰἰ ἰἰ... ἰ, ἰ ἰἰ, ἰἰἰἰἰ ἰἰ ἰἰ). Probably just before he reached the place, though Mark {Mark 14:44} has "had given" (ἰ ἰἰ ἰἰἰἰἰ) which certainly means before arrival at Gethsemane. At any rate Judas had given the leaders to understand that he would kiss (ἰἰἰἰ ἰἰἰἰ) 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" (ἰἰἰἰ, ἰἰἰἰἰ ἰἰἰἰ ἰἰἰἰ, 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 ἰἰἰ ἰἰ... ἰἰἰ ἰἰ ἰἰἰἰ ἰἰἰἰἰἰἰ...," {Proverbs 27:6} "the profuse kisses of an enemy" (McNeile). This same compound verb occurs in Luke 7:38 of the sinful woman, in Luke 15:20 of the Father's embrace of the Prodigal Son, and in Acts 20:37 of the Ephesian elders and Paul.

Mark 6:51

51 (AV) And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. (AV)

51 (IGNT) ἰἰἰ {AND} ἰἰἰἰ ἰἰἰἰ. {HE WENT UP} ἰἰἰ•ἰ ἰ, {TO} ἰἰ... ἰ, ἰ ἰἰ... ἰ, { THEM} ἰἰἰ, {INTO} ἰ, ἰ ἰ {THE} ἰἰἰ ἰἰ ἰἰ ἰἰ {SHIP,} ἰἰἰἰ {AND} ἰἰἰἰ ἰἰἰἰἰἰ {FELL} ἰ ἰ {THE} ἰἰἰἰ ἰἰἰἰ ἰἰ, {WIND.} ἰἰἰἰ {AND} ἰ ἰἰἰἰ ἰἰἰἰ {EXCEEDINGLY} ἰἰἰἰἰἰἰἰ ἰἰἰἰ... {BEYOND MEASURE} ἰἰἰἰ {IN}



Îµ±...Î„Î„, {THEMSELVES} Îµ¼Î„Î„,Î½Î„,Î„ {THEY WERE AMAZED, } Î±Î„ {AND}  
Îµ,Î„...Î¼Î„Î„ {WONDERED;} (IGNT)

Mark 6:51 (RWP)

They were sore amazed in themselves (Î»Î½ Îµ½ Îµ±...Î„Î„, Îµ¼Î„Î„,Î½Î„,Î„). Only in Mark. Imperfect tense picturing vividly the excited disciples. Mark does not give the incident of Peter's walking on the water and beginning to sink. Perhaps Peter was not fond of telling that story.

52 (AV) For they considered not the miracle of the loaves: for their heart was hardened. (AV)  
52 (IGNT) Î„... Î±Î„• {FOR} Î„...Î½Î„Î½ {THEY UNDERSTOOD NOT} ÎµÎ„ {BY} Î„,Î„,Î„, {THE} Î±Î„,Î„,Î„,Î„, {LOAVES,} Î½ Î±Î„• Î„. {FOR WAS} Î±Î„Î„Î„ Î±...Î„,Î½ {THEIR HEART} ÎµÎµÎ½Î½Î¼Îµ½Î„. {HARDENED.} (IGNT)

Mark 6:52 (RWP)

For they understood not (Î„... Î±Î„• Î„...Î½Î„Î½Î½). Explanation of their excessive amazement, viz., their failure to grasp the full significance of the miracle of the loaves and fishes, a nature miracle. Here was another, Jesus walking on the water. Their reasoning process (Î±Î„Î„Î„Î„Î„ in the general sense for all the inner man)

was hardened (Î½ ÎµÎµÎµÎ½Î½Î½Î¼Îµ½Î„). See RWP on "Mr 3:5" about ÎµÎ½Î½Î½Î½Î„. Today some men have such intellectual hardness or denseness that they cannot believe that God can or would work miracles, least of all nature miracles.

Mark 8:11

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

11 (IGNT) Î±Î„ {AND} Îµ¼Î„Î„Î„Î„Î„ Î½Î„ {WENT OUT} Î„Î„ {THE} Î±Î„Î„Î„Î„Î„Î„Î„ { PHARISEES} Î±Î„Î„ {AND} Î„Î„Î„Î„Î„Î„Î„Î„ {BEGAN} Î„Î„...Î„Î„Î„Î„Î„ {TO DISPUTE WITH} Î±...Î„,Î„ {HIM, } Î„Î„Î„Î„Î„Î„Î„Î„Î„,Î„,Î„, {SEEKING} ÎµÎ„Î„ {FROM} Î±...Î„,Î„Î„... {HIM} Î„Î„Î„Î„Î„Î„Î„Î„Î„ {A SIGN} Î±Î„Î„Î„ {FROM} Î„,Î„Î„... {THE} Î„Î„...Î„Î„Î„Î„Î„Î„... {HEAVEN,} ÎµÎµÎµÎ½Î½Î½Î½Î„Î„Î„, {TEMPTING} Î±...Î„,Î„Î„Î„ {HIM.} (IGNT)

Mark 8:11 (RWP)

And the Pharisees came forth (Î±Î„Î„Î„ Îµ¼Î„Î„Î„Î„Î„Î„ Î½Î„ Î„Î„Î„ Î±Î„Î„Î„Î„Î„Î„Î„Î„Î„Î„). At once they met Jesus and opened a controversy. Matthew 16:1 adds "and Sadducees," the first time these two parties appear together against Jesus. See discussion on Matthew 16:1. The Pharisees and Herodians had already joined hands against Jesus in the sabbath controversy. {Mark 3:6} They



Mark 9:39 (RWP)

Forbid him not (ὀφείλει· ἴνα μὴ ἰμῶν). Stop hindering him (ὀφείλει· and the present-imperative) as John had been doing.

Mark 13:4

4 (AV) Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? (AV)

4 (IGNT) Ἰμῶν· ἴνα ἴμεν {TELL} ἴνα ἴμεν ἴνα ἴμεν {US} ἴνα ἴμεν {WHEN} ἴνα ἴμεν {THESE THINGS} ἴνα ἴμεν {SHALL BE?} ἴνα ἴμεν {AND} ἴνα ἴμεν {WHAT} ἴνα ἴμεν {THE} ἴνα ἴμεν {SIGN} ἴνα ἴμεν {WHEN} ἴνα ἴμεν {SHOULD BE ABOUT} ἴνα ἴμεν {ALL} ἴνα ἴμεν { THESE THINGS} ἴνα ἴμεν {TO BE ACCOMPLISHED?} (IGNT)

Mark 13:4 (RWP)

Tell us, when shall these things be? (ὸ μὴ ἴμεν ἴνα ἴμεν ἴνα ἴμεν ἴνα ἴμεν ἴνα ἴμεν ἴνα ἴμεν; ). The Revised Version punctuates it as a direct question, but Westcott and Hort as an indirect inquiry. They asked about the

when (ὸ μὴ ἴμεν) and the

what sign (ὸ μὴ ἴμεν ἴνα ἴμεν ἴνα ἴμεν). Matthew 24:3 includes "the sign of thy coming and the end of the world," showing that these tragic events are brought before Jesus by the disciples. See discussion of the interpretation of this discourse on Matthew 24:3. This chapter in Mark is often called "The Little Apocalypse" with the notion that a Jewish apocalypse has been here adapted by Mark and attributed to Jesus. Many of the theories attribute grave error to Jesus or to the Gospels on this subject. The view adopted in the discussion in Matthew is the one suggested here, that Jesus blended in one picture his death, the destruction of Jerusalem within that generation, the second coming and end of the world typified by the destruction of the city. The lines between these topics are not sharply drawn in the report and it is not possible for us to separate the topics clearly. This great discourse is the longest preserved in Mark and may be due to Peter. Mark may have given it in order "to forewarn and forearm" (Bruce) the readers against the coming catastrophe of the destruction of Jerusalem. Both Matthew {Matthew 24} and Luke {Luke 21:5-36} follow the general line of Mark 13 though Matthew 24:43-25:46 presents new material (parables).

Mark 13:22

22 (AV) For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. (AV)

22 (IGNT) Ἰμῶν· ἴνα ἴμεν ἴνα ἴμεν {THERE WILL ARISE} ἴνα ἴμεν {FOR} ἴνα ἴμεν ἴνα ἴμεν ἴνα ἴμεν {FALSE



Ἰμῖ ἐκεῖ ἐξ ἡ ἀνατολῆς ἕως ἐπὶ τὸν ἀνατολῆς ὅμοιόν τῆς ἀνατολῆς, all in Paul's Epistles. ἐκεῖ ἕως ἐπὶ τὸ ἀνατολῆς 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) καὶ ἴσους εἶναι τούτοις σημεῖον· ἡμεῖς δεύσονται τὸν βρέφος περιβλεθέντα ἐν ἐνδύμασι περιβεβλημένων, ἡνίκα ἐκεῖ ἐκκεῖται ἐν τῇ βόθρῳ.

