

All Disparities, and Near Disparities, between the Robinson-Pierpont Text and Scrivener's Collations

Version 0.94.54, 23 October 2023

These verses are an excerpt from the FarAboveAll translation by Graham G. Thomason, available at www.FarAboveAll.com. See the Introduction to the translation for a definition of a “disparity”. All disparities can be found by searching the main translation files for “disparity”.

Matt 5:39	ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστήναι τῷ πονηρῷ· ἀλλ’ ὅστις σε ραπίσει ἐπὶ τὴν {RP-text P1904: δεξιάν} [RP-marg TR: δεξιάν σου] σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην·	but I say to you, do not resist evil, but whoever strikes <i>you</i> on {RP-text P1904: <i>the</i> } [RP-marg TR: <i>your</i>] right cheek – turn also the other <i>cheek</i> to him,	σου, <i>your</i> : absent in RP-text P1904 F1853=7/18 F1859=2/6 vs. present in RP-marg TR F1853=11/18 F1859=4/6. A disparity with RP-text, R=10:16.
Matt 5:45	ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν {RP-text: τοῖς} [RP-marg P1904 TR: -] οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.	so that you become sons of your father in {RP-text: <i>the</i> } [RP-marg P1904 TR: <i>the</i>] heavens, for he makes his sun rise on <i>the</i> wicked and <i>the</i> good, and he sends rain on <i>the</i> righteous and <i>the</i> unrighteous.	τοῖς, (<i>in</i>) <i>the</i> (<i>heavens</i>): present in RP-text F1853=10/19 F1859=3/6 vs. absent in RP-marg P1904 TR F1853=9/19 F1859=3/6. A weak disparity with RP-text, R=13:14.
Matt 9:18	Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδοὺ, ἄρχων {RP P1904 S1894: εἷς} [S1550 E1624: -] [MISC: τις] {RP TR: ἐλθῶν} [P1904: προσελθῶν] προσεκύνει αὐτῷ, λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθῶν ἐπίθεσ τὴν χειρὰ σου ἐπ’ αὐτήν, καὶ ζήσεται.	While he was saying these <i>things</i> to them, it so happened that a <i>certain</i> governor came {RP TR: - } [P1904: up] and worshipped him and said, “My daughter has just died, but <i>come</i> and put your hand on her, and she will live.”	εἷς, <i>one</i> (<i>governor</i>): present in RP P1904 S1894 F1853=3/20 (Scrivener's dko) F1859=1/7 vs. absent in S1550 E1624 F1853=4/20 (Scrivener's af**pu, u being very doubtful) F1859=1/7 vs. τις, <i>a certain</i> (<i>governor</i>), F1853=12/20 F1859=5/7 vs. another reading, F1853=1/20 (Scrivener's c) F1859=0/7. A strong disparity with RP, R=6:17. <hr/> ἐλθῶν, <i>came</i> , RP TR F1853=11/18 F1859=2/7 vs. προσελθῶν, <i>came to</i> , P1904 F1853=7/18 F1859=4/7 vs. another reading, F1853=0/18 F1859=1/7. <hr/> Ignoring diacritics and spaces (absent in early manuscripts), RP could also be read as εἷσελθῶν, (<i>a governor</i>) <i>entered</i> . <hr/> it so happened that ← <i>behold</i> . <hr/> come: imperatival use of the participle.
Matt 9:27	Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ, κράζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, {RP-text P1904 TR: υἱὲ} [RP-marg: υἱὸς] {RP P1904: Δαυίδ} [TR: Δαβίδ].	Then as Jesus passed on from there, two blind <i>men</i> followed him, shouting and saying, “Have mercy on us, <i>son</i> of <i>David</i> .”	υἱὲ, <i>son</i> (vocative), RP-text P1904 TR F1853=8/19 F1859=4/6 vs. υἱὸς, <i>son</i> (nominative), RP-marg F1853=11/19 F1859=2/6. Nearly a disparity with RP-text, R=14:13. <hr/> David: on Δαυίδ vs. Δαβίδ, see Matt 1:1.

