Subject: Signs, Wonders, Miracles-Word Study Notes
Posted by william on Tue, 27 Mar 2012 01:50:54 GMT
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I thought I would paste in some notes on the words: signs, wonders, miracles. These are automatically generated from my Bible program ONLINE BIBLE. I was attempting to see all of the places in the New Testament where these words were used so that I could make sure we were using the proper terminology in the other thread.

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

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

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Matthew 7:22

22 (AV) Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? (AV)
22 (IGNT) Ï€Î¿Î»Î»Î¿Î¹ {MANY} ÎµÏ•Î¿Ï…ÏƒÎ¹Î½ {WILL SAY} Î¼Î¿Î¹ {TO ME} ÎµÎ½ { IN} ÎµÎºÎµÎ¹Î½Î· Ï„Î· {THAT} Î·Î¼Î¿Ï•Î± {DAY,} ÎºÏ…Ï•Î¹Îµ {LORD,} ÎºÏ…Ï•Î¹Îµ {LORD,} Î¿Ï… Ï„Ï‰ {NOT} ÏƒÏ‰ {THROUGH THY} Î¿Î½Î¿Î¼Î±Ï„Î¹ {NAME} Ï€Ï•Î¿Î¦Î·Ï„Î·Ï„Î±Ï‚ {DID WE PROPHESY,} ÎºÎ±Î¹ Ï„Ï‰ {AND} ÏƒÏ‰ {THROUGH THY} Î¿Î½Î¿Î¼Î±Ï„Î¹ {NAME} Î´Î±Î¹Î¼Î¿Î½Î¹Î± {DEMONS} ÎµÎ¾Î¿Î²Î±Î»Î¿Î¼Î½ {CAST OUT,} ÎºÎ±Î¹ Ï„Ï‰ {AND} ÏƒÏ‰ {THROUGH THY} Î¿Î½Î¿Î¼Î±Ï„Î¹ {NAME} Î´Ï…Î½Î±Î¼Îµ, {WORKS OF POWER} Ï€Î¿Î»Î»Î±Ï, {MANY} ÎµÏ€Î¿Î¹Î·ÏƒÎ±Î¼Î½ {PERFORM?} (IGNT)

Matthew 7:22 (RWP)

Did we not prophesy in thy name? (Î¿Ï… Ï„Ï‰ ÏƒÏ‰ Î¿Î½Î¿Î¼Î±Ï„Î¹ Ï€Ï•Î¿Î¦Î·Ï„Î·Ï„Î±Ï‚;). The use of Î¿Ï… in the question expects the affirmative answer. They claim to have prophesied (preached) in Christâ€™s name and to have done many miracles. But Jesus will tear off the sheepskin and lay bare the ravening wolf. "I never knew you" (Î¿Ï…Î´Î¼Ï€Î¿Ï„Îµ ÎµÎ³Î½Ï‰Ï‚ Ï…Î¼Î±Ï‚). "I was never acquainted with you" (experimental knowledge). Success, as the world counts it, is not a criterion of oneâ€™s knowledge of Christ and relation to him. "I will profess unto them" (Î¿Î¼Î¿Î»Î¿Î³Î·ÏƒÏ‰ Î±Ï…Ï„Î¿Ï‚), the very word used of profession of Christ before men Matthew 10:32. This word Jesus will use for public and open announcement of their doom.

Matthew 7:22 (Vincent_NTWordStudies)

22. Have we not (Î¿Ï…). 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) Ï„Î¿Ï„Îµ {THEN} Î±Ï€ÎµÎºÏ•Î¹Î¸Î·ÏƒÎ±Î½ {ANSWERED} Ï„Î¹Î½ÎµÏ‚ {SOME} Ï„Ï‰Î½ {OF THE} Î³Ï•Î±Î¼Î¼Î±Ï„Îµ Ï‰Î½ {SCRIBES} ÎºÎ±Î¹ {AND} Ï†Î±Ï•Î¹ÏƒÎ±Î¹Ï‰Î½ {PHARISEES,} Î»ÎµÎ³Î¿Î½Ï„Îµ, {SAYING,} Î´Î¹Î´Î±ÏƒÎºÎ±Î»Îµ {TEACHER,} Î¸ÎµÎ»Î¿Î¼ÎµÎ½ {WE WISH} Î±Ï€Î¿ {FROM} ÏƒÎ¿Ï… {THEE} ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ {A SIGN}ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ {A SIGN}ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ {A SIGN}ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ {A SIGN} Î¹Î´ÎµÎ¹Î½ {TO SEE.} (IGNT)

Matthew 12:38 (RWP)

A sign from thee (Î±Ï€Î¿ ÏƒÎ¿Ï… ÏƒÎ·Î¼ÎµÎ¹Î¿Î½). 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) Î¿ Î´Îµ {BUT HE} Î±Ï€Î¿ÎºÏ•Î¹Î¸ÎµÎ¹Ï‚ {ANSWERING} ÎµÎ¹Ï€ÎµÎ½ {SAID} Î±Ï…Ï„Î¿Î¹Ï‚ {TO THEM,} Î³ÎµÎ½ÎµÎ± {A GENERATION} Ï€Î¿Î½Î·Ï•Î± {WICKED} ÎºÎ±Î¹ {AND} Î¼Î¿Î¹Ï‡Î±Î»Î¹Ï‚ {ADULTEROUS} ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ {A SIGN} ÎµÏ€Î¹Î¶Î·Ï„Îµ Î¹ {SEEKS FOR,} ÎºÎ±Î¹ {AND} ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ Î¿Ï… {A SIGN } Î´Î¿Î¸Î·ÏƒÎµÏ„Î±Î¹ {SHALL NOT BE GIVEN} Î±Ï…Ï„Î· {TO IT,} ÎµÎ¹ Î¼Î· {EXCEPT} Ï„Î¿ {THE} ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ {SIGN} Î¹Ï‰Î½Î± {OF JONAH} Ï„Î¿Ï… {THE} Ï€Ï•Î¿Ï†Î·Ï„Î¿Ï… {PROPHET.} (IGNT)

Matthew 12:39 (RWP)

An evil and adulterous generation (Î³ÎµÎ½ÎµÎ± Ï€Î¿Î½Î·Ï•Î± ÎºÎ±Î¹ Î¼Î¿Î¹Ï‡Î±Î»Î¹Ï‚). 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 (Î¼Î¿Î¹Ï‡Î±Î»Î¹Ï‚). A very strong and graphic expression, founded upon the familiary Hebrew representation of the relation of Godâ€™s people to him under the figure of marriage. See Psalms 73:27 Isaiah 57:3 sqq.; Isaiah 62:5 Ezekiel 23:27. Hence idolatry and intercourse with Gentiles were described as adultery; and so here, of moral unfaithfulness to God. Compare James 4:4 Revelation 2:20 sqq. Thus Dante:

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

Matthew 15:31

31 (AV) Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. (AV)
31 (IGNT) Ï‰Ïƒ Ï„Îµ {SO THAT} Ï„Î¿Ï…Ï, {THE} Î¿Ï‡Î»Î¿Ï…Ï, {CROWDS} Î¸Î±Ï…Î¼Î±ÏƒÎ±Î¹ {WONDERED,} Î²Î»Î¼Ï€Î¿Î½Ï„Î±Ï, {SEEING} Î°Ï‰Ï†Î¿Ï…Ï, {DUMB} Î»Î±Î»Î¿Ï…Î½Ï„Î±Ï, {SPEAKING,} Î°Ï…Î»Î¿Ï…Ï, { MAIMED} Ï…Î³Î¹Î¼Î¹Ï, {SOUND,} Ï‡Ï‰Î»Î¿Ï…Ï, {LAME} Ï€Î¼Ï•Î¹Ï€Î±Ï„Î¿Ï…Î½Ï„Î±Ï, {WALKING,} Î°Î±Î¹ {AND} Ï„Ï…Ï†Î»Î¿Ï…Ï, {BLIND} Î²Î»Î¼Ï€Î¿Î½Ï„Î±Ï, {SEEING;} Î°Î±Î¹ {AND} Î¼Î´Î¿Î¾Î±Ï€Î±Î½ {THEY GLORIFIED} Ï„Î¿Î½ {THE} Î¸Î¼Î¿Î½ {GOD} Î¹Ïƒï•Î±Î·Î» {OF ISRAEL.} (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) Î°Î±Î¹ {AND} Ï€Ï•Î¿ÏƒÎ»Î¸Î¿Î½Ï„Î¼Ï, {HAVING COME TO HIM} Î¿Î¹ {THE} Ï†Î±Ï•Î¹ÏƒÎ±Î¹Î¿Î¹ {PHARISEES} Î°Î±Î¹ {AND} Ïƒ Î±Î´Î´Î¿Ï…Î°Î±Î¹Î¿Î¹ {SADDUCEES} Ï€Î¼Î¹Ï•Î±Î¶Î¿Ï„Î¼Ï, {TEMPTING HIM} ÎµÏ€Î·Ï•Ï‰Ï„Î·ÏƒÎ±Î½ {ASKED} Î±Ï…Ï„Î¿Î½ {HIM} ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ {A SIGN} ÎµÎº {OUT OF} Ï„Î¿Ï… {THE} Î¿Ï…Ï•Î±Î½Î¿Ï… {HEAVEN} ÎµÏ€Î¹Î´ÎµÎ¹Î¾Î±Î¹ {TO SHEW} Î±Ï…Ï„Î¿Ï, {THEM.} (IGNT)

Matthew 16:1 (RWP)

The Pharisees and Sadducees (Î¿Î¹ Ï†Î±Ï•Î¹ÏƒÎ±Î¹Î¿Î¹ Î°Î±Î¹ Ïƒ Î±Î´Î´Î¿Ï…Î°Î±Î¹Î¿Î¹). 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 (Ï€Î¼Î¹Ï•Î±Î¶Î¿Ï„Î¼Ï,). Their motive was bad.

A sign from heaven (Ïƒ Î·Î¼ÎµÎ¹Î¿Î½ ÎµÎº Ï„Î¿Ï… Î¿Ï…Ï…Î½Î¿Ï…). 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 lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? (AV)
3 (IGNT) Î°Î±Î¹ {AND} Ï€Ï•Ï‰Î¹ {AT MORNING,} ÏƒÎ·Î¼ÎµÏ•Î¿Î½ {TODAY} Ï‡ÎµÎ¹Î¼Ï‰Î½ {A STORM;} Ï€Ï…Ï•Î±Î¶ÎµÎ¹ Î³Î±Ï• {FOR IS RED} ÏƒÏ„Ï…Î³Î½Î¶Ï‰Î½ {LOWERING} Î¿ {THE} Î¿Ï…Ï…Î½Î¿Ï‚, { HEAVEN.} Ï…Ï€Î¿ÎºÏÎ¹Ï„Î±Î¹ {HYPOCRITES!} Ï„Î¿ {THE} Î¼ÎµÎ½ {INDEED} Ï€Ï•Î¿ÏƒÏ‰Ï€Î¿Î½ {FACE} Ï„Î¿Ï… {OF THE} Î¿Ï…Ï…Î½Î¿Ï… {HEAVEN} Î³Î¹Î½Ï‰ÏƒÎºÎµÎ¹Ï„Îµ {YE KNOW HOW} Î´Î¹Î±ÎºÏÎ¹Î½Î¿Î¼ÎµÎ½ Ï„Î± {TO DISCERN, } Î´Îµ {BUT THE} ÏƒÎ·Î¼ÎµÎ¹Î± {SIGNS} Ï„Ï‰Î½ {OF THE} Î°Î±Î¹Ï•Ï‰Î½ Î¿Ï… {TIMES} Î´Ï…Î½Î±ÏƒÎ¸Îµ {YE CANNOT!} (IGNT)

Matthew 16:3 (RWP)

Lowring (Ïƒï„Ï…Ï…Î³Î½Î¶Ï‰Î½). 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" (Ï‡ÎµÎ¹Î¼Ï‰Î½) is the common one for winter and a storm.

The signs of the times (Ï„Î± ÏƒÎ·Î¼ÎµÎ¹Î± Ï„Ï‰Î½ Î°Î±Î¹Ï•Ï‰Î½). 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 (Î´Î¹Î±Î°Ï•Î¹Î½Î¿Î½, 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 (Ïƒï„Ï…Ï…Î³Î½Î¶Ï‰Î½). 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) Î³ÎµÎ½ÎµÎ± {A GENERATION} Ï€Î¿Î½Î·Ï•Î± {WICKED} Î°Î±Î¹ {AND} Î¼Î¿Î¹Ï‡Î±Î»Î¹Ï‚ {ADULTEROUS} ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ {A SIGN} ÎµÏ€Î¹Î¶Î·Ï„ÎµÎ¹ {SEEKS,} Î°Î±Î¹ {AND} Ï„Î·Î¼ÎµÎ¹Î¿Î½ Î¿Ï… {A SIGN } Î´Î¿Î¸Î·ÏƒÎµÏ„Î±Î¹ Î±Ï… {SHALL NOT BE GIVEN} Î±Ï…Ï„Î· {TO IT,} ÎµÎ¹ Î¼Î· {EXCEPT} Ï„Î¿ {THE} ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ {SIGN} Î¹Ï‰Î½Î± {OF JONAH} Ï„Î¿Ï… {THE} Ï€Ï•Î¿Ï†Î·Ï„Î¿Ï… {PROPHET.} Î°Î±Î¹ {AND} Î°Î±Ï„Î±Î»Î¹Ï€Ï‰Î½ {LEAVING} Î±Ï…Ï„Î¿Ï…Ï‚ {THEM} Î±Ï€Î·Î»Î¸ÎµÎ½ {HE WENT AWAY.} (IGNT)

Matthew 16:4 (RWP)

Same words in Matthew 12:39 except Ï„Î¿Ï… Ï€Ï•Î¿Ï†Î·Ï„Î¿Ï…, 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) Î¹Î´Î¿Î½Ï„Ï„Î¿ Î´Î¹ {BUT SEEING} Î¿Î¹ {THE} Î±Ï•Ï‡Î¹ÎµÏ•Î¿Î¹ {CHIEF PRIESTS} Î°Î±Î¹ {AND} Î¿Î¹ {THE} Î³Ï•Î±Î¼Î±Ï„Î¿Ï‚ {SCRIBES} Ï„Î± {THE} Î¸Î±Ï…Î¼Î±Ï…Î¹Î± {WONDERS } Î± {WHICH} ÎµÏ€Î¿Î¹Î·Ïƒ Î°Î±Î¹ {HE WROUGHT,} Î°Î±Î¹ {AND} Ï„Î¿Ï…Ï‚ {THE} Ï€Î±Î¹Î´Î±Ï‚ {CHILDREN} Î°Ï•Î±Î¶Î¿Ï‚Ï„Î±Ï‚ {CRYING} ÎµÎ½ {IN} Ï„Ï‰ {THE} Î¹ÎµÏ•Ï‰ {TEMPLE, } Î°Î±Î¹ {AND} Î»ÎµÎ³Î¿Ï‚Ï„Ï‚ {SAYING,} Ï‰Ïƒ Î±Î½Î¬Ï‚ {HOSANNA} Ï„Ï‰ {TO THE} Ï…Î¹Ï‰ {SON} Î´Î±Î²Î¹Î´ {OF DAVID,} Î·Î³Î±Î½Î±Î°Ï„Î·Ïƒ {THEY WERE INDIGNANT,} (IGNT)

Matthew 21:15 (RWP)

The children (Ï„Î¿Ï…Ï, Ï€Î±Î¹Î´Î±Ï‚). 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) Î°Î±Î¸Î·Î¼Î½Î¿Ï… Î´Î¼ {AND AS WAS SITTING} Î±Ï…Ï„Î¿Ï… {HE} ÎµÏ€Î¹ {UPON} Ï„Î¿Ï… {THE} Î¿Ï•Î¿Ï…Ï‚ Ï„Ï‰Î½ {MOUNT} ÎµÎ»Î±Î¹Ï‰Î½ {OF OLIVES} Ï€Ï•Î¿Ï€Î·Î»Î¸Î¿Î½ {CAME TO} Î±Ï…Ï„Ï‰ { HIM} Î¿Î¹ {THE} Î¼Î±Î¸Î·Ï„Î±Î¹ Î°Î±Ï„ {DISCIPLES} Î¹Î´Î¹Î±Î½ {APART,} Î»ÎµÎ³Î¿Î½Ï„Î¿ {SAYING,} ÎµÎ¹Ï€Î¿Î¼ {TELL} Î·Î¼Î¹Î½ {US,} Ï€Î¿Ï„Îµ {WHEN} Ï„Î±Ï…Ï„Î± {THESE THINGS} ÎµÏƒÏ„Î±Î¹ {SHALL BE?} Î°Î±Î¹ {AND} Ï„Î¹ {WHAT IS} Ï„Î¿ {THE} ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ {SIGN } Ï„Î·Ï‚ ÏƒÎ·Ï‚ {OF THY} Ï€Î±Ï•Î¿Ï…ÏƒÎ¯Î±Ï‚ {COMING} Î°Î±Î¹ {AND} Ï„Î·Ï‚ Ïƒ Ï…Ï„Ï…Î»ÎµÎ¹Î±Ï‚ {COMPLETION} Ï„Î¿Ï… {OF THE} Î±Î¹Ï‰Î½Î¿Ï‚ {AGE?} (IGNT)

Matthew 24:3 (RWP)

As he sat (Î°Î±Î¸Î·Î¼Î½Î¿Ï…). 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 (Ï€Î±Ï•Î¿Ï…Ïƒ Î¹Î±, 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 (Ïƒ…Î½Ï„ÎµÎ»ÎµÎ¹Î±Ï‚ Ï„Î¿Ï… Î±Î¹Ï‰Î¿Ï‚,) 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 Ï€Î±Ï•Î¿Ï…Ïƒ Î¹Î± 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 (Ï€Î±Ï•Î¿Ï…Ïƒ Î¹Î±Ï‚). Originally, presence, from Ï€Î±Ï•Î¼Î¹Î½Î±Î¹, 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 (Î±Î¹Ï‰Î½Î¿Ï‚). 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) ÎµÎ³Î¼Ï•Î¸Î·ÏƒÎ¿Î½Ï„Î±Î¹ {THERE WILL ARISE} Î³Î±Ï• {FOR} Ï^Î¼Ï…Î^Î¿Ï‡Ï•Î¹Ïƒ Î¿Î¹ {FALSE CHRISTS} Î°Î±Î¹ {AND} Ï^Î¼Ï…Î^Î¿Ï€Ï•Î¿Ï†Î·Ï„Î±Î¹ {FALSE PROPHETS,} Î°Î±Î¹ {AND} Î´Ï‰ÏƒÎ¿Ï…Ïƒ Î¹Î½ {WILL GIVE} ÏƒÎ·Î¼Ï…Î± {SIGNS} Î¼Î¼Î³Î±Î»Î± {GREAT} Î°Î±Î¹ {AND} Ï„Î¼Ï•Î±Ï„Î± {WONDERS,} Ï‰ÏƒÏ„Î¼ {SO AS} Ï€Î»Î±Î½Î·ÏƒÎ±Î¹ {TO MISLEAD,} ÎµÎ¹ {IF} Î´Ï…Î½Î±Ï„Î¿Î½ {POSSIBLE,} Î°Î±Î¹ {EVEN} Ï„Î¿Ï…Ï‚ {THE} ÎµÎ°Î»Î¿Ï„Î¿Ï…Ï‚, {ELECT.} (IGNT)

Matthew 24:24 (RWP)

Great signs and wonders (ÏƒÎ·Î¼Î¹Î± Î¼Î³Î±Î»Î± Î°Î±Î¹ Ï„Î¼Ï•Î±Ï„Î±). Two of the three words so

often used in the N.T. about the works (ÎµÏ•Î³Î±) of Jesus, the other being Î´Ï…Î½Î±Î¼Î¹Ï‚ (powers). They often occur together of the same work. {John 4:48 Acts 2:22 4:30 2 Corinthians 12:12 Hebrews 2:4} Ï„ÎµÏ•Î±Ï‚ is a wonder or prodigy, Î´Ï…Î½Î±Î¼Ï‚,, a mighty work or power, ÏƒÎ·Î¼Î¹Î¿Î½, a sign of Godâ€™s purpose. Miracle (Î¼Î¹Ï•Î±Ï‡Ï…Î»Ï…Î¼) 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 (ÎµÎ¹ Î´Ï…Î½Î±Ï„Î¿Î½), 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 (Ïƒ Î·Î¼ÎµÎ¹Î± Î°Î±Î¹ Ï„ÎµÏ•Î±Ï„Î±). 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 doerâ€™s supernatural power; or a wonder, as it appeals to the spectator. TÎµÏ•Î±Ï‚ (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) Î°Î±Î¹ {AND} Ï„Î¿Ï„Îµ {THEN} Ï†Î±Î½Î·Ïƒ ÎµÏ„Î±Î¹ {SHALL APPEAR} Ï„Î¿ { THE} Ïƒ Î·Î¼ÎµÎ¹Î¿Î½ {SIGN} Ï„Î¿Ï… {OF THE} Ï…Î¹Î¿Ï… Ï„Î¿Ï… {SON} Î±Î½Î¸Ï•Ï‰Ï€Î¿Ï… {OF MAN} ÎµÎ½ {IN} Ï„Ï‰ {THE} Î¿Ï…Ï•Î±Î½Ï‰ {HEAVEN;} Î°Î±Î¹ {AND} Ï„Î¿Ï„Îµ {THEN } Î°Î¿Ï^Î¿Î½Ï„Î±Î¹ {SHALL WAIL} Ï€Î±Ïƒ Î±Î¹ {ALL} Î±Î¹ {THE} Ï†Ï…Î»Î±Î¹ {TRIBES} Ï„Î·Ï, {OF THE} Î³Î·Ï, {LAND,} Î°Î±Î¹ {AND} Î¿Ï^Î¿Î½Ï„Î±Î¹ {THEY SHALL SEE} Ï„Î¿Î½ { THE} Ï…Î¹Î¿Î½ Ï„Î¿Ï… {SON} Î±Î½Î¸Ï•Ï‰Ï€Î¿Ï… {OF MAN,} ÎµÏ•Ï‡Î¿Î¼Î½Î¿Î½ {COMING} ÎµÏ€Î¹ {ON} Ï„Ï‰Î½ {THE} Î½ÎµÏ†Î»Ï‰Î½ Ï„Î¿Ï… {CLOUDS} Î¿Ï…Ï•Î±Î½Î¿Ï… {OF HEAVEN} Î¼ÎµÏ„Î± {WITH} Î´Ï…Î½Î±Î¼Ï‰, {POWER} Î°Î±Î¹ {AND} Î´Î¿Î¾Î·Ï, {GLORY} Ï€Î¿Î»Î»Î·Ï, {GREAT.} (IGNT)

Matthew 24:30 (RWP)

The sign of the Son of Man in heaven (Ï„Î¿ Ïƒ Î·Î¼ÎµÎ¹Î¿Î½ Ï„Î¿Ï… Ï…Î¹Î¿Ï… Ï„Î¿Ï… Î±Î½Î¸Ï•Ï‰Ï€Î¿Ï…

ÎµÎ½ Ï„Ï‰ Î¿Ï…Ï•Î±Î½Ï‰). 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 (ÎºÎ¿Ï^Î¿Î½Ï„Î±Î¹). 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) Î¿ Î´Îµ {AND HE WHO} Ï€Î±Ï•Î±Î´Î¹Î´Î¿Ï…Ï, {WAS DELIVERING UP} Î±Ï…Ï„Î¿Î½ {HIM} ÎµÎ´Ï‰ÎºÎµÎ½ {GAVE} Î±Ï…Ï„Î¿Î¹Ï, {THEM} Ïƒ Î·Î¼Î¹Î¿Î½ {A SIGN,} Î»ÎµÎ³Ï‰Î½ {SAYING,} Î¿Î½ Î±Î½ { WHOMSOEVER} Ï†Î¹Î»Î·Ïƒ Ï‰ {I SHALL KISS,} Î±Ï…Ï„Î¿Ï, {HE} ÎµÏƒÏ„Î¹Î½ {IT IS:} ÎºÏ•Î±Ï„Î·Ïƒ Î±Ï„Îµ {SEIZE } Î±Ï…Ï„Î¿Î½ {HIM.} (IGNT)

Matthew 26:48 (RWP)

Gave them a sign (ÎµÎ´Ï‰ÎºÎµÎ½ Î±Ï…Ï„Î¿Ï, Ïƒ Î·Î¼Î¹Î¿Î½). Probably just before he reached the place, though Mark {Mark 14:44} has "had given" (Î´ÎµÎ´Ï‰ÎºÎµÎ¹) which certainly means before arrival at Gethsemane. At any rate Judas had given the leaders to understand that he would kiss (Ï†Î¹Î»Î·Ïƒ Ï‰) 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" (ÎºÎ±Ï„Î¹Ï†Î·Ïƒ ÎµÎ½, 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 ÎµÎºÎ¿Ï…Ïƒ Î¹Ï†Î¹Î»Î·Î¼Î±Ï„Î± ÎµÏ‡Î¸Ï•Î¿Ï…," {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 Fatherâ€™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) ÎºÎ±Î¹ {AND} Î±Î½ÎµÎ²Î· {HE WENT UP} Ï€Ï•Î¿Ï, {TO} Î±Ï…Ï„Î¿Ï…Ï, { THEM} ÎµÎ¹Ï, {INTO} Ï„Î¿ {THE} Ï€Î»Î¿Î¹Î¿Î½ {SHIP,} ÎºÎ±Î¹ {AND} ÎµÎºÎ¿Ï€Î±ÏƒÎµÎ½ {FELL} Î¿ {THE} Î±Î½ÎµÎ¼Î¿Ï, {WIND.} ÎºÎ±Î¹ {AND} Î»Î¹Î±Î½ ÎµÎº {EXCEEDINGLY } Ï€ÎµÏ•Î¹Ïƒ Î¿Ï… {BEYOND MEASURE} ÎµÎ½ {IN}

ÎµÎ±Ï…Ï„Î¿Î¹Ï, {THEMSELVES} ÎµÎ¾Î¹Ïƒï„Î±Î½Ï„Î¿ {THEY WERE AMAZED, } Î°Î±Î¹ {AND} ÎµÎ¸Î±Ï…Î¼Î¬Î¶Î¿Î½ {WONDERED;} (IGNT)

Mark 6:51 (RWP)

They were sore amazed in themselves (Î»Î¹Î±Î½ ÎµÎ½ ÎµÎ±Ï…Ï„Î¿Ï, ÎµÎ¾Î¹Ïƒï„Î±Î½Ï„Î¿). Only in Mark. Imperfect tense picturing vividly the excited disciples. Mark does not give the incident of Peterâ€™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¿Ï… Î³Î±Ï• {FOR} Ïƒï…Î½Î·Î°Î±Î½ {THEY UNDERSTOOD NOT} ÎµÏ€Î¹ {BY} Ï„Î¿Î¹Ï, {THE} Î±Ï•Ï„Î¿Î¹Ï, {LOAVES,} Î·Î½ Î³Î±Ï• Î· {FOR WAS} Î°Î±Ï•Î´Î¹Î± Î±Ï…Ï„Ï‰Î½ {THEIR HEART} Ï€ÎµÏ€Ï‰Ï•Ï‰Î¼Î½Î· {HARDENED.} (IGNT)