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) ὅσοι αὐτοὺς ἐκήκουσαν ἐθαύμαζον ἐν ταῖς λέξεσι ταύταις ἀποστολαῖς τῶν ποιμένων.

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) ὁ σιμων εὐλόγησεν αὐτοὺς λέγων τῇ μαρίᾳ τῇ μητρὶ αὐτῆς ἰδοὺ ὁ ἄγιος ἐστὶς ὁσέως ἐκείνης ἐν Ἰσραὴλ ἡμεῖς δεύσονται τὸν βρέφος ἐκείνου· ἰδοὺ ὁ ἄγιος ὁσέως ἐκείνης ἐν Ἰσραὴλ ἡμεῖς δεύσονται τὸν βρέφος ἐκείνου· ἰδοὺ ὁ ἄγιος ὁσέως ἐκείνης ἐν Ἰσραὴλ ἡμεῖς δεύσονται τὸν βρέφος ἐκείνου· ἰδοὺ ὁ ἄγιος ὁσέως ἐκείνης ἐν Ἰσραὴλ ἡμεῖς δεύσονται τὸν βρέφος ἐκείνου.

Luke 2:34 (RWP)

Is set for the falling and the rising up of many in Israel (ἰδοὺ ὁ ἄγιος ἐστὶς ὁσέως ἐκείνης ἐν Ἰσραὴλ ἡμεῖς δεύσονται τὸν βρέφος ἐκείνου). Present indicative of the old defective verb appearing only in present and imperfect in the N.T. Sometimes it is used as the passive of ἰδοὺ ὁ ἄγιος ἐστὶς ὁσέως ἐκείνης as here. The falling of some and the rising up of others is what is meant. He will be a





Is not this Josephâ€™s son? (ÎġĂ...Ī±Ī¹ Ī...Ī¹ġĪ, 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 ĪĪ {IS} ĪĪĪĪfĪ,,ĪĪ, Ī...Ī¼ĪĪ%Ī½ {YOUR FAITH?} ĪĪĪġĪ²ĪĪĪµĪ½Ī,,ĪµĪ, ĪĪµ {AND BEING AFRAID} ĪµĪĪ±Ī...Ī¼Ī±ĪfĪ±Ī½ {THEY WONDERED,} Ī»ĪµĪ³ĪġĪ½Ī,,ĪµĪ, {SAYING} ĪĪĪĪġĪ, {TO} Ī±ĪĪ»ĪĪ»ĪġĪ...Ī, {ONE ANOTHER,} Ī,,ĪĪ, {WHO} Ī±ĪĪ± {THEN} ĪġĪ...Ī,,ĪġĪ, {THIS} ĪµĪfĪ,,Ī¹Ī½ {IS,} ĪġĪĪ,Ī¹ {THAT} Ī°Ī±Ī¹ {EVEN} Ī,,ĪġĪĪ, {THE} Ī±ĪĪµĪ¼ĪġĪĪ, {WINDS} ĪµĪĪĪĪ,,Ī±ĪfĪfĪµĪ¹ {HE COMMANDS} Ī°Ī±Ī¹ {AND} Ī,,Ī%Ī {THE} Ī...ĪĪ±Ī,,Ī¹ {WATER,} Ī°Ī±Ī¹ {AND} Ī...ĪĪĪ±Ī°ĪġĪ...ĪġĪ...ĪfĪĪ½ {THEY OBEY} Ī±Ī...Ī,,Ī%Ī {HIM?} (IGNT)

Luke 9:43

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

43 (IGNT) ĪµĪ³ĪµĪĪĪ»ĪĪfĪfĪġĪ½Ī,,ĪġĪ ĪĪµ {AND WERE ASTONISHED} ĪĪ±Ī½Ī,,ĪµĪ, {ALL} ĪµĪĪĪ¹ {AT} Ī,,ĪĪ, {THE} Ī¼ĪµĪ³Ī±Ī»ĪµĪĪġĪĪ,,ĪĪ,Ī¹ Ī,,ĪġĪ... {MAJESTY} ĪĪµĪġĪ... {OF GOD.} ĪĪ±Ī½Ī,,Ī%Ī½ ĪĪµ {AND AS ALL} ĪĪ±Ī...Ī¼Ī±Ī¶ĪġĪĪ½Ī,,Ī%Ī½ {WERE WONDERING} ĪµĪĪĪ¹ {AT} ĪĪ±ĪfĪĪ½ {ALL} ĪġĪĪ, {WHICH} ĪµĪĪġĪĪĪfĪµĪ½ ĪġĪ { DID} ĪĪĪfĪġĪ...Ī, {JESUS,} ĪµĪĪĪĪµĪ½ {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°Ī±ĪĪ»Ī»Ī%Ī½ {CASTING OUT} ĪĪ±ĪĪ¼ĪġĪĪ½ĪġĪ½ {A DEMON,} Ī°Ī±Ī¹ {AND} Ī±Ī...Ī,,ĪġĪ {IT} ĪĪ½ {WAS} Ī°Ī%ĪĪĪġĪĪ½ {DUMB;} ĪµĪ³ĪµĪ½ĪµĪ,,ĪġĪ ĪĪµ Ī,,ĪġĪ... {AND IT CAME TO PASS} ĪĪ±ĪĪ¼ĪġĪĪ½ĪġĪ... {ON THE DEMON} ĪµĪ³ĪµĪ»ĪġĪĪ½Ī,,ĪġĪ, {HAVING

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

Luke 11:14 (RWP)

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

Luke 11:16

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

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

Luke 11:16 (RWP)

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

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

Luke 11:29

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

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



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) Ἄρα {AND} ἔσονται {THERE SHALL BE} σημεῖα {SIGNS} ἐν τῷ ἥλιῳ {IN} ἡ σελήνῃ {SUN} ἡ σελήνῃ {AND} ἡ σελήνῃ {MOON} ἡ σελήνῃ {AND} ἡ σελήνῃ {STARS,} ἡ σελήνῃ {AND} ἐπι τῆς γῆς {UPON} ἡ γῆς, {THE} ἡ γῆς, {EARTH} ἡ γῆς... ἡ γῆς ἡ γῆς {DISTRESS} ἡ γῆς ἡ γῆς {OF NATIONS} ἡ γῆς {WITH} ἡ γῆς ἡ γῆς {PERPLEXITY,} ἡ γῆς ἡ γῆς... ἡ γῆς ἡ γῆς, {ROARING} ἡ γῆς ἡ γῆς {OF THE SEA} ἡ γῆς {AND} ἡ γῆς ἡ γῆς... {ROLLING SURGE,} (IGNT)

Luke 21:25 (RWP)

Distress (ἡ γῆς ἡ γῆς). From ἡ γῆς ἡ γῆς. In the N.T. only here and 2 Corinthians 2:4. Anguish.

In perplexity (ἡ γῆς ἡ γῆς). State of one who is ἡ γῆς ἡ γῆς, who has lost his way (ἡ γῆς privative and ἡ γῆς ἡ γῆς). Here only in the N.T. though an old and common word.

For the roaring of the sea (ἡ γῆς ἡ γῆς). Our word echo (Latin echo) is this word ἡ γῆς ἡ γῆς, a reverberating sound. Sense of rumour in Luke 4:37.

Billows (ἡ γῆς ἡ γῆς). Old word ἡ γῆς ἡ γῆς, 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) ὅτε ἰδὼν {AND} ἡρώδης ἡρώδης, {HEROD} ἡρώδης ἡρώδης {SEEING} ἡρώδης ἡρώδης... ἡρώδης {JESUS} ἡρώδης ἡρώδης. {REJOICED} ἡρώδης ἡρώδης {GREATLY,} ἡρώδης ἡρώδης. {FOR HE WAS} ἡρώδης ἡρώδης ἡρώδης {WISHING} ἡρώδης ἡρώδης... {FOR LONG} ἡρώδης ἡρώδης {TO SEE} ἡρώδης ἡρώδης, ἡρώδης {HIM,} ἡρώδης ἡρώδης {BECAUSE OF} ἡρώδης ἡρώδης... ἡρώδης ἡρώδης {HEARING} ἡρώδης ἡρώδης {MANY THINGS} ἡρώδης ἡρώδης {CONCERNING} ἡρώδης ἡρώδης... ἡρώδης ἡρώδης {HIM,} ἡρώδης ἡρώδης {AND} ἡρώδης ἡρώδης {HE WAS HOPING} ἡρώδης ἡρώδης {SOME} ἡρώδης ἡρώδης ἡρώδης {SIGN} ἡρώδης ἡρώδης {TO SEE} ἡρώδης ἡρώδης {BY} ἡρώδης ἡρώδης... ἡρώδης ἡρώδης {HIM} ἡρώδης ἡρώδης ἡρώδης {DONE.} (IGNT)

Luke 23:8 (RWP)

Was exceeding glad (ἡρώδης ἡρώδης). Second aorist passive indicative of ἡρώδης ἡρώδης, ingressive aorist, became glad.