Matt 10:19	Ὅταν δὲ {RP TR: παραδιδῶσιν} [P1904: παραδώσουσιν] ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί {RP TR: λαλήσητε} [P1904: λαλήσετε]. δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε.	But when they deliver you up, do not be anxious about how or what you {RP TR: are to} [P1904: will] say, because what you will say will be given to you in that hour,	παραδιδῶσιν, <i>they deliver up</i> (classical aorist subjunctive), RP TR F1853=17/19 F1859=4/7 vs. παραδώσουσιν, <i>they will deliver up</i> (non-classical future), P1904 F1853=1/19 (Scrivener's s) F1859=1/7 vs. other readings, F1853=1/19 (Scrivener's c) F1859=2/7. <hr/> λαλήσητε, <i>you should say</i> (deliberative), RP TR F1853=7/21 F1859=5/6 vs. λαλήσετε, <i>you will say</i> , P1904 F1853=12/21 F1859=1/6. A weak disparity with RP, R=13:14 vs. another reading, F1853=2/21 (Scrivener's cxonce) F1859=0/6.
Matt 10:28	Καὶ μὴ {RP: φοβεῖσθε} [P1904 TR: φοβηθῆτε] ἀπὸ τῶν {RP: ἀποκτενόντων} [P1904: ἀποκτενόντων] [TR: ἀποκτενόντων] τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνειν· φοβήθητε δὲ μᾶλλον τὸν δυνάμενον καὶ {RP-text: τὴν ψυχὴν καὶ τὸ σῶμα} [RP-marg P1904 TR: ψυχὴν καὶ σῶμα] ἀπολέσαι ἐν γέεννῃ.	and do not fear those <i>who</i> kill the body, but <i>who</i> cannot kill the soul, but fear rather him <i>who</i> can destroy both {RP: the soul and the body} [P1904 TR: soul and body] in <u>Gehenna</u> .	φοβεῖσθε, <i>fear</i> (present middle / passive), RP F1853=14/19 F1859=3/7 vs. φοβηθῆτε, <i>fear</i> (aorist passive), P1904 TR F1853=3/19 (Scrivener's uxy, u being very doubtful) F1859=3/7 vs. another reading, F1853=2/19 (Scrivener's qr) F1859=1/7. No difference in our English. <hr/> ἀποκτενόντων, RP F1853=14/19 F1859=4/6 vs. ἀποκτενόντων, P1904 F1853=3/19 (Scrivener's fhs) F1859=1/6 vs. ἀποκτείνοντων, TR F1853=2/19 (Scrivener's ux, u being very doubtful) F1859=1/6. All are present participles, <i>those who kill</i> . <hr/> τὴν ψυχὴν καὶ τὸ σῶμα, <i>the soul and the body</i> , RP-text F1853=8/19 F1859=3/6 vs. ψυχὴν καὶ σῶμα, <i>soul and body</i> , RP-marg P1904 TR F1853=10/19 F1859=2/6 vs. other readings, F1853=1/19 (Scrivener's h) F1859=1/6. A disparity with RP-text, R=11:14. <hr/> Gehenna: see Matt 5:22.
Matt 12:28	Εἰ δὲ {RP: ἐν πνεύματι θεοῦ ἐγὼ} [P1904 TR: ἐγὼ ἐν πνεύματι θεοῦ] ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.	But if I cast the demons out by <u>the spirit of God</u> , then the kingdom of God has come upon you.	ἐν πνεύματι θεοῦ ἐγὼ, <i>in spirit of God + I</i> , RP F1853=9/19 F1859=3/6 vs. ἐγὼ ἐν πνεύματι θεοῦ, <i>I + in spirit of God</i> , P1904 TR F1853=10/19 F1859=3/6. A disparity with RP, R=12:15. <hr/> has come: this is a good example of an aorist in Greek (ἔφθασεν) requiring a perfect-with-have in English (has come). See Matt 2:2.

Matt 13:33	Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς, Ὅμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα γυνὴ {RP-text: ἔκρυσεν} [RP-marg P1904 TR: ἐνέκρυσεν] εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.	He told them another parable: “The kingdom of the heavens is like leaven, which a woman took and hid in three <i>sack</i> measures of flour, until it was all leavened.”	ἔκρυσεν, <i>hid</i> , RP-text F1853=12/20 F1859=3/7 vs. ἐνέκρυσεν, <i>in-hid</i> , RP-marg P1904 TR F1853=8/20 F1859=4/7. Nearly a disparity with RP-text, R=15:14. sack measures ← <i>pecks</i> . 1 peck = 2 imperial gallons or 9 litres.