Mark 6:52 (RWP)

For they understood not (Î¿Ï… Î³Î±Ï• Ïƒï…Î½Î·Î°Î±Î½). Explanation of their excessive amazement, viz., their failure to grasp the full significance of the miracle of the loaves and fishes, a nature miracle. Here was another, Jesus walking on the water. Their reasoning process (Î°Î±Ï•Î´Î¹Î± in the general sense for all the inner man)

was hardened (Î·Î½ Ï€ÎµÏ€Ï‰Ï•Ï‰Î¼Î½Î·). See RWP on "Mr 3:5" about Ï€Ï‰Ï•Ï‰Ïƒï¹Ï,. 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±Î¹ {AND} ÎµÎ¾Î·Î»Î¸Î¿Î½ {WENT OUT} Î¿Î¹ {THE} Ï†Î±Ï•Î¹Ïƒï¹Î±Î¹Î¿Î¹ { PHARISEES} Î°Î±Î¹ {AND} Î·Ï•Î¾Î±Î½Ï„Î¿ {BEGAN} Ïƒï…Î¶Î·Ï„Î¿ÎµÎ¹Î½ {TO DISPUTE WITH} Î±Ï…Ï„Ï‰ {HIM, } Î¶Î·Ï„Î¿Ï…Î½Ï„Î¿Ï {SEEKING} Ï€Î±Ï• {FROM} Î±Ï…Ï„Î¿Ï… {HIM} Ïƒï…Î·Î¼ÎµÎ¹Î¿Î½ {A SIGN} Î±Ï€Î¿ {FROM} Ï„Î¿Ï… {THE} Î¿Ï…Ï•Î±Î½Î¿Ï… {HEAVEN,} Ï€ÎµÎ¹Ï•Î±Î¶Î¿Î½Ï„Î¿Ï, {TEMPTING} Î±Ï…Ï„Î¿Î½ {HIM.} (IGNT)

Mark 8:11 (RWP)

And the Pharisees came forth (Î°Î¹ ÎµÎ¾Î·Î»Î¸Î¿Î½ Î¿Î¹ Ï†Î±Ï•Î¹Ïƒï¹Î±Î¹Î¿Î¹). At once they met Jesus and opened a controversy. Matthew 16:1 adds "and Sadducees," the first time these two parties appear together against Jesus. See discussion on Matthew 16:1. The Pharisees and Herodians had already joined hands against Jesus in the sabbath controversy. {Mark 3:6} They

began to question with him (Î·Ï•Î¾Î±Î½Ï„Î¿ ÏƒÏ…Î½Î¶Î·Ï„ÎµÎ¹Î½ Î±Ï…Ï„Ï‰). Dispute, not mere inquiry, associative instrumental case of Î±Ï…Ï„Î¿Î¹. They began at once and kept it up (present infinitive).
12 (AV) And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation. (AV)
12 (IGNT) Î°Î±Î¹ {AND} Î±Î½Î±ÏƒÏ„ÎµÎ½Î±Î¾Î±Ï, Ï„Ï‰ {HAVING GROANED} Ï€Î½ÎµÏ…Î¼Î±Ï„Î¹ Î±Ï…Ï„Î¿Ï… {IN HIS SPIRIT} Î»ÎµÎ³ÎµÎ¹ {HE SAYS,} Ï„Î¹ Î· {WHY} Î³ÎµÎ½ÎµÎ± Î±Ï…Ï„Î· {THIS GENERATION} ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ {A SIGN} ÎµÏ€Î¹Î¶Î·Ï„ÎµÎ¹ {SEEKS?} Î±Î¼Î·Î½ {VERILY} Î»ÎµÎ³Ï‰ {I SAY} Ï…Î¼Î¹Î½ ÎµÎ¹ {TO YOU,} Î´Î¿Î¸Î·ÏƒÎµÏ„Î±Î¹ Ï„Î· {IF THERE SHALL BE GIVEN} Î³ÎµÎ½ÎµÎ± Ï„Î±Ï…Ï„Î· {TO THIS GENERATION} ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ {A SIGN.} (IGNT)

Mark 8:12 (RWP)

He sighed deeply in his spirit (Î±Î½Î±ÏƒÏ„ÎµÎ½Î±Î¾Î±Ï, Ï„Ï‰ Ï€Î½ÎµÏ…Î¼Î±Ï„Î¹). The only instance of this compound in the N.T. though in the LXX The uncompounded form occurs in Mark 7:34 and it is common enough. The preposition Î±Î½Î±- intensifies the meaning of the verb (perfective use). "The sigh seemed to come, as we say, from the bottom of his heart, the Lordâ€™s human spirit was stirred to its depths" (Swete). Jesus resented the settled prejudice of the Pharisees (and now Sadducees also) against him and his work.

There shall no sign be given unto this generation (ÎµÎ¹ Î´Î¿Î¸Î·ÏƒÎµÏ„Î±Î¹ Ï„Î· Î³ÎµÎ½ÎµÎ± Ï„Î±Ï…Ï„Î· ÏƒÎ·Î¼ÎµÎ¹Î¿Î½). Matthew 16:4 has simply Î¿Ï… Î´Î¿Î¸Î·ÏƒÎµÏ„Î±Î¹, , plain negative with the future passive indicative. Mark has ÎµÎ¹ instead of Î¿Ï…, which is technically a conditional clause with the conclusion unexpressed (Robertson, Grammar, p. 1024), really aposiopesis in imitation of the Hebrew use of \im This is the only instance in the N.T. except in quotations from the LXX {Hebrews 3:11 4:3,5} It is very common in the LXX The rabbis were splitting hairs over the miracles of Jesus as having a possible natural explanation (as some critics do today) even if by the power of Beelzebub, and those not of the sky (from heaven) which would be manifested from God. So they put up this fantastic test to Jesus which he deeply resents. Matthew 16:4 adds "but the sign of Jonah" mentioned already by Jesus on a previous occasion {Matthew 12:39-41} at more length and to be mentioned again. {Luke 11:32} But the mention of the sign of Jonah was "an absolute refusal of signs in their sense" (Bruce). And when he did rise from the dead on the third day, the Sanhedrin refused to be convinced. {see Acts 3:1-5:42}

Mark 9:39

39 (AV) But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. (AV)
39 (IGNT) Î¿ Î´Îµ {BUT} Î¹Î·ÏƒÎ¿Ï…Ï, {JESUS} ÎµÎ¹Ï€ÎµÎ½ Î¼Î· {SAID,} Î°Ï‰Î»Ï…ÎµÏ„Îµ {FORBID NOT} Î±Ï…Ï„Î¿Î½ {HIM;} Î¿Ï…Î´ÎµÎ¹Ï, Î³Î±Ï• {FOR NO ONE} ÎµÏƒÏ„Î¹Î½ {THERE IS} Î¿Ï, {WHO } Ï€Î¿Î¹Î·ÏƒÎµÎ¹ {SHALL DO} Î´Ï…Î½Î±Î¼Î¹Î½ {A WORK OF POWER} ÎµÏ€Î¹ Ï„Ï‰ {IN} Î¿Î½Î¿Î¼Î±Ï„Î¹ Î¼Î¿Ï… {MY NAME, } Î°Î±Î¹ {AND} Î´Ï…Î½Î·ÏƒÎµÏ„Î±Î¹ {BE ABLE} Ï„Î±Ï‡Ï… {READILY} Î°Î±Î°Î¿Î»Î¿Î³Î·ÏƒÎ±Î¹ {TO SPEAK EVIL OF} Î¼Îµ {ME;} (IGNT)

Mark 9:39 (RWP)

Forbid him not (Î¼Î· Î°ï‰»ï…ÎµÏ„Îµ). Stop hindering him (Î¼Î· 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) ÎµÎ¹Ï€Îµ {TELL} Î·Î¼Î¹Î½ {US} Ï€Î¿Ï„Îµ {WHEN} Ï„Î±Ï…Ï„Î± {THESE THINGS} ÎµÏƒÏ„Î±Î¹ {SHALL BE?} Î°Î±Î¹ {AND} Ï„Î¹ {WHAT} Ï„Î¿ {THE} ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ {SIGN} Î¿Ï„Î±Î½ {WHEN} Î¼Î¿Î»Î»Î· {SHOULD BE ABOUT} Ï€Î±Î½Ï„Î± {ALL} Ï„Î±Ï…Ï„Î± { THESE THINGS} ÏƒÏ…Î½Ï„ÎµÎ»ÎµÎ¹ÏƒÎ¸Î±Î¹ {TO BE ACCOMPLISHED?} (IGNT)

Mark 13:4 (RWP)

Tell us, when shall these things be? (ÎµÎ¹Ï€Î¿Î½ Î·Î¼Î¹Î½ Ï€Î¿Ï„Îµ Ï„Î±Ï…Ï„Î± ÎµÏƒÏ„Î±Î¹;). The Revised Version punctuates it as a direct question, but Westcott and Hort as an indirect inquiry. They asked about the

when (Ï€Î¿Ï„Îµ) and the

what sign (Ï„Î¹ ÏƒÎ·Î¼ÎµÎ¹Î¿Î½). 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) ÎµÎ³Î¼Ï„Î¸Î·ÏƒÎ¿Ï½Ï„Î±Î¹ {THERE WILL ARISE} Î³Î±Ï• {FOR} Ï^ÎµÏ…Î´Î¿Ï‡Î•Î¹Ï„Ï„Î¿Î¹ {FALSE

CHRISTS} ÎºÎ±Î¹ {AND} ÏˆÎµÏ…Î´Î¿Ï€Ï•Î¿Ï†Î·Ï„Î±Î¹ {FALSE PROPHETS,} ÎºÎ±Î¹ {AND} Î´Ï‰ÏƒÎ¿Ï…ÏƒÎ¹Î½ {WILL GIVE} ÏƒÎ·Î¼ÎµÎ¹Î± {SIGNS} ÎºÎ±Î¹ {AND} Ï„ÎµÏ•Î±Ï„Î± {WONDERS,} Ï€Ï•Î¿Ï, Ï„Î¿ {TO} Î±Ï€Î¿Ï€Î»Î±Î½Î±Î½ { DECEIVE} ÎµÎ¹ {IF} Î´Ï…Î½Î±Ï„Î¿Î½ {POSSIBLE} ÎºÎ±Î¹ {EVEN} Ï„Î¿Ï…Ï, {THE} ÎµÎºÎ»ÎµÎºÏ„Î¿Ï…Ï, {ELECT.} (IGNT)

Mark 13:22 (RWP)

That they may lead astray (Ï€Ï•Î¿Ï, Ï„Î¿ Î±Ï€Î¿Ï€Î»Î±Î½Î±Î½). With a view to leading off (Ï€Ï•Î¿Ï, and the infinitive). Matthew 24:24 has Ï‰ÏƒÏ„Ï„Î µ Î±Ï€Î¿Ï€Î»Î±ÏƒÎ¸Î±Î¹, so as to lead off.

Mark 16:17

17 (AV) And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; (AV)
17 (IGNT) ÏƒÎ·Î¼ÎµÎ¹Î± Î´Î µ {AND SIGNS} Ï„Î¿Î¹Ï, {THOSE THAT} Ï€Î¹ÏƒÏ„Ï„Î µÏ…ÏƒÎ±ÏƒÎ¹Î½ {BELIEVE} Ï„Î±Ï…Ï„Î± {THESE} Ï€Î±Ï•Î±ÎºÎ¿Î»Î¿Ï…Î¸Î·ÏƒÎµÎ¹ {SHALL FOLLOW:} ÎµÎ½ Ï„Ï‰ {IN} Î¿Î½Î¿Î¼Î±Ï„Î¹ Î¼Î¿Ï… {MY NAME} Î´Î±Î¹Î¼Î¿Î½Î¹Î± {DEMONS} ÎµÎºÎ²Î±Î»Î¿Ï…ÏƒÎ¹Î½ {THEY SHALL CAST OUT;} Î³Î»Ï‰ÏƒÏƒÎ±Î¹Ï, {WITH TONGUES} Î»Î±Î»Î·ÏƒÎ¿Ï…ÏƒÎ¹Î½ {THEY SHALL SPEAK } ÎºÎ±Î¹Î½Î±Î¹Ï, {NEW;} (IGNT)

Mark 16:17 (RWP)

They shall speak with new tongues (Î³Î»Ï‰ÏƒÏƒÎ±Î¹Ï, Î»Î±Î»Î·ÏƒÎ¿Ï…ÏƒÎ¹Î½ ÎºÎ±Î¹Î½Î±Î¹Ï,). Westcott and Hort put ÎºÎ±Î¹Î½Î±Î¹Ï, (new) in the margin. Casting out demons we have seen in the ministry of Jesus. Speaking with tongues comes in the apostolic era. {Acts 2:3 10:46 19:6 1 Corinthians 12:28 14}

Mark 16:20

20 (AV) And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen. (AV)
20 (IGNT) ÎµÎºÎµÎ¹Î½Î¿Î¹ Î´Î µ {AND THEY} ÎµÎ¾ÎµÎ»Î¸Î¿Î½Ï„Î µ, {HAVING GONE FORTH} ÎµÎºÎ·Ï•Ï…Î¾Î±Î½ {PREACHED} Ï€Î±Î½Ï„Î±Ï‡Î¿Ï… {EVERYWHERE,} Ï„Î¿Ï… {THE} ÎºÏ…Ï•Î¹Î¿Ï… {LORD} ÏƒÏ…Î½Î µÏ•Î³Î¿Ï…Î½Ï„Î¿Ï, {WORKING WITH THEM,} ÎºÎ±Î¹ {AND} Ï„Î¿Î½ {THE} Î»Î¿Î³Î¿Î½ {WORD} Î²Î µÎ²Î±Î¹Î¿Ï…Î½Ï„Î¿Ï, {CONFIRMING} Î´Î¹Î± {BY} Ï„Ï‰Î½ {THE} ÎµÏ€Î±ÎºÎ¿Î»Î¿Ï…Î¸Î¿Ï…Î½Ï„Ï‰Î½ {FOLLOWING UPON IT} ÏƒÎ·Î¼ÎµÎ¹Ï‰Î½ {SIGNS.} Î±Î¼Î·Î½ {AMEN.} (IGNT)

Mark 16:20 (RWP)

The Lord working with them (Ï„Î¿Ï… ÎºÏ…Ï•Î¹Î¿Ï… ÏƒÏ…Î½Î µÏ•Î³Î¿Ï…Î½Ï„Î¿Ï,). Genitive absolute. This participle not in Gospels elsewhere nor is Î²Î µÎ²Î±Î¹Î¿Ï…Î½Ï„Î¿Ï, nor the compound

ÎµÏ€Î±Î°Î¿Î»Î¿Ï…Î¸Î¿Ï…Î½Ï„Ï‰Î½, all in Paulâ€™s Epistles. Ï€Î±Î½Ï„Î±Ï‡Î¿Ï… 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) Î°Î±Î¹ {AND} Ï„Î¿Ï…Ï„Î¿ {THIS IS} Ï…Î¼Î¹Î½ {TO YOU} Ï„Î¿ {THE} Ïƒ Î·Î¼Î¹Î¿Î½ {SIGN:} ÎµÏ…Ï•Î·ÏƒÎµÏ„Îµ {YE SHALL FIND} Î²Ï•ÎµÏ†Î¿Ï, {A BABE} ÎµÏƒÏ€Î±Ï•Î³Î±Î½Ï‰Î¼Î¼Î½Î¿Î½ { WRAPPED IN SWADDLING CLOTHES,} Î°ÎµÎ¹Î¼Î¼Î½Î¿Î½ {LYING} ÎµÎ½ {IN} Ï„Î· {THE} Ï†Î±Ï„Î½Î· {MANGER. } (IGNT)

Luke 2:18

18 (AV) And all they that heard it wondered at those things which were told them by the shepherds. (AV)
18 (IGNT) Î°Î±Î¹ {AND} Ï€Î±Î½Ï„Îµ, {ALL} Î¿Î¹ {WHO} Î±Î°Î¿Ï…Ïƒ Î±Î½Ï„Îµ, {HEARD } ÎµÎ¸Î±Ï…Î¼Î±Ïƒ Î±Î½ {WONDERED} Ï€ÎµÏ•Î¹ {CONCERNING} Ï„Ï‰Î½ {THE THINGS WHICH} Î»Î±Î»Î·Î¸ÎµÎ½Ï‰Ï‰Î½ {HAD BEEN SPOKEN} Ï…Ï€Î¿ {BY} Ï„Ï‰Î½ {THE} Ï€Î¿Î¹Î¼Î¼Î½Ï‰Î½ {SHEPHERDS} Ï€Ï•Î¿Ï, {TO} Î±Ï…Ï„Î¿Ï…Ï, {THEM.} (IGNT)

Luke 2:34

34 (AV) And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (AV)
34 (IGNT) Î°Î±Î¹ {AND} ÎµÏ…Î»Î¿Î³Î·Ïƒ ÎµÎ½ {BLESSED} Î±Ï…Ï„Î¿Ï…Ï, {THEM} Ïƒ Ï…Î¼Î¼Ï‰Î½ {SIMEON,} Î°Î±Î¹ {AND} ÎµÎ¹Ï€Î¿Î½ {SAID} Ï€Ï•Î¿Ï, {TO} Î¼Î±Ï•Î¹Î±Î¼ Ï„Î·Î½ {MARY} Î¼Î·Ï„ÎÏ… {HIS MOTHER,} Î¹Î´Îµ {LO,} Î¿Ï…Ï„Î¿Ï, {THIS CHILD} Î°ÎµÎ¹Ï„Î±Î¹ {IS SET} ÎµÎ¹Ï, {FOR THE} Ï€Ï‰Ïƒ Ïƒ Î¹Î½ {FALL} Î°Î±Î¹ {AND} Î±Î½Î±Ïƒ Ïƒ Î¹Î½ {RISING UP} Ï€Î¿Î»Î»Ï‰Î½ {OF MANY} ÎµÎ½ Ï„Ï‰ {IN} Î¹Ïƒ Ï•Î±Î·Î» {ISRAEL,} Î°Î±Î¹ {AND} ÎµÎ¹Ï, { FOR} Ïƒ Î·Î¼Î¹Î¿Î½ {A SIGN} Î±Î½Ï„Î¹Î»ÎµÎ³Î¿Î¼Î½Î¿Î½ {SPOKEN AGAINST;} (IGNT)

Luke 2:34 (RWP)

Is set for the falling and the rising up of many in Israel (Î°ÎµÎ¹Ï„Î±Î¹ ÎµÎ¹Ï, Ï€Ï„Ï‰Ïƒ Î¹Î½ Î°Î±Î¹ Î±Î½Î±Ïƒ Ïƒ Î¹Î½ Ï€Î¿Î»Î»Ï‰Î½ ÎµÎ½ Ï„Ï‰ Ï„Ï‰Ïƒ Î¹Ïƒ Ï•Î±Î·Î»). 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 Ï„Î¹Î¸Î·Î¼Î¹ as here. The falling of some and the rising up of others is what is meant. He will be a

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

Spoken against (Î±Î½Ï„Î¹Î»ÎµÎ³Î¿Î¼Î¹Î½Î¿Î½). Present passive participle, continuous action. It is going on today. Nietzsche regarded Jesus Christ as the curse of the race because he spared the weak.

Luke 4:22

22 (AV) And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Josephâ€™s son? (AV)
22 (IGNT) Î°Î±Î¹ {AND} Ï€Î±Î½Ï„Ï‚ {ALL} ÎµÎ¼Î±Ï•Ï„Ï…Ï•Î¿Ï…Î½ {BORE WITNESS} Î±Ï…Ï„Ï‰ {TO HIM,} Î°Î±Î¹ {AND} ÎµÎ¸Î±Ï…Î¼Î¬Î¶Î¿Î½ {WONDERED} ÎµÏ€Î¹ {AT} Ï„Î¿Î¹Ï‚ {THE} Î»Î¿Î³Î¿Î¹Ï‚ Ï„Î·Ï‚ {WORDS} Ï‡Î±Ï•Î¹Ï„Î¿Ï‚ {OF GRACE} Ï„Î¿Î¹Ï‚ {WHICH} ÎµÎ°Ï€Î¿Ï•ÎµÏ…Î¿Î¼Î½Î¿Î¹Ï‚ {PROCEEDED} ÎµÎº Ï„Î¿Ï… {OUT OF} Ïƒ Ï„Î¿Î¼Î±Ï„Î¿Ï‚ Î±Ï…Ï„Î¿Ï… {HIS MOUTH;} Î°Î±Î¹ {AND} ÎµÎ»ÎµÎ³Î¿Î½ {THEY SAID,} Î¿Ï…Ï‡ {NOT} Î¿Ï…Ï„Î¿Ï‚ {THIS} ÎµÏƒÏ„Î¹Î½ {IS} Î¿ {THE} Ï…Î¹Î¿Ï‚ {SON} Î¹Ï‰ÏƒÎ·Ï† {OF JOSEPH?} (IGNT)

Luke 4:22 (RWP)

Bare him witness (ÎµÎ¼Î±Ï•Ï„Ï…Ï•Î¿Ï…Î½). Imperfect active, perhaps inchoative. They all began to bear witness that the rumours were not exaggerations {Luke 4:14} as they had supposed, but had foundation in fact if this discourse or its start was a fair sample of his teaching. The verb Î¼Î±Ï•Ï„Ï…Ï•ÎµÏ‰ is a very old and common one. It is frequent in Acts, Paulâ€™s Epistles, and the Johannine books. The substantive Î¼Î±Ï•Ï„Ï…Ï• is seen in our English Î¼Î±Ï•Ï„Î¸Ï•, one who witnesses even by his death to his faith in Christ.

And wondered (Î°Î±Î¹ ÎµÎ¸Î±Ï…Î¼Î¬Î¶Î¿Î½). Imperfect active also, perhaps inchoative also. They began to marvel as he proceeded with his address. This verb is an old one and common in the Gospels for the attitude of the people towards Jesus.

At the words of grace (ÎµÏ€Î¹ Ï„Î¿Î¹Ï‚ Î»Î¿Î³Î¿Î¹Ï‚ Ï„Î·Ï‚ Ï‡Î±Ï•Î¹Ï„Î¿Ï‚,). See RWP on "Lu 1:30"; See RWP on "Lu 2:52" for this wonderful word Ï‡Î±Ï•Î¹Ï„, so full of meaning and so often in the N.T. The genitive case (case of genus or kind) here means that the words that came out of the mouth of Jesus in a steady stream (present tense, ÎµÎ°Ï€Î¿Ï•ÎµÏ…Î¿Î¼Î½Î¿Î¹Ï‚,) were marked by fascination and charm. They were "winning words" as the context makes plain, though they were also "gracious" in the Pauline sense of "grace." There is no necessary antithesis in the ideas of graceful and gracious in these words of Jesus.

Is not this Josephâ€™s son? (Î¿Ï…Ï‡Î¹ Ï…Î¹Î¿Ï, ÎµÏƒÏ„Î¹Î½ Î¹Ï‰ÏƒÎ·Ï† Î¿Ï…Ï„Î¿Ï‚;). Witness and wonder gave way to bewilderment as they began to explain to themselves the situation. The use of Î¿Ï…Ï‡Î¹ intensive form of Î¿Ï…Îº 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) ÎµÎ¹Ï€ÎµÎ½ Î´Îµ {AND HE SAID} Î±Ï…Ï„Î¿Î¹Ï, {TO THEM,} Ï€Î¿Ï… {WHERE} ÎµÏƒÏ„Î¹Î½ Î· {IS} Ï€Î¹ÏƒÏ„Î¹Ï, Ï…Î¼Ï‰Î½ {YOUR FAITH?} Ï†Î¿Î²Î·Î¸ÎµÎ¯Ï„Îµ, Î´Îµ {AND BEING AFRAID} ÎµÎ¸Î±Ï…Î¼Î±ÏƒÎ±Î½ {THEY WONDERED,} Î»ÎµÎ³Î¿Î½Ï„Îµ, {SAYING} Ï€Ï•Î¿Ï, {TO} Î±Î»Î»Î·Î»Î¿Ï…Ï‚, {ONE ANOTHER,} Ï„Î¹Ï, {WHO} Î±Ï•Î± {THEN} Î¿Ï…Ï„Î¿Ï, {THIS} ÎµÏƒÏ„Î¹Î½ {IS,} Î¿Ï„Î¹ {THAT} Î°Î±Î¹ {EVEN} Ï„Î¿Î¹Ï, {THE} Î±Î½ÎµÎ¼Î¿Î¹Ï, {WINDS} ÎµÏ€Î¹Ï„ÏƒÏƒÎµÎ¹ {HE COMMANDS} Î°Î±Î¹ {AND} Ï„Ï‰ {THE} Ï…Î´Î±Ï„Î¹ {WATER,} Î°Î±Î¹ {AND} Ï…Ï€Î±ÎºÎ¿Ï…Î¿Ï…ÏƒÎ¹Î½ {THEY OBEY} Î±Ï…Ï„Ï‰ {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) ÎµÎ¾ÎµÏ€Î»Î·ÏƒÏƒÎ¿Ï„Î¿ Î´Îµ {AND WERE ASTONISHED} Ï€Î±Ï„Ï„ÎµÏ… {ALL} ÎµÏ€Î¹ {AT} Ï„Î· {THE} Î¼ÎµÎ³Î±Î»ÎµÎ¹Î¿Ï„Î·Ï„Î¹ {MAJESTY} Î¸ÎµÎ¿Ï… {OF GOD.} Ï€Î±Ï…Ï„Ï‰Î½ Î´Îµ {AND AS ALL} Î¸Î±Ï…Î¼Î¬Î¶Î¿Ï…Ï„Ï‰Î½ {WERE WONDERING} ÎµÏ€Î¹ {AT} Ï€Î±ÏƒÎ¹Î½ {ALL} Î¿Î¹Ï, {WHICH} ÎµÏ€Î¿Î¹Î·ÏƒÎµÎ½ Î¿ { DID} Î¹Î·ÏƒÎ¿Ï…Ï‚ {JESUS,} ÎµÎ¹Ï€Ï€Îµ {HE SAID} Ï€Ï•Î¿Ï, Ï„Î¿Ï…Ï‚ {TO} Î¼Î±Î¸Î·Ï„Î±Ï‚ Î±Ï…Ï„Î¿Ï… {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) Î°Î±Î¹ {AND} Î·Î½ {HE WAS} ÎµÎ°Î²Î±Î»Î»Ï‰Î½ {CASTING OUT} Î´Î±Î¹Î¼Î¿Î½Î¹Î¿Ï… {A DEMON,} Î°Î±Î¹ {AND} Î±Ï…Ï„Î¿ {IT} Î·Î½ {WAS} Î°Ï‰Ï†Î¿Ï½ {DUMB;} ÎµÎ³ÎµÎ½ÎµÏ„Î¿ Ï„Î¿Ï… Î´Î±Î¹Î¼Î¿Î½Î¯Î¿Ï… {AND IT CAME TO PASS} Î´Î±Î¹Î¼Î¿Î½Î¯Î¿Ï… {ON THE DEMON} ÎµÎ¾ÎµÎ»Î¸Î¿Î½Ï„Î¿Ï, {HAVING

GONE OUT,} ÎµÎ»Î±Î»Î·ÏƒÎµÎ½ { SPOKE} Î¿ {THE} ÎºÏ‰Ï†Î¿Ï‚ {DUMB.} ÎºÎ±Î¹ {AND} ÎµÎ¸Î±Ï…Î¼Î±ÏƒÎ±Î½ {WONDERED} Î¿Î¹ {THE} Î¿Ï‡Î»Î¿Î¹ {CROWDS.} (IGNT)

Luke 11:14 (RWP)

When (Ï„Î¿Ï… Î´Î±Î¹Î¼Î¿Î½Î¹Î¿Ï… ÎµÎ¾ÎµÎ»Î¸Î¿Î½Ï„Î¿Ï‚). Genitive absolute ana asyndeton between ÎºÎ±Î¹ ÎµÎ³ÎµÎ½ÎµÏ„Î¿ and ÎµÎ»Î±Î»Î·ÏƒÎµÎ½ as often in Luke (no Î¿Ï„Î¹ or ÎºÎ±Î¹).