Of a long time (ἡρώδης ἡρώδης ἡρώδης ἡρώδης). For this idiom see 8:27; 20:9; Acts 8:11).

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

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

Luke 24:12

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

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

Luke 24:12 (RWP)

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

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

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

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

Luke 24:41

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

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

Luke 24:41 (RWP)

Disbelieved for joy (İ±İ€İİfİİ,İİİ...İ½İ,İ%İ½ İ±İ...İ,İ%İ½ İ±İ€İİ İ,İ-İ, İİ±İİ•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 (İİİİ%İİfİİ¼İİ½). Only here in the N.T., though an old word from İİİİİ%İİfİİ%İ, 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,İ½ {THIS} İµİ€İİİfİµİ½ İ,İ½ {DID} İ±İ•İ±İ½ {BEGINNING} İ,İ%İ½ {OF THE} İfİ¼İµİİ%İ½ İİ {SIGNS} İİfİİ...İ, {JESUS} İµİ½ {IN} İİ±İ½İ± İ,İ-İ, {CANA} İİ±İ»İİ»İ±İ±İ, {OF GALILEE,} İİ±İ {AND} İµİİ±İ½İµİİ%İİfİµİ½ İ,İ½ {MANIFESTED} İİİ¼İ±İ½ İ±İ...İ,İİ... {HIS GLORY;} İİ±İ {AND} İµİ€İİfİİ,İµİ...İfİ±İ½ {BELIEVED} İµİİ, {ON} İ±İ...İ,İ½ İİİ {HIM} İ¼İ±İ,İ,İ±İ İ±İ...İ,İİ... {HIS DISCIPLES.} (IGNT)

John 2:11 (RWP)

This beginning of his signs did Jesus (İ,İ±İ...İ,İ½ İµİ€İİİfİµİ½ İ±İ•İ±İ½ İ,İ%İ½ İfİ¼İµİİ%İ½ İİ İİfİİ...İ). Rather, "this Jesus did as a beginning of his signs," for there is no article between İ,İ±İ...İ,İ½ and 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,İµİİ±İ,İ±) or powers (İİ...İ½İ±¼İµİİ), for the works (İµİİ±İ) of Jesus. İfİ¼İµİİ½ is an old word from İfİ¼İ±İ½%İ, 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±İ½İµİİ%İİfİµİ½ İ,İ½ İİİ¼İ±İ½ İ±İ...İ,İİ...). First aorist (effective) active indicative of İİ±İ½İµİİ%İ, that glory of which John spoke in 1:14.

Believed on him (İµİ€İİfİİ,İµİ...İfİ±İ½ İµİİ, İ±İ...İ,İ½). First aorist active indicative of İ€İİfİİ,İµİ...İ%İ, 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€İµİİİ,İ,İfİ±İ½ {ANSWERED} İİ...İ½ {THEREFORE} İİ {THE} İİİ...İ±İİİİ



{JEWS} ἰὸῦ ἁὐτοῦ {AND} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {SAID} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {TO HIM,} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {WHAT} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {SIGN} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {SHEWEST THOU} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {TO US} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {THAT} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {THESE THINGS} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {THOU DOEST?} (IGNT)

John 2:18 (RWP)

What sign shewest thou unto us? (ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ; ). 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) ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {BUT WHEN} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {HE WAS} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {IN} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {JERUSALEM} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {AT} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {THE} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {PASSOVER,} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {AT} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {THE} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {FEAST,} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {MANY} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {BELIEVED} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {ON} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {HIS NAME,} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {BEHOLDING} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {HIS} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {SIGNS } ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {WHICH} ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ {HE WAS DOING.} (IGNT)

John 2:23 (RWP)

In Jerusalem (ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ). The form ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ as in 2:13 always in this Gospel and in Mark, and usually in Matthew, though ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ only in Revelation, and both forms by Luke and Paul.

During the feast (ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ). The feast of unleavened bread followed for seven days right after the passover (one day strictly), though ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ is used either for the passover meal or for the whole eight days.

Believed on his name (ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ). See on "Jn 1:12" for this phrase. Only one has to watch for the real import of ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ.

Beholding his signs (ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ). Present active participle (causal use) of ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ.

Which he did (ἵνα ἴδωμεν ἃ ἔστιν ἡ σὴν ἡ αὐτοῦ). "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) ἵκεν... ἡμεῖς, {HE} ἦλθεν ἰσοπέδως {CAME} ἵκεν ἡμεῖς ἵνα {TO} ἵνα ἵνα ἵνα ἵνα { JESUS} ἵνα... ἵνα ἡμεῖς, {BY NIGHT,} ἵνα ἡμεῖς {AND} ἵνα ἡμεῖς ἵνα ἡμεῖς {SAID} ἵνα... ἡμεῖς {TO HIM,} ἵνα ἡμεῖς ἵνα ἡμεῖς {RABBI,} ἵνα ἡμεῖς ἵνα ἡμεῖς {WE KNOW} ἵνα ἡμεῖς {THAT} ἵνα ἡμεῖς {FROM} ἵνα ἡμεῖς... {GOD} ἵνα ἡμεῖς ἵνα ἡμεῖς {THOU HAST COME} ἵνα ἡμεῖς ἵνα ἡμεῖς {A TEACHER,} ἵνα ἡμεῖς ἵνα ἡμεῖς {FOR NO ONE} ἵνα ἡμεῖς ἡμεῖς ἡμεῖς {THESE} ἵνα ἡμεῖς ἡμεῖς {SIGNS} ἵνα ἡμεῖς ἡμεῖς {IS ABLE} ἵνα ἡμεῖς ἡμεῖς {TO DO} ἡμεῖς {WHICH} ἡμεῖς... {THOU} ἡμεῖς ἡμεῖς ἡμεῖς {DOEST} ἡμεῖς ἡμεῖς {UNLESS} ἡμεῖς ἡμεῖς {BE} ἡμεῖς ἡμεῖς, {GOD} ἡμεῖς ἡμεῖς, {WITH} ἡμεῖς... ἡμεῖς ἡμεῖς... {HIM.} (IGNT)

John 3:2 (RWP)

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

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

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





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,ἰμ). First aorist passive indicative of ἰἰἰἰἰἰἰἰ, from ἰἰἰἰἰἰἰ,ἰἰἰ, (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...ἰἰἰ {THEREFORE} ἰ±ἰ...ἰ,ἰἰἰ {TO HIM,} ἰ,ἰἰ {WHAT} ἰἰἰ...ἰἰἰ {THEN} ἰἰἰἰἰἰἰἰἰ, {DOEST} ἰἰἰ... {THOU} ἰἰἰ.ἰἰἰἰἰἰἰἰἰ {SIGN,} ἰἰἰἰἰἰ {THAT} ἰἰἰἰἰἰἰἰἰἰ {WE MAY SEE} ἰἰἰἰἰ {AND} ἰἰἰἰἰἰἰἰ...ἰἰἰἰἰἰἰἰἰἰ {MAY BELIEVE} ἰἰἰἰἰἰ {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)



16 (IGNT) ἰμὺν ἰμὺν εἰπὼν αὐτοῖς (SAID) ἵνα οὖν... ἵνα (THEREFORE) ἰμὺν (OF) ἱεροῦσολοιμοῦ (THE) ἱεροῦσολοιμοῦ (PHARISEES) ἱερὸς αὐτοῦ (SOME,) ἵνα οὖν... ἵνα (THIS) ἱεροῦσολοιμοῦ (MAN) ἰμὺν αὐτοῖς (IS NOT) ἰμὺν... (FROM) ἰμὺν... (GOD,) ἵνα (FOR) ἱεροῦσολοιμοῦ (THE) ἰμὺν αὐτοῖς (SABBATH) ἱεροῦσολοιμοῦ (HE DOES NOT KEEP.) ἵνα οὖν... ἵνα (OTHERS) ἰμὺν αὐτοῖς (SAID,) ἰμὺν αὐτοῖς (HOW) ἵνα... ἵνα (CAN) ἵνα οὖν... ἵνα (A MAN) ἵνα οὖν... ἵνα (A SINNER) ἱεροῦσολοιμοῦ (SUCH) ἰμὺν αὐτοῖς (SIGNS) ἵνα οὖν... ἵνα (DO?) ἰμὺν αὐτοῖς (AND) ἰμὺν αὐτοῖς (A DIVISION) ἵνα οὖν... ἵνα (WAS) ἰμὺν αὐτοῖς (AMONG) ἵνα οὖν... ἵνα (THEM.) (IGNT)