Matt 14:22	Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς {RP: - } [P1904 TR: αὐτοῦ] ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.	Then straightaway Jesus made {RP: <i>his</i> } [P1904 TR: <i>his</i>] disciples go on board the boat and go on ahead of him to the other side, <u>while</u> he dismissed the crowds.	αὐτοῦ, <i>his</i> : absent in RP F1853=11/22 F1859=4/7 vs. present in P1904 TR F1853=11/22 F1859=3/7. A weak disparity with RP, R=15:16. while ← <i>until</i> .
Matt 15:39	Καὶ ἀπολύσας τοὺς ὄχλους {RP-text P1904 TR: ἐνέβη} [RP-marg: ἀνέβη] εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὄρια Μαγδαλά.	Then he dismissed the crowds and went {RP-text P1904 TR: on board} [RP-marg: up into] the boat and went to the regions of Magdala.	ἐνέβη, <i>went in</i> , RP-text P1904 TR F1853=10/20 F1859=1/6 vs. ἀνέβη, <i>went up</i> , RP-marg F1853=10/20 F1859=5/6. No difference in our English. A weak disparity with RP-text, R=13:15.
Matt 17:2	Καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ {RP-text: ἐγένοντο} [RP-marg P1904 TR: ἐγένετο] λευκὰ ὡς τὸ φῶς.	and he was transfigured before them, and his face shone like the sun, and his clothes <u>became</u> white like <u>light</u> .	ἐγένοντο, <i>became</i> (non-classical form), RP-text F1853=9/19 F1859=4/6 vs. ἐγένετο, <i>became</i> (classical form), RP-marg P1904 TR F1853=10/19 F1859=2/6. No difference in our translation. A weak disparity with RP-text, R=13:14. transfigured: AV= <i>transformed</i> , but we keep to the accepted terminology of the <i>transfiguration</i> . light ← <i>the light</i> . See Gen 22:9.
Matt 17:4	Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσωμεν ὧδε τρεῖς σκηνάς, σοὶ μίαν, καὶ {RP TR: Μωσῆ} [P1904: Μωσεῖ] μίαν, καὶ μίαν Ἠλίᾳ.	and Peter reacted and said to Jesus, “Lord, it is good for us to be here. If you wish, let us make three booths here, one for you, one for Moses, and one for Elijah.”	Μωσῆ, <i>Moses (1)</i> , RP TR F1853=8/19 F1859=4/7 vs. Μωσεῖ, <i>Moses (2)</i> , F1853=11/19 P1904 F1859=1/7 vs. Μωϋσεῖ, <i>Moïses</i> , F1853=0/19 F1859=1/7 vs. phrase absent, F1853=0/19 F1859=1/7. Nearly a disparity with RP, R=13:13.
Matt 17:12	λέγω δὲ ὑμῖν ὅτι Ἠλίᾳς ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτόν, {RP: ἀλλὰ} [P1904 TR: ἀλλ’] ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ’ αὐτῶν.	but I say to you that Elijah has already come, but they did not recognize him <u>but</u> did to him what they wished. In this way the son of man is also going to suffer <u>at their hands</u> .”	ἀλλὰ, <i>but</i> (unapocopated form), RP F1853=1/19 (Scrivener's a) F1859=1/6 vs. ἀλλ’, <i>but</i> (apocopated form), P1904 TR F1853=18/19 F1859=5/6. A strong disparity with RP (and HF), R=2:25. at their hands ← <i>by them</i> .
Matt 19:26	Ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ ἀνθρώποις τούτο ἀδύνατον ἐστὶν, παρὰ δὲ θεῷ πάντα δυνατὰ {RP-text: - } [RP-marg P1904 TR: ἐστὶν].	Then Jesus looked <i>straight</i> at <i>them</i> and said to them, “With men this is impossible, but with God everything {RP-text: <i>is</i> } [RP-marg P1904 TR: <i>is</i>] possible.”	ἐστὶν(v), <i>is</i> : absent in RP-text F1853=11/21 F1859=2/7 vs. present in RP-marg P1904 TR F1853=10/21 F1859=5/7. A disparity with RP-text, R=13:17.