Luke 11:16

16 (AV) And others, tempting him, sought of him a sign from heaven. (AV)
16 (IGNT) ÎµÏ„ÎµÏ•Î¿Î¹ Î´Îµ {AND OTHERS,} Ï€ÎµÎ¹Ï•Î±Î¶Î¿Î½Ï„ÎµÏ‚ {TEMPTING,} ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ {A SIGN} Ï€Î±Ï• {FROM} Î±Ï…Ï„Î¿Ï… {HIM} ÎµÎ¶Î·Ï„Î¿Ï…Î½ {WERE SEEKING} ÎµÎ¾ {FROM} Î¿Ï…Ï•Î±Î½Î¿Ï… { HEAVEN.} (IGNT)

Luke 11:16 (RWP)

Tempting him (Ï€ÎµÎ¹Ï•Î±Î¶Î¿Î½Ï„ÎµÏ‚). These "others" (ÎµÏ„ÎµÏ•Î¿Î¹) 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" (ÏƒÎ·Î¼ÎµÎ¹Î¿Î½) 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 (ÎµÎ¶Î·Ï„Î¿Ï…Î½). 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) Ï„Ï‰Î½ Î´Îµ {BUT THE} Î¿Ï‡Î»Ï‰Î½ {CROWDS} ÎµÏ€Î±Î¸Ï•Î¿Î¹Î¶Î¿Î¼ÎµÎ½Ï‰Î½ {BEING THRONGED TOGETHER} Î·Ï•Î¾Î±Ï„Î¿ {HE BEGAN} Î»ÎµÎ³ÎµÎ¹Î½ Î· {TO SAY,} Î³ÎµÎ½ÎµÎ± {GENERATION} Î±Ï…Ï„Î· {THIS} Ï€Î¿Î½Î·Ï•Î± {WICKED} ÎµÏƒÏ„Î¹Î½ {IS;} ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ {A SIGN} ÎµÏ€Î¹Î¶Î·Ï„ÎµÎ¹ {IT SEEKS AFTER,} ÎºÎ±Î¹ {AND} ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ {A SIGN} Î¿Ï… {NOT} Î´Î¿Î¸Î·ÏƒÎµÏ„Î±Î¹ {SHALL BE GIVEN} Î±Ï…Ï„Î· ÎµÎ¹ {TO IT } Î¼Î· {EXCEPT} Ï„Î¿ {THE} ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ {SIGN} Î¹Ï‰Î½Î± {OF JONAH} Ï„Î¿Ï… {THE} Ï€Ï•Î¿Ï†Î·Ï„Î¿Ï… {PROPHET.} (IGNT)

Luke 11:29 (RWP)

Were gathering together unto him (ÎµÏ€Î±Î¸Ï•Î¿Î¹Î¶Î¿Î¼ÎµÎ½Ï‰Î½). Genitive absolute present middle participle of ÎµÏ€Î±Î¸Ï•Î¿Î¹Î¶Ï‰, a rare verb, Plutarch and here only in the N.T., from ÎµÏ€Î¹ and Î±Î¸Ï•Î¿Î¹Î¶Ï‰ (a common enough verb). It means to throng together (Î±Î¸Ï•Î¿Î¿Ï‚, in throngs). Vivid

picture of the crowds around Jesus.

But the sign of Jonah (ÎµÎ¹ Î¼Î· Ï„Î¿ ÏƒÎ·Î¼Î¹Î¿Î½ Î¹Ï‰Î½Î±). Luke does not give here the burial and resurrection of Jesus of which Jonahâ€™s experience in the big fish was a type (Matthew 12:39), but that is really implied (Plummer argues) by the use here of "shall be given" (Î´Î¿Î¸Î·ÏƒÎµÏ„Î±Î¹) and "shall be" (ÎµÏƒÏ„Î±Î¹), for the resurrection of Jesus is still future. The preaching of Jesus ought to have been sign enough as in the case of Jonah, but the resurrection will be given. Lukeâ€™s report is much briefer and omits what is in Matthew 12:41.
30 (AV) For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. (AV)
30 (IGNT) Î°Î±Î¸Ï‰Ï, Î³Î±Ï• {FOR AS} ÎµÎ³Î¼Î½ÎµÏ„Î¿ {WAS} Î¹Ï‰Î½Î±Ï, {JONAH} ÏƒÎ·Î¼Î¹Î¿Î½ {A SIGN} Ï„Î¿Î¹Ï, {TO THE} Î½Î¹Î½ÎµÏ…Î¹Ï„Î±Î¹Ï, {NINEVITES,} Î¿Ï…Ï„Ï‰Ï, {THUS} ÎµÏƒÏ„Î±Î¹ {SHALL BE} Î°Î±Î¹ {ALSO} Î¿ {THE} Ï…Î¹Î¿Ï, Ï„Î¿Ï… {SON} Î±Î½Î¸Ï•Ï‰Ï€Î¿Ï… Ï„Î· {OF MAN} Î³Î¼Î½Î¼Î± Ï„Î±Ï…Ï„Î· {TO THIS GENERATION.} (IGNT)

Luke 21:7

7 (AV) And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? (AV)
7 (IGNT) ÎµÏ€Î·Ï•Ï‰Ï„Î·ÏƒÎ±Î½ Î´Îµ {AND THEY ASKED} Î±Ï…Ï„Î½ {HIM,} Î»ÎµÎ³Î¿Î½Ï„Îµ, {SAYING,} Î´Î¹Î´Î±ÏƒÎºÎ±Î»Îµ {TEACHER,} Ï€Î¿Ï„Îµ {WHEN} Î¿Ï…Î½ {THEN} Ï„Î±Ï…Ï„Î± {THESE THINGS} ÎµÏƒÏ„Î±Î¹ { WILL BE?} Î°Î±Î¹ {AND} Ï„Î¹ {WHAT} Ï„Î¿ {THE} ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ {SIGN} Î¿Ï„Î±Î½ {WHEN} Î¼ÎµÎ»Î»Î· {ARE ABOUT} Ï„Î±Ï…Ï„Î± {THESE THINGS} Î³Î¹Î½ÎµÏƒÎ¸Î±Î¹ {TO TAKE PLACE?} (IGNT)

Luke 21:11

11 (AV) And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. (AV)
11 (IGNT) ÏƒÎµÎ¹ÏƒÎ¼Î¿Î¹ Ï„Îµ {ALSO EARTHQUAKES} Î¼Î¹Î³Î±Î»Î¿Î¹ {GREAT} Î°Î±Ï„Î± {IN DIFFERENT} Ï„Î¿Ï€Î¿Ï…Ï, {PLACES} Î°Î±Î¹ {AND} Î»Î¹Î¼Î¿Î¹ {FAMINES} Î°Î±Î¹ {AND} Î»Î¿Î¹Î¼Î¿Î¹ { PESTILENCES} ÎµÏƒÎ¿Î½Ï„Î±Î¹ {SHALL THERE BE,} Ï†Î¿Î²Î·Ï„Ï• {FEARFUL SIGHTS} Ï„Îµ {AND} Î°Î±Î¹ {AND } ÏƒÎ·Î¼ÎµÎ¹Î± {SIGNS} Î±Ï€ {FROM} Î¿Ï…Ï•Î±Î½Î¿Ï… {HEAVEN} Î¼Î³Î±Î»Î± {GREAT} ÎµÏƒÏ„Î±Î¹ {SHALL THERE BE.} (IGNT)

Luke 21:11 (RWP)

Famines and pestilences (Î»Î¿Î¹Î¼Î¿Î¹ Î°Î±Î¹ Î»Î¹Î¼Î¿Î¹). Play on the two words pronounced just alike in the Koinâ€š (itacism).

And terrors (Ï†Î¿Î²Î·Ï•Î± Ï„Îµ). The use of Ï„Îµ â€¦ Ï„Îµ in this verse groups the two kinds of woes. This rare word Ï†Î¿Î²Î·Ï•Î± is only here in the N.T. It is from Ï†Î¿Î²Îµï‰, to frighten, and occurs only

in the plural as here.

Luke 21:25

25 (AV) And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; (AV)
25 (IGNT) Î°Î±Î¹ {AND} ÎµÏƒÏ„Î±Î¹ {THERE SHALL BE} ÏƒÎ·Î¼ÎµÎ¹Î± {SIGNS} ÎµÎ½ {IN} Î·Î»Î¹Ï‰ {SUN} Î°Î±Î¹ {AND} ÏƒÎµÎ»Î·Î½Î· {MOON} Î°Î±Î¹ {AND} Î±ÏƒÏ„Ï•Î¿Î¹Ï, {STARS,} Î°Î±Î¹ {AND} ÎµÏ€Î¹ {UPON} Ï„Î·Ï, {THE} Î³Î·Ï, {EARTH} ÏƒÏ…Î½Î¿Ï‡Î· {DISTRESS} ÎµÎ¸Î½Ï‰Î½ {OF NATIONS} ÎµÎ½ {WITH} Î±Ï€Î¿Ï•Î¹Î± {PERPLEXITY,} Î·Ï‡Î¿Ï…ÏƒÎ·Ï, {ROARING} Î¸Î±Î»Î±ÏƒÏƒÎ·Ï, {OF THE SEA} Î°Î±Î¹ {AND} ÏƒÎ±Î»Î¿Ï… {ROLLING SURGE,} (IGNT)

Luke 21:25 (RWP)

Distress (ÏƒÏ…Î½Î¿Ï‡Î·). From ÏƒÏ…Î½ÎµÏ‡Ï‰. In the N.T. only here and 2 Corinthians 2:4. Anguish.

In perplexity (ÎµÎ½ Î±Ï€Î¿Ï•Î¹Î±). State of one who is Î±Ï€Î¿Ï•Î¿Ï,, who has lost his way (Î± privative and Ï€Î¿Ï•Î¿Ï,). Here only in the N.T. though an old and common word.

For the roaring of the sea (Î·Ï‡Î¿Ï…Ï, Î¸Î±Î»Î±ÏƒÏƒÎ·Ï,). Our word echo (Latin echo) is this word Î·Ï‡Î¿Ï,, a reverberating sound. Sense of rumour in Luke 4:37.

Billows (ÏƒÎ±Î»Î¿Ï…). Old word ÏƒÎ±Î»Î¿Ï, 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) Î¿ Î´Îµ {AND} Î·Ï•Ï‰Î´Î·Ï, {HEROD} Î¹Î´Ï‰Î½ Ï„Î¿Î½ {SEEING} Î¹Î·ÏƒÎ¿Ï…Î½ { JESUS} ÎµÏ‡Î±Ï•Î· {REJOICED} Î»Î¹Î±Î½ {GREATLY,} Î·Î½ Î³Î±Ï• {FOR HE WAS} Î¸ÎµÎ»Ï‰Î½ ÎµÎ¾ {WISHING } Î¹Î°Î±Î½Î¿Ï… {FOR LONG} Î¹Î´ÎµÎ¹Î½ {TO SEE} Î±Ï…Ï„Î¿Î½ {HIM,} Î´Î¹Î± Ï„Î¿ {BECAUSE OF} Î±Î°Î¿Ï…ÎµÎ¹Î½ {HEARING} Ï€Î¿Î»Î»Î± {MANY THINGS} Ï€ÎµÏ•Î¹ {CONCERNING} Î±Ï…Ï„Î¿Ï… {HIM,} Î°Î±Î¹ {AND} Î·Î»Ï€Î¹Î¶ÎµÎ½ {HE WAS HOPING} Ï„Î¹ {SOME} ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ {SIGN} Î¹Î´ÎµÎ¹Î½ {TO SEE} Ï…Ï€ {BY} Î±Ï…Ï„Î¿Ï… {HIM} Î³Î¹Î½Î¿Î¼ÎµÎ½Î¿Î½ {DONE.} (IGNT)

Luke 23:8 (RWP)

Was exceeding glad (ÎµÏ‡Î±Ï•Î· Î»Î¹Î±Î½). Second aorist passive indicative of Ï‡Î±Î¹Ï•Ï‰, ingressive aorist, became glad.

Of a long time (ÎµÎ¾ Î¹Î°Î±Î½Ï‰Î½ Ï‡Ï•Î¿Î½Ï‰Î½). For this idiom see 8:27; 20:9; Acts 8:11).

He hoped (Î·Î»Ï€Î¹Î¶ÎµÎ½). 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 (Î³Î¹Î½Î¿Î¼ÎµÎ½Î¿Î½). 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) Î¿ Î´Îµ {BUT} Ï€ÎµÏ„Ï•Î¿Ï, {PETER} Î±Î½Î±ÏƒÏ„Î±Ï, {HAVING RISEN UP} ÎµÎ´Ï•Î±Î¼Î½ {RAN} ÎµÏ€Î¹ {TO} Ï„Î¿ {THE} Î¼Î½Î·Î¼Î¹Î¿Î½ {TOMB,} Î°Î±Î¹ {AND} Ï€Î±Ï•Î°Ï…Ï‹Î±Ï, {HAVING STOOPED DOWN} Î²Î»ÎµÏ€ÎµÎ¹ {HE SEES} Ï„Î± {THE} Î¿Î¸Î¿Î½Î¹Î± {LINEN CLOTHES} Î°Î¼Î¹Î¼Î¼Î½Î± {LYING} Î¼Î¿Î½Î± {ALONE,} Î°Î±Î¹ {AND} Î±Ï€Î·Î»Î¸ÎµÎ½ Ï€Ï•Î¿Ï, {WENT AWAY} ÎµÎ±Ï…Ï„Î¿Î½ {HOME} Î¸Î±Ï…Î¼Î¬Î¶Ï‰Î½ {WONDERING AT} Ï„Î¿ {THAT WHICH} Î³ÎµÎ³Î¿Î½Î¿Ï, {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 (Ï€Î±Ï•Î°Ï…Ï‹Î±Ï‚). First aorist active participle of Ï€Î±Ï•Î°Ï…Ï€Ï‰, to stoop besides and peer into. Old verb used also in John 20:5,11; James 1:25; 1 Peter 1:12.

By themselves (Î¼Î¿Î½Î±). Without the body.

To his home (Ï€Ï•Î¿Ï, Î±Ï…Ï„Î¿Î½). 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) ÎµÏ„Î¹ Î´Îµ {BUT YET} Î±Ï€Î¹ÏƒÏ„Î¿Ï…Î½Ï‰Î½ Î±Ï…Ï„Ï‰Î½ {WHILE THEY WERE DISBELIEVING} Î±Ï€Î¿ Ï„Î·Ï‚ {FOR} Ï‡Î±Ï•Î±Ï‚ {JOY} Î°Î±Î¹ {AND} Î¸Î±Ï…Î¼Î¬Î¶Ï‰Ï„Ï‰Î½ {WERE WONDERING,} ÎµÎ¹Ï€Î¿Î½ {HE SAID} Î±Ï…Ï„Î¿Î¹Ï‚ {TO THEM,} ÎµÏ‡Î¿Î¼Ï„Îµ {HAVE YE} Ï„Î¹ {ANYTHING} Î²Ï‰Ïƒ Î¹Î¼Î¿Î½ {EATABLE} ÎµÎ½Î¸Î´Îµ {HERE?} (IGNT)

Luke 24:41 (RWP)

Disbelieved for joy (Î±Ï€Î¹Ïƒ„Î¿Ï…Î½Ï‰Î½ Î±Ï…Ï‰Î½ Î±Ï€Î¿ Ï„Î·Ï‚ Ï‡Î±Ï•Î±Ï‚). Genitive absolute and a quite understandable attitude. They were slowly reconvinced, but it was after all too good to be true.

Anything to eat (Î²Ï•Ï‰ÏƒÎ¹Î¼Î¿Î½). Only here in the N.T., though an old word from Î²Î¹Î²Ï•Ï‰ÏƒÎºÏ‰, 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) Ï„Î±Ï…Ï„Î·Î½ {THIS} Î¼Ï€Î¿Î¹Î·Ïƒ Î¼Î½ Ï„Î·Î½ {DID} Î±Ï•Ï‡Î·Î½ {BEGINNING} Ï„Ï‰Î½ {OF THE} Ïƒ Î·Î¼Î¹Î¼Ï‰Î½ Î¿ {SIGNS} Î¹Î·Ïƒ Î¿Ï…Ï, {JESUS} Î¼Î½ {IN} Î°Î±Î½Î± Ï„Î·Ï, {CANA} Î³Î±Î»Î¹Î±Î¹Ï, {OF GALILEE,} Î°Î±Î¹ {AND} Î¼Ï†Î±Î½Î¼Ï•Ï‰Ïƒ Î¼Î½ Ï„Î·Î½ {MANIFESTED} Î´Î¿Î¾Î±Î½ Î±Ï…Ï„Ï… {HIS GLORY; } Î°Î±Î¹ {AND} Î¼Ï€Î¹Ïƒ Ï„Î¼Ï…Ï‚ {BELIEVED} Î¼Î¹Ï, {ON} Î±Ï…Ï„Î¿Î½ Î¿Î¹ {HIM} Î¼Î±Î¸Î·Ï„Î±Î¹ Î±Ï…Ï„Ï… {HIS DISCIPLES.} (IGNT)

John 2:11 (RWP)

This beginning of his signs did Jesus (Ï„Î±Ï…Ï„Î·Î½ Î¼Ï€Î¿Î¹Î·Ïƒ Î¼Î½ Î±Ï•Î·Î½ Ï„Ï‰Î½ Ïƒ Î·Î¼Î¹Î¼Ï‰Î½ Î¿ Î¹Î·Ïƒ Î¿Ï…Ï, Rather, "this Jesus did as a beginning of his signs," for there is no article between Ï„Î±Ï…Ï„Î·Î½ and Î±Ï•Î·Î½. "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 (Ï„Î¼Ï•Î±Ï„Î±) or powers (Î´Ï…Î½Î±Î¼Î¹Ï‚) for the works (Î¼Ï•Î³Î±) of Jesus. Ïƒ Î·Î¼Î¹Î¿Ï½ is an old word from Ïƒ Î·Î¼Î±Î¹Î½Ï‰, 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 (Î¼Ï†Î±Î½Ï•Ï‰Ïƒ Ï„Î·Î½ Î´Î¿Î¾Î±Î½ Î±Ï…Ï„Î¿Ï…). First aorist (effective) active indicative of Ï†Î±Î½Ï•Î¿Ï‰, that glory of which John spoke in 1:14.

Believed on him (Î¼Ï€Î¹Ïƒ Ï„Î¼Ï…Ïƒ Î±Î¼Ï, Î±Ï…Ï„Î¿Î½). First aorist active indicative of Ï€Î¹Ïƒ Ï„Ï…Ï‰, 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) Î±Ï€Î¿Îºï•Î¹Î¸Î·Ïƒ Î±Î½ {ANSWERED} Î¿Ï…Î½ {THEREFORE} Î¿Î¹ {THE} Î¹Î¿Ï…Î´Î±Î¹Î¿Î¹

{JEWS} Î°Î±Î¹ {AND} ÎµÎ¹Ï€Î¿Î½ {SAID} Î±Ï…Ï‰ {TO HIM,} Ï„Î¹ {WHAT} Ïƒ Î·Î¼Î¹Î¿Î¿Î½ {SIGN} Î´ÎµÎ¹ÎºÎ½Ï…ÎµÎ¹Ï, {SHEWEST THOU} Î·Î¼Î¹Î½ {TO US} Î¿Ï„Î¹ {THAT} Ï„Î±Ï…Ï„Î± {THESE THINGS} Ï€Î¿Î¹ÎµÎ¹Ï, {THOU DOEST?} (IGNT)

John 2:18 (RWP)

What sign shewest thou unto us? (Ï„Î¹ Ïƒ Î·Î¼Î¹Î¿Î½ Î´ÎµÎ¹ÎºÎ½Ï…ÎµÎ¹Ï, Î·Î¼Î¹Î½;). 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) Ï‰Ï, Î´Îµ {BUT WHEN} Î·Î½ {HE WAS} ÎµÎ½ {IN} Î¹ÎµÏ•Î¿Ïƒ Î¿Î»Ï…Î¼Î¿Î¹Ï, { JERUSALEM} ÎµÎ½ {AT} Ï„Ï‰ {THE} Ï€Î±Ïƒ Î‡Î± {PASSOVER,} ÎµÎ½ {AT} Ï„Î· {THE} ÎµÎ¿Ï•Ï„Î· {FEAST,} Ï€Î¿Î»Î»Î¿Î¹ {MANY} ÎµÏ€Î¹Ïƒ Ï„ÎµÏ…Ï‰Î½ {BELIEVED} ÎµÎ¹Ï, Ï„Î¿ { ON} Î¿Î½Î¿Î¼Î± Î±Ï…Ï„Î¿Ï… {HIS NAME,} Î¸ÎµÏ‰Ï•Î¿Ï…Î½Ï„Ï‰Î½, {BEHOLDING} Î±Ï…Ï„Î¿Ï… Ï„Î± {HIS} Ïƒ Î·Î¼Î¹Î± {SIGNS } Î± {WHICH} ÎµÏ€Î¿Î¹ÎµÎ¹ {HE WAS DOING.} (IGNT)

John 2:23 (RWP)

In Jerusalem (ÎµÎ½ Ï„Î¿Î¹Ï, Î¹ÎµÏ•Î¿Ïƒ Î¿Î»Ï…Î¼Î¿Î¹Ï,). The form Î¹ÎµÏ•Î¿Ïƒ Î¿Î»Ï…Î¼Î± as in 2:13 always in this Gospel and in Mark, and usually in Matthew, though Î¹ÎµÏ•Î¿Ï…Ïƒ Î±Î»Î·Î¼ only in Revelation, and both forms by Luke and Paul.

During the feast (ÎµÎ½ Ï„Î· ÎµÎ¿Ï•Ï„Î·). The feast of unleavened bread followed for seven days right after the passover (one day strictly), though Ï„Î¿ Ï€Î±Ïƒ Î‡Î± is used either for the passover meal or for the whole eight days.

Believed on his name (ÎµÏ€Î¹Ïƒ Ï„ÎµÏ…Ï‰Î½ ÎµÎ¹Ï, Ï„Î¿ Î¿Î½Î¿Î¼Î± Î±Ï…Ï„Î¿Ï…). See on "Jn 1:12" for this phrase. Only one has to watch for the real import of Ï€Î¹Ïƒ Ï„ÎµÏ…Ï‰.

Beholding his signs (Î¸ÎµÏ‰Ï•Î¿Ï…Î½Ï„Ï‰Î½, Î±Ï…Ï„Î¿Ï… Ï„Î± Ïƒ Î·Î¼Î¹Î±). Present active participle (causal use) of Î¸ÎµÏ‰Ï•Î¿Ï‰.

Which he did (Î± ÎµÏ€Î¿Î¹ÎµÎ¹). "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) Î¿Ï…Ï„Î¿Ï, {HE} Î·Î»Î¸Î½ {CAME} Ï€Ï•Î¿Ï, Ï„Î¿Î½ {TO} Î¹Î·Ïƒî¿Ï…Î½ { JESUS} Î½Ï…Îºï„Î¿Ï, {BY NIGHT,} Îºî±Î¹ {AND} ÎµÎ¹Ï€Î½ {SAID} Î±Ï…Ï„‰ {TO HIM,} Ï•Î±Î²Î²Î¹ {RABBI,} Î¿Î¹Î´Î±Î¼Î½ {WE KNOW} Î¿Ï„Î¹ {THAT} Î±Ï€Î¿ {FROM} Î¸ÎµÎ¿Ï… {GOD} ÎµÎ»Î·Î»Ï…Î¸Î±Ï‚ {THOU HAST COME} Î´Î¹Î´Î±ÏƒÎºÎ±Î»Î¿Ï‚ {A TEACHER,} Î¿Ï…Î´Î¹Ï‚ Î³Î±Ï• {FOR NO ONE} Ï„Î±Ï…Ï„Î± Ï„Î± {THESE} Ïƒî·Î¼Îµá¿Î± {SIGNS} Î´Ï…Î½Î±Ï„Î¹ {IS ABLE} Ï€Î¿Î¹Îµá¿Î½ {TO DO} Î± {WHICH } Ïƒá¿ {THOU} Ï€Î¿Î¹Îµá¿Ï‚ ÎµÎ¹ {DOEST} Î¼Î· {UNLESS} Î· Î¿ {BE} Î¸ÎµÎ¿Ï‚ {GOD} Î¼Îµ„ {WITH} Î±Ï…Ï„Î¿Ï… {HIM.} (IGNT)

John 3:2 (RWP)

The same (Î¿Ï…Ï„Î¿Ï,). "This one."

By night (Î½Ï…Îºï„Î¿Ï,). 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 (Ï•Î±Î²Î²Î¹). 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 Moultonâ€™s Comm.).

We know (Î¿Î¹Î´Î±Î¼Î½). 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 (Î±Ï€Î¿ Î¸Î¼Î¿Ï… ÎµÎ»Î·Î»Ï…Î¸Î±Ï‚ Î´Î¹Î´Î±ÏƒÎºÎ±Î»Î¿Ï‚,). "Thou hast come from God as a teacher." Second perfect active indicative of Î¼Ï•Î‡Î¿Î¼Î±Î¹ and predicative nominative Î´Î¹Î´Î±ÏƒÎºÎ±Î»Î¿Ï‚. 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 (Î´Ï…Î½Î±Ï„Î¹ Ï€Î¿Î¹Îµá¿Î½). "Can go on doing" (present active infinitive of Ï€Î¿Î¹Îµá¿‰ and so linear).