John 9:16 (RWP)

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

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

John 10:41

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

41 (IGNT) ἰμὺν αὐτοῖς (AND) ἵνα οὖν... ἵνα (MANY) ἵνα οὖν... ἵνα (CAME) ἵνα οὖν... ἵνα (HIM,) ἰμὺν αὐτοῖς (AND) ἰμὺν αὐτοῖς ἵνα οὖν... ἵνα (SAID,) ἵνα οὖν... ἵνα (JOHN) ἵνα οὖν... ἵνα (INDEED) ἵνα οὖν... ἵνα (SIGN) ἵνα οὖν... ἵνα (DID) ἵνα οὖν... ἵνα (NO;) ἵνα οὖν... ἵνα ἵνα οὖν... ἵνα (BUT ALL) ἵνα οὖν... ἵνα (WHATSOEVER) ἵνα οὖν... ἵνα (SAID) ἵνα οὖν... ἵνα (JOHN) ἵνα οὖν... ἵνα (CONCERNING) ἵνα οὖν... ἵνα (THIS MAN,) ἵνα οὖν... ἵνα (TRUE) ἵνα οὖν... ἵνα (WERE.) (IGNT)

John 10:41 (RWP)

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

John 11:47

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

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

John 11:47 (RWP)

Gathered a council (ἤγαγον... ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς). Second aorist active indicative of ἤγαγον... ἡμεῖς ἡμεῖς and ἡμεῖς 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 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 ἡμεῖς. Literally, "What are we doing?"

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

John 12:18 (RWP)

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

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





{GOD.} Î±Î±¹ {AND} Î»,Î¿Î¿...Î»,Î¿ {THIS} Î¼Î±Î±½ {HAVING SAID} Î»Î¼Î±³Î¼Î±¹ {HE SAYS} Î±Î±...Î»,Î¿ {TO HIM,} Î±Î±¹»Î¿Î¿...Î»,Î¼Î±¹ {FOLLOW} Î¼Î±Î±¹ {ME.} (IGNT)

John 21:19 (RWP)

By what manner of death (Î±Î±Î±¹Î¼Î± Î»,Î¼Î±½Î¼Î±,Î¿). Undoubtedly John, who is writing long after Peterâ€™s death, seems to mean that Peter was to die (and did die) a martyrâ€™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) Î±Î±¹¹ {AND} Î±Î¿Î¿Î±Î¿ {I WILL GIVE} Î»,Î¼Î±¹Î¼Î±,Î¼Î± {WONDERS} Î¼Î±½ { IN} Î»,Î¿ {THE} Î¿Î¿...Î¼Î±½Î¼Î± {HEAVEN} Î¼Î±½Î¼Î± {ABOVE} Î±Î±¹¹ {AND} Î±Î±Î¼Î±¹Î¼Î±¹ {SIGNS} Î¼Î±Î±¹ {ON} Î»,Î¼Î±, {THE} Î±Î±Î¼Î±, {EARTH} Î±Î±Î¼Î±,Î¿ {BELOW,} Î¼Î±¹Î¼Î±¹ {BLOOD} Î±Î±¹¹ {AND} Î±Î±...Î¼Î± {FIRE} Î±Î±¹¹ {AND} Î¼Î±,Î¼Î±¹Î¼Î±¹ { VAPOUR} Î±Î±Î±Î¼Î±Î¼Î±Î¿... {OF SMOKE.} (IGNT)

Acts 2:19 (RWP)

Wonders (Î»,Î¼Î±¹Î¼Î±,Î¼Î±). Apparently akin to the verb Î»,Î¼Î±¹Î¼Î±, to watch like a wonder in the sky,

miracle (Î¼Î±¹Î¼Î±¹Î¼Î±¹Î¼Î±Î¿...Î¼Î±Î¼Î±¹), marvel, portent. In the New Testament the word occurs only in the plural and only in connection with Î±Î±Î¼Î±¹Î¼Î±¹Î¼Î±¹ (signs) as here and in verse 43. But

signs (Î±Î±Î¼Î±¹Î¼Î±¹Î¼Î±¹) here is not in the LXX. See on Matthew 11:20. In verse Acts 2:22 all three words occur together: powers, wonders, signs (Î±Î±Î¼Î±¹Î¼Î±¹Î¼Î±¹Î¼Î±¹Î¼Î±¹, Î»,Î¼Î±¹Î¼Î±¹Î¼Î±¹, Î±Î±Î¼Î±¹Î¼Î±¹Î¼Î±¹Î¼Î±¹).

As above (Î¼Î±½Î¼Î±). This word is not in the LXX nor is "beneath" (Î±Î±Î¼Î±,Î¿), both probably being added to make clearer the contrast between heaven and earth.

Blood and fire and vapour of smoke (Î¼Î±¹Î¼Î±¹Î¼Î±¹Î¼Î±¹ Î±Î±Î¼Î±¹ Î±Î±Î¼Î±,Î¼Î±¹Î¼Î±¹Î¼Î±¹ Î±Î±Î±Î¼Î±Î¼Î±Î¿Î¼Î±Î¿...). 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 (Î±Î¿Î¿Î±Î¿). Lit., I will give.

Wonders (Î»,Î¼Î±¹Î¼Î±,Î¼Î±). 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) ἰσραηλιτῶν, {MEN} ἰσραηλιτῶν ἰσραηλιτῶν {ISRAELITES,} ἀκούσατε, ἰσραηλιτῶν, {THESE} ἰσραηλιτῶν ἰσραηλιτῶν, ἰσραηλιτῶν, {WORDS:} ἰσραηλιτῶν ἰσραηλιτῶν {JESUS} ἰσραηλιτῶν {THE} ἰσραηλιτῶν ἰσραηλιτῶν {NAZARENE,} ἰσραηλιτῶν {A MAN} ἰσραηλιτῶν ἰσραηλιτῶν {BY} ἰσραηλιτῶν ἰσραηλιτῶν {GOD} ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν {SET FORTH } ἰσραηλιτῶν, {TO} ἰσραηλιτῶν, {YOU} ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν {BY WORKS OF POWER} ἰσραηλιτῶν {AND} ἰσραηλιτῶν ἰσραηλιτῶν {WONDERS} ἰσραηλιτῶν {AND} ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν {SIGNS,} ἰσραηλιτῶν, {WHICH} ἰσραηλιτῶν ἰσραηλιτῶν {WROUGHT} ἰσραηλιτῶν {BY} ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν {HIM} ἰσραηλιτῶν ἰσραηλιτῶν, {GOD} ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν {MIDST} ἰσραηλιτῶν ἰσραηλιτῶν {YOUR,} ἰσραηλιτῶν, {AS} ἰσραηλιτῶν ἰσραηλιτῶν {ALSO} ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν {YOURSELVES } ἰσραηλιτῶν ἰσραηλιτῶν {KNOW:} (IGNT)

Acts 2:22 (RWP)

Hear these words (ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν, ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν). 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 (ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν). Note ἰσραηλιτῶν ἰσραηλιτῶν 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 (ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν). The verb means to point out or shew forth. Shewn to be that which he claimed to be.

Miracles (ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν). 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) ἐγένετο φόβος ἐπὶ ἅσασιν, {THERE CAME} ἰσραηλιτῶν {AND} ἰσραηλιτῶν ἰσραηλιτῶν {UPON EVERY} ἰσραηλιτῶν ἰσραηλιτῶν {SOUL} ἰσραηλιτῶν ἰσραηλιτῶν, {FEAR,} ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν, ἰσραηλιτῶν {AND MANY} ἰσραηλιτῶν ἰσραηλιτῶν, ἰσραηλιτῶν {WONDERS} ἰσραηλιτῶν {AND} ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν {SIGNS} ἰσραηλιτῶν ἰσραηλιτῶν {THROUGH} ἰσραηλιτῶν ἰσραηλιτῶν {THE} ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν {APOSTLES} ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν ἰσραηλιτῶν {TOOK PLACE.} (IGNT)



Acts 2:43 (RWP)

Came (ἰμῖν ἠγινώσκοντο). Imperfect middle, kept on coming.

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

Acts 2:43 (Vincent\_NTWordStudies)

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

Acts 3:10 (RWP)

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

Were filled (ἰμῖν ἠγινώσκοντο). Effective first aorist passive.

At that which had happened (ἡ ἀγάλη ἡ ἀγινώσκουσα). Perfect active participle of ἡ ἀγάλη ἡ ἀγινώσκουσα.