Matt 20:5	Οἱ δὲ ἀπῆλθον. ¶ Πάλιν ἐξελθὼν περὶ ἕκτην καὶ {RP P1904: ἐνάτην} [TR: ἐνάτην] ὥραν, ἐποίησεν ὡσαύτως.	So they went off. ¶ Again he went out, at about <i>the sixth and ninth hour</i> , and he did likewise.	¶ Verse division: in AV numbering, Matt 20:5 begins here. <hr/> <i>ἐνάτην</i> , <i>ninth (1)</i> , RP P1904 F1853=11/20 F1859=3/7 vs. <i>ἐννάτην</i> , <i>ninth (2)</i> , TR F1853=9/20 F1859=4/7. Nearly a disparity with RP, R=15:14. <hr/> <i>sixth and ninth hour: 12 noon and 3 p.m.</i>
Matt 20:27	καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος {RP TR: ἔστω} [P1904: ἔσται] ὑμῶν δούλος·	And whoever among you wishes to be first {RP TR: must} [P1904: will] be your servant,	ἔστω, <i>must be</i> , RP TR F1853=10/20 F1859=3/7 vs. ἔσται, <i>will be</i> , P1904 F1853=10/20 F1859=4/7. A weak disparity with RP, R=14:15.
Matt 21:30	Καὶ προσελθὼν τῷ {RP-text P1904 TR: δευτέρῳ} [RP-marg: ἑτέρῳ] εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπῆλθεν.	Then he went to the {RP-text P1904 TR: second} [RP-marg: other] and spoke similarly. Now he replied and said, ‘I <i>will go</i> , sir’, but he did not go <i>there</i> .	δευτέρῳ, <i>second</i> , RP-text P1904 TR F1853=7/21 F1859=3/8 vs. ἑτέρῳ, <i>other</i> , RP-marg F1853=14/21 F1859=5/8. A disparity with RP-text, R=12:19. <hr/> <i>go there ← go away.</i>
Matt 22:9	Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους {RP-text TR: ἄν} [RP-marg P1904: ἐὰν] εὔρητε, καλέσατε εἰς τοὺς γάμους.	So go to the arterial roads and invite whoever you find to the wedding.	ἄν, <i>(who)ever (1)</i> , RP-text TR F1853=10/20 F1859=3/8 vs. ἐὰν, <i>(who)ever (2)</i> , RP-marg P1904 F1853=10/20 F1859=5/8. A weak disparity with RP-text, R=14:16. <hr/> <i>arterial roads ← through-exits of the roads.</i> <hr/> <i>whoever ← as many as.</i>
Matt 22:37	ὁ δὲ Ἰησοῦς {RP P1904: ἔφη} [TR: εἶπεν] αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου, ἐν ὅλῃ {RP: - } [P1904 TR: τῇ] καρδίᾳ σου, καὶ ἐν ὅλῃ {RP: - } [P1904 TR: τῇ] ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.	And Jesus said to him, “ You shall love <i>the</i> Lord your God with all your heart and with all your soul and with all your mind. ”	ἔφη, <i>he said (1)</i> , RP P1904 F1853=20/20 F1859=6/7 vs. εἶπεν, <i>he said (2)</i> , TR F1853=0/20 F1859=1/7. <hr/> 1st τῇ, <i>the (heart of you)</i> : absent in RP F1853=12/22 F1859=6/7 vs. present in P1904 TR F1853=10/22 F1859=1/7. <hr/> 2nd τῇ, <i>the (soul of you)</i> : absent in RP F1853=8/23 F1859=3/7 vs. present in P1904 TR F1853=15/23 F1859=4/7. A disparity with RP, R=11:21. <hr/> Deut 6:5.
Matt 22:39	Δευτέρα δὲ ὁμοία {RP-text P1904 TR: αὐτῇ} [RP-marg: αὐτή], Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.	{RP-text P1904 TR: And the second is like it} [RP-marg: And the second, which is similar, is this]: You shall love your neighbour as yourself.	αὐτῇ, <i>to it</i> , RP-text P1904 TR F1853=9/20 F1859=0/7 vs. αὐτή, <i>this</i> , RP-marg F1853=9/20 F1859=6/7 vs. another reading, F1853=2/20 (Scrivener's ce) F1859=1/7. A disparity with RP-text, R=11:15. This is only a matter of choice of diacritics by scribes and editors. <hr/> Lev 19:18.

Matt 23:5	Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν {RP TR: δὲ} [P1904: γὰρ] τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσιν τὰ κράσπεδα τῶν ἱματίων αὐτῶν·	But they do all their works to be seen by men, {RP TR: and} [P1904: for] they broaden their phylacteries and lengthen the fringes of their coats,	δὲ, <i>and</i> , RP TR F1853=19/20 F1859=6/8 vs. γὰρ, <i>for</i> , P1904 F1853=1/20 (Scrivener's y) F1859=2/8. We correct here Scrivener's assumed erroneous interchange of δὲ and γὰρ. A disparity with F1853; F1859 is correct. fringes: see Num 15:38; literally <i>hems</i> .