These signs that thou doest (Ï„Î±Ï…Ï„Î± Ï„Î± Ïƒî·Î¼Îµá¿Î± Î± Ïƒá¿… Ï€Î¿Î¹Îµá¿Ï‚,). Those mentioned in

2:23 that convinced so many in the crowd and that now appeal to the scholar. Note Ïƒ… (thou) as quite out of the ordinary. The scorn of Jesus by the rulers held many back to the end (John 12:42), but Nicodemus dares to feel his way.

Except God be with him (ÎµÎ±Î½ Î¼Î· Î· Î¿ Î¸ÎµÎ¿Ï, Î¼ÎµÎ„ Î±Ï…Ï„Î¿Ï…). Condition of the third class, presented as a probability, not as a definite fact. He wanted to know more of the teaching accredited thus by God. Jesus went about doing good because God was with him, Peter says (Acts 10:38).

John 4:48

48 (AV) Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. (AV)
48 (IGNT) ÎµÎ¹Ï€ÎµÎ½ {SAID} Î¿Ï…Î½ Î¿ {THEREFORE} Î¹Î·Ïƒ Î¿Ï…Ï, {JESUS} Ï€Ï•Î¿Ï, {TO} Î±Ï…Ï„Î¿Ï Î½ÎµÎ± {HIM,} Î¼Î· {UNLESS} Ïƒ Î·Î¼ÎµÎ¹Î± {SIGNS} Î°Î±Î¹ {AND} Ï„ÎµÏ•Î±Ï„Î± {WONDERS} Î¹Î´Î·Ï„Îµ Î¿Ï… {YE SEE} Î¼Î· {IN NO WISE} Ï€Î¹Ïƒ Ï„ÎµÏ…Ïƒ Î·Ï„Îµ {WILL YE BELIEVE.} (IGNT)

John 4:48 (RWP)

Except ye see (ÎµÎ±Î½ Î¼Î· Î¹Î´Î·Ï„Îµ). Condition of the third class (ÎµÎ±Î½ Î¼Î·, negative, with second aorist active subjunctive of Î¿Ï•Î±Ï‰). Jesus is not discounting his "signs and wonders" (Ïƒ Î·Î¼ÎµÎ¹Î± Î°Î±Î¹ Ï„ÎµÏ•Î±Ï„Î±, both words together here only in John, though common in N.T. as in Matthew 24:24; Mark 13:22; Acts 2:19,22,43; 2 Thessalonians 2:9; Hebrews 2:4), though he does seem disappointed that he is in Galilee regarded as a mere miracle worker.

Ye will in no wise believe (Î¿Ï… Î¼Î· Ï€Î¹Ïƒ Ï„ÎµÏ…Ïƒ Î·Ï„Îµ). Strong double negative with aorist active subjunctive of Ï€Î¹Ïƒ Ï„ÎµÏ…Ï‰, picturing the stubborn refusal of people to believe in Christ without miracles.

John 4:54

54 (AV) This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee. (AV)
54 (IGNT) Ï„Î¿Ï…Ï„Î¿ {THIS} Ï€Î±Î»Î¹Î½ {AGAIN} Î´ÎµÏ…Ï„Ï•Î¿Î½ {A SECOND} Ïƒ Î·Î¼ÎµÎ¹Î¿Î½ {SIGN} ÎµÏ€Î¿Î¹Î·Ïƒ Î¿ {DID} Î¹Î·Ïƒ Î¿Ï…Ï, {JESUS,} ÎµÎ»Î¸Ï‰Î½ {HAVING COME} ÎµÎ° Ï„Î·Ï, {OUT OF } Î¹Î¿Ï…Î´Î±Î¹Î±Ï, {JUDEA} ÎµÎ¹Ï, Ï„Î·Î½ {INTO} Î³Î±Î»Î¹Î»Î±Î¹Î±Î½ {GALILEE.} (IGNT)

John 4:54 (RWP)

The second sign that (Î´ÎµÏ…Ï„Ï•Î¿Î½ Ïƒ Î·Î¼ÎµÎ¹Î¿Î½). No article, simply predicate accusative, "This again a second sign did Jesus having come out of Judea into Galilee." The first one was also in Cana (2:1), but many were wrought in Jerusalem also (2:23).

John 6:2

2 (AV) And a great multitude followed him, because they saw his miracles which he did on them that were diseased. (AV)
2 (IGNT) Î°Î±Î¹ {AND} Î·Î°Î¿Î»Î¿Ï…Î¸Î¹Î¹ {FOLLOWED} Î±Ï…Ï„Ï‰ {HIM} Î¿Ï‡Î»Î¿Ï, { A CROWD} Ï€Î¿Î»Ï…Ï, {GREAT,} Î¿Ï„Î¹ {BECAUSE} ÎµÏ‰Ï•Ï‰Î½ {THEY SAW} Î±Ï…Ï„Î¿Ï… {OF HIM} Ï„Î± {THE} Ïƒ Î·Î¼Î¹Î± {SIGNS} Î± {WHICH} ÎµÏ€Î¿Î¹Î¹ {HE WROUGHT} ÎµÏ€Î¹ {UPON} Ï„Ï‰Î½ {THOSE WHO} Î±Ïƒ Î¸Î¼Î½Î¿Ï…Ï„Ï‰Î½ {WERE SICK.} (IGNT)

John 6:2 (RWP)

Followed (Î·Î°Î¿Î»Î¿Ï…Î¸Î¹Î¹). Descriptive imperfect active, picturing the crowd, but without the details of the boat for Christ and the rapid race of the crowd on foot (Mark 6:32; Matthew 14:13).

They beheld (ÎµÎ¸ÎµÏ‰Ï•Î¿Ï…Î½). Imperfect active of Î¸ÎµÏ‰Ï•ÎµÏ‰. They had been beholding the signs which Jesus had been doing (ÎµÏ€Î¿Î¹Î¹Î¹, imperfect again) for a long time (2:23), most of which John has not given (Mark 1:29; 2:1; 3:1; 6:5). The people were eager to hear Jesus again (Luke 9:11) and to get the benefit of his healing power "on them that were sick" (ÎµÏ€Î¹ Ï„Ï‰Î½ Î±Ïƒ Î¸Î¼Î½Î¿Ï…Ï„Ï‰Î½, the weak or feeble, without strength, Î± privative and Ïƒ Î¸Î¼Î½Î¿Ï„, strength).

John 6:14

14 (AV) Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. (AV)
14 (IGNT) Î¿Î¹ Î¿Ï…Î½ Î±Î½Î¸Ï•Ï‰Ï€Î¿Î¹ {THE MEN THEREFORE} Î¹Î´Î¿Î½Ï„Î¸Ï, {HAVING SEEN} Î¿ {WHAT} ÎµÏ€Î¿Î¹Î·Ïƒ Î¸Î¹Î½ {HAD DONE} Ïƒ Î·Î¼Î¹Î¿Î½ Î¿ {SIGN} Î¹Î·Ïƒ Î¿Ï…Ï, {JESUS,} ÎµÎ»Î³Î¿Î½ Î¿Ï„Î¹ {SAID,} Î¿Ï…Ï„Î¿Ï, {THIS} ÎµÏƒÏ„Î¹Î½ {IS} Î±Î»Î·Î¸Ï‰Ï, {TRULY} Î¿ {THE} Ï€Ï•Î¿Ï†Î·Ï„Î·Ï, {PROPHET} Î¿ {WHO} ÎµÏ•Ï‡Î¿Î¼Î½Î¿Ï, {IS COMING} ÎµÎ¹Ï, {INTO} Ï„Î¿Î½ {THE} Î°Î¿Ïƒ Î¼Î¿Ï {WORLD.} (IGNT)

John 6:14 (RWP)

Saw the sign which he did (Î¹Î´Î¿Î½Ï„ÎµÎ, Î± ÎµÏ€Î¿Î¹Î·Ïƒ Î¸Î¼Î½ Ïƒ Î·Î¼Î¹Î±). "Signs" oldest MSS. have. This sign added to those already wrought (verse 2). Cf. 2:23; 3:2.

They said (ÎµÎ»Î³Î¿Î½). Inchoative imperfect, began to say.

Of a truth (Î±Î»Î·Î¸Ï‰Ï,). Common adverb (from Î±Î»Î·Î¸Î·Ï,) in John (7:40).

The prophet that cometh (Î¿ Ï€Ï•Î¿Ï†Î·Ï„Î·Ï, Î¿ ÎµÏ•Ï‡Î¿Î¼Î½Î¿Ï,). There was a popular expectation

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

John 6:26

26 (AV) Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. (AV)
26 (IGNT) Î±Ï€ÎµÎºÏ•Î¹Î¸Î· {ANSWERED} Î±Ï…Ï„Î¿Ï, Î¿ {THEM} Î¹Î·ÏƒÎ¿Ï…Ï, {JESUS} ÎºÎ±Î¹ {AND} ÎµÎ¹Ï€ÎµÎ½ {SAID,} Î±Î¼Î·Î½ {VERILY} Î±Î¼Î·Î½ {VERILY} Î»ÎµÎ³Ï‰ {I SAY} Ï…Î¼Î¹Î½ {TO YOU,} Î¶Î·Ï„ÎµÎ¹Ï„Îµ {YE SEEK} Î¼Îµ {ME,} Î¿Ï…Ï‡ {NOT} Î¿Ï„Î¹ { BECAUSE} ÎµÎ¹Î´Î¸Îµ {YE SAW} ÏƒÎ·Î¼ÎµÎ¹Î± {SIGNS,} Î±Î»Î» {BUT} Î¿Ï„Î¹ {BECAUSE} ÎµÏ†Î±Î³Î¿Îµ {YE ATE} ÎµÎº {OF} Ï„Ï‰Î½ {THE} Î±Ï•Ï„Ï‰Î½ {LOAVES} ÎºÎ±Î¹ { AND} ÎµÏ‡Î¿Ï•Ï„Î±ÏƒÎ¸Î·Ï„Îµ {WERE SATISFIED.} (IGNT)

John 6:26 (RWP)

Not because ye saw signs (Î¿Ï…Ï‡ Î¿Ï„Î¹ ÎµÎ¹Î´Î¿Îµ ÏƒÎ·Î¼ÎµÎ¹Î±). Second aorist active indicative of the defective verb Î¿Ï•Î±Ï‰. 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 (Î±Î»Î» Î¿Ï„Î¹ ÎµÏ†Î±Î³Îµ ÎµÎº Ï„Ï‰Î½ Î±Ï•Ï„Ï‰Î½). Second aorist active indicative of ÎµÏƒÎ¸Î¯Ï‰, defective verb.

Ye were filled (ÎµÏ‡Î¿Ï•Ï„Î±ÏƒÎ¸Î·Ï„Îµ). First aorist passive indicative of Ï‡Î¿Ï•Ï„Î±Î¶Ï‰, from Ï‡Î¿Ï•Ï„Î¿Ï‚, (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) ÎµÎ¹Ï€Î¿Î½ {THEY SAID} Î¿Ï…Î½ {THEREFORE} Î±Ï…Ï„Ï‰ {TO HIM,} Ï„Î¹ {WHAT} Î¿Ï…Î½ {THEN} Ï€Î¿Î¹Î¿Î¹Ï, {DOEST} ÏƒÏ… {THOU} ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ {SIGN,} Î¹Î½Î± {THAT} Î¹Î´Ï‰Î¼Îµ {WE MAY SEE} ÎºÎ±Î¹ {AND} Ï€Î¹ÏƒÏ„Ï…ÏƒÏ‰Î¼Îµ {MAY BELIEVE} ÏƒÎ¿Î¹ {THEE?} Ï„Î¹ {WHAT} ÎµÏ•Î³Î±Î¶Î· {DOST THOU WORK?} (IGNT)

John 6:30 (RWP)

For a sign (ÏƒÎ·Î¼ÎµÎ¯Î¿Î½). Predicate accusative, as a sign, with Ï„Î¹ (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 (Î¹Î½Î± Î¹Î´Ï‰Î¼Îµ ÎºÎ±Î¹ Ï€Î¹ÏƒÏ„Ï…ÏƒÏ‰Î¼Îµ). Purpose

clause with Î¹Î½Î± and the second aorist (ingressive) active subjunctive of Î¿Ï•Î±Ï‰ and the first aorist (ingressive) active subjunctive of Ï€Î¹ÏƒÏ„ÎµÏ…Ï‰, "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 workest thou? (Ï„Î¹ ÎµÏ•Î³Î±Î¶Î·;). 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) Ï€Î¿Î»Î»Î¿Î¹ Î´Îµ {BUT MANY} ÎµÎº {OF} Ï„Î¿Ï… {THE} Î¿Ï‡Î»Î¿Ï… { CROWD} ÎµÏ€Î¹ÏƒÏ„ÎµÏ…ÏƒÎ±Î½ {BELIEVED} ÎµÎ¹Ï‚ {ON} Î±Ï…Ï„Î¿Î½ {HIM,} ÎºÎ±Î¹ {AND} ÎµÎ»ÎµÎ³Î¿Î½ Î¿Ï„Î¹ {SAID,} Î¿ {THE} Ï‡Ï•Î¹ÏƒÏ„Î¿Ï‚ {CHRIST,} Î¿Ï„Î±Î½ {WHEN} ÎµÎ¸Î· Î¼Î·Î½Î¹ {HE COMES,} Ï€Î»ÎµÎ¯Î¿Î½Î± {MORE} ÏƒÎ·Î¼ÎµÎ¯Î± {SIGNS} Ï„Î¿Ï…Ï„Ï‰Î½ {THAN THESE} Ï€Î¿Î¹Î·ÏƒÎµÎ¹ {WILL HE DO} Ï‰Î½ {WHICH} Î¿Ï…Ï„Î¿Ï‚ {THIS MAN} ÎµÏ€Î¿Î¹Î·ÏƒÎµÎ½ {DID?} (IGNT)

John 7:31 (RWP)

When the Christ shall come (Î¿ Ï‡Ï•Î¹ÏƒÏ„Î¿Ï‚ Î¿Ï„Î±Î½ ÎµÎ¸Î· Î¸Î·). Proleptic position of Î¿ Ï‡Ï•Î¹ÏƒÏ„Î¿Ï‚, again as in 27, but ÎµÎ¸Î· with Î¿Ï„Î±Î½ rather than ÎµÏ•Ï‡Î·Ï„Î±Î¹, calling more attention to the consummation (whenever he does come).

Will he do? (Î¼Î· Ï€Î¿Î¹Î·ÏƒÎµÎ¹;). Future active indicative of Ï€Î¿Î¹Î¿Ï‰ with Î¼Î· (negative answer expected). Jesus had won a large portion of the pilgrims (ÎµÎº Ï„Î¿Ï… Î¿Ï‡Î»Î¿Ï… Ï€Î¿Î»Î»Î¿Î¹) either before this day or during this controversy. The use of ÎµÏ€Î¹ÏƒÏ„ÎµÏ…ÏƒÎ±Î½ (ingressive aorist active) looks as if many came to believe at this point. These pilgrims had watched closely the proceedings.

Than those which (Ï‰Î½). One must supply the unexpressed antecedent Ï„Î¿Ï…Ï‰Î½ in the ablative case after Ï€Î»ÎµÎ¯Î¿Î½Î± (more). Then the neuter plural accusative relative Î± (referring to ÏƒÎ·Î¼ÎµÎ¯Î± signs) is attracted to the ablative case of the pronominal antecedent Ï„Î¿Ï…Ï‰Î½ (now dropped out).

Hath done (ÎµÏ€Î¿Î¹Î·ÏƒÎµÎ½). First aorist active indicative of Ï€Î¿Î¹Î¿Ï‰, 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) ÎµÎ»ÎµÎ³Î¿Î½ {SAID} Î¿Ï…Î½ {THEREFORE} ÎµÎº {OF} Ï„Ï‰Î½ {THE } Ï†Î±Ï•Î¹Ïƒ Î±Î¹Ï‰Î½ {PHARISEES} Ï„Î¹Î½Îµ, {SOME,} Î¿Ï…Ï„Î¿, Î¿ {THIS} Î±Î½Î¸Ï•Ï‰Ï€Î¿Ï, Î¿Ï…Îº {MAN} ÎµÏƒÏ„Î¹Î½ {IS NOT} Ï€Î±Ï•Î± Ï„Î¿Ï… {FROM} Î¸ÎµÎ¿Ï… {GOD,} Î¿Ï„Î¹ {FOR} Ï„Î¿ { THE} Ïƒ Î±Î²Î²Î±Ï„Î¿Î½ Î¿Ï… {SABBATH} Ï„Î·Ï•ÎµÎ¹ {HE DOES NOT KEEP.} Î±Î»Î»Î¿Î¹ {OTHERS} ÎµÎ»ÎµÎ³Î¿Î½ {SAID, } Ï€Ï‰Ï, {HOW} Î´Ï…Î½Î±Ï„Î±Î¹ {CAN} Î±Î½Î¸Ï•Ï‰Ï€Î¿Ï, {A MAN} Î±Î¼Î±Ï•Ï„Ï‰Î»Î¿Ï, {A SINNER} Ï„Î¿Î¹Î±Ï…Ï„Î± {SUCH} Ïƒ Î·Î¼Î¼Î¹Î± {SIGNS} Ï€Î¿Î¹ÎµÎ¹Î½ {DO?} Î°Î±Î¹ {AND} Ïƒ Ï‡Î¹Ïƒ Î¼Î± { A DIVISION} Î·Î½ {WAS} ÎµÎ½ {AMONG} Î±Ï…Ï„Î¿Î¹Ï‚ {THEM.} (IGNT)

John 9:16 (RWP)

Because he keepeth not the sabbath (Î¿Ï„Î¹ Ï„Î¿ Ïƒ Î±Î²Î²Î±Ï„Î¿Î½ Î¿Ï… Ï„Î·Ï•ÎµÎ¹). This is reason (causal Î¿Ï„Î¹) 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" (Ï€Î±Ï•Î± Î¸ÎµÎ¿Ï…). So some.

How can a man that is a sinner do such signs? (Ï€Ï‰Ï, Î´Ï…Î½Î±Ï„Î±Î¹ Î±Î½Î¸Ï•Ï‰Ï€Î¿Ï, Î±Î¼Î±Ï•Ï‰Î»Î¿Ï, Ï„Î¿Î¹Î±Ï…Ï„Î± Ïƒ Î·Î¼Î¹Î± Ï€Î¿Î¹ÎµÎ¹Î½;). 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" (Ïƒ Ï‡Î¹Ïƒ Î¼Î±, schism, split, from Ïƒ Ï‡Î¹Î¶Ï‰) 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) Î°Î±Î¹ {AND} Ï€Î¿Î»Î»Î¿Î¹ {MANY} Î·Î»Î¸Î¿Î½ {CAME} Ï€Ï•Î¿Ï, {TO } Î±Ï…Ï„Î¿Î½ {HIM,} Î°Î±Î¹ {AND} ÎµÎ»ÎµÎ³Î¿Î½ Ï„Î¹Î¹ {SAID,} Î¹Ï‰Î±Î½Î½Î·Ï, {JOHN} Î¼Î¼Î½ {INDEED} Ïƒ Î·Î¼Î¼Î¹Î¿Î½ {SIGN} ÎµÏ€Î¿Î¹Î·Ïƒ Î¼Î½ {DID} Î¿Ï…Î´Î¼Î½ {NO;} Ï€Î±Î½Ï„Î± Î´Î¸ { BUT ALL} Î¿Ïƒ Î± {WHATSOEVER} ÎµÎ¹Ï€Ï€Îµ {SAID} Î¹Ï‰Î±Î½Î½Î·Ï, {JOHN} Ï€Ïµ Î¹ {CONCERNING} Ï„Î¿Ï…Ï„Î¿Ï… {THIS MAN,} Î±Î»Î·Î¸Î· {TRUE} Î·Î½ {WERE.} (IGNT)

John 10:41 (RWP)

Many came to him (Ï€Î¿Î»Î»Î¿Î¹ Î·Î¸Î¿Î½ Ï€Ï•Î¿Ï, Î±Ï…Ï„Î¿Î½). 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 Johnâ€™s witness to Christ as "true" (Î±Î»Î·Î¸Î·). 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) ÏƒÏ…Î½Î·Î³Î±Î³Î¿Î½ {GATHERED} Î¿Ï…Î½ {THEREFORE} Î¿Î¹ {THE} Î±Ï•Ï‡Î¹ÎµÏ•ÎµÎ¹Ï, {CHIEF PRIESTS} Î°Î±Î¹ {AND} Î¿Î¹ {THE} Ï†Î±Ï•Î¹ÏƒÎ±Î¹Î¿Î¹ {PHARISEES} ÏƒÏ…Î½ÎµÎ´Ï•Î¹Î¿Î½ {A COUNCIL, } Î°Î±Î¹ {AND} ÎµÎ»ÎµÎ³Î¿Î½ {SAID,} Ï„Î¹ {WHAT} Ï€Î¿Î¹Î¿Ï…Î¼ÎµÎ½ {DO WE?} Î¿Ï„Î¹ {FOR} Î¿Ï…Ï„Î¿Ï, Î¿ {THIS} Î±Î½Î¸Ï•Ï‰Ï€Î¿Ï, {MAN} Ï€Î¿Î»Î»Î± {MANY} ÏƒÎ·Î¼ÎµÎ¹Î± {SIGNS } Ï€Î¿Î¹ÎµÎ¹ {DOES.} (IGNT)

John 11:47 (RWP)

Gathered a council (ÏƒÏ…Î½Î·Î³Î±Î³Î¿Î½ ÏƒÏ…Î½ÎµÎ´Ï•Î¹Î¿Î½). Second aorist active indicative of ÏƒÏ…Î½Î±Î³Ï‰ and ÏƒÏ…Î½ÎµÎ´Ï•Î¹Î¿Î½, 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 (Î°Î±Î¹ ÎµÎ»ÎµÎ³Î¿Î½). Imperfect active of Î»ÎµÎ³Ï‰, perhaps inchoative, "began to say."

What do we? (Ï„Î¹ Ï€Î¿Î¹Î¿Ï…Î¼ÎµÎ½;). Present active (linear) indicative of Ï€Î¿Î¹ÎµÏ‰. Literally, "What are we doing?"

Doeth (Ï€Î¿Î¹ÎµÎ¹). 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 inoluded 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) Î´Î¹Î± {ON ACCOUNT OF} Ï„Î¿Ï…Ï„Î¿ {THIS} Î°Î±Î¹ {ALSO} Ï…Ï€Î·Î½Ï„Î·ÏƒÎµÎ½ {MET} Î±Ï…Ï„Ï‰ {HIM} Î¿ {THE} Î¿Ï‡Î»Î¿Ï, {CROWD,} Î¿Ï„Î¹ {BECAUSE} Î·Î°Î¿Ï…ÏƒÎµÎ½ {IT HEARD} Ï„Î¿Ï…Ï„Î¿ {THIS} Î±Ï…Ï„Î¿Î½ {OF HIS} Ï€ÎµÏ€Î¿Î¹Î·Î°ÎµÎ½Î±Î¹ Ï„Î¿ {HAVING DONE} ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ {SIGN.} (IGNT)

John 12:18 (RWP)

The multitude (Î¿ Î¿Ï‡Î»Î¿Ï,). 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 (Ï…Ï€Î·Î½Ï„Î·ÏƒÎµÎ½ Î±Ï…Ï„Ï‰). First aorist active indicative of Ï…Ï€Î±Î½Ï„Î±Ï‰, old compound verb (Ï…Ï€Î¿, Î±Î½Ï„Î±Ï‰) to go to meet, with associative instrumental case Î±Ï…Ï„Ï‰ . Cf. John 4:51.

That he had done this sign (Ï„Î¿Ï…Ï„Î¿ Î±Ï…Ï„Î¿Ï½ Ï€Î¼Ï€Î¿Î¹Î·Î°Î¼Î½Î±Î¹ Ï„Î¿ Ïƒ Î·Î¼Î¹Î¿Î½). Perfect active infinitive in indirect discourse after Î·ÎºÎ¿Ï…Ïƒ Î±Î½ (first aorist active indicative of Î±Î°Î¿Ï…Ï‰, to hear) (instead of a Î¿Ï„Î¹ clause) with the accusative of general reference Î±Ï…Ï„Î¿Ï½ (as to him) and another accusative (Ïƒ Î·Î¼Î¹Î¿Î½, sign) the object of the infinitive. Clearly there was much talk about the raising of Lazarus as the final proof that Jesus in truth is the Messiah of Jewish hope.

John 12:33

33 (AV) This he said, signifying what death he should die. (AV)
33 (IGNT) Ï„Î¿Ï…Ï„Î¿ Î´Îµ {BUT THIS} ÎµÎ»Î³Îµ½ {HE SAID,} Ïƒ Î·Î¼Î±Î¹Ï‰Î½ {SIGNIFYING} Ï€Î¿Î¹Ï‰ {BY WHAT} Î¸Î±Î½Î±Ï„Ï‰ {DEATH} Î·Î¼Î»Î»Îµ½ {HE WAS ABOUT} Î±Ï€Î¿Î¸Î½Î·Ïƒ Î°Î¼Î¹Î½ {TO DIE.} (IGNT)

John 12:33 (RWP)

Signifying (Ïƒ Î·Î¼Î±Î¹Ï‰Î½). Present active participle of Ïƒ ÎµÎ¼Î±Î¹Ï‰, old verb to give a sign (Ïƒ Î·Î¼Î¼Î¹Î¿Î½) as in Acts 25:27, and the whole phrase repeated in Jo 18:32 and nearly so in 21:19. The indirect question here and in 18:32 has the imperfect ÎµÎ¼Î»Î»Îµ½ with present infinitive rather than the usual present Î¼Î»Î»Îµ¹ retained while in 21:19 the future indicative Î´Î¿Î¾Î±Ïƒ Îµ¹ occurs according to rule. The point in Ï€Î¿Î¹Ï‰ (qualitative relative in the instrumental case with Î¸Î±Î½Î±Ï„Ï‰) is the Cross (lifted up) as the kind of death before Christ.

John 12:37

37 ¶ (AV) But though he had done so many miracles before them, yet they believed not on him: (AV)
37 (IGNT) Ï„Î¿Ïƒ Î±Ï…Ï„Î± Î´Îµ {BUT THOUGH SO MANY} Î±Ï…Ï„Î¿Ï… {HE} Ïƒ Î·Î¼Î¹Î± {SIGNS} Ï€Îµ Ï€Î¿Î¹Î·Î°Î¿Ï„Î¿Ï‚, {HAD DONE} ÎµÎ¼Ï€Ï•Î¿Ïƒ Î¸Îµ½ {BEFORE} Î±Ï…Ï„Ï‰Î½ Î¿Ï…Î° {THEM} Îµ Ï€Î¹Ïƒ Ï„Îµ Ï…Ï…Ï½ {THEY BELIEVED NOT} ÎµÎ¹Ï‚ {ON} Î±Ï…Ï„Î¿Ï½ {HIM,} (IGNT)

John 12:37 (RWP)

Though he had done so many signs before them (Ï„Î¿Ïƒ Î±Ï…Ï„Î± Î±Ï…Ï„Î¿Ï… Ïƒ Î·Î¼Î¹Î¿Î± Ï€Îµ Ï€Î¿Î¹Î·Î°Î¿Ï„Î¿Ï‚, ÎµÎ¼Ï€Ï•Î¿Ïƒ Î¸Ï…Ï½ Î±Ï…Ï„Ï‰Î½). Genitive absolute with perfect active participle in concessive sense of Ï€Î¿Î¹Ï‰.