Acts 3:10 (Vincent\_NTWordStudies)

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

Wonder (ἡ ἀγάλη ἡ ἀγινώσκουσα). Used by Luke only. See on "Lu 4:36".

Amazement (ἰμῖν ἠγινώσκοντο). 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)

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

Acts 3:11 (RWP)

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

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

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

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

Acts 3:11 (Vincent\_NTWordStudies)

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

Held (ἰσχυροῦσθε... ἰσχυροῦσθε, ἰσχυροῦσθε). Held them firmly, took fast hold. The verb from ἰσχυροῦσθε, strength.

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

Acts 4:16

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

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

Acts 4:16 (RWP)

What shall we do? (İ,,İ¹ İ€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 {STRETCHEST 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 (ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου). Either to be taken as in the same construction as ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου with ἵνα ἴδωμεν as Revised Version has it here or to be treated as subordinate purpose to ἵνα ἴδωμεν σημεῖα καὶ τέρατα ἐκείνου (as Knowling, Page, Wendt, Hackett). The latter most likely true. They ask for a visible sign or proof that God has heard this prayer for courage to be faithful even unto death.

#### Acts 5:12

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

12 (IGNT) ἵνα ἴδωμεν {AND} ἵνα ἴδωμεν {BY} ἵνα ἴδωμεν {THE} ἵνα ἴδωμεν {HANDS} ἵνα ἴδωμεν {OF THE} ἵνα ἴδωμεν {APOSTLES} ἵνα ἴδωμεν {CAME TO PASS} ἵνα ἴδωμεν {SIGNS} ἵνα ἴδωμεν {AND} ἵνα ἴδωμεν {WONDERS} ἵνα ἴδωμεν {AMONG} ἵνα ἴδωμεν {THE} ἵνα ἴδωμεν {PEOPLE} ἵνα ἴδωμεν {MANY;} ἵνα ἴδωμεν {(AND) ἵνα ἴδωμεν {THEY WERE} ἵνα ἴδωμεν {WITH ONE ACCORD} ἵνα ἴδωμεν {ALL} ἵνα ἴδωμεν {IN} ἵνα ἴδωμεν {THE} ἵνα ἴδωμεν {PORCH} ἵνα ἴδωμεν {OF SOLOMON,} (IGNT)

#### Acts 5:12 (RWP)

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

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

#### Acts 5:12 (Vincent\_NTWordStudies)

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

All. The whole body of believers.

#### Acts 6:8

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

8 (IGNT) ἵνα ἴδωμεν {AND STEPHEN,} ἵνα ἴδωμεν {FULL} ἵνα ἴδωμεν {OF FAITH} ἵνα ἴδωμεν {AND} ἵνα ἴδωμεν {POWER,} ἵνα ἴδωμεν {WROUGHT} ἵνα ἴδωμεν {WONDERS} ἵνα ἴδωμεν {AND} ἵνα ἴδωμεν {SIGNS} ἵνα ἴδωμεν {GREAT} ἵνα ἴδωμεν {AMONG} ἵνα ἴδωμεν {THE} ἵνα ἴδωμεν {PEOPLE.} (IGNT)

#### Acts 6:8 (RWP)

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

Acts 6:8 (Vincent\_NTWordStudies)

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

Acts 7:31

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

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

Acts 7:31 (RWP)

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

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

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

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

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

Acts 7:31 (Vincent\_NTWordStudies)

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

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

Acts 7:36

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

36 (IGNT) Ἰδοῦσθε... ἡμεῖς ἡμεῖς, {THIS ONE} ἠγάγωμαι... ἡμεῖς ἡμεῖς, {THEM,} ἔκτισεν... ἡμεῖς ἡμεῖς, {HAVING WROUGHT} ἡμεῖς ἡμεῖς, ἡμεῖς {WONDERS} ἰδοῦσθε... ἡμεῖς ἡμεῖς, {AND} ἠγάγωμαι... 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, {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) ἠκούσαν... 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 (ἠκούσαν... 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 (mind). They kept on giving heed or holding the mind on the things said by Philip, spell-bound, in a word.

When they heard (ἡκούσαν... ἡμεῖς ἡμεῖς ἡμεῖς ἡμεῖς). Favourite Lukan idiom, ἡκούσαν... 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) ἴδεν ἴδμεν {AND} ἵψήσιστων σίμων {SIMON} ἰσχύων ἑαυτῷ {ALSO} ἑαυτῷ, ἴδεν, {HIMSELF} ἠπίστευσεν, ἠπίστευσεν... ἠπίστευσεν {BELIEVED,} ἰσχύων ἑαυτῷ {AND} ἵψήσιστων σίμων, {HAVING BEEN BAPTIZED} ἠπίστευσεν {WAS} ἠπίστευσεν ἰσχύων σίμων σίμων σίμων {STEADFASTLY CONTINUING} ἠπίστευσεν, {WITH} ἵψήσιστων ἠπίστευσεν σίμων {PHILIP;} ἠπίστευσεν σίμων σίμων σίμων {BEHOLDING} ἠπίστευσεν, {AND} ἵψήσιστων σίμων ἠπίστευσεν {SIGNS} ἠπίστευσεν {AND} ἠπίστευσεν ἠπίστευσεν σίμων, {WORKS OF POWER} ἠπίστευσεν σίμων σίμων, {GREAT} ἠπίστευσεν ἠπίστευσεν, {BEING DONE,} ἠπίστευσεν ἠπίστευσεν, ἠπίστευσεν {WAS AMAZED.} (IGNT)

Acts 8:13 (RWP)

And Simon also himself believed (ἴδεν ἴδμεν ἵψήσιστων σίμων ἰσχύων ἑαυτῷ ἠπίστευσεν, ἠπίστευσεν... ἠπίστευσεν, ἠπίστευσεν, ἠπίστευσεν... ἠπίστευσεν). Note the same verb in the aorist tense ἠπίστευσεν, ἠπίστευσεν... ἠπίστευσεν. 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" (Furneauux). 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 (ἵψήσιστων σίμων, ἠπίστευσεν, ἠπίστευσεν, first aorist passive participle of ἵψήσιστων, ἠπίστευσεν), clear proof that baptism does not convey salvation.

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

Beholding (ἠπίστευσεν, ἠπίστευσεν). Watching the signs and miracles (powers, ἠπίστευσεν ἠπίστευσεν, that threw his "power" in the shade) as they were wrought (ἠπίστευσεν ἠπίστευσεν, present middle participle of ἠπίστευσεν, ἠπίστευσεν). The more he watched the more the wonder grew (ἠπίστευσεν ἠπίστευσεν, ἠπίστευσεν). 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 (ἵψήσιστων σίμων ἠπίστευσεν ἠπίστευσεν ἠπίστευσεν). Lit., signs and powers. See on "Mt 11:20"; {see} on "Ac 2:22".

Which were done (ἠπίστευσεν ἠπίστευσεν, ἠπίστευσεν). 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) ἰστησῶντων, ἰστησῶντων, ἰστησῶντων {AND HAVING RISEN UP} ἑκαστος, {ONE} ἐξ αὐτων, {FROM AMONG} ἰσχυροῦσιν, {THEM,} ἰσχυροῦσιν, ἰσχυροῦσιν {BY NAME} ἰσχυροῦσιν, {AGABUS,} ἰσχυροῦσιν, ἰσχυροῦσιν {HE SIGNIFIED} ἰσχυροῦσιν, {BY} ἰσχυροῦσιν, {THE} ἰσχυροῦσιν, ἰσχυροῦσιν, {SPIRIT,} ἰσχυροῦσιν, ἰσχυροῦσιν {A FAMINE} ἰσχυροῦσιν, ἰσχυροῦσιν {GREAT} ἰσχυροῦσιν, ἰσχυροῦσιν {IS ABOUT} ἰσχυροῦσιν, ἰσχυροῦσιν {TO BE} ἰσχυροῦσιν, ἰσχυροῦσιν {OVER} ἰσχυροῦσιν, ἰσχυροῦσιν {WHOLE} ἰσχυροῦσιν, ἰσχυροῦσιν {THE} ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν {HABITABLE WORLD;} ἰσχυροῦσιν, ἰσχυροῦσιν, {WHICH} ἰσχυροῦσιν, ἰσχυροῦσιν {ALSO} ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν {CAME TO PASS} ἰσχυροῦσιν, ἰσχυροῦσιν {UNDER} ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, {CLAUDIUS} ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, {CAESAR.} (IGNT)

Acts 11:28 (RWP)

Signified (ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν). Imperfect active in Westcott and Hort, but aorist active ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν in the margin. The verb is an old one from ἰσχυροῦσιν, ἰσχυροῦσιν (ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν) 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 (ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν). ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν 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 (ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν). Over all the inhabited earth (ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, understood). Probably a common hyperbole for the Roman empire as in Luke 2:1. Josephus (Ant. VIII. 13, 4) appears to restrict it to Palestine.