Matt 24:27	Ὡσπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται {RP-text P1904 TR: καὶ} [RP-marg: -] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.	for as lightning comes out from the east and shines as far as the west, so {RP-text P1904 TR: also} [RP-marg: -] shall the coming of the son of man be,	καὶ, <i>also</i> : present in RP-text P1904 TR F1853=9/21 F1859=4/7 vs. absent in RP-marg F1853=12/21 F1859=3/7. Nearly a disparity with RP-text, R=15:15.
Matt 26:9	Ἦδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ, καὶ δοθῆναι {RP-text TR: - } [RP-marg P1904: τοῖς] πτωχοῖς.	For this ointment could have been sold for much <i>money</i> and the <i>proceeds</i> given to {RP-text TR: the} [RP-marg P1904: the] poor.”	τοῖς, <i>to the</i> : absent in RP-text TR F1853=9/21 F1859=4/7 vs. present in RP-marg P1904 F1853=12/21 F1859=3/7. A weak disparity with RP-text, R=14:16.
Matt 26:11	{RP-text TR: Πάντοτε γὰρ τοὺς πτωχοὺς} [RP-marg P1904: Τοὺς πτωχοὺς γὰρ πάντοτε] ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.	For you always have the poor with you, but you do not always have me.	πάντοτε γὰρ τοὺς πτωχοὺς, <i>everywhere + for + the poor</i> , RP-text TR F1853=12/21 F1859=1/7 vs. τοὺς πτωχοὺς γὰρ πάντοτε, <i>the poor + for + everywhere</i> , RP-marg P1904 F1853=9/21 F1859=6/7. A weak disparity with RP-text, R=14:16.
Matt 26:15	εἶπεν, Τί θέλετέ μοι δοῦναι, {RP-text TR: καὶ γὰρ} [RP-marg P1904: καὶ ἐγὼ] ὑμῖν παραδώσω αὐτόν; Οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.	and he said, “What are you willing to give me if I deliver him to you?” And they stipulated thirty pieces of silver for him.	καὶ γὰρ, <i>and I</i> (contracted, crasis), RP-text TR F1853=10/20 F1859=5/9 vs. καὶ ἐγὼ, <i>and I</i> (without crasis), RP-marg P1904 F1853=10/20 F1859=4/9. Nearly a disparity with RP-text, R=16:15. if: conditional use of καί. stipulated ← or <i>weighed out</i> ; they either weighed the matter up in their minds, or they weighed out silver coins literally. The literal meaning is <i>set up, made stand</i> .
Matt 26:17	Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ, Ποῦ θέλεις {RP-text: ἐτοιμάσομέν} [RP-marg P1904 TR: ἐτοιμάσωμέν] σοι φαγεῖν τὸ Πάσχα;	On the first <i>day</i> of the unleavened <i>bread</i> , the disciples came to Jesus and said to him, “Where do you wish us to prepare for you to eat the Passover?”	ἐτοιμάσομέν, <i>we will prepare</i> (future indicative), RP-text F1853=9/21 F1859=1/7 vs. ἐτοιμάσωμέν, <i>that we should prepare</i> (subjunctive), RP-marg P1904 TR F1853=12/21 F1859=6/7. A strong disparity with RP-text, R=10:20.
Matt 26:29	Λέγω δὲ ὑμῖν ὅτι οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τούτου τοῦ {RP TR: γεννήματος} [P1904: γενήματος] τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου.	But I say to you, I will certainly not drink from this produce of the vine from now until that day when I drink it with you anew in the kingdom of my father.”	γεννήματος, <i>produce (1)</i> , RP TR F1853=5/20 F1859=2/7 vs. γενήματος, <i>produce (2)</i> , P1904 F1853=15/20 F1859=5/7. A strong disparity with RP, R=8:21.