Yet they believed not on him (Î¿Ï…Î° ÎµÏ€Ï€Î¹Ïƒ Ï„Î¿Ï½ ÎµÎ¹Ï‚, Î±Ï…Ï„Ï‰Î½). No "yet" in the Greek. Negative imperfect active of Ï€Î¹Ï„Ï…Ï‰, "they kept on not believing on him," stubborn refusal in face of the light (verse 35).

John 18:32

32 (AV) That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. (AV)
32 (IGNT) Î¹Î½Î± {THAT} Î¿ {THE} Î»Î¿Î³Î¿Ï‚ Ï„Î¿Ï… {WORD} Î¹Î·ÏƒÎ¿Ï… {OF JESUS} Ï€Î»Î·Ï•Ï‰Î¸Î· {MIGHT BE FULFILLED} Î¿Î½ {WHICH} ÎµÎ¹Ï€Îµ {HE SPOKE} ÏƒÎ·Î¼Î±Î¯Î½Ï‰Î½ {SIGNIFYING } Ï€Î¿Î¹Ï‰ {BY WHAT} Î¸Î±Î½Î±Ï„Ï‰ {DEATH} Î·Î¼ÎÎ»Î»Îµ {HE WAS ABOUT} Î±Ï€Î¿Î¸Î·ÏƒÎºÎµÎ¹Î½ {TO DIE.} (IGNT)

John 18:32 (RWP)

By what manner of death (Ï€Î¿Î¹Ï‰ Î¸Î±Î½Î±Ï„Ï‰). Instrumental case of the qualitative interrogative Ï€Î¿Î¹Î¿Ï, in an indirect question, the very idiom used in John 12:32 concerning the Cross and here treated as prophecy (Scripture) with Î¹Î½Î± Ï€Î»Î·Ï•Ï‰Î¸Î· like the saying of Jesus in verse 9 which see.

John 20:30

30 (AV) And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: (AV)
30 (IGNT) Ï€Î¿Î»Î»Î± Î¼ÎÎ½ {MANY} Î¿Ï…Î½ {THEREFORE} Î°Î±Î¹ {ALSO} Î±Î»Î»Î± { OTHER} ÏƒÎ·Î¼ÎÎ¹Î± {SIGNS} Î¼Ï€Î¿Î¹Î·ÏƒÎÎ½ Î¿ {DID} Î¹Î·ÏƒÎ¿Ï…Ï‚, {JESUS} Î¼Î½Ï‰Ï€Î¹Î¿Î½ Ï„Ï‰Î½ {IN PRESENCE } Î¼Î±Î¸Î·Ï„Ï‰Î½ Î±Ï…Ï„Î¿Ï… {OF HIS DISCIPLES,} Î± {WHICH} Î¿Ï…Î° Î¼ÎÎ³Î¹Î½ {ARE NOT} Î³ÎÎ³Ï•Î±Î¼Î¼ÎÎ½Î± {WRITTEN } Î¼Î½ Ï„Ï‰ {IN} Î²Î¹Î²Î»Î¹Ï‰ Ï„Î¿Ï…Ï„Ï‰ {THIS BOOK;} (IGNT)

John 20:30 (RWP)

Many other signs (Ï€Î¿Î»Î»Î± Î±Î»Î»Î± ÏƒÎ·Î¼ÎÎ±). Not only those described in the Synoptic Gospels or referred to in general statements, but many alluded to in Johnâ€™s Gospel (2:23; 4:45; 12:37).

Are not written (Î¿Ï…Î° Î¼ÎÎ½Î¹ Î³ÎÎ³Ï•Î±Î¼Î¼ÎÎ½Î±). Periphrastic perfect passive indicative of Î³Ï•Î±Ï†Ï‰, do not stand written, are not described "in this book." John has made a selection of the vast number wrought by Jesus "in the presence of the disciples" (Î¼Î½Ï‰Ï€Î¹Î¿Î½ Ï„Ï‰Î½ Î¼Î±Î¸Î·Ï„Ï‰Î½), common idiom in Luke, not in Mark and Matthew, and by John elsewhere only in 1 John 3:22. Johnâ€™s book is written with a purpose which he states.

John 21:19

19 (AV) This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. (AV)
19 (IGNT) Ï„Î¿Ï…Ï„Î¿ Î´Î¼ {BUT THIS} Î¼Î¹Ï€Î¿Î½ {HE SAID} ÏƒÎ·Î¼Î±Î¹Î½Ï‰Î½ {SIGNIFYING} Ï€Î¿Î¹Ï‰ {BY WHAT} Î¸Î±Î½Î±Ï„Ï‰ {DEATH} Î´Î¿Î¾Î¬Î±ÏƒÎ¹ Ï„Î¿Î½ {HE SHOULD GLORIFY} Î¸Î¼Î¿Î½

{GOD.} ÎºÎ±Î¹ {AND} Ï„Î¿Ï…Ï„Î¿ {THIS} ÎµÎ¹Ï€Ï‰Î½ {HAVING SAID} Î»ÎµÎ³ÎµÎ¹ {HE SAYS} Î±Ï…Ï„Ï‰ {TO HIM,} Î±ÎºÎ¿Î»Î¿Ï…Î¸ÎµÎ¹ {FOLLOW} Î¼Î¿Î¹ {ME.} (IGNT)

John 21:19 (RWP)

By what manner of death (Ï€Î¿Î¹Ï‰ Î¸Î±Î½Î±Ï„Ï‰). 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) ÎºÎ±Î¹ {AND} Î´Ï‰Ïƒ‰ {I WILL GIVE} Ï„ÎµÏ•Î±Ï„Î± {WONDERS} ÎµÎ½ { IN} Ï„Ï‰ {THE} Î¿Ï…Ï•Î±Î½Ï‰ {HEAVEN} Î±Î½Ï‰ {ABOVE} ÎºÎ±Î¹ {AND} ÏƒÎ·Î¼ÎµÎ¹Î± {SIGNS} ÎµÏ€Î¹ {ON} Ï„Î·Ï‚ {THE} Î³Î·Ï‚, {EARTH} ÎºÎ±Ï„Ï‰ {BELOW,} Î±Î¹Î¼Î± {BLOOD} ÎºÎ±Î¹ {AND} Ï€Ï…Ï• {FIRE} ÎºÎ±Î¹ {AND} Î±Ï„Î¼Î¹Î´Î± { VAPOUR} ÎºÎ±Ï€Î½Î¿Ï… {OF SMOKE.} (IGNT)

Acts 2:19 (RWP)

Wonders (Ï„ÎµÏ•Î±Ï„Î±). Apparently akin to the verb Ï„Î·Ï•ÎµÏ‰, to watch like a wonder in the sky,

miracle (Î¼Î¹Ï•Î±Ï‡Ï…Î»Ï…Î¼), marvel, portent. In the New Testament the word occurs only in the plural and only in connection with ÏƒÎ·Î¼ÎµÎ¹Î± (signs) as here and in verse 43. But

signs (ÏƒÎ·Î¼ÎµÎ¹Î±) 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´Ï…Î½Î±Î¼ÎµÏƒÎ¹, Ï„ÎµÏ•Î±Ï„Î±, ÏƒÎ·Î¼ÎµÎ¹Î¿Î¹,).

As above (Î±Î½Ï‰). This word is not in the LXX nor is "beneath" (ÎºÎ±Ï„Ï‰), both probably being added to make clearer the contrast between heaven and earth.

Blood and fire and vapour of smoke (Î±Î¹Î¼Î± ÎºÎ±Î¹ Ï€Ï… ÎºÎ±Î¹ Î±Ï„Î¼Î¹Î´Î± ÎºÎ±Ï€Î½Î¿Ï…). 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´Ï‰Ïƒ‰). Lit., I will give.

Wonders (Ï„ÎµÏ•Î±Ï„Î±). 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) Î±Î½Î´Ï•Îµï, {MEN} Î¹ÏƒÏ•Î±Î·Î»Î¹Ï„Î±Î¹ {ISRAELITES,} Î±ÎºÎ¿Ï…ÏƒÎ±Ï„Îµ {HEAR} Ï„Î¿Ï…Ï, {THESE} Î»Î¿Î³Î¿Ï…Ï, Ï„Î¿Ï…Ï„Î¿Ï…Ï, {WORDS:} Î¹Î·ÏƒÎ¿Ï…Î½ {JESUS} Ï„Î¿Î½ {THE} Î½Î±Î¶Ï‰ÏÎ±Î¹Î¿Î½ { NAZARENE,} Î±Î½Î´Ï•Î± {A MAN} Î±Ï€Î¿ Ï„Î¿Ï… {BY} Î¸Îµ Î¿Ï… {GOD} Î±Ï€Î¿Î´ÎµÎ´ÎµÎ¹Î³Î¼Î½Î¿Î½ {SET FORTH } Îµá¼Î¹, {TO} Ï…Î¼Î±Ï, {YOU} Î´Ï…Î½Î±Î¼ÎµÏƒÎ¹Î½ {BY WORKS OF POWER} ÎºÎ±Î¹ {AND} Ï„Îµá¼Î½ {WONDERS} ÎºÎ±Î¹ {AND} ÏƒÎ·Î¼ÎµÎ¹Î¿Î¹Ï, {SIGNS,} Î¿Î¹Ï, {WHICH} Îµá¼Î¿Î·ÏƒÎµÎ½ {WROUGHT} Î´Î¹ {BY} Î±Ï…Ï„Î¿Ï… {HIM} Î¸Îµá¼Ï, {GOD} Îµá¼Î½ {IN} Î¼Îµá¼Ï‰ {MIDST} Ï…Î¼Ï‰Î½ {YOUR,} ÎºÎ±Î¸Ï‰Ï, {AS} ÎºÎ±Î¹ {ALSO} Î±Ï…Ï„Î¿Î¹ {YOURSELVES } Î¿Î¹Î´Î±Ï„Îµ {KNOW:} (IGNT)

Acts 2:22 (RWP)

Hear these words (Î±ÎºÎ¿Ï…ÏƒÎ±Ï„Îµ Ï„Î¿Ï…Ï, Î»Î¿Î³Î¿Ï…Ï, Ï„Î¿Ï…Ï„Î¿Ï…Ï,). Do it now (aorist tense). With unerring aim Peter has found the solution for the phenomena. He has found the key to Godâ€™s work on this day in his words through Joel.

as ye yourselves know (ÎºÎ±Î¸Ï‰Ï, Î±Ï…Ï„Î¿Î¹ Î¿Î¹Î´Î±Ï„Îµ). Note Î±Ï…Ï„Î¿Î¹ 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 (Î±Ï€Î¿Î´Î´Î¹Î³Î¼Î½Î¿Î½). The verb means to point out or shew forth. Shewn to be that which he claimed to be.

Miracles (Î´Ï…Î½Î±Î¼ÎµÏƒÎ¹). 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) Îµá¼Î³Î¼Î½Îµï„Î¿ {THERE CAME} Î´Îµ {AND} Ï€Î±ÏƒÎ· {UPON EVERY} Ï´Ï…Ï‡Î· {SOUL} Ï†Î¿Î²Î¿Ï, {FEAR,} Ï€Î¿Î»Î»Î± Ï„Îµ {AND MANY} Ï„Îµá¼Î·ÏƒÎ¹Î± {WONDERS} ÎºÎ±Î¹ {AND} ÏƒÎ·Î¼Î¹Î± {SIGNS} Î´Î¹Î± {THROUGH} Ï„Ï‰Î½ {THE} Î±Ï€Î¿ÏƒÏ„Î¿Î»Ï‰Î½ {APOSTLES} Îµá¼Î³Î¹Î½Îµï„Î¿ {TOOK PLACE.} (IGNT)

Acts 2:43 (RWP)

Came (ÎµÎ³Î¹Î½Îµï„Î¿). Imperfect middle, kept on coming.

Were done (ÎµÎ³Î¹Î½Îµï„Î¿). Same tense. Awe kept on coming on all and signs and wonders kept on coming through the apostles. The two things went on ï€Î±Ï•Î¹ ï€Î±ÏƒÏƒÏ…, the more wonders the more fear.

Acts 2:43 (Vincent_NTWordStudies)

43. Fear (Ï†Î¿Î²Î¿Ï‚) 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) ÎµÏ€ÎµÎ³Î¹Î½Ï‰ÏƒÎºÎ¿Î½ Ï„Îµ {AND THEY RECOGNIZED} Î±Ï…Ï„Î¿Î½ {HIM} Î¿Ï„Ï„ {THAT} Î¿Ï…Ï„Î¿Ï‚ {HE} Î·Î½ {IT WAS} Î¿ {WHO} Ï€Ï•Î¿Ï‚ Ï„Î·Î½ {FOR} ÎµÎ»ÎµÎ·Î¼Î¿ÏƒÏ…Î½Î·Ï‚Î·Î½ {ALMS} Î¤Î±Î¸Î·Î¼Î½Î¿Ï‚ {WAS SITTING} ÎµÏ€Î¹ {AT} Ï„Î· {THE} Ï‰Ï•Î±Î¹Î± {BEAUTIFUL} Ï€Ï…Î»Î· {GATE} Ï„Î¿Ï… {OF THE} Î¹ÎερÎ¿Ï… {TEMPLE,} Î¤Î±Î¹ {AND} ÎµÏ€Î»Î·ÏƒÎ¸Î·ÏƒÎ±Î½ {THEY WERE FILLED} Î¸Î±Î¼Î²Î¿Ï…Ï‚, {WITH WONDER} Î¤Î±Î¹ {AND} ÎµÎ¤ÏƒÏ„Î±ÏƒÎµÏ‰Ï‚, {AMAZEMENT} ÎµÏ€Î¹ {AT } Ï„Ï‰ {THAT WHICH} ÏƒÏ…Î¼Î²Î·Î³Î¿Î·Îºï„Î¹ {HAD HAPPENED} Î±Ï…Ï‰ {TO HIM.} (IGNT)

Acts 3:10 (RWP)

They took knowledge of him (ÎµÏ€Î³Î¹Î½Ï‰ÏƒÎºÎ¿Î½). Imperfect active, inchoative, began to perceive.

Were filled (ÎµÏ€Î»Î·ÏƒÎ¸Î·Ïƒï€Î±Î½). Effective first aorist passive.

At that which had happened (Ï„Ï‰ ÏƒÏ…Î¼Î²Î·Îºï„Î¹). Perfect active participle of ÏƒÏ…Î¼Î²Î±Î¹Î½Ï‰.

Acts 3:10 (Vincent_NTWordStudies)

10. They knew (ÎµÏ€Î³Î¹Î½Ï‰ÏƒÎºÎ¿Î½). Or recognized. Rev., took knowledge.

Wonder (Î¸Î±Î¼Î²Î¿Ï…Ï‚). Used by Luke only. See on "Lu 4:36".

Amazement (ÎµÎ¤ÏƒÏ„Î±ÏƒÎµÏ‰Ï‚). 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) Î°Ï•Î±Ï„Î¿Ï…Î½Ï„Î¿Ï, Î´Îµ {AND AS HELD} Ï„Î¿Ï… {THE} Î¹Î±Î¸Î¸Î½Ï„Î¿Ï, {WHO HAD BEEN HEALED} Ï‡Ï‰Î»Î¿Ï… Ï„Î¿Î½ {LAME MAN} Ï€Îµï„Ï•Î¿Î½ {PETER} Î°Î±Î¹ {AND} Î¹Ï‰Î±Î½Î½Î·Î½ {JOHN,} Ïƒï…Î½Î¸Î´Î¾Î´Î½ {RAN TOGETHER} Ï€Ï•Î¿Î, {TO} Î±Ï…Ï„Î¿Ï…, {THEM} Ï€Î±Ï, {ALL} Î¿ {THE } Î»Î±Î¿Ï, {PEOPLE} Îµï€Î¹ {IN} Ï„Î· {THE} Ïƒï„Î¿Î± Ï„Î· {PORCH} Î°Î±Î»Î¿Ï…Î¼Î¼Î½Î· {CALLED} Ïƒï„Î¿Î»Î¿Î¼Ï‰Î½Ï„Î¿Ï, {SOLOMONâ€™S,} Îµî°Î¸Î±Î¼Î²Î¿Î¹ {GREATLY AMAZED.} (IGNT)

Acts 3:11 (RWP)

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

As he held (Î°Ï•Î±Ï„Î¿Ï…Î½Ï„Î¿Ï, Î±Ï…Ï„Î¿Ï…). Genitive absolute of Î°Ï•Î±Ï„Îµï‰, to hold fast, with accusative rather than genitive to get hold of (Acts 27:13). Old and common verb from Î°Ï•Î±Ï„Î¿Ï, (strength, force). Perhaps out of gratitude and partly from fear (Luke 8:38).

In the porch that is called Solomonâ€™s (Îµï€Î¹ Ï„Î· Ïƒï„Î¿Î± Ï„Î· Î°Î±Î»Î¿Ï…Î¼Î¼Î½Î· Ïƒï„Î¿Î»Î¿Ï‰Î½Ï„Î¿Ï,). The adjective Stoic (Ïƒï„Î¿Î¹Î°Î¿Ï,) is from this word Ïƒï„Î¿Î± (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 (Îµî°Î¸Î±Î¼Î²Î¿Î¹). Wondering out of (Îµî°) measure, already filled with wonder (Î¸Î±Î¼Î²Î¿Ï…Ï,, verse 10). Late adjective. Construction according to sense (plural, though Î»Î±Î¿Ï, 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 (Î°Ï•Î±Ï„Î¿Ï…Î½Ï„Î¿Ï,). Held them firmly, took fast hold. The verb from Î°Ï•Î±Ï„Î¿Ï,, strength.

Greatly wondering (Îµî°Î¸Î±Î¼Î²Î¿Î¹). Wondering out of measure (Îµî°). 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) Î»Îµî³Î¿Î½Ï„Îµ, {SAYING,} Ï„Î¹ {WHAT} Ï€Î¿Î¹Î·Ïƒî¿Î¼Îµ Ï„Î¿Î¹Ï, {SHALL WE DO} Î±Î½Î¸Ï•Ï‰Ï€Î¿Î¹Ï, {TO MEN} Ï„Î¿Ï…Ï„Î¿Î¹Ï, {THESE?} Î¿Ï„Î¹ {THAT} Î¼Îµî°Î½ {INDEED} Î³Î±Ï• {FOR } Î³Î½Ï‰Ïƒï„Ï„Î¿Î¿Î½ {A KNOWN} Ïƒî·Î¼Îµî¹Î¿Î½ {SIGN} Î³Îµî³Î¿Î½Îµî½ {HAS COME TO PASS} Î´Î¹ {THROUGH} Î±Ï…Ï‰Î½ {THEM,} Ï€Î±Ïƒî¹Î½ {TO ALL} Ï„Î¿Î¹Ï, {THOSE} Î°Î±Ï„Î¿Î¹Î°Î¿Ï…Ïƒî¹Î½ {INHABITING} Î¹Îµï•Î¿Ï…Ïƒî±Î»Î·Î¼ {JERUSALEM} Ï†Î±Î½Îµî½Îµï•Î¿Î½ {IS MANIFEST,} Î°Î±Î¹ {AND} Î¿Ï… {WE} Î´Ï…Î½Î±Î¼Îµ Î± {ARE UNABLE} Î±Ï•Î½Î·Ïƒî±Î¹ {TO DENY IT.} (IGNT)

Acts 4:16 (RWP)

What shall we do? (Ï„Î¹ Ï€Î¿Î¹Î·Ïƒ‰Î¼Î½). Deliberative aorist active subjunctive (ingressive and urgent aorist).

Notable miracle (Î³Î½Ï‰Ïƒï„Î¿Î¿ Ïƒ Î·Î¼Î¹Î¿Î½). Or sign. It was useless to deny it with the man there.

We cannot deny it (Î¿Ï… Î´Ï…Î½Î¼Î¸Î± Î±Ï•Î½Î¸Î¹Ïƒ Î±Î¹). 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) Î¼Ï„‰Î½ {YEARS OLD} Î³Î±Ï• {FOR} Î·Î½ {WAS} Ï€Î»Î¹Î¿Î½Ï‰Î½ {ABOVE} Ï„Î¼Ïƒï Î±Ï•Î±Î°Î¿Î½Ï„Î± {FORTY} Î¿ {THE} Î±Î½Î¸Ï•‰Ï€Î¿Ï, {MAN} Î¼Ï† {ON} Î¿Î½ {WHOM} Î¼Î³Î¼Î³Î¿Î½Î¼Î¹ Ï„Î¿ {HAD TAKEN PLACE} Ïƒ Î·Î¼Î¹Î¿Î½ Ï„Î¿Ï…Ï„Î¿ {THIS SIGN} Ï„Î·Ï, {OF} Î¹Î±Ïƒ Î¼Ï‰Ï, {HEALING.} (IGNT)

Acts 4:22 (RWP)

Was wrought (Î³Î¼Î³Î¿Î½Î¹). Second past perfect active without augment from Î³Î¹Î½Î¿Î¼Î±Î¹.

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) Î¼Î½ {IN} Ï„Ï‰ {THAT} Ï„Î·Î½ {THY} Ï‡Î¼Î¹Ï•Î± Ïƒ Î¿Ï… {HAND } Î¼Î°Ï„Î¼Î¹Î½Î¼Î¹Î½ {STRETCHEST OUT} Ïƒ Î¼ {THOU} Î¼Î¹Ï, {FOR} Î¹Î±Ïƒ Î¹Î½ {HEALING,} Î°Î±Î¹ {AND} Ïƒ Î·Î¼Î¹Î± {SIGNS} Î°Î±Î¹ {AND} Ï„Î¼Ï•Î±Ï„Î± {WONDERS} Î³Î¹Î½Î¼Ïƒ Î¸Î±Î¹ { TAKE PLACE} Î´Î¹Î± {THROUGH} Ï„Î¿Ï… {THE} Î¿Î½Î¿Î¼Î±Ï„Î¿Ï, Ï„Î¿Ï… {NAME} Î±Î³Î¹Î¿Ï… {HOLY} Ï€Î±Î¹Î´Î¿Ï, {SERVANT} Ïƒ Î¿Ï… {OF THY} Î¹Î·Ïƒ Î¿Ï… {JESUS.} (IGNT)

Acts 4:30 (RWP)

While thou stretchest forth thy hand (Î¼Î½ Ï„Ï‰ Ï‡Î¼Î¹Ï•Î± Î¼Î°Ï„Î¼Î¹Î½Î¼Î¹Î½ Ïƒ Î¼). 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 (Î¼Î¹Ï, Î¹Î±Ïƒ Î¹Î½). For healing. See verse 22.

And that signs and wonders may be done (ÎºÎ±Î¹ Ïƒ Î·Î¼Îµ Î¹Î± ÎºÎ±Î¹ Ï„Îµ Ï•Î±Ï„Î± Î³Î¹Î½Îµ Ïƒ Î¸Î±Î¹). Either to be taken as in the same construction as ÎµÎºÏ„Îµ Î¹Î½Î¹Î½ with ÎµÎ½ Ï„Ï‰ as Revised Version has it here or to be treated as subordinate purpose to ÎµÎ½ Ï„Ï‰ ÎµÎºÏ„Îµ Î¹Î½Î¹Î½ (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 Solomonâ€™s porch. (AV)
12 (IGNT) Î´Î¹Î± {AND} Î´Î¼ {BY} Ï„Ï‰Î½ {THE} Ï‡Î¹Î¹•Ï‰Î½ {HANDS } Ï„Ï‰Î½ {OF THE} Î±Ï€Î¿ÏƒÏ„Ï„Î¿Î»Ï‰Î½ {APOSTLES} ÎµÎ³Î¹Î½ÎµÏ„Î¿ {CAME TO PASS} Ïƒ Î·Î¼Îµ Î¹Î± {SIGNS} ÎºÎ¹ {AND} Ï„Î¼Ï•Î±Ï„Î± {WONDERS} ÎµÎ½ {AMONG} Ï„Ï‰ {THE} Î»Î±Ï‰ { PEOPLE} Ï€Î¿Î»Î»Î± {MANY;} ÎºÎ±Î¹ {(AND} Î·Ïƒ Î±Î½ {THEY WERE} Î¿Î¼Î¿Ï…Î¹Î´Î¿Î½ {WITH ONE ACCORD } Î±Ï€Î±Î½Ï„Î¼Ï, {ALL} ÎµÎ½ {IN} Ï„Î· {THE} Ïƒ Ï„Î¿Î± {PORCH} Ïƒ Î¿Î»Î¿Î¼Ï‰Î½Ï„Î¿Ï, {OF SOLOMON,} (IGNT)

Acts 5:12 (RWP)

Were wrought (ÎµÎ³Î¹Î½ÎµÏ„Î¿). Imperfect middle, wrought from time to time.

With one accord (Î¿Î¼Î¿Ï…Î¹Î´Î¿Î½). 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 Solomonâ€™s Porch again as in 3:11 which see.

Acts 5:12 (Vincent_NTWordStudies)

12. Were wrought (ÎµÎ³Î¹Î½ÎµÏ„Î¿). The best texts read ÎµÎ³Î¹Î½ÎµÏ„Î¿, 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) Ïƒ Ï„Ï†Ï„Î±Î½Î¿Ï‚ Î´Î¸ {AND STEPHEN,} Ï€Î»Î·Î•Î·Ï‚ {FULL} Ï€Î¹ÏƒÏ„Ï‰Ï‚ {OF FAITH} ÎºÎ±Î¹ {AND} Î´Ï…Î½Î±Î¼Î¹Ï‰Ï‚ {POWER,} ÎµÏ€Î¿Î¹Î¿ {WROUGHT} Ï„ÎµÏ•Î±Ï„Î± {WONDERS} ÎºÎ±Î¹ {AND } Ïƒ Î·Î¼Î¹Î± {SIGNS} Î¼Î³Î±Î»Î± {GREAT} ÎµÎ½ {AMONG} Ï„Ï‰ {THE} Î»Î±Ï‰ {PEOPLE.} (IGNT)

Acts 6:8 (RWP)

Wrought (ÎµÏ€Î¿Î¹ÎµÎ¹). 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 (ÎµÏ€Î¿Î¹ÎµÎ¹). 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) Î¿ Î´Îµ {AND} Î¼Ï‰ÏƒÎ·Ï, {MOSES} Î¹Î´Ï‰Î½ {SEEING IT} ÎµÎ¸Î±Ï…Î¼Î±ÏƒÎµÎ½ {WONDERED AT} Ï„Î¿ {THE} Î¿Ï•Î±Î¼Î± {VISION;} Ï€Ï•Î¿ÏƒÎµÏ•Ï‡Î¿Î¼ÎµÎ½Î¿Ï… Î´Îµ {AND COMING NEAR} Î±Ï…Ï„Î¿Ï… {HE} Î°Î±Ï„Î±Î½Î¿Î·ÏƒÎ±Î¹ {TO CONSIDER IT,} ÎµÎ³ÎµÎ½ÎµÏ„Î¿ {THERE WAS} Ï†Ï‰Î½Î· {A VOICE} Î°Ï…Ï•Î¹Î¿Ï… {OF THE LORD} Ï€Ï•Î¿Ï, {TO} Î±Ï…Ï„Î¿Î½ {HIM,} (IGNT)

Acts 7:31 (RWP)

The sight (Ï„Î¿ Î¿Ï•Î±Î¼Î±). Used of visions in the N.T. as in Matthew 17:9.