In the days of Claudius (ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν). 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) ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν {BEHOLD} ἰσχυροῦσιν, ἰσχυροῦσιν {YE} ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν {DESPISERS,} ἰσχυροῦσιν, ἰσχυροῦσιν {AND} ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν {WONDER} ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν {AND} ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν {PERISH;} ἰσχυροῦσιν, ἰσχυροῦσιν {FOR} ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν {A WORK} ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν {WORK} ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν {DAYS} ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν {YOUR,} ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν {A WORK} ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν {WHICH} ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν {IN NO} ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν {WISE} ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν {YE WOULD BELIEVE} ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν {IF} ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν {ONE} ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν {SHOULD DECLARE IT} ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν, ἰσχυροῦσιν {TO







{THE} ἰς τὸ ἰσχυρῶς... ἰσχυρῶς {UNCIRCUMCISION,} ἰσχυρῶς, {FOR} ἰσχυρῶς {HIM} ἰσχυρῶς ἰσχυρῶς { TO} ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς  
{BE} ἰσχυρῶς ἰσχυρῶς {FATHER} ἰσχυρῶς ἰσχυρῶς {OF ALL} ἰσχυρῶς {THOSE THAT}  
ἰσχυρῶς ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς {BELIEVE} ἰσχυρῶς {IN} ἰσχυρῶς ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς, {UNCIRCUMCISION} ἰσχυρῶς, {FOR}  
ἰσχυρῶς {TO} ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς {BE RECKONED} ἰσχυρῶς {ALL} ἰσχυρῶς... ἰσχυρῶς, {TO THEM} ἰσχυρῶς ἰσχυρῶς {THE }  
ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς {RIGHTEOUSNESS;} (IGNT)

Romans 4:11 (RWP)

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

A seal of the righteousness of the faith (ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς). ἰσχυρῶς ἰσχυρῶς, 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" (ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς), "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 (ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς). This idiom may be God's purpose (contemplated result) as in ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς below, or even actual result (so that he was) as in 1:20.

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

Romans 4:11 (Vincent\_NTWordStudies)

11. The sign ἰσχυρῶς a seal (ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς). 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 (ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς ἰσχυρῶς). 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) ἰσχυρῶς {IN THE} ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς {POWER} ἰσχυρῶς ἰσχυρῶς {OF SIGNS} ἰσχυρῶς {AND}  
ἰσχυρῶς ἰσχυρῶς {WONDERS,} ἰσχυρῶς {IN THE} ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς {POWER} ἰσχυρῶς ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς, {OF THE SPIRIT} ἰσχυρῶς... {OF GOD;} ἰσχυρῶς ἰσχυρῶς {SO AS FOR} ἰσχυρῶς {ME} ἰσχυρῶς { FROM} ἰσχυρῶς ἰσχυρῶς... ἰσχυρῶς ἰσχυρῶς



Fully preached (ἰεῖμι ἐπὶ ἅπαντα τὰ μέρη). Lit., fulfilled. Some explain, have given the Gospel its full development so that it has reached every quarter.

{1} See Professor E. A. Freeman's "Historical Geography of Europe."

1 Corinthians 1:22

22 (AV) For the Jews require a sign, and the Greeks seek after wisdom: (AV)  
22 (IGNT) ἵνα ἵνα ἵνα ἵνα. {SINCE} ἵνα ἵνα. {BOTH} ἵνα ἵνα... ἵνα ἵνα ἵνα ἵνα. {A SIGN} ἵνα ἵνα ἵνα ἵνα... ἵνα ἵνα ἵνα. {ASK FOR,} ἵνα ἵνα. {AND} ἵνα ἵνα. {GREEKS} ἵνα ἵνα ἵνα ἵνα. {WISDOM} ἵνα ἵνα ἵνα ἵνα... ἵνα ἵνα ἵνα. {SEEK;} (IGNT)

1 Corinthians 1:22 (RWP)

Seeing that (ἵνα ἵνα ἵνα ἵνα). Resumes from verse 21. The structure is not clear, but probably verses 23,24 form a sort of conclusion or apodosis to verse 22 the protasis. The resumptive, almost inferential, use of ἵνα like ἵνα ἵνα ἵνα in the apodosis is not unusual.

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

Seek after wisdom (ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα). "The Jews claimed to possess the truth: the Greeks were seekers, speculators" (Vincent) as in Acts 17:23.

1 Corinthians 12:10

10 (AV) To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: (AV)  
10 (IGNT) ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {AND TO ANOTHER} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {OPERATIONS} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {OF WORKS OF POWER;} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {AND TO ANOTHER} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {PROPHECY;} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {AND TO ANOTHER} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {DISCERNING} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {OF SPIRITS;} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {AND TO A DIFFERENT ONE} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {KINDS} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {OF TONGUES;} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {AND TO ANOTHER} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {INTERPRETATION} ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα. {OF TONGUES.} (IGNT)

1 Corinthians 12:10 (RWP)

Workings of miracles (ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα). Workings of powers. Cf. ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα ἵνα, in Galatians 3:5; Hebrews 2:4 where all three words are used (ἵνα ἵνα ἵνα ἵνα, signs, ἵνα ἵνα ἵνα ἵνα, wonders, ἵνα ἵνα ἵνα ἵνα, 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 ἰβῆμιἰἰβῆμι,ἰβῆμι»ἰβῆμι...ἰ, ἰβῆμι...ἰ, ἰβῆμι ἰβῆμιἰἰβῆμι,ἰβῆμι,ἰβῆμι, (some apostles, some prophets), but he changes the construction and has no ἰβῆμι...ἰ, ἰβῆμι, but instead ἰβῆμι•ἰ%οῖ,ἰβῆμι½, ἰβῆμι...ἰ,ἰβῆμιἰἰβῆμι, ἰβῆμιἰἰβῆμι,ἰβῆμι (first, second, then, etc.).

In the church (ἰβῆμι½ ἰβῆμι, ἰβῆμιἰἰβῆμι»ἰβῆμιἰἰβῆμι). The general sense of ἰβῆμιἰἰβῆμι»ἰβῆμιἰἰβῆμι as in Matthew 16:18 and later in Colossians 1:18,24; Ephesians 5:23,32; Hebrews 12:23. See list also in Ephesians 4:11. See on "Mt 10:2" for ἰβῆμιἰἰβῆμι,ἰβῆμι»ἰβῆμι...ἰ, the official title given the twelve by Jesus, and claimed by Paul though not one of the twelve.

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

Teachers (ἰβῆμιἰἰβῆμιἰἰβῆμι»ἰβῆμι...ἰ). Old word from ἰβῆμιἰἰβῆμιἰἰβῆμι, to teach. Used to the Baptist (Luke 3:12), to Jesus (John 3:10; 13:13), and of Paul by himself along with ἰβῆμιἰἰβῆμι,ἰβῆμι»ἰβῆμι, (1 Timothy 2:7). It is a calamity when the preacher is no longer a teacher, but only an exhorter. See Ephesians 4:11.

Then miracles (ἰβῆμιἰἰβῆμι,ἰβῆμι ἰβῆμι...ἰβῆμιἰἰβῆμιἰ). Here a change is made from the concrete to the abstract. See the reverse in Romans 12:7. See these words (ἰβῆμι...ἰβῆμιἰἰβῆμιἰ, ἰβῆμιἰἰβῆμι,ἰβῆμι½, ἰβῆμι»ἰ%οῖβῆμι½) in verses 9,10 with ἰβῆμι»ἰ%οῖβῆμι½, last again. But these two new terms (helps, governments).