<p>Matt 26:39</p>	<p>Καὶ {RP: προσελθὼν} [P1904 TR: προελθὼν] μικρόν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλήν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ.</p>	<p>Then when he had {RP: come a little nearer} [P1904 TR: gone on ahead a little], he fell face down and prayed and said, “My father, if it is possible, let this cup pass from me. But not as I wish, but as you <i>do</i>.”</p>	<p>προσελθὼν, <i>having gone towards</i>, RP F1853=10/20 F1859=6/9 vs. προελθὼν, <i>having gone on ahead</i>, P1904 TR F1853=10/20 F1859=3/9. Nearly a disparity with RP, R=16:15.</p> <hr/> <p>Christ is <i>not</i> referring to the crucifixion! See Luke 22:42 and Heb 5:7. See also Mark 14:35, Mark 14:41.</p>
<p>Matt 26:75</p>	<p>Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος {RP TR: τοῦ} [P1904: -] Ἰησοῦ εἰρηκότος αὐτῷ ὅτι Πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με. Καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.</p>	<p>And Peter remembered the <u>words</u> of <u>Jesus</u>, <i>who had said</i> to him: “Before <i>the</i> cock crows, you will deny me three times.” And he went out and wept bitterly.</p>	<p>τοῦ, <i>the (Jesus)</i>: present in RP TR F1853=9/19 F1859=4/7 vs. absent in P1904 F1853=10/19 F1859=3/7. Nearly a disparity with RP, R=14:14.</p> <hr/> <p>words ← <i>word</i>.</p> <hr/> <p><i>who had</i> said: our italicization here indicates the supplying of a finite verb, not a tense change, aorist to (plu-)perfect, as might be suspected. See the Introduction.</p>
<p>Matt 27:45</p>	<p>Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας {RP P1904: ἐνάτης} [TR: ἐννάτης].</p>	<p>Now from <i>the sixth</i> hour, darkness came about on the <u>whole earth</u> until <i>the ninth</i> hour.</p>	<p>ἐνάτης, <i>ninth (1)</i>, RP P1904 F1853=13/21 F1859=2/8 vs. ἐννάτης, <i>ninth (2)</i>, TR F1853=8/21 F1859=6/8. Nearly a disparity with RP, R=16:15.</p> <hr/> <p>sixth hour: <i>12 noon</i>.</p> <hr/> <p>earth: or <i>land</i>.</p> <hr/> <p>ninth hour: <i>3 p.m.</i></p>
<p>Matt 27:46</p>	<p>περὶ δὲ τὴν {RP P1904: ἐνάτην} [TR: ἐννάτην] ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἥλί, Ἥλί, {RP P1904: λιμὰ} [TR: λαμὰ] [MISC: λειμὰ] σαβαχθανί; Τοῦτ' ἐστίν, Θεέ μου, Θεέ μου, ἵνα τί με ἐγκατέλιπες;</p>	<p>And at about the <u>ninth</u> hour, Jesus shouted out with a loud voice and said, “Eli, Eli, lima sabachthani?” This means, “My God, my God, why have you forsaken me?”</p>	<p>ἐνάτης, <i>ninth (1)</i>, RP P1904 F1853=13/21 F1859=2/8 vs. ἐννάτης, <i>ninth (2)</i>, TR F1853=8/21 F1859=6/8. Nearly a disparity with RP, R=16:15.</p> <hr/> <p>λιμὰ, <i>lima, why (1)</i>, RP P1904 F1853=16/21 F1859=5/8 vs. λαμὰ, <i>why (2)</i>, TR F1853=1/21 (Scrivener's u, so very doubtful) F1859=0/8 vs. λειμὰ, <i>why (3)</i>, F1853=4/21 (Scrivener's bfox) F1859=3/8.</p> <hr/> <p>Ps 22:2MT (Ps 22:1AV).</p> <hr/> <p>ninth hour: <i>3 p.m.</i></p> <hr/> <p>sabachthani: see Mark 15:34.</p> <hr/> <p>means ← <i>is</i>.</p> <hr/> <p>have you forsaken ← <i>did you forsake</i>. See Matt 2:2.</p>

Matt 27:65	Ἔφη {RP TR: δε̅} [P1904: -] αὐτοῖς ὁ Πιλάτος, Ἔχετε κουστωδῖαν· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε.	{RP TR: Then} [P1904: -] Pilate said to them, “You have <i>your</i> guard. Go <i>and</i> secure it as you know <i>best</i> .”	δε̅, <i>and / but</i> : present in RP TR F1853=11/20 F1859=2/7 vs. absent in P1904 F1853=9/20 F1859=5/7. A weak disparity with RP, R=14:15.