As he drew near (Ï€Ï•Î¿ÏƒÎµÏ•Ï‡Î¿Î¼ÎµÎ½Î¿Ï… Î±Ï…Ï„Î¿Ï…). Genitive absolute with present middle participle of Ï€Ï•Î¿ÏƒÎµÏ•Ï‡Î¿Î¼Î±Î¹.

A voice of the Lord (Ï†Ï‰Î½Î· Î°Ï…Ï•Î¹Î¿Ï…). 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 (ÎµÎ½Ï„Ï•Î¿Î¼Î¿Ï, Î³ÎµÎ½Î¿Î¼ÎµÎ½Î¿Ï,). Literally, becoming tremulous or terrified. The adjective ÎµÎ½Ï„Ï•Î¿Î¼Î¿Ï, (ÎµÎ½, Ï„Ï•Î¿Î¼Î¿Ï, from Ï„Ï•ÎµÎ¼Ï‰, to tremble, to quake) occurs in Plutarch and the LXX. In the N.T. only here and Acts 16:29.

Durst not (Î¿Ï…Î° ÎµÏ„Î¿Î»Î¼Î±). Imperfect active, was not daring, negative conative imperfect.

Acts 7:31 (Vincent_NTWordStudies)

31. The sight (Ï„Î¿ Î¿Ï•Î±Î¼Î±). Always in the New Testament of a vision. See on "Mt 17:9".

To behold (Ï°Î±Ï„Î½Î¿Î·ÏƒÎ±Î¹). 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) Î¿Ï…Ï„Î¿Ï, {THIS ONE} ÎµÎ¾Î·Î³Î±Î³ÎµÎ½ {LED OUT} Î±Ï…Ï„Î¿Ï…, {THEM,} Ï€Î¿Î¹Î·ÏƒÎ±Ï, {HAVING WROUGHT} Ï„Î¿Ï•Î±Ï„Î± {WONDERS} Î°Î±Î¹ {AND} ÏƒÎ·Î¼Î¹Î± {SIGNS} ÎµÎ½ {IN THE} Î³Î· {LAND} Î±Î¹Î³Ï…Ï€Ï„Î¿Ï… {OF EGYPT} Î°Î±Î¹ {AND} ÎµÎ½ {IN THE } ÎµÏ•Ï…Î¸Ï•Î± {RED} Î¸Î±Î»Î±ÏƒÏƒÎ· {SEA,} Î°Î±Î¹ {AND} ÎµÎ½ {IN} Ï„Î· {THE} ÎµÏ•Î·Î¼Ï‰ {WILDERNESS} ÎµÏ„Î· {YEARS} Ï„ÎµÏƒÏƒÎ±Ï•Î±Î°Î¿Î½Ï„Î± {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) Ï€Ï•Î¿ÏƒÎµÏ‡Î¿Î½ {GAVE HEED} Ï„Îµ {AND} Î¿Î¹ {THE} Î¿Ï‡Î»Î¿Î¹ { CROWDS} Ï„Î¿Î¹Ï, {TO THE THINGS} Î»ÎµÎ³Î¿Î¼Î¿Î½Î¿Î¹Ï, {SPOKEN} Ï…Ï€Ï¿ Ï„Î¿Ï… {BY} Ï†Î¹Î»Î¹Ï€Ï€Î¿Ï… {PHILIP } Î¿Î¼Î¿Î¸Ï…Ï…Î¼Î±Î´Î¿Î½ ÎµÎ½ {WITH ONE ACCORD,} Ï„Ï‰ {WHEN} Î±Î°Î¿Ï…Î¹Î½ {HEARD} Î±Ï…Ï„Î¿Ï…Ï, {THEY} Î°Î±Î¹ {AND} Î²Î»ÎµÏ€ÎµÎ¹Î½ {SAW} Ï„Î± {THE} ÏƒÎ·Î¼Î¹Î± {SIGNS} Î± { WHICH} ÎµÏ€Î¿Î¹ÎµÎ¹ {HE DID.} (IGNT)

Acts 8:6 (RWP)

Gave heed (Ï€Ï•Î¿ÏƒÎµÏ‡Î¿Î½). Imperfect active as in verses 10,11, there with dative of the person (Î±Ï…Ï„Ï‰), here with the dative of the thing (Ï„Î¿Ï, Î»ÎµÎ³Î¿Î¼Î¿Î½Î¿Ï,). There is an ellipse of Î½Î¿Ï…Î½ (mind). They kept on giving heed or holding the mind on the things said by Philip, spell-bound, in a word.

When they heard (ÎµÎ½ Ï„Ï‰ Î±Î°Î¿Ï…Î¹Î½ Î±Ï…Ï„Ï‰Î½ Ï„Î¿Ï…Ï,). Favourite Lukan idiom, ÎµÎ½ and the locative case of the articlar infinitive with the accusative of general reference "in the hearing as to them."

Which he did (Î± ÎµÏ€Î¿Î¹ÎµÎ¹). 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) Î¿ Î´Îµ {AND} ÏƒÎ¹Î¼Ï‰Î½ {SIMON} ÎºÎ±Î¹ {ALSO} Î±Ï…Ï„Î¿Ï, {HIMSELF } ÎµÏ€Î¹ÏƒÏ„ÎµÏ…ÏƒÎµÎ½ {BELIEVED,} ÎºÎ±Î¹ {AND} Î²Î±Ï€Ï„Î¹ÏƒÎ¸ÎµÎ¹Ï, {HAVING BEEN BAPTIZED} Î·Î½ {WAS} Ï€Ï•Î¿ÏƒÎºÎ±Ï•Ï„ÎµÏ•Ï‰Î½ {STEADFASTLY CONTINUING} Ï„Ï‰ {WITH} Ï†Î¹Î»Î¹Ï€Ï€Ï‰ {PHILIP;} Î¸ÎµÏ‰Ï•Ï‰Î½ {BEHOLDING} Ï„Îµ {AND} ÏƒÎ·Î¼ÎµÎ¹Î± {SIGNS} ÎºÎ±Î¹ {AND} Î´Ï…Î½Î±Î¼ÎµÎ¹Ï, {WORKS OF POWER} Î¼ÎµÎ³Î±Î»Î±Ï, {GREAT} Î³Î¹Î½Î¿Î¼ÎµÎ½Î±Ï, {BEING DONE,} ÎµÎ¾Î¹ÏƒÏ„Î±Ï„Î¿ {WAS AMAZED.} (IGNT)

Acts 8:13 (RWP)

And Simon also himself believed (Î¿ Î´Îµ ÏƒÎ¹Î¼Ï‰Î½ ÎºÎ±Î¹ Î±Ï…Ï„Î¿Ï, ÎµÏ€Î¹ÏƒÏ„ÎµÏ…ÏƒÎµÎ½). Note the same verb in the aorist tense ÎµÏ€Î¹ÏƒÏ„ÎµÏ…ÏƒÎµÎ½. What did he believe? Evidently that Jesus was this "power of God" not himself (Simon). He saw that the miracles wrought by Philip in the name of Christ were genuine while he knew that his own were frauds. He wanted this power that Philip had to add to his own pretensions. "He was probably half victim of self-delusion, half conscious impostor" (Furneaux). He was determined to get this new "power," but had no sense of personal need of Jesus as Saviour for his sins. So he submitted to baptism (Î²Î±Ï€Ï„Î¹ÏƒÎ¸ÎµÎ¹Ï,, first aorist passive participle of Î²Î±Ï€Ï„Î¹Î¶Ï‰), clear proof that baptism does not convey salvation.

He continued with Philip (Î·Î½ Ï€Ï•Î¿ÏƒÎºÎ±Ï•Ï„ÎµÏ•Ï‰Î½ Ï„Ï‰ Ï†Î¹Î»Î¹Ï€Ï€Ï‰). Periphrastic imperfect of the verb Ï€Ï•Î¿ÏƒÎºÎ±Ï•Ï„ÎµÏ•Ï‰Î½ (see on 2:46). He stuck to Philip (dative case) to find out the secret of his power.

Beholding (Î¸ÎµÏ‰Ï•Ï‰Î½). Watching the signs and miracles (powers, Î´Ï…Î½Î±Î¼ÎµÎ¹Ï, that threw his "power" in the shade) as they were wrought (Î³Î¹Î½Î¿Î¼ÎµÎ½Î±Ï,, present middle participle of Î³Î¹Î½Î¿Î¼Î±Î¹). The more he watched the more the wonder grew (ÎµÎ¾Î¹ÏƒÏ„Î±Ï„Î¿). He had "amazed" (verse 9) the people by his tricks and he was himself more "amazed" than they by Philipâ€™s deeds.

Acts 8:13 (Vincent_NTWordStudies)

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

Miracles and signs (ÏƒÎ·Î¼ÎµÎ¹Î± ÎºÎ±Î¹ Î´Ï…Î½Î±Î¼ÎµÎ¹Ï,). Lit., signs and powers. See on "Mt 11:20"; {see} on "Ac 2:22".

Which were done (Î³Î¹Î½Î¿Î¼ÎµÎ±Ï,). 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) Î±Î½Î±ÏƒÏ„Î±Ï, Î´Îµ {AND HAVING RISEN UP} ÎµÎ¹Ï, {ONE} ÎµÎ¾ {FROM AMONG} Î±Ï…Ï„Ï‰Î½ {THEM,} Î¿Î½Î¿Î¼Î±Ï„Î¹ {BY NAME} Î±Î³Î±Î²Î¿Ï, {AGABUS,} ÎµÏƒÎ·Î¼Î±Î½ÎµÎ½ {HE SIGNIFIED} Î´Î¹Î± {BY} Ï„Î¿Ï… {THE} Ï€Î½ÎµÏ…Î¼Î±Ï„Î¿Ï, {SPIRIT,} Î»Î¹Î¼Î¿Î½ {A FAMINE} Î¼ÎµÎ³Î±Î½ {GREAT} Î¼ÎµÎ»Î»ÎµÎ¹Î½ {IS ABOUT} ÎµÏƒÎµÏƒÎ¸Î±Î¹ {TO BE} ÎµÏ† {OVER} Î¿Î»Î·Î½ {WHOLE} Ï„Î·Î½ {THE} Î¿Î¹Î°Î¿Ï…Î¼ÎµÎ½Î·Î½ {HABITABLE WORLD;} Î¿ÏƒÏ„Î¹Ï, {WHICH} Î°Î±Î¹ {ALSO} ÎµÎ³ÎµÎ½ÎµÏ„Î¿ { CAME TO PASS} ÎµÏ€Î¹ {UNDER} Î°Î»Î±Ï…Î´Î¹Î¿Ï… {CLAUDIUS} Î°Î±Î¹ÏƒÎ±Ï•Î¿Ï, {CAESAR.} (IGNT)

Acts 11:28 (RWP)

Signified (ÎµÏƒÎ·Î¼Î±Î¹Î½ÎµÎ½). Imperfect active in Westcott and Hort, but aorist active ÎµÏƒÎ·Î¼Î±Î½ÎµÎ½ in the margin. The verb is an old one from ÏƒÎ·Î¼Î± (ÏƒÎ·Î¼ÎµÎ¹Î¿Î½) 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 (Î¼ÎµÎ»Î»ÎµÎ¹Î½ ÎµÏƒÎµÏƒÎ¸Î±Î¹). Î¼ÎµÎ»Î»Ï‰ 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 (ÎµÏ† Î¿Î»Î·Î½ Ï„Î·Î½ Î¿Î¹Î°Î¿Ï…Î¼ÎµÎ½Î·Î½). Over all the inhabited earth (Î³Î·Î½, 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 (ÎµÏ€Î¹ Î°Î»Î±Ï…Î´Î¹Î¿Ï…). 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) Î¹Î´ÎµÏ„Îµ {BEHOLD} Î¿Î¹ {YE} Î°Î±Ï„Î±Ï†Ï•Î¿Î½Î·Ï„Î±Î¹ {DESPISERS,} Î°Î±Î¹ {AND} Î¸Î±Ï…Î¼Î±ÏƒÎ±Ï„Îµ {WONDER} Î°Î±Î¹ {AND} Î±Ï†Î±Î½Î¹ÏƒÎ¸Î·Ï„Îµ {PERISH;} Î¿Ï„Î¹ {FOR} ÎµÏ•Î³Î¿Î½ {A WORK} ÎµÎ³Ï‰ {I} ÎµÏ•Î³Î±Î¶Î¿Î¼Î±Î¹ {WORK} ÎµÎ½ Ï„Î±Î¹Ï, {IN} Î·Î¼ÎµÏ•Î±Î¹Ï, {DAYS} Ï…Î¼Ï‰Î½ {YOUR,} ÎµÏ•Î³Î¿Î½ {A WORK} Ï‰ {WHICH} Î¿Ï… {IN NO} Î¼Î· {WISE} Ï€Î¹ÏƒÏ„Îµ Ï…ÏƒÎ·Ï„Îµ {YE WOULD BELIEVE} ÎµÎ±Î½ {IF} Ï„Î¹Ï, {ONE} ÎµÎ°Î´Î¹Î·Î³Î·Ï„Î±Î¹ {SHOULD DECLARE IT} Ï…Î¼Î¹Î½ {TO

YOU.} (IGNT)

Acts 13:41 (RWP)

Ye despisers (Î¿Î¹ ÎºÎ±Î„Î±Ï†Î¿Î½Î·Ï„Î±Î¹). Not in the Hebrew, but in the LXX. It is pertinent for Paulâ€™s purpose.

Perish (Î±Ï†Î±Î½Î¹Ïƒ Î¸Î·Ï„Îµ). Or vanish away. First aorist passive imperative. Added by the LXX to the Hebrew.

If one declare it unto you (Îµá½° Ï„Î¹Ï, Îµá¼°Î´Î¹Î·Î³Î·Ï„Î±Î¹ Î·Î¼Î¹Î½). Condition of third class with present middle subjunctive, if one keep on outlining (double compound, Îµá¼°-Î´Î¹-Î·Î³Îµá¿¶Î±Î¹) it unto you. Paul has hurled a thunderbolt at the close.

Acts 13:41 (Vincent_NTWordStudies)

41. Perish (Î±Ï†Î±Î½Î¹Ïƒ Î¸Î·Ï„Îµ). Lit., vanish.

Declare (Îµá¼°Î´Î·Î³Î·Ï„Î±Î¹). Only here and Acts 15:3. shew, see on "Lu 8:39". The word is a very strong expression for the fullest and clearest declaration: declare throughout.

Acts 14:3

3 (AV) Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. (AV)
3 (IGNT) Î¹Î¿Î±Î½Î¿Î½ Î¼Îµá½° {A LONG} Î¿Ï…Î½ {THEREFORE} Ï‡Ï•Î¿Î½Î¿Î½ {TIME} Î´Î¹Îµá¿–Ï•Î¹Î´Î±Î½ {THEY STAYED,} Ï€Î±Ï•Î·Î³Î¹Î¶Î¿Î¼Îµá¿–Î¹ {SPEAKING BOLDLY,} Îµá¼¹ {CONFIDING IN} Ï„Ï‰ {THE} Îºá¿¹Ï…Ï•Î¹Ï‰ {LORD,} Ï„Ï‰ {WHO} Î¼Î±Ï•Ï„Ï…Ï•Î¿Ï…Î½Î¹ {BORE WITNESS} Ï„Ï‰ {TO THE} Î»Î¿Î³Ï‰ { WORD} Ï„Î·Ï, {OF} Ï‡Î±Î¹Î¹Ï„Î¿Ï, {GRACE,} Î±Ï…Ï„Î¿Ï… {HIS} Îº Î±Î¹ {AND} Î´Î¹Î´Î¿Î½Î¹ {GIVING} Ïƒ Î·Î¼Î¹Î± {SIGNS} Îº Î±Î¹ {AND} Ï„Îµá¼¶Ï•Î±Ï„Î± {WONDERS} Î³Î¹Î½Îµá¼¶Ï‚Î±Î¹ { TO BE DONE} Î´Î¹Î± Ï„Ï‰Î½ {THROUGH} Ï‡Îµá¼¹Ï•Ï‰Î½ {HANDS.} Î±Ï…Ï„Ï‰Î½ {THEIR} (IGNT)

Acts 14:3 (RWP)

Long time therefore (Î¹Î¿Î±Î½Î¿Î½ Î¼Îµá½° Î¿Ï…Î½ Ï‡Ï•Î¿Î½Î¿Î½). Accusative of duration of time (possibly six months) and note Î¼Îµá½° Î¿Ï…Î½. There is an antithesis in Îµá¼¶Ï‡Î¹Ïƒ Î¸Î· Î´Îµ (verse 4) and in verse 5 (Îµá¼³Îµá½Îµá¼„Î¿ Î´Îµ). After the persecution and vindication there was a season of great opportunity which Paul and Barnabas used to the full, "speaking boldly" (Ï€Î±Ï•Î·Î³Î¿Ï…Î¼Îµá¿–Î¹ as in 13:46 at Antioch in Pisidia, "in the Lord" (Îµá¼¹ Ï„Ï‰ Îºá¿¹Ï…Ï•Î¹Ï‰), upon the basis of the Lord Jesus as in 4:17. And the Lord Jesus "bore witness to the word of his grace" as he always does, "granting signs and wonders to be done by their hands" (Î´Î¹Î´Î¿Ï…Ï„

ïƒÎ·Î¼ÎµÎ¹Î± ÎºÎ±Î¹ Ï„ÎµÏ•Î±Ï„Î± Î³Î¹Î½ÎµÏƒÎ¸Î±Î¹ Î´Î¹Î¹ Ï‡ÎµÎ¹Ï•Ï‰Î½ Î±ÏƒÏ„Ï‰Î½). Present participle (Î´Î¹Î´Î¿ÏÏ„Î¹) and present infinitive (Î³Î¹Î½ÎµÏƒÎ¸Î±Î¹) repetition of both signs and wonders (note both words) just as had happened with Peter and John and the other apostles (2:43; 4:29; 5:12; cf. Hebrews 2:4). The time of peace could not last forever with such a work of grace as this. A second explosion of persecution was bound to come and some of the MSS. actually have ÎµÎº Î´ÎµÏ…Ï„ÎÏ… (a second time).

Acts 14:3 (Vincent_NTWordStudies)

3. Long (Î¹ÎºÎ±Î½Î¿Î½). see on "Luke 7:6".

Abode. see on "Acts 12:19".

In the Lord. Lit., upon (ÎµÏ€Î¹) the Lord: in reliance on him.

Acts 15:12

12 (AV) Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them. (AV)
12 (IGNT) ÎµÏƒÎ¹Î³Î·ÏƒÎµÎ½ {KEPT SILENCE} Î´Îµ {AND} Ï€Î±Î½ {ALL} Ï„Î¿ { THE} Ï€Î»Î·Î¸Î¿Ï‚, {MULTITUDE,} ÎºÎ±Î¹ {AND} Î·ÎºÎ¿ÏƒÎ½ {HEARD} Î²Î±Ï•Î½Î²Î± {BARNABAS} ÎºÎ±Î¹ {AND} Ï€Î±Ï…Î»Î¿Ï… {PAUL} ÎµÎ¾Î·Î³Î¿ÏµÎ¼Î½Ï‰Î½ {RELATING} Î¿ÏƒÎ± {WHAT} ÎµÏ€Î¿Î¹Î·ÏƒÎµÎ½ Î¿ {DID} Î¸ÎµÎ¿Ï‚ {GOD} Ïƒ Î·Î¼ÎµÎ¹Ï‰Î± {SIGNS} ÎºÎ±Î¹ {AND} Ï„ÎµÏ•Î±Ï„Î± {WONDERS } ÎµÎ½ {AMONG} Ï„Î¿Î¹Ï‚ {THE} ÎµÎ¸Î½ÎµÏƒÎ¹Î½ {NATIONS} Î´Î¹ {BY} Î±Ï…Ï„Î¿Ï… {THEM.} (IGNT)

Acts 15:12 (RWP)

Kept silence (ÎµÏƒÎ¹Î³Î·ÏƒÎµÎ½). Ingressive first aorist active of Ïƒ Î¹Î³Î±Ï‰, old verb, to hold oneâ€™s peace. All the multitude became silent after Peterâ€™s speech and because of it.

Hearkened (Î·ÎºÎ¿Ï…Î¿Î½). Imperfect active of Î±ÎºÎ¿Ï…Ï‰, descriptive of the rapt attention, were listening.

Unto Barnabas and Paul (Î²Î±Ï•Î½Î²Î± ÎºÎ±Î¹ Ï€Î±Ï…Î»Î¿Î¿Ï…). Note placing Barnabas before Paul as in verse 25, possibly because in Jerusalem Barnabas was still better known than Paul.

Rehearsing (ÎµÎ¾Î·Î³Î¿Ï…Î¼Ï‰Î½). Present middle participle of ÎµÎ¾Î·Î³Î¿Î¼Î¿Î¼Î±Î¹, old verb, to go through or lead out a narrative of events as in Luke 24:35; Acts 10:8 which see. Three times (14:27; 15:4,12) Paul is described as telling the facts about their mission work, facts more eloquent than argument (Page). One of the crying needs in the churches is fuller knowledge of the facts of mission work and progress with enough detail to give life and interest. The signs and wonders which God had wrought among the Gentiles set the seal of approval on the work done

through (Î´Î¹Î±) Barnabas and Paul. This had been Peterâ€™s argument about Cornelius (11:17). This same verb (ÎµÎ¾Î·Î³Î·ÏƒÎ±Ï„Î¿) is used by James in verse 15:14 referring to Peterâ€™s speech.

Acts 15:12 (Vincent_NTWordStudies)

12. Hearkened. The imperfect (Î·ÎºÎ¿Ï…Î¿Î½) denotes attention to a continued narrative.

Declaring (ÎµÎ¾Î·Î³Î¿Ï…Î¼Î½Ï‰Î½). Better, as Rev., rehearsing. see on "Luke 24:35".

What miracles, etc. Lit., how many (Î¿ÏƒÎ±).

Acts 19:11

11 (AV) And God wrought special miracles by the hands of Paul: (AV)
11 (IGNT) Î´Ï…Î½Î±Î¼Î¹Ï‚ Ï„Îµ {AND WORKS OF POWER} Î¿Ï… Ï„Î±Ï‚ {NOT} Ï„Ï…Ï‡Î¿Ï…ÏƒÎ±Ï‚ {COMMON} ÎµÏ€Î¿Î¹Î¿Ï Î¿ {WROUGHT} Î¸Îµá¿¶ {GOD} Î´Î¹Î± {BY} Ï„Ï‰Î½ {THE} Ï‡Îµá¿¶Ï•Ï‰Î½ {HANDS } Ï€Î±Ï…Î»Î¿Ï… {OF PAUL,} (IGNT)

Acts 19:11 (RWP)

Special miracles (Î´Ï…Î½Î±Î¼Î¹Ï‚, Î¿Ï… Ï„Î±Ïƒ Ï„Ï…Ï‡Î¿Ï…ÏƒÎ±Ï‚,). "Powers not the ones that happen by chance," "not the ordinary ones," litotes for "the extraordinary." All "miracles" or "powers" (Î´Ï…Î½Î±Î¼Î¹Ï‚,) are supernatural and out of the ordinary, but here God regularly wrought (ÎµÏ€Î¿Î¹Î¿Ï), imperfect active) wonders beyond those familiar to the disciples and completely different from the deeds of the Jewish exorcists. This phrase is peculiar to Luke in the N.T. (also 28:2), but it occurs in the classical Greek and in the Koinâ€š as in III Macc. 3:7 and in papyri and inscriptions (Deissmann, Bible Studies, p. 255). In Samaria Philip wrought miracles to deliver the people from the influence of Simon Magus. Here in Ephesus exorcists and other magicians had built an enormous vogue of a false spiritualism and Paul faces unseen forces of evil. His tremendous success led some people to superstitious practices thinking that there was power in Paulâ€™s person.

Romans 4:11

11 (AV) And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: (AV)
11 (IGNT) Î¹Î±Î¹ {AND THE} Ïƒá¿¶ {SIGN} ÎµÎ»Î²Îµ {HE RECEIVED} Ï€ÎµÏ•Î¹Î¿Î¼Ï‰Ï {OF CIRCUMCISION, AS} Ïƒá¿¦Ï†Î±Î³Î¹Î´Î± {SEAL} Ï„Î·Ï‚ {OF} Î´Î¹Î¹Î±Î¹Î¿ÏƒÏ…Î½Î·Ï‚ {THE RIGHTEOUSNESS } Ï„Î·Ï‚ {OF THE} Ï€Î¹ÏƒÏ„ÎµÏ‰Ï‚ {FAITH} Ï„Î·Ï‚ {WHICH HE HAD} ÎµÎ½ {IN} Ï„Î·

{THE} Î±Î°Ï•Î¿Î²Ï…ÏƒÏ„Î¹Î± {UNCIRCUMCISION,} ÎµÎ¹Ï, {FOR} Ï„Î¿ {HIM} ÎµÎ¹Î½Î±Î¹ { TO} Î±Ï…Ï„Î¿Î½ {BE} Ï€Î±Ï„ÎÏ± {FATHER} Ï€Î±Î½Ï‰Î½ {OF ALL} Ï„Ï‰Î½ {THOSE THAT} Ï€Î¹ÏƒÏ„Î¹Î½ {BELIEVE} Î´Î¹ {IN} Î±Î°Ï•Î¿Î²Ï…ÏƒÏ„Î¹Î±Ï‚ {UNCIRCUMCISION} ÎµÎ¹Ï, {FOR} Ï„Î¿ {TO} Î»Î¿Î³Î¹ÏƒÎ¸Î·Î½Î±Î¹ {BE RECKONED} Î°Î±Î¹ {ALL} Î±Ï…Ï„Î¿Î¹Ï‚ {TO THEM} Ï„Î·Î½ {THE } Î´Î¹ÎºÎ±Î¹Î¿ÏƒÏ…Î½Î·Î½ {RIGHTEOUSNESS;} (IGNT)

Romans 4:11 (RWP)

The sign of circumcision (ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ Ï€ÎµÏ•Î¹Ï„Î¿Î¼Î·Ï‚). It is the genitive of apposition, circumcision being the sign.