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

29 (IGNT) ἰῶν ἅπαντες ἄλλοι, ἅπαντες ἄποστολοι, ἅπαντες προφῆται, ἅπαντες διδάσκαλοι ἔργων ἰσχυρῶν (IGNT)

1 Corinthians 12:29 (RWP)

Are all (ἰῶν ἅπαντες, ἄλλοι,). The ἰῶν 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 τὰ ῥηματα τῆς γλῶσσης εἰς σημεῖον ἵνα δοθῆται τοῖς ἀπιστοῦσι, ὅπως ἴσως πιστεύσουσιν, ἢ οὐκ ἀπιστοῦσι, ὅπως ἰσχυρῶς ἠμαρτάνωσιν. ἡ προφητεία οὐκ εἰς σημεῖον ἀπιστοῦσι, ἀλλ' εἰς ἰσχυρῶς ἀγαθῶν τοῖς πιστοῦσι. (IGNT)

1 Corinthians 14:22 (RWP)

For a sign (ἵνα δοθῆται, ἵνα ῥηματα τῆς γλῶσσης εἰς σημεῖον). Like the Hebrew and occasional Koiné 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 τὰ σημεῖα τοῦ ἀποστόλου ἐγένετο ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, ἐν σημεῖοις, ἐν τέρασ καὶ ἐν ἰσχυρῶς. (IGNT)

2 Corinthians 12:12 (RWP)

Of an apostle (ἐγένετο... ἵνα ἐγένετο ἄποστολος...). "Of the apostle" (definite article). Note the three words here for miracles wrought by Paul (ἵνα ἐγένετο, signs, ἔργων ἰσχυρῶν, wonders, ἰσχυρῶν) 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) ἵς {HE WHO} ἵς...ἵς {THEREFORE} ἵςἵςἵςἵςἵς {SUPPLIES} ἵς...ἵςἵςἵς {TO YOU} ἵς,ἵς {THE} ἵςἵςἵςἵς...ἵςἵς {SPIRIT,} ἵςἵςἵς {AND} ἵςἵςἵςἵςἵςἵς {WORKS} ἵς...ἵςἵςἵςἵςἵς {WORKS OF POWER} ἵςἵς {AMONG} ἵς...ἵςἵςἵςἵς {YOU, IS IT} ἵςἵςἵς {BY} ἵςἵςἵςἵςἵς {WORKS} ἵςἵςἵςἵςἵς... {OF LAW} ἵς {OR} ἵςἵςἵς {BY} ἵςἵςἵςἵςἵς, {REPORT} ἵςἵςἵςἵςἵς, {OF FAITH?} (IGNT)

### Galatians 3:5 (RWP)

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

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

### 2 Thessalonians 2:9

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

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

### 2 Thessalonians 2:9 (RWP)

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

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

### Hebrews 2:4

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

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

4 (IGNT) ἰφῖ...ἰῶμῖεἰῖῖῖ...ἰῶ...ἰῶ...ἰῶ...ἰῶ...ἰῶ... {HEARING WITNESS WITH THEM}

ἰῶ... {GOD} ἰφῖῖῖ...ἰῶ...ἰῶ...ἰῶ... {BY SIGNS } ἰῶ...ἰῶ... {BOTH} ἰῶ...ἰῶ... {AND} ἰῶ...ἰῶ...ἰῶ...ἰῶ... {WONDERS} ἰῶ...ἰῶ... {AND} ἰῶ...ἰῶ...ἰῶ...ἰῶ...ἰῶ... {VARIOUS} ἰῶ...ἰῶ...ἰῶ...ἰῶ...ἰῶ... {ACTS OF POWER,} ἰῶ...ἰῶ... {AND} ἰῶ...ἰῶ...ἰῶ...ἰῶ...ἰῶ... {OF THE SPIRIT} ἰῶ...ἰῶ...ἰῶ... {HOLY} ἰῶ...ἰῶ...ἰῶ...ἰῶ...ἰῶ... {DISTRIBUTIONS,} ἰῶ...ἰῶ...ἰῶ...ἰῶ...ἰῶ... {ACCORDING TO} ἰῶ...ἰῶ...ἰῶ...ἰῶ...ἰῶ... {HIS} ἰῶ...ἰῶ...ἰῶ...ἰῶ...ἰῶ... {WILL.} (IGNT)

Hebrews 2:4 (RWP)

God also bearing witness with them (ἰφῖ...ἰῶμῖεἰῖῖῖ...ἰῶ...ἰῶ...ἰῶ...ἰῶ...ἰῶ... ἰῶ...ἰῶ...ἰῶ...).

Genitive absolute with the present active participle of the late double compound verb ἰφῖ...ἰῶμῖεἰῖῖῖ...ἰῶ...ἰῶ...ἰῶ..., to join (ἰφῖ...ἰῶ ) in giving additional (ἰῶ...ἰῶ) testimony (ἰῶ...ἰῶ). Here only in N.T., but in Aristotle, Polybius, Plutarch.

Both by signs (ἰφῖῖῖ...ἰῶ...ἰῶ...ἰῶ...ἰῶ...)

and wonders (ἰῶ...ἰῶ...ἰῶ...ἰῶ...ἰῶ...)

and by manifold powers (ἰῶ...ἰῶ...ἰῶ...ἰῶ...ἰῶ...)

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

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

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) ἰῶ...ἰῶ...ἰῶ...ἰῶ...ἰῶ... {A SIGN} ἰῶ...ἰῶ...ἰῶ... {GREAT} ἰῶ...ἰῶ...ἰῶ... {WAS SEEN} ἰῶ...ἰῶ... {IN} ἰῶ...ἰῶ...ἰῶ... {HEAVEN;} ἰῶ...ἰῶ...ἰῶ... {A WOMEN} ἰῶ...ἰῶ...ἰῶ...ἰῶ...ἰῶ... {CLOTHED WITH} ἰῶ...ἰῶ...ἰῶ... {THE} ἰῶ...ἰῶ...ἰῶ... {SUN,} ἰῶ...ἰῶ...ἰῶ... {AND} ἰῶ...ἰῶ... {THE} ἰῶ...ἰῶ...ἰῶ... {MOON} ἰῶ...ἰῶ...ἰῶ... {UNDER} ἰῶ...ἰῶ...ἰῶ...ἰῶ...ἰῶ... {HER FEET,} ἰῶ...ἰῶ...ἰῶ... {AND} ἰῶ...ἰῶ... {ON} ἰῶ...ἰῶ...ἰῶ...ἰῶ...ἰῶ... {HER HEAD} ἰῶ...ἰῶ...ἰῶ...ἰῶ...ἰῶ... {A CROWN} ἰῶ...ἰῶ...ἰῶ...ἰῶ...ἰῶ... {OF STARS} ἰῶ...ἰῶ...ἰῶ...ἰῶ...ἰῶ... {TWELVE;} (IGNT)

## Revelation 12:1 (RWP)

A great sign (İfİ-İ¼İµİİİ½ İ¼İµİİ±). The first of the visions to be so described (13:3; 15:1), and it is introduced by İ%İİİ as in 11:19; 12:3, not by İ¼İµİ,İ± İ,İ±İ...İ,İ½ or by İµİİİİ½ or by İµİİİİ½ İİ±İ İİİİ... as heretofore. This "sign" is really a İ,İµİİ±İ, (wonder), as it is so by association in Matthew 24:24; John 4:48; Acts 2:22; 5:12. The element of wonder is not in the word İfİ-İ¼İµİİİ½ as in İ,İµİİ±İ, , but often in the thing itself as in Luke 21:11; John 9:16; Revelation 13:13; 15:1; 16:14; 19:20.

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

Arrayed with the sun (İ€İµİİİİµİİİİ¼İµİİ½İ İ,İ½ İİİİİ½). Perfect passive participle of İ€İµİİİİµİİİİ¼İµİİİ, 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€İİİİİ,İ% İ,İ%İ½ İ€İİİİ%İ½ İ±İ...İ,İ-İ) and "a crown of twelve stars" (İfİ,İµİİİ½İİ, İ±İfİ,İµİİ%İ½ İİ%İµİİ±), 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 {AND} İ%İİİ {WAS SEEN} İ±İ»İ½ {ANOTHER} İfİ-İ¼İµİİİ½ {SIGN} İµİİ½ {IN} İ,İ% {THE} İ½İ...İİ±İ½İ% {HEAVEN,} İİ±İ {AND} İİİİ... {BEHOLD,} İİ±İİ%İ½ {A DRAGON} İ¼İµİİ±İ, {GREAT} İ€İ...İİİİ, {RED,} İµİİ%İ½ {HAVING} İ%İµİİİİ±İ, {HEADS} İµİ€İ,İ± {SEVEN} İİ±İ {AND} İİµİİ±İ,İ± {HORNS} İİµİİ± {TEN,} İİ±İ {AND} İµİ€İİ {UPON} İ,İ±İ, İ%İµİİİ±İ»İ±İ, İ±İ...İ,İ½İ... {HIS HEADS} İİ±İİ¼İ±İ,İ± {DIADEMS} İµİ€İ,İ± {SEVEN;} (IGNT)

## Revelation 12:3 (RWP)



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

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

A great red dragon (ὁ δράκων ὁ ῥόδινος ὁ μέγας). Homer uses this old word (probably from ἰδρύω, to see clearly) for a great monster with three heads coiled like a serpent that ate poisonous herbs. The word occurs also in Hesiod, Pindar, Eschylus. The Babylonians feared a seven-headed hydra and Typhon was the Egyptian dragon who persecuted Osiris. One wonders if these and the Chinese dragons are not race memories of conflicts with the diplodocus and like monsters before their disappearance. Charles notes in the O.T. this monster as the chief enemy of God under such title as Rahab (Isaiah 51:9; Job 26:12), Behemoth (Job 40:15-24), Leviathan (Isaiah 27:1), the Serpent (Amos 9:2). In Psalms 74:13 we read of "the heads of the dragons." On ἰδοὺ ἔρχεται ἡ βασιλεία αὐτοῦ (red) see 6:4. Here (12:9) and in 20:2 the great dragon is identified with Satan. See Daniel 7:1ff. for many of the items here, like the ten horns (Daniel 7:7) and hurling the stars (Daniel 8:10). The word occurs in the Apocalypse alone in the N.T.