Matt 28:10	Τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε· ὑπάγετε, ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, {RP-text: καὶ ἐκεῖ} [RP-marg P1904 TR: κάκει] με ὄψονται.	Then Jesus said to them, “Do not be afraid. Go <i>and</i> tell my brothers to depart for Galilee, <i>and that</i> they will see me <i>there</i> .”	καὶ ἐκεῖ, <i>and there</i> (without crasis), RP-text F1853=8/20 F1859=5/7 vs. κάκει, <i>and there</i> (contracted, crasis), RP-marg P1904 TR F1853=11/20 F1859=2/7 vs. another reading, F1853=1/20 (Scrivener's o) F1859=0/7. A weak disparity with RP-text, R=13:15.
Mark 1:9	Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις, ἦλθεν {RP TR: - } [P1904: ὁ] Ἰησοῦς ἀπὸ {RP P1904 S1550: Ναζαρέτ} [E1624 S1894: Ναζαρέθ] τῆς Γαλιλαίας, καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην.	And it came to pass in those days <i>that</i> Jesus came from Nazareth of Galilee and was baptized by John <i>in</i> the Jordan,	ὁ, <i>the (Jesus)</i> : absent in RP TR F1853=11/21 F1859=2/8 vs. present in P1904 F1853=10/21 F1859=6/8. A disparity with RP, R=14:17. Ναζαρέτ, <i>Nazaret</i> , RP P1904 S1550 F1853=13/19 F1859=5/8 vs. Ναζαρέθ, <i>Nazareth</i> , E1624 S1894 F1853=6/19 F1859=3/8. in ← <i>into</i> . Pregnant use, compare Matt 18:6.
Mark 2:4	Καὶ μὴ δυνάμενοι προσεγγίσει αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες χαλῶσιν τὸν {RP-text TR: κράββατον} [RP-marg P1904: κράβαττον] ἐφ' ᾧ ὁ παραλυτικός κατέκειτο.	and not being able to approach him on account of the crowd, they <i>opened up</i> the roof where he was. And when they had broken <i>it</i> up, they lowered the <i>stretcher</i> on which the paralysed <i>man</i> was lying.	κράββατον, <i>stretcher (1)</i> , RP-text TR, F1853=11/21 F1859=2/7 vs. κράβαττον, <i>stretcher (2)</i> , RP-marg P1904 F1853=9/21 F1859=4/7 vs. another reading, F1853=1/21 (Scrivener's v) F1859=1/7. Nearly a disparity with RP-text, R=14:14. opened up ← <i>unroofed</i> .

<p>Mark 2:9</p>	<p>Τί ἐστὶν εὐκοπώτερον, εἰπεῖν τῷ παραλυτικῷ, Ἀφέωνταί {RP P1904: σου} [TR: σοι] αἱ ἁμαρτίαι, ἢ εἰπεῖν, {RP-text TR: Ἔγειραι} [RP-marg P1904: Ἔγειρε], καὶ {RP-text TR: ἄρον σου τὸν κράββατον} [RP-marg: ἄρον σου τὸν κράβαττον] [P1904: ἄρον τὸν κράβαττον σου], καὶ περιπάτει;</p>	<p>Which is easier, to say to the paralytic <i>man</i>, {RP P1904: ‘<i>You have been forgiven your sins</i>’,} [TR: ‘<i>You have been forgiven your sins</i>’,] or to say ‘<i>Arise, and pick up your stretcher, and walk</i>’?</p>	<p>σου, <i>your (sins have been forgiven)</i>, RP P1904 F1853=14/21 F1859=7/7 vs. σοι, (<i>sins have been forgiven</i>) to you, TR F1853=7/21 F1859=0/7.</p> <hr/> <p>ἔγειραι, <i>arise</i> (aorist middle), RP-text TR F1853=11/21 F1859=3/7 vs. ἔγειρε, <i>arise</i> (present active), RP-marg P1904 F1853=10/21 F1859=3/7 vs. another reading, F1853=0/21 F1859=1/7 Nearly a disparity (#1) with RP-text, R=15:14.