A seal of the righteousness of the faith (Ïƒ Ï†Ï•Î±Î³Î¹Î´Î± Ï„Î·Ï‚ Î´Î¹ÎºÎ±Î¹Î¿ÏƒÏ…Î½Î·Ï‚ Ï„Î·Ï‚ Ï€Î¯ÏƒÏ„Ï‰Ï‚). Ïƒ Ï†Ï•Î±Î³Î¹Ï, 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" (Ï„Î·Ï, ÎµÎ½ Ï„Î· Î±Î°Ï•Î¿Î²Ï…ÏƒÏ„Î¹Î±), "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 (ÎµÎ¹Ï, Ï„Î¿ ÎµÎ¹Î½Î±Î¹ Î±Ï…Ï„Î¿Ï‚). This idiom may be Godâ€™s purpose (contemplated result) as in ÎµÎ¹Ï, Ï„Î¿ Î»Î¿Î³Î¹ÏƒÎ¸Î¸Î±Î¹ below, or even actual result (so that he was) as in 1:20.

Though they be in uncircumcision (Î´Î¹ Î±Î°Ï•Î¿Î²Ï…ÏƒÏ„Î¹Î±Ï‚). Simply, "of those who believe while in the condition of uncircumcision."

Romans 4:11 (Vincent_NTWordStudies)

11. The sign â€” a seal (Ïƒ Î·Î¼ÎµÎ¹Î¿Î½ â€” Ïƒ Ï†Ï•Î±Î³Î¹Î´Î±). 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 (ÎµÎ¹Ï, Ï„Î¿ ÎµÎ¹Î½Î±Î¹ Î±Ï…Ï„Î¿Ï‚). 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) ÎµÎ½ {IN THE} Î´Ï…Î½Î±Î¼ÎµÎ¹ {POWER} Ïƒ Î·Î¼ÎµÎ¹Ï‰Î½ {OF SIGNS} Î°Î±Î¹ {AND} Ï„ÎµÏ•Î±Ï„Ï‰Î½ {WONDERS,} ÎµÎ½ {IN THE} Î´Ï…Î½Î±Î¼ÎµÎ¹ {POWER} Ï€Î½ÎµÏ…Î¼Î±Ï„Î¿Ï‚ {OF THE SPIRIT} Î¸ÎµÎ¿Ï… {OF GOD;} Ï‰Ïƒ Ï„Îµ {SO AS FOR} Î¼Îµ {ME} Î±Ï€Î¿ { FROM} Î¹ÎµÏ•Î¿Ï…Ïƒ Î±Î»Î·Î¼

{JERUSALEM,} ÎºÎ±Î¹ {AND} ÎºÏ…ÎºÎ»Ï‰ {IN A CIRCUIT} Î¼ÎµÏ‡Ï•Î¹ Ï„Î¿Ï… {UNTO } Î¹Î»Î»Ï…Ï•Î¹ÎºÎ¿Ï… {ILLYRICUM,} Ï€ÎµÏ€Î»Î·Ï•Ï‰ÎºÎ¿Ï…Î½Î±Î¹ {TO HAVE FULLY PREACHED} Ï„Î¿ {THE} ÎµÏ…Î±Î³Î³ÎµÎ»Î¹Î¿Î½ { GLAD TIDINGS} Ï„Î¿Ï… {OF THE} Ï‡Ï•Î¹ÏƒÏ„Î¿Ï… {CHRIST;} (IGNT)

Romans 15:19 (RWP)

In power of signs and wonders (ÎµÎ½ Î´Ï…Î½Î±Î¼Î¹ Ïƒ Î·Î¼ÎµÎ¹Ï‰Î½ ÎºÎ±Î¹ Ï„ÎµÏ•Î±Ï„Ï‰Î½). Note all three words as in Hebrews 2:4, only here Î´Ï…Î½Î±Î¹Ï, is connected with Ïƒ Î·Î¼ÎµÎ¹Î± and Ï„ÎµÏ•Î±Ï„Î±. See all three words used of Paulâ€™s own work in 2 Corinthians 12:12 and in 2 Thessalonians 2:9 of the Man of Sin. See 1 Thessalonians 1:5; 1 Corinthians 2:4 for the "power" of the Holy Spirit in Paulâ€™s preaching. Note repetition of ÎµÎ½ Î´Ï…Î½Î±Î¼Î¹ here with Ï€Î½ÎµÏ…Î¼Î±Ï„Î¿Ï‚ Î±Î³Î¹Î¿Ï….

So that (Ï‰Ïƒ Ï„Î¿). Result expressed by the perfect active infinitive Ï€Î¿Ï€Î»Î·Ï•Ï‰ÎºÎ¿Ï…Î½Î±Î¹ (from Ï€Î»Î·Ï•Î¿Ï‰) with the accusative Î¼Îµ (general reference).

Round about even unto Illyricum (ÎºÏ…ÎºÎ»Ï‰ Î¼ÎµÏ‡Ï•Î¹ Ï„Î¿Ï… Î¹Î»Î»Ï…Ï•Î¹ÎºÎ¿Ï…). "In a ring" (ÎºÏ…ÎºÎ»Ï‰, locative case of ÎºÏ…ÎºÎ»Î¿Ï,). Probably a journey during the time when Paul left Macedonia and waited for II Corinthians to have its effect before coming to Corinth. If so, see 2 Corinthians 13; Acts 20:1-3. When he did come, the trouble with the Judaizers was over. Illyricum seems to be the name for the region west of Macedonia (Dalmatia). Strabo says that the Egnatian Way passed through it. Arabia and Illyricum would thus be the extreme limits of Paulâ€™s mission journeys so far.

Romans 15:19 (Vincent_NTWordStudies)

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

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

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

Fully preached (Ï€ÎµÏ€Î»Î·Ï•Ï‰ÎºÎµÎ½Î±Î¹). Lit., fulfilled Some explain, have given the Gospel its fall development so that it has reached every quarter.

{1} See Professor E. A. Freemanâ€™s â€œHistorical Geography of Europe.â€•

1 Corinthians 1:22

22 (AV) For the Jews require a sign, and the Greeks seek after wisdom: (AV)
22 (IGNT) ÎµÏ€ÎµÎ¹Î´Î· {SINCE} Î¤Î±Î¹ {BOTH} Î¹Î¿Ï…Î´Î±Î¹Î¿Î¹ {JEWS} ÏƒÎ·Î¼ÎµÎ¯Î¿Î½ { A SIGN} Î±Î¹Ï„Î¿ÏƒÎ¹Î½ {ASK FOR,} Î¤Î±Î¹ {AND} ÎµÎ»Î»Î·Î½ÎµÏ‚ {GREEKS} Ïƒ Î¿Ï†Î¯Î±Î½ {WISDOM} Î¶Î·Ï„Î¿ÏÏƒÎ¹Î½ {SEEK;} (IGNT)

1 Corinthians 1:22 (RWP)

Seeing that (ÎµÏ€Î¹Î´Î·). 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 Î´Îµ like Î±Î»Î»Î± in the apodosis is not unusual.

Ask for signs (Ïƒ Î·ÎµÎ¯Î± Î±Î¹Ï„Î¿ÏƒÎ¹Î½). The Jews often came to Jesus asking for signs (Matthew 12:38; 16:1; John 6:30).

Seek after wisdom (Ïƒ Î¿Ï†Î¯Î± Î¶Î·Ï„Î¿ÏÏƒÎ¹Î½). "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) Î±Î»Î»Ï‰ Î´Îµ {AND TO ANOTHER} ÎµÎ½ÎÏ•Î³Î·ÎµÎ± {OPERATIONS} Î´Ï…Î½Î¬ÎµÏ‰Î½ {OF WORKS OF POWER;} Î±Î»Î»Ï‰ Î´Îµ {AND TO ANOTHER} Ï€Ï•Î¿Ï†Î·Ï„Î¹Î± {PROPHECY;} Î±Î»Î»Ï‰ Î´Îµ {AND TO ANOTHER} Î´Î¹Î±Ï°Ï•Î¹Ïƒ ÎµÎ¹Ï, {DISCERNING } Ï€Î½ÎµÏ…Î¼Î¬Ï‰Î½ {OF SPIRITS;} ÎµÏ„Ï€Ï‰ Î´Îµ {AND TO A DIFFERENT ONE} Î³ÎµÎ½Î·
{KINDS} Î³Î»Ï‰ÏƒÏƒÏ‰Î½ {OF TONGUES;} Î±Î»Î»Ï‰ Î´Îµ {AND TO ANOTHER} ÎµÏ•Î¼Î·Î½Î¹Î± {INTERPRETATION} Î³Î»Ï‰ÏƒÏƒÏ‰Î½ {OF TONGUES.} (IGNT)

1 Corinthians 12:10 (RWP)

Workings of miracles (ÎµÎ½ÎÏ•Î³Î·ÎµÎ± Î´Ï…Î½Î¬Î¼ÎµÏ‰Î½). Workings of powers. Cf. ÎµÎ½ÎÏ•Î³Ï‰Î½ Î´Ï…Î½Î¬Î¼Î¹Ï, in Galatians 3:5; Hebrews 2:4 where all three words are used (Ïƒ Î·ÎµÎ¯Î±, signs, Ï„ÎµÏ•Î±Ï„Î±, wonders, Î´Ï…Î½Î¬Î¼Î¹Ï,, powers). Some of the miracles were not

healings as the blindness on Elymas the sorcerer.

Prophecy (Ï€Ï•Î¿Ï†Î·Ï„Î¹Î±). Late word from Ï€Ï•Î¿Ï†Î·Ï„Î·Ï, and Ï€Ï•Î¿Ï†Î·Î¼Î¹, to speak forth. Common in papyri. This gift Paul will praise most (chapter 1 Corinthians 14). Not always prediction, but a speaking forth of Godâ€™s message under the guidance of the Holy Spirit.

Discernings of spirits (Î´Î¹Î±ÎºÏ•Î¹ÏƒÎµÎ¹Ï, Ï€Î½ÎµÏ…Î¼Î±Ï„Ï‰Î½). Î´Î¹Î±ÎºÏ•Î¹ÏƒÎ¹Ï, is old word from Î´Î¹Î±ÎºÏ•Î¹Î½Ï‰ (see 11:29) and in N.T. only here; Romans 14:1; Hebrews 5:14. A most needed gift to tell whether the gifts were really of the Holy Spirit and supernatural (cf. so-called "gifts" today) or merely strange though natural or even diabolical (1 Timothy 4:1; 1 John 4:1).

Divers kinds of tongues (Î³Î¼Î½Î· Î³Î»Ï‰ÏƒÏƒÏ‰Î½). No word for "divers" in the Greek. There has arisen a great deal of confusion concerning the gift of tongues as found in Corinth. They prided themselves chiefly on this gift which had become a source of confusion and disorder. There were varieties (kinds, Î³Î¼Î½Î·) in this gift, but the gift was essentially an ecstatic utterance of highly wrought emotion that edified the speaker (14:4) and was intelligible to God (14:2,28). It was not always true that the speaker in tongues could make clear what he had said to those who did not know the tongue (14:13): It was not mere gibberish or jargon like the modern "tongues," but in a real language that could be understood by one familiar with that tongue as was seen on the great Day of Pentecost when people who spoke different languages were present. In Corinth, where no such variety of people existed, it required an interpreter to explain the tongue to those who knew it not. Hence Paul placed this gift lowest of all. It created wonder, but did little real good. This is the error of the Irvingites and others who have tried to reproduce this early gift of the Holy Spirit which was clearly for a special emergency and which was not designed to help spread the gospel among men. See on "Ac 19:6".

The interpretation of tongues (Î¼Ï•Î¼Î·Î½Î¼Î¹Î± Î³Î»Ï‰ÏƒÏƒÏ‰Î½). Old word, here only and 14:26 in N.T., from Î¼Ï•Î¼Î·Î½Î¼Î¿Ï‰ from Î¼Ï•Î¼Î·Ï, (the god of speech). Cf. on Î´Î¹Î¼Ï•Î¼Î·Î½Î¼Î¿Ï‰ in Luke 24:27; Acts 9:36. In case there was no one present who understood the particular tongue it required a special gift of the Spirit to some one to interpret it if any one was to receive benefit from it.

1 Corinthians 12:28

28 (AV) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. { diversities: or, kinds} (AV)
28 (IGNT) Î¿Î±Î¹ {AND} Î¿Ï…Ï, Î¼Î¸Î½ {CERTAIN} Î¸Î¸Î¸Ï„Î¿ Î¿ {DID SET} Î¸Î¸Î¿Ï, {GOD} Î¸Î½ {IN} Ï„Î· {THE} Î¸Î¿Î»Î·Ïƒî¹Î± {ASSEMBLY:} Ï€Ï•Ï‰Ï„Î¿Î½ {FIRST,} Î±Ï€Î¿ÏƒÏ„Î¿Î»Î¿Ï…Ï, {APOSTLES;} Î´Î¼Ï…Ï•Î¿Î½ {SECONDLY,} Ï€Ï•Î¿Ï†Î·Ï„Î·Ï„Ï, {PROPHETS;} Ï„Ï•Î¹Ï„Î¿Î½ {THIRDLY,} Î´Î¹Î´Î±ÏƒÎºÎ±Î»Î¿Ï…Ï, {TEACHERS;} Î¼Ï€Î¼Î¹Ï„Î± {THEN} Î´Ï…Î½Î±Î¼Î¹Ï, {WORKS OF POWER;} Î¼Î¹Ï„Î± {THEN} Ï‡Î±Ï•Î¹ÏƒÎ¼Î±Ï„Ï‰Î½ {GIFTS} Î¹Î±Î¼Î±Ï„Ï‰Î½ {OF HEALINGS;} Î±Î½Ï„Î¹Î»Î·Ψˆî¼Î¹Ï,

{HELPS;} Î°Ï…Î²ÎµÏ•Î½Î·ÏƒÎµÎ¹Ï, {GOVERNMENTS;} Î³Î»Ï‰ÏƒÏƒÏ‰Î½ {OF TONGUES.} (IGNT)

1 Corinthians 12:28 (RWP)

God hath set some (Î¿Ï…Ï, Î¼ÎµÎ½ ÎµÎ¸ÎµÏ„Î¿ Î¿ Î¸ÎµÎ¿Ï‚,). See verse 18 for ÎµÎ¸ÎµÏ„Î¿ Î¿ Î¸ÎµÎ¿Ï‚,. Note middle voice (for his own use). Paul begins as if he means to say Î¿Ï…Ï, Î¼ÎµÎ½ Î±Ï€Î¿ÏƒÏ„Î¿Î»Î¿Ï…Ï‚, Î¿Ï…Ï, Î´Îµ Ï€Ï•Î¿Ï†Î·Ï„Î±Ï, (some apostles, some prophets), but he changes the construction and has no Î¿Ï…Ï, Î´Îµ, but instead Ï€Ï•Ï‰Ï„Î¿Ï½, Î´ÎµÏ…Ï„Ï•Î¿Ï½, ÎµÏ€ÎµÎ¹Ï„Î± (first, second, then, etc.).

In the church (ÎµÎ½ Ï„Î· ÎµÎºÎºÎ»Î·ÏƒÎ¹Î±). The general sense of ÎµÎºÎºÎ»Î·ÏƒÎ¹Î± 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 Î±Ï€Î¿ÏƒÏ„Î¿Î»Î¿Ï…Ï‚, the official title given the twelve by Jesus, and claimed by Paul though not one of the twelve.

Prophets (Ï€Ï•Î¿Ï†Î·Ï„Î±Ï‚). 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 Godâ€™s Spirit use them, men moved to utter the deep things of God.

Teachers (Î´Î¹Î´Î±ÏƒÎºÎ±Î»Î¿Ï…Ï‚). Old word from Î´Î¹Î´Î±ÏƒÎºÏ‰, to teach. Used to the Baptist (Luke 3:12), to Jesus (John 3:10; 13:13), and of Paul by himself along with Î±Ï€Î¿ÏƒÏ„Î¿Î»Î¿Ï‚, (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 (ÎµÏ€ÎµÎ¹Ï‚Î± Î´Ï…Î½Î±Î¼ÎµÎ¹Ï‚). Here a change is made from the concrete to the abstract. See the reverse in Romans 12:7. See these words (Î´Ï…Î½Î±Î¼ÎµÎ¹Ï‚, Î¹Î±Î¼Î·Ï‚Î½, Î³Î»Ï‰ÏƒÏƒÏ‰Î½) in verses 9,10 with Î³Î»Ï‰ÏƒÏƒÏ‰Î½ , last again. But these two new terms (helps, governments).

Helps (Î±Î½Ï„Î¹Î»Î·Î¼ÏˆÎµÎ¹Ï‚). Old word, from Î±Î½Ï„Î»Î±Î¼Î²Î±Î½Î¿Î¼Î±Î¹, 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 (Î°Ï…Î²ÎµÏ•Î½Î·ÏƒÎµÎ¹Ï‚). Old word from Î°Ï…Î²ÎµÏ•Î½Ï‰ (cf. Î°Ï…Î²ÎµÏ•Î½Î·Ï„Î·Ï, in Acts 27:11) like Latin gubernare, our govern. So a governing. Probably Paul has in mind bishops (ÎµÏ€Î¹Ï‡Î¿Ï€Î¿Î¹) or elders (Ï€Ï•ÎµÏƒÎ²Ï…Ï„ÎµÏ•Î¿Î¹), the outstanding leaders (Î¿Î¹ Ï€Ï•Î¿Î¹Ï„Ï„Î±Î¹Ï‚Î¿Î¹ in 1 Thessalonians 5:12; Romans 12:8; Î¿Î¹ Î·Î³Î¿Ï…Î¼Î½Î¿Î¹ 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? {workersâ€¦: or, powers?} (AV)

29 (IGNT) Î¼Î· {ARE} Ï€Î±Î½Ï„Ï‚ {ALL} Î±Ï€Î¿ÏƒÏ„Î¿Î»Î¿Î¹ Î¼Î· {APOSTLES?} Ï€Î±Î½Ï„Ï‚ {ALL} Ï€Ï•Î¿Ï†Î·Ï„Î±Î¹ Î¼Î· {PROPHETS?} Ï€Î±Î½Ï„Ï‚ {ALL} Î´Î¹Î´Î±ÏƒÎºÎ±Î»Î¿Î¹ Î¼Î· {TEACHERS? HAVE} Ï€Î±Î½Ï„Ï‚ {ALL} Î´Ï…Î½Î±Î¼Î¹Ï‚ {WORKS OF POWER?} (IGNT)

1 Corinthians 12:29 (RWP)

Are all (Î¼Î· Ï€Î±Î½Ï„Ï‚,). The Î¼Î· 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) Ï‰Ïƒï„Îµ {SO THAT} Î±Î¹ {THE} Î³Î»Ï‰ÏƒÏƒÎ±Î¹ {TONGUES} ÎµÎ¹Ï‚ { FOR} Ïƒï„Î·Î¼Îµá¿Î¿Î½ {A SIGN} ÎµÎ¹Ïƒá¿Î½ {ARE,} Î¿Ï… {NOT} Ï„Î¿Î¹Ï‚ {TO THOSE THAT} Ï€Î¹Ïƒï„Ï…Îµ…Î¿Ï…Ïƒá¿Î½ {BELIEVE,} Î±Î»Î»Î± {BUT} Ï„Î¿Î¹Ï‚ {TO THE} Î±Ï€Î¹Ïƒï„Ï„Î¿Î¹Ï‚ {UNBELIEVERS;} Î· Î´Îµ Ï€Ï•Î¿Ï†Î·Ï„Îµá¿Î± {BUT PROPHECY,} Î¿Ï… {NOT} Ï„Î¿Î¹Ï‚ {TO THE} Î±Ï€Î¹Ïƒï„Ï„Î¿Î¹Ï‚ {UNBELIEVERS,} Î±Î»Î»Î± {BUT} Ï„Î¿Î¹Ï‚ {TO THOSE THAT} Ï€Î¹Ïƒï„Ï…Îµ…Î¿Ï…Ïƒá¿Î½ {BELIEVE.} (IGNT)

1 Corinthians 14:22 (RWP)

For a sign (ÎµÎ¹Ï‚ Ïƒï„Î·Î¼Îµá¿Î¿Î½). Like the Hebrew and occasional Koinâ€š 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) Ï„Î± {THE} Î¼Îµá¿½ {INDEED} Ïƒï„Î·Î¼Îµá¿Î± {SIGNS} Ï„Î¿Ï… {OF THE } Î±Ï€Î¿ÏƒÏ„Î¿Î»Î¿Ï… {APOSTLE} Î°Î±Ï„Îµá¿Ï•Î³Î±ÏƒÎ¸Î· {WERE WORKED OUT} ÎµÎ½ {AMONG} Ï…Î¼á¿Î½ {YOU} ÎµÎ½ {IN} Ï€Î±Ïƒï„Î· {ALL} Ï…Ï€Î¿Î¼Î¿Î½á¿· {ENDURANCE,} ÎµÎ½ {IN} Ïƒï„Î·Î¼Îµá¿Î¿Î¹Ï‚ {SIGNS} Î°Î±Î¹ {AND} Ï„Îµá¿Ï•Î±Ïƒï„Î¹Î½ {WONDERS} Î°Î±Î¹ {AND} Î´Ï…Î½Î±Î¼Îµá¿Ï‚ {WORKS OF POWER. } (IGNT)

2 Corinthians 12:12 (RWP)

Of an apostle (Ï„Î¿Ï… Î±Ï€Î¿ÏƒÏ„Î¿Î»Î¿Ï…). "Of the apostle" (definite article). Note the three words here for miracles wrought by Paul (Ïƒï„Î·Î¼Îµá¿Î±, signs, Ï„Îµá¿Ï•Î±Ï„Î±, wonders, Î´Ï…Î½Î±Î¼Îµá¿, powers or miracles) as in Hebrews 2:4.

Galatians 3:5

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

5 (IGNT) Î¿ {HE WHO} Î¿Ï…Î½ {THEREFORE} ÎµÏ€Î¹Ï‡Î¿Ï•Î·Î³Ï‰Î½ {SUPPLIES} Ï…Î¼Î¹Î½ {TO YOU} Ï„Î¿ {THE} Ï€Î½ÎµÏ…Î¼Î±Ï± {SPIRIT,} Î°Î±Î¹ {AND} ÎµÎ½Î¹ÏƒÏ‡Ï‰Î½ {WORKS} Î´Ï…Î½Î±Î¼ÎµÎ¹Ï‚ {WORKS OF POWER} ÎµÎ½ {AMONG} Ï…Î¼Î¹Î½ {YOU, IS IT} ÎµÎ¾ {BY} ÎµÏ•Î³Ï‰Î½ {WORKS} Î½Î¿Î¼Î¿Ï… {OF LAW} Î· {OR} ÎµÎ¾ {BY} Î±Î°Î¿Î·, {REPORT} Ï€Î¹ÏƒÏ„ÎµÏ‰Ï‚, {OF FAITH?} (IGNT)

Galatians 3:5 (RWP)

Supplieth (ÎµÏ€Î¹Ï‡Î¿Ï•Î·Î³Ï‰Î½). It is God. See on "2Co 9:10" for this present active participle. Philippians 1:19; 2 Peter 1:5.

Worketh miracles (ÎµÎ½ÎµÏ•Î³Ï‰Î½ Î´Ï…Î½Î±Î¼ÎµÎ¹Ï‚). On the word ÎµÎ½ÎµÏ•Î³ÎµÏ‰ see 1 Thessalonians 2:13; 1 Corinthians 12:6. It is a great word for Godâ€™s activities (Philippians 2:13). "In you" (Lightfoot) is preferable to "among you" for ÎµÎ½ Ï…Î¼Î¹Î½ (1 Corinthians 13:10; Matthew 14:2). The principal verb for "doeth he it" (Ï€Î¿Î¹ÎµÎ¹) 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) Î¿Ï… {WHOSE} ÎµÏƒÏ„Î¹Î½ Î· {IS} Ï€Î±Ï•Î¿Ï…ÏƒÎ¹Î± {COMING} Î°Î±Ï„ { ACCORDING TO THE} ÎµÎ½ÎµÏ•Î³ÎµÎ¹Î±Î½ Ï„Î¿Ï… {WORKING} Ïƒ Î±Ï„Î±Î½Î¹Î½Î± {OF SATAN} ÎµÎ½ {IN} Ï€Î±Ïƒ Î· { EVERY} Î´Ï…Î½Î±Î¼Î¹ {POWER} Î°Î±Î¹ {AND} Ïƒ Î·Î¼Î¹Î¿Ï…Ï‚, {SIGNS} Î°Î±Î¹ {AND} Ï„ÎµÏ•Î±Ïƒ Î¹Î½ {WONDERS} Ïˆ ÎµÏ…Î´Î¿Ï…Ï‚, {OF FALSEHOOD,} (IGNT)

2 Thessalonians 2:9 (RWP)

Whose coming is (Î¿Ï… ÎµÏƒÏ„Î¹Î½ Î· Ï€Î±Ï•Î¿Ï…Ïƒ Î¹Î±). Refers to Î¿Î½ in verse 8. The Antichrist has his Ï€Î±Ï•Î¿Ï…Ïƒ Î¹Î± also. Deissmann (Light from the Ancient East, pp. 374, 378) notes an inscription at Epidaurus in which "Asclepius manifested his Ï€Î±Ï•Î¿Ï…Ïƒ Î¹Î±." Antiochus Epiphanes is called the manifest god (III Macc. 5:35). So the two Epiphanies coincide.

Lying wonders (Ï„ÎµÏ•Î±Ïƒ Î¹Î½ Ïˆ ÎµÏ…Î´Î¿Ï…Ï‚). "In wonders of a lie." Note here the three words for the miracles of Christ (Hebrews 2:4), power (Î´Ï…Î½Î±Î¼ÎµÎ¹Ï‚), signs (Ïƒ Î·Î¼ÎµÎ¹Î±), wonders (Ï„ÎµÏ•Î±Ï„Î±), but all according to the working of Satan (Î°Î±Ï„Î± ÎµÎ½ÎµÏ•Î³ÎµÎ¹Î±Î½ Ï„Î¿Ï… Ïƒ Î±Ï„Î±Î½Î±, 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) ÏƒÏ…Î½ÎµÏ€Î¹Î¼Î±Ï•Ï„Ï…Ï•Î¿Ï…Î½Ï„Î¿Ï, Ï„Î¿Ï… {HEARING WITNESS WITH THEM} Î¸ÎµÎ¿Ï… {GOD} ÏƒÎ·Î¼ÎµÎ¯Î¿Î¹Ï, {BY SIGNS } Ï„Îµ {BOTH} Î°Î± {AND} Ï„ÎµÏ•Î±ÏƒÎ¹Î½ {WONDERS} Î°Î± {AND} Ï€Î¿Î¹ÎºÎ¯Î»Î±Î¹Ï, {VARIOUS} Î´Ï…Î½Î¼ÎµÏƒÎ¹ {ACTS OF POWER,} Î°Î± {AND} Ï€Î½ÎµÏ…Î¼Î±Ï„Î¿Ï, {OF THE SPIRIT} Î±Î³Î¯Î¿Ï… {HOLY} Î¼ÎµÏ•Î¹ÏƒÎ¼Î¿Ï, {DISTRIBUTIONS,} Î°Î±Ï„Î± Ï„Î·Ï Î¸ÎÎ»Î·ÏƒÎ¹Î½ {ACCORDING TO} Î±Ï…Ï„Î¿Ï… {HIS} Î¸ÎµÎ»Î·ÏƒÎ¹Ï {WILL.} (IGNT)

Hebrews 2:4 (RWP)

God also bearing witness with them (ÏƒÏ…Î½ÎµÏ€Î¹Î¼Î±Ï•Ï„Ï…Ï•Î¿Ï…Î½Ï„Î¿Ï, Ï„Î¿Ï… Î¸ÎµÎ¿Ï…). Genitive absolute with the present active participle of the late double compound verb ÏƒÏ…Î½ÎµÏ€Î¹Î¼Î±Ï•Ï„Ï…Ï•Î¿Ï‰, to join (ÏƒÏ…Î½) in giving additional (ÎµÏ€Î¹) testimony (Î¼Î±Ï•Ï…Ï•Î¿Ï‰). Here only in N.T., but in Aristotle, Polybius, Plutarch.