Seven diadems (ἑπτὰ διαδήματα). Old word from ἰσθῆμι (to bind around), the blue band marked with white with which Persian kings used to bind on the tiara, so a royal crown in contrast with ἄλλο στέφανον (chaplet or wreath like the Latin corona as in 2:10), in N.T. only here, 13:1; 19:12. If Christ as Conqueror has "many diadems," it is not strange that Satan should wear seven (ten in 13:1).

### Revelation 13:13

13 (AV) And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, (AV)

13 (IGNT) ἄλλο σημεῖον ἑξῆς τῶν πρώτων {AND} ἡ βασιλεία αὐτοῦ {IT WORKS} ἵνα ἔλθῃ ἡ βασιλεία αὐτοῦ {SIGNS} ἵνα ἔλθῃ ἡ βασιλεία αὐτοῦ {GREAT,} ἵνα ἔλθῃ ἡ βασιλεία αὐτοῦ {THAT} ἵνα ἔλθῃ ἡ βασιλεία αὐτοῦ {EVEN} ἵνα ἔλθῃ ἡ βασιλεία αὐτοῦ {FIRE} ἵνα ἔλθῃ ἡ βασιλεία αὐτοῦ {IT SHOULD CAUSE} ἵνα ἔλθῃ ἡ βασιλεία αὐτοῦ {TO COME DOWN} ἵνα ἔλθῃ ἡ βασιλεία αὐτοῦ {OUT} ἵνα ἔλθῃ ἡ βασιλεία αὐτοῦ {OF THE} ἵνα ἔλθῃ ἡ βασιλεία αὐτοῦ {HEAVEN} ἵνα ἔλθῃ ἡ βασιλεία αὐτοῦ {TO} ἵνα ἔλθῃ ἡ βασιλεία αὐτοῦ {THE} ἵνα ἔλθῃ ἡ βασιλεία αὐτοῦ {EARTH} ἵνα ἔλθῃ ἡ βασιλεία αὐτοῦ {BEFORE} ἵνα ἔλθῃ ἡ βασιλεία αὐτοῦ {MEN. } (IGNT)

### Revelation 13:13 (RWP)

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







Working signs (ἔργα τῶν ἁγίων... ἡμεῖς ἴδμεν τὰ σημεῖα τῆς ἀποκαταστάσεως). "Doing signs" (present active participle of ἔργα τῶν ἁγίων). 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 ἴδωμεν ἔργα τῶν ἁγίων... ἡμεῖς ἴδμεν). Singular verb with neuter plural (collective) subject.

Unto the kings (ἵνα ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῶν ἁγίων... ἡμεῖς ἴδωμεν). 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 ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῶν ἁγίων... ἡμεῖς ἴδωμεν). Second aorist active infinitive of ἵνα ἴδωμεν... ἡμεῖς ἴδωμεν, to express purpose (that of the unclean spirits).

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

Revelation 19:20 (RWP)

Was taken (ἵνα ἴδωμεν ἡμεῖς ἴδωμεν τὰ σημεῖα τῶν ἁγίων... ἡμεῖς ἴδωμεν). First aorist (prophetic) passive indicative of the Doric ἵνα ἴδωμεν... ἡμεῖς ἴδωμεν (Attic ἵνα ἴδωμεν... ἡμεῖς ἴδωμεν). Cf. 2 Thessalonians 2:8.

The false prophet (ἰζ ἰ̄ ἰ̄μῖ... ἰ̄ζ ἰ̄εῖ•ἰ̄ζ ἰ̄τἰ̄-ἰ̄, ἰ̄-ἰ̄). Possibly the second beast of 13:11-17; 16:13; 20:10. Charles takes him to be "the priesthood of the Imperial cult, which practised all kinds of magic and imposture to beguile men to worship the Beast."

That wrought the signs in his sight (ἰζ ἰ̄εῖζ ἰ̄ἰμῖφἰ±ἰ, ἰ̄, ἰ̄± ἰ̄φἰ̄-ἰ̄ἰμῖἰ± ἰ̄μῖ½ἰ̄%ἰ̄εῖἰ̄ζ ἰ̄½ ἰ̄±... ἰ̄, ἰ̄ζ ἰ̄...). As in 13:14.

Wherewith (ἰ̄μῖ½ ἰ̄ζ ἰ̄ἰ̄), "In which" signs.

He deceived (ἰ̄μῖεῖ»ἰ̄±ἰ̄½ἰ̄-ἰ̄φἰ̄μῖ½). First aorist active indicative of ἰ̄εῖ»ἰ̄±ἰ̄½ἰ̄±ἰ̄%. He was only able to deceive "them that had received" (ἰ̄, ἰ̄ζ ἰ̄... ἰ̄, ἰ̄»ἰ̄±ἰ̄²ἰ̄ζ ἰ̄½ἰ̄, ἰ̄±ἰ̄, articular second aorist active participle of ἰ̄»ἰ̄±ἰ̄¼ἰ̄²ἰ̄±ἰ̄½ἰ̄%, "those receiving") "the mark of the beast" (13:16; 14:9; 16:2; 20:4) "and them that worshipped his image" (ἰ̄, ἰ̄ζ ἰ̄... ἰ̄, ἰ̄εῖ•ἰ̄ζ ἰ̄φἰ̄ἰ̄... ἰ̄½ἰ̄ζ ἰ̄... ἰ̄½ἰ̄, ἰ̄±ἰ̄, ἰ̄, ἰ̄- ἰ̄μῖἰ̄ἰ̄ἰ̄ζ ἰ̄½ἰ̄¹ ἰ̄±ἰ̄... ἰ̄, ἰ̄ζ ἰ̄...) as in 13:15.

They twain (ἰ̄ζ ἰ̄¹ ἰ̄'ἰ̄... ἰ̄ζ). "The two."

Were cast (ἰ̄μῖ²ἰ̄»ἰ̄-ἰ̄ ἰ̄-ἰ̄φἰ̄±ἰ̄½). First aorist passive Indicative of ἰ̄²ἰ̄±ἰ̄»ἰ̄»ἰ̄%. They fall together as they fought together. "The day that sees the end of a false statecraft will see also that of a false priestcraft" (Swete).

Alive (ἰ̄ἠἰ̄%ἰ̄½ἰ̄, ἰ̄μῖ). Present active participle of ἰ̄ἠἰ̄±ἰ̄%, predicative nominative, "living."

Into the lake of fire (ἰ̄μῖἰ̄, ἰ̄, ἰ̄-ἰ̄½ ἰ̄»ἰ̄¹ἰ̄¼ἰ̄½ἰ̄-ἰ̄½ ἰ̄, ἰ̄ζ ἰ̄... ἰ̄εῖ... ἰ̄•ἰ̄ζ ἰ̄). Genitive ἰ̄εῖ... ἰ̄•ἰ̄ζ ἰ̄, describes this ἰ̄»ἰ̄¹ἰ̄¼ἰ̄½ἰ̄-ἰ̄½ (lake, cf. Luke 5:1) as it does ἰ̄³ἰ̄μῖ-ἰ̄μῖ½ἰ̄½ἰ̄± in Matthew 5:22. See also Rev 20:10; 21:8. It is a different figure from the "abyss" in 9:1; 20:1. This is the final abode of Satan, the beast, the false prophet, and wicked men.

That burneth with brimstone (ἰ̄, ἰ̄-ἰ̄, ἰ̄ἰ̄±ἰ̄ἰ̄ζ ἰ̄¼ἰ̄μῖ½ἰ̄-ἰ̄, ἰ̄μῖ½ ἰ̄, ἰ̄μῖἰ̄ἰ̄%). Note the genitive here in place of the accusative ἰ̄»ἰ̄¹ἰ̄¼ἰ̄½ἰ̄-ἰ̄½, perhaps because of the intervening genitive ἰ̄εῖ... ἰ̄•ἰ̄ζ ἰ̄, (neuter, not feminine). The agreement is regular in 21:8. For ἰ̄μῖ½ ἰ̄, ἰ̄μῖἰ̄ἰ̄% (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.