Both by signs (ÏƒÎ·Î¼ÎµÎ¯Î¿Î¹Ï, Ï„Îµ Î°Î±Î¹)

and wonders (Î°Î±Î¹ Ï„ÎµÏ•Î±ÏƒÎ¹Î½)

and by manifold powers (Î°Î±Î¹ Ï€Î¿Î¹ÎºÎ¯Î»Î±Î¹Ï, Î´Ï…Î½Î¼ÎµÏƒÎ¹)

and by gifts of the Holy Ghost (Î°Î±Î¹ Ï€Î½ÎµÏ…Ï„Î¼Î±Ï„Î¿Ï… Î±Î³Î¯Î¿Ï… Î¼ÎµÏ•Î¹ÏƒÎ¼Î¿Ï,). 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 Îµá¼³Î± (works) of Christ. Ï„Îµ Ï•Î±Ï„, (wonder) attracts attention, Î´Ï…Î½Î±Î¼Î¹Ï, (power) shows Godâ€™s power, ÏƒÎ·Î¼ÎµÎ¯Î¿Ï‰ reveals the purpose of God in the miracles. For Ï€Î¿Î¹ÎºÎ¯Î»Î±Î¹Ï, (manifold, many-coloured) see Matthew 4:24; James 1:2. For Î¼ÎµÏ•Î¹ÏƒÎ¼Î¿Ï, for distribution (old word, in N.T. only here and Hebrews 4:12) see 1 Corinthians 12:4-30.

According to his own will (Î°Î±Ï„Î± Ï„Î·Ï Î±Ï…Ï„Î¿Ï… Î¸Îµá¼³Î·ÏƒÎ¹Ï). The word Î¸Îµá¼³Î·ÏƒÎ¹Ï, is called a vulgarism by Pollux. The writer is fond of words in - Î¹Ï,.

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) Î°Î±Î¹ {AND} ÏƒÎ·Î¼ÎµÎ¯Î¿Ï {A SIGN} Î¼ÎµÎ³Î± {GREAT} Ï‰Ï†Î¸Î· {WAS SEEN} Îµá¼Ï {IN} Ï„Ï‰ {THE} Î¿Ï…Î•Î½Ï‰ {HEAVEN;} Î³Ï…Î½Î· {A WOMEN} Ï€Îµá¼Î²Î¼Î²Î»Î·Î¼ÎÎ½Î· {CLOTHED WITH} Ï„Î¿Ï {THE} Î·Î»Î¹Î¿Ï {SUN,} Î°Î± {AND} Î· {THE} ÏƒÎµÎ»Î·Î½Î· {MOON} Ï…Ï€Î¿ Î°Î± Ï„Ï‰ {UNDER} Ï„Ï‰Î¿ Ï€Î¿Î´Î±Ï Î±Ï…Ï„Î·Ï, {HER FEET,} Î°Î± {AND } Îµá¼Ï€Î¹ {ON} Ï„Î·Ï, Î°Îµá¼Ï†Î±Î»Î·Ï, Î±Ï…Ï„Î·Ï, {HER HEAD} ÏƒÏ„Îµá¼Ï†Î±Î½Î¿Ï, {A CROWN} Î±ÏƒÏ„Ï…Îµá¼Ï‰Î½ {OF STARS} Î´Ï‰Î´ÎµÎºÎ± {TWELVE;} (IGNT)

Revelation 12:1 (RWP)

A great sign (Ïƒ Î·Î¼ÎµÎ¹Î¿Î½ Î¼ÎµÎ³Î±). The first of the visions to be so described (13:3; 15:1), and it is introduced by ï‰Ï†Î¸Î· as in 11:19; 12:3, not by Î¼Î¿Î± Ï„Î±Ï…Ï„Î¿ or by ÎµÎ¹Î´Î¿Î½ ÎºÎ±Î¹ Î¹Î´Î¿Ï… as heretofore. This "sign" is really a Ï„ÎµÏ•Î±Ï, (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 Ïƒ Î·Î¼ÎµÎ¹Î¿Î½ as in Ï„ÎµÏ•Î±Ï, , 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 (Î³Ï…Î½Î·). Nominative case in apposition with Ïƒ Î·Î¼ÎµÎ¹Î¿Î½. "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 (Ï€ÎµÏ•Î¹Î²Î»Î·Î¼ÎµÎ½Î· Ï„Î¿Ï Î·Î»Î¹Î¿Ï). Perfect passive participle of Ï€ÎµÏ•Î¹Î²Î±Î»Î»Ï‰, 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" (Ï…Ï€Î¿Î¤Î±Ï‰ Ï„Ï‰Î½ Ï€Î¿Î´Ï‰Î½ Î±Ï…Ï„Î·Ï,) and "a crown of twelve stars" (Ïƒ Ï„ÎµÏ†Î±Î½Î¿Ï, Î±ÏƒÏ„Ï„ÎµÏ‰Î½ Î´Ï‰Î´ÎµÎºÎ±), 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) Î¤Î±Î¹ {AND} ï‰Ï†Î¸Î· {WAS SEEN} Î±Î»Î»Î¿ {ANOTHER} Ïƒ Î·Î¼ÎµÎ¹Î¿Î½ { SIGN} ÎµÎ½ {IN} Ï„Ï‰ {THE} Î¿Ï…Ï•Î±Î½Ï‰ {HEAVEN,} Î¤Î±Î¹ {AND} Î¹Î´Î¿Ï… {BEHOLD,} Î´Ï•Î±Î¤Ï‰Î½ {A DRAGON} Î¼ÎµÎ³Î±Ï, {GREAT} Ï€Ï…Ï•Î¿Ï, {RED,} ÎµÏ‡Ï‰Î½ { HAVING} Î¤Î±Ï†Î±Î»Î±Ï, {HEADS} ÎµÏ€Ï„Î± {SEVEN} Î¤Î±Î¹ {AND} Î¤ÎµÏ•Î±Ï„Î± {HORNS} Î´ÎµÎºÎ± {TEN,} Î¤Î±Î¹ {AND} ÎµÏ€Î¹ {UPON} Ï„Î±Ï, Î¤ÎµÏ†Î±Î»Î±Ï, Î±Ï…Ï„Î¿Ï {HIS HEADS} Î´Î¹Î´Î·Î¼Î±Ï„Î± {DIADEMS} ÎµÏ€Ï„Î± {SEVEN;} (IGNT)

Revelation 12:3 (RWP)

Another sign (Î±Î»Î»Î¿ ÏƒÎ·Î¼Î¹Î¿Î½). "A second tableau following close upon the first and inseparable from it" (Swete).

And behold (Î°Î±Î¹ Î¹Î´Î¿Ï…). As often (4:1; 6:2,5,8, etc.).

A great red dragon (Î´Ï•Î±Î°Ï‰Î½ Î¼Î¹Î³Î±Ï, Ï€Ï…Ï•Ï•Î¿Ï‚). Homer uses this old word (probably from Î´Î¹Ï•Î°Î¿Î¼Î±Î¹, 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 Ï€Ï…Ï•Ï•Î¿Ï‚ (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 (Î¼Ï€Ï„Î± Î´Î¹Î±Î´Î·Î¼Î±Ï„Î±). Old word from Î´Î¹Î±Î´Î¼Ï‰ (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 ÏƒÏ„Î¼Ï†Î±Î½Î¿Ï‚ (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) Î°Î±Î¹ {AND} Ï€Î¿Î¹Î¼Î¹ {IT WORKS} ÏƒÎ·Î¼Î¹Î± {SIGNS} Î¼Î¹Î³Î±Î»Î± { GREAT,} Î¹Î½Î± {THAT} Î°Î±Î¹ {EVEN} Ï€Ï…Ï• {FIRE} Ï€Î¿Î¹Î· {IT SHOULD CAUSE} Î°Î±Ï„Î±Î²Î±Î¹Î½Î¼Î¹Î½ {TO COME DOWN} Î¼Î° {OUT} Ï„Î¿Ï… {OF THE} Î¿Ï…Ï•Î±Î½Î¿Ï… {HEAVEN} Î¼Î¹Ï, {TO} Ï„Î·Î½ {THE} Î³Î·Î½ {EARTH} Î¼Î½Ï‰Ï€Î¹Î¿Î½ Ï„Ï‰Î½ {BEFORE} Î±Î½Î¸Ï•Ï‰Ï€Ï‰Î½ {MEN. } (IGNT)

Revelation 13:13 (RWP)

That he should even make fire come down out of heaven (Î¹Î½Î± Î°Î±Î¹ Ï€Ï…Ï• Ï€Î¿Î¹Î· Î¼Î° Ï„Î¿Ï… Î¿Ï…Ï•Î±Î½Î¿Ï… Î°Î±Ï„Î±Î²Î±Î¹Î½Î¼Î¹Î½). Purpose clause again with Î¹Î½Î± and the present active subjunctive of Ï€Î¿Î¹Î¼Ï‰ and the object infinitive of Î°Î±Ï„Î±Î²Î±Î¹Î½Ï‰ after Ï€Î¿Î¹Î¼Î¹. Christ promised great signs to the disciples (John 14:12), but he also warned them against false prophets and false christs with their signs and wonders (Mark 13:22). So also Paul had pictured the power of the man of sin (2 Thessalonians 2:9). Elijah had called down fire from heaven (1 Kings 18:38; 2 Kings 1:10) and James and John had once even urged Jesus to do this miracle

(Luke 9:54).
14 (AV) And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. (AV)
14 (IGNT) ÎºÎ±Î¹ {AND} Ï€Î»Î±Î½Î± {IT MISLEADS} Ï„Î¿Ï…Ï {THOSE WHO} ÎºÎ±Ï„Î¿Î¹ÎºÎ¿Ï…Î½Ï„Î±Ï {DWELL} ÎµÏ€Î¹ {ON} Ï„Î·Ï {THE} Î³Î·Ï {EARTH,} Î´Î¹Î± {BY REASON OF} Ï„Î± {THE} Ïƒ Î·Î¼ÎµÎ¹Î± {SIGNS} Î± {WHICH} ÎµÎ´Î¿Î¸Î· {IT WAS GIVEN} Î±Ï…Ï„Ï‰ {TO IT} Ï€Î¿Î¹Î·Ïƒ Î±Î¹ {TO WORK} ÎµÎ½Ï‰Ï€Î¹Î¿Î½ {BEFORE} Ï„Î¿Ï… {THE} Î¸Î·Ï•Î¹Î¿Ï… {BEAST, } Î»ÎµÎ³Ï‰Î½ {SAYING} Ï„Î¿Î¹Ï, {TO THOSE WHO} ÎºÎ±Ï„Î¿Î¹ÎºÎ¿Ï…Ïƒ Î¹Ï€Î½ {DWELL} ÎµÏ€Î¹ {ON} Ï„Î·Ï {THE} Î³Î·Ï, {EARTH,} Ï€Î¿Î¹Î·Ïƒ Î±Î¹ {TO MAKE} ÎµÎ¹ÎºÏŒÎ½Î± {AN IMAGE} Ï„Ï‰ { TO THE} Î¸Î·Ï•Î¹Ï‰ {BEAST,} Î¿ {WHICH} ÎµÏ‡Î¹ {HAS} Ï„Î·Î½ {THE} Ï€Î»Î·Î³Î·Î½ {WOUND} Ï„Î·Ï, {OF THE} Î¼Î±Ï‡Î±Î¹Ï•Î±Ï, {SWORD,} ÎºÎ±Î¹ {AND} ÎµÎ¶Î·Ïƒ Îµ { LIVED.} (IGNT)

Revelation 13:14 (RWP)

And he deceiveth (ÎºÎ±Î¹ Ï€Î»Î±Î½Î±). Present active (dramatic) indicative of Ï€Î»Î±Î½Î±Ï‰, the very thing that Jesus had said would happen (Matthew 24:24, "So as to lead astray" Ï‰Ïƒ Ï„Îµ Ï€Î»Î±Î½Î±Ïƒ Î¸Î±Î¹ , the word used here, if possible the very elect). It is a constant cause for wonder, the gullibility of the public at the hands of new charlatans who continually bob up with their pipe-dreams.

That they should make an image to the beast (Ï€Î¿Î¹Î·Ïƒ Î±Î¹ ÎµÎ¹ÎºÏŒÎ½Î± Ï„Ï‰ Î¸Î·Ï•Î¹Ï‰). Indirect command (this first aorist active infinitive of Ï€Î¿Î¹ÎµÏ‰) after Î»ÎµÎ³Ï‰Î½ as in Acts 21:21, not indirect assertion. This "image" (ÎµÎ¹ÎºÏŒÎ½, for which word see Matthew 22:20; Colossians 1:15) of the emperor could be his head upon a coin (Mark 12:16), an imago painted or woven upon a standard, a bust in metal or stone, a statue, anything that people could be asked to bow down before and worship. This test the priests in the provinces pressed as it was done in Rome itself. The phrase "the image of the beast," occurs ten times in this book (13:14,15 ter; 14:9,11; 15:2; 16:2; 19:20; 20:4). Emperor-worship is the issue and that involves worship of the devil.

The stroke of the sword (Ï„Î·Î½ Ï€Î»Î·Î³Î½ Ï„Î·Ï, Î¼Î±Ï‡Î±Î¹Ï•Î·Ï,). This language can refer to the death of Nero by his own sword.

And lived (ÎºÎ±Î¹ ÎµÎ¶Î·Ïƒ Îµ). "And he came to life" (ingressive first aorist active indicative of Î¶Î±Ï‰). Perhaps a reference to Domitian as a second Nero in his persecution of Christians.

Revelation 15:1

1 ¶ (AV) And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. (AV)
1 (IGNT) ÎºÎ±Î¹ {AND} ÎµÎ¹Î´Î¿Î½ {I SAW} Î±Î»Î»Î¿ {ANOTHER} Ïƒ Î·Î¼ÎµÎ¹Î¿Î½ { SIGN} ÎµÎ½ {IN} Ï„Ï‰ {THE} Î¿Ï…Ï•Î±Î½Ï‰ {HEAVEN,} Î¼ÎµÎ³Î± {GREAT} ÎºÎ±Î¹ {AND} Î¸Î±Ï…Î¼Î±ÏƒÏ„Î¿Î½

{WONDERFUL:} Î±Î³Î³ÎµÎ»Î¿Ï…Ï, {ANGELS} ÎµÏ€Ï„Î± {SEVEN,} ÎµÏ‡Î¿Î½Ï„Î±Ï, {HAVING} Ï€Î»Î·Î³Î±Ï, {PLAGUES} ÎµÏ€Ï„Î± {SEVEN,} Ï„Î±Ï, {THE} ÎµÏƒÏ‡Î±Ï„Î±Ï, {LAST;} Î¿Ï„Î¹ {BECAUSE} ÎµÎ½ {IN} Î±Ï…Ï„Î±Î¹Ï, {THEM} ÎµÏ„ÎµÎ»ÎµÏƒÎ¸Î· {WAS COMPLETED} Î¿ {THE} Î¸Ï…Î¼Î¿Ï, Ï„Î¿Ï… {FURY} Î¸ÎµÎ¿Ï… {OF GOD.} (IGNT)

Revelation 15:1 (RWP)

Another sign in heaven (Î±Î»Î»Î¿ ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ ÎµÎ½ Ï„Ï‰ Î¿Ï…Ï•Î±Î½Ï‰). Looking back to 12:1,3, after the series intervening. The Seven Bowls are parallel with the Seven Seals (ch. Revelation 6:1) and the Seven Trumpets (chapters Re 8-11), but there is an even closer connection with chapters Re 12-14, "the drama of the long conflict between the church and the world" (Swete).

Great and marvellous (Î¼ÎµÎ³Î± Î°Î±Î¹ Î¸Î±Ï…Î¼Î±ÏƒÏ„Î¿Î½). Î¸Î±Ï…Î¼Î±ÏƒÏ„Î¿Ï, is an old verbal adjective (from Î¸Î±Ï…Î¼Î±Î¶Ï‰, to wonder) and is already in Matthew 21:42. The wonder extends to the end of this vision or sign (Rev 16:21).

Seven angels (Î±Î³Î³ÎµÎ»Î¿Ï…Ï, ÎµÏ€Ï„Î±). Accusative case in apposition with ÏƒÎ·Î¼ÎµÎ¹Î¿Î½ after ÎµÎ¹Î´Î¿Î½. Cf. 8:2.

Which are the last (Ï„Î±Ï, ÎµÏƒÏ‡Î±Ï„Î±Ï,). "Seven plagues the last." As in 21:9, "the final cycle of such visitations" (Swete).

Is finished (ÎµÏ„ÎµÎ»ÎµÏƒÎ¸Î·). Proleptic prophetic first aorist passive indicative of Ï„ÎµÎ»ÎµÏ‰ as in 10:7. The number seven seems particularly appropriate here for finality and completeness.

Revelation 16:14

14 (AV) For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. (AV) 14 (IGNT) ÎµÎ¹ÏƒÎ¹Î½ Î³Î±Ï• {FOR THEY ARE} Ï€Î½ÎµÏ…Î¼Î±Ï„Î± {SPIRITS} Î´Î±Î¹Î¼Î¿Î½Ï‰Î½ {OF DEMONS} Ï€Î¿Î¹Î¿Ï…Î½Ï„Î± {DOING} ÏƒÎ·Î¼ÎµÎ¹Î± {SIGNS,} ÎµÎ°Ï€Î¿Ï•ÎµÏ…ÎµÏƒÎ¸Î±Î¹ {TO GO FORTH} ÎµÏ€Î¹ {TO} Ï„Î¿Ï…Ï, {THE} Î²Î±ÏƒÎ¹Î»ÎµÎ¹Ï, {KINGS} Ï„Î·Ï, {OF THE} Î³Î·Ï, {EARTH} Î°Î±Î¹ {AND} Ï„Î·Ï, {OF THE} Î¿Î¹Î°Î¿Ï…Î¼ÎµÎ½Î·Ï, {HABITABLE WORLD} Î¿Î»Î·Ï, {WHOLE} ÏƒÏ…Î½Î±Î³Î±Î³ÎµÎ¹Î½ {TO GATHER TOGETHER } Î±Ï…Ï„Î¿Ï…Ï, {THEM} ÎµÎ¹Ï, {UNTO} Ï€Î¿Î»ÎµÎ¼Î¿Î½ Ï„Î·Ï, {BATTLE} Î·Î¼ÎµÏ•Î±Ï, {OF DAY} ÎµÎ°ÎµÎ¹Î½Î·Ï, Ï„Î·Ï, {THAT} Î¼ÎµÎ³Î±Î»Î·Ï, {GREAT} Ï„Î¿Ï… {OF} Î¸ÎµÎ¿Ï… {GOD} Ï„Î¿Ï… { THE} Ï€Î±Î½Ï„Î¿Î°Ï•Î±Ï„Î¿Ï•Î¿Ï, {ALMIGHTY.} (IGNT)

Revelation 16:14 (RWP)

Spirits of devils (Ï€Î½ÎµÏ…Î¼Î±Ï„Î± Î´Î±Î¹Î¼Î¿Î½Î¹Ï‰Î½). "Spirits of demons." Explanation of the simile Ï‰Ï, Î²Î±Ï„Ï•Î±Ï‡Î¿Î¹. See 1 Timothy 4:1 about "deceiving spirits and teachings of demons."

Working signs (Ï€Î¿Î¹Î¿Ï…Î½Ï„Î± ÏƒÎ·Î¼Î¹Î±). "Doing signs" (present active participle of Ï€Î¿Î¹Î¼Ï‰). 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 (Î± ÎµÎºÏ€Î¿Ï•Î¼Ï…Î„Î±Î¹). Singular verb with neuter plural (collective) subject.

Unto the kings (Î¼Ï€Î¹ Ï„Î¿Ï…, Î²Î±ÏƒÎ¹Î»Î¹Ï‚). 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 (Ïƒï…Î½Î±Î³Î±Î¹Î½). Second aorist active infinitive of Ïƒï…Î½Î±Î³Ï‰, to express purpose (that of the unclean spirits).

Unto the war of the great day of God, the Almighty (Î¼Î¹Ï, Ï„Î¿Î½ Ï€Î¿Î»Î¼Î¿Î½ Ï„Î·Ï, Î·Î¼Î¹Ï•Î±Ï, Ï„Î·Ï, Î¼Î¼Î³Î±Î»Î·Ï, Ï„Î¿Ï… Î¸Î¼Î¿Ï… Ï„Î¿Ï… Ï€Î±Î½Î¿Î¿Ï•Î±Ï„Î¿Ï‚). 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) Î¤Î±Î¹ {AND} Î¼Ï€Î¹Î±ÏƒÎ¸Î· {WAS TAKEN} Ï„Î¿ {THE} Î¸Î·Ï•Î¹Î¿Î½ { BEAST,} Î¤Î±Î¹ {AND} Î¼Î¼Ï„Î± {WITH} Ï„Î¿Ï…Ï„Î¿Ï… {HIM} Î¿ {THE} Ï^Î¼Ï…Î´Î¿Î€Ï•Î¿Ï†Î·Ï„Î·Ï‚ {FALSE PROPHET} Î¿ {WHO} Ï€Î¿Î¹Î·ÏƒÎ±Ï‚ {WROUGHT} Ï„Î± {THE} ÏƒÎ·Î¼Î¹Î± { SIGNS} Î¼Î½Ï‰Ï€Î¹Î¿Î½ {BEFORE} Î±Ï…Ï„Î¿Ï… {HIM,} Î¼Î½ {BY} Î¿Î¹Ï, {WHICH} Î¼Ï€Î»Î±Î½Î·ÏƒÎ¸Î½ {HE MISLED} Ï„Î¿Ï…Ï‚ {THOSE WHO} Î»Î±Î²Î¿Î½Ï„Î±Ï, {RECEIVED} Ï„Î¿ {THE} Ï‡Î±Ï•Î±Î³Î¼Î± {MARK} Ï„Î¿Ï… {OF THE} Î¸Î·Ï•Î¹Î¿Ï… {BEAST,} Î¤Î±Î¹ {AND} Ï„Î¿Ï…Ï‚, {THOSE WHO } Ï€Ï•Î¿ÏƒÎºÏ…Î½Î¿Ï…Ï„Î±Ï‚ {DO HOMAGE} Ï„Î· Î¼Î¹Î¤Î¿Î¿Î½Î¹ Î±Ï…Ï„Î¿Ï… {TO HIS IMAGE.} Î¶Ï‰Î½Ï„Î¼Ï, {ALIVE} Î¼Î²Î»Î·Î¸Î·ÏƒÎ±Î½ { WERE CAST} Î¿Î¹ {THE} Î´Ï…Î¿ {TWO} Î¼Î¹Ï, {INTO} Ï„Î·Î½ {THE} Î»Î¹Î¼Î½Î·Î½ Ï„Î¿Ï… {LAKE} Ï€Ï…Ï•Î¿Ï, {OF FIRE} Ï„Î·Î½ {WHICH} Î¤Î±Î¹Î¿Î¼Î½Î·Î½ {BURNS} Î¼Î½ Ï„Ï‰ { WITH} Î¸Î¼Î¹Ï‰ {BRIMSTONE;} (IGNT)

Revelation 19:20 (RWP)

Was taken (Î¼Ï€Î¹Î±ÏƒÎ¸Î·). First aorist (prophetic) passive indicative of the Doric Ï€Î¹Î±Î¶Ï‰ (Attic Ï€Î¹Î¶Ï‰). Cf. 2 Thessalonians 2:8.

The false prophet (Î¿ Ï^ÎµÏ…Î´Î¿Ï€Ï•Î¿Ï†Î·Ï„Î·Ï‚). 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 (Î¿ Ï€Î¿Î¹ÎµÏƒÎ±Ï‚ Ï„Î·Î¼Î¹Î± ÎµÎ½Ï‰Ï€Î¹Î¿Î½ Î±Ï…Ï„Î¿Ï…). As in 13:14.

Wherewith (ÎµÎ½ Î¿Î¹Ï‚). "In which" signs.

He deceived (ÎµÏ€Î»Î±Î½Î·ÏƒÎµÎ½). First aorist active indicative of Ï€Î»Î±Î½Î±Ï‰. He was only able to deceive "them that had received" (Ï„Î¿Ï…Ï‚ Î»Î±Î²Î¿Ï„Ï„Î±Ï‚, articular second aorist active participle of Î»Î±Î¼Î²Î±Î½Ï‰, "those receiving") "the mark of the beast" (13:16; 14:9; 16:2; 20:4) "and them that worshipped his image" (Ï„Î¿Ï…Ï‚ Ï€Ï•Î¿Ï…Î½Ï„Î¿Ï…Ï„Î±Ï‚ Ï„Î· ÎµÎ¹Î¿Î¿Î¹ Î±Ï…Ï„Î¿Ï…) as in 13:15.

They twain (Î¿Î¹ Î´Ï…Î¿). "The two."

Were cast (ÎµÎ²Î»Î·Î¸Î·ÏƒÎ±Ï‚). First aorist passive Indicative of Î²Î±Î»Î»Ï‰. 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 (Î¶Ï‰Ï„Ï„ÎµÎ¿Ï‚). Present active participle of Î¶Î±Ï‰, predicative nominative, "living."

Into the lake of fire (ÎµÎ¹Ï‚ Ï„Î·Î½ Î»Î¹Î¼Î½Î·Î½ Ï„Î¿Ï… Ï€Ï…Ï… Ï€Ï•Î¿Ï…Ï‚). Genitive Ï€Ï…Ï•Î¿Ï‚, describes this Î»Î¹Î¼Î½Î·Î½ (lake, cf. Luke 5:1) as it does Î³ÎµÎ·Î½Î½Î·Î± 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 (Ï„Î·Ï Î°Î±Î¹Î¿Î¼Î½Î·Ï ÎµÎ½ Î¸ÎµÎ¹Ï‰). Note the genitive here in place of the accusative Î»Î¹Î¼Î½Î·Î½, perhaps because of the intervening genitive Ï€Ï…Ï•Î¿Ï‚, (neuter, not feminine). The agreement is regular in 21:8. For ÎµÎ½ Î¸ÎµÎ¹Ï‰ (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.