</p> <hr/> <p>σου τὸν κράββατον, <i>of you + the stretcher (1)</i>, RP-text TR F1853=14/21 F1859=3/7 vs. σου τὸν κράβαττον, <i>of you + the stretcher (2)</i>, RP-marg F1853=0/21 F1859=0/7 vs. τὸν κράβαττον σου, <i>the stretcher (2) + of you</i>, P1904 F1853=0/21 F1859=2/7 vs. τὸν κράββατόν σου, <i>the stretcher (1) + of you</i>, F1853=7/21 F1859=1/7 vs. τὸν κράβατόν σου, <i>the stretcher (3) + of you</i>, F1853=0/21 F1859=1/7. A disparity (#2) with RP-marg (low count).</p> <hr/> <p>you have been forgiven <i>your sins</i> ← {RP P1904: <i>your sins have been forgiven</i>} [TR: <i>sins have been forgiven you</i>].</p> <hr/> <p>walk ← <i>walk around</i>.</p>
<p>Mark 2:11</p>	<p>Σοὶ λέγω, {RP-text TR: ἔγειραι} [RP-marg P1904: ἔγειρε] καὶ ἄρον τὸν {RP-text TR: κράββατόν} [RP-marg P1904: κράβαττόν] σου, καὶ ὑπάγε εἰς τὸν οἶκόν σου.</p>	<p>“I say to you, <i>arise, and pick up your stretcher and go to your home</i>.”</p>	<p>ἔγειραι, <i>arise</i> (aorist middle), RP-text TR F1853=11/21 F1859=1/7 vs. ἔγειρε, <i>arise</i> (present active), RP-marg P1904 F1853=10/21 F1859=5/7 vs. another reading, F1853=0/21 F1859=1/7. A disparity with RP-text, R=13:16.</p> <hr/> <p>κράββατον, <i>stretcher</i>: as verse 9.</p>
<p>Mark 2:14</p>	<p>Καὶ παράγων εἶδεν {RP-text: Λευὶ} [RP-marg P1904 TR: Λευὶν] τὸν τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον, καὶ λέγει αὐτῷ, Ἀκολουθεῖ μοι. Καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.</p>	<p>And as he passed by, he saw <i>Levi the son of Alphaeus, sitting at the tax office</i>, and he said to him, “Follow me.” And he got up and followed him.</p>	<p>Λευὶ, <i>Levi</i>, RP-text F1853=7/22 F1859=1/7 vs. Λευὶν, <i>Levi</i> (in a separate accusative form), RP-marg P1904 TR F1853=15/22 F1859=5/7 vs. another spelling, F1853=0/22 F1859=1/7. A strong disparity with RP-text, R=8:22.</p>
<p>Mark 3:3</p>	<p>Καὶ λέγει τῷ ἀνθρώπῳ τῷ ἐξηραμμένῳ ἔχοντι τὴν χεῖρα, {RP TR: Ἔγειραι} [P1904: Ἔγειρε] εἰς τὸ μέσον.</p>	<p>And he said to the man with the withered hand, “Come up to centre <i>stage</i>.”</p>	<p>ἔγειραι, <i>arise</i> (aorist middle), RP TR F1853=12/21 F1859=1/7 vs. ἔγειρε, <i>arise</i> (present active), P1904 F1853=9/21 F1859=6/7. . A weak disparity with RP, R=14:16.</p> <hr/> <p>with ← <i>having</i>.</p>

<p>Mark 3:27</p>	<p>{RP P1904: Οὐδείς δύναται} [TR: Οὐ δύναται οὐδείς] τὰ σκευή του ἰσχυροῦ, εἰσελθὼν εἰς τὴν οἰκίαν αὐτοῦ, διαρπάσαι, ἔαν μὴ πρῶτον τὸν ἰσχυρὸν δῆσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ {RP-text: διαρπάσῃ} [RP-marg P1904 TR: διαρπάσει].</p>	<p>No-one can plunder the goods of a strong <i>man</i>, after entering his house, unless he first binds the strong <i>man</i>, and then he can plunder his house.</p>	<p>οὐδείς δύναται, <i>no-one + can</i>, RP P1904 F1853=19/21 F1859=4/6 vs. οὐ δύναται οὐδείς, <i>not can + anyone</i>, TR F1853=2/21 (Scrivener's ux, u being very doubtful) F1859=2/6.</p> <hr/> <p>διαρπάσῃ, <i>may plunder</i>, RP-text F1853=10/21 F1859=4/6 vs. διαρπάσει, <i>will plunder</i>, RP-marg P1904 TR F1853=10/21 F1859=2/6 vs. another reading, F1853=1/21 (Scrivener's c) F1859=0/6. Nearly a disparity with RP-text, R=14:14.</p> <hr/> <p>can ← {RP-text P1904: will} [RP-marg TR: may], a Hebraism.</p>
<p>Mark 4:22</p>	<p>Οὐ γάρ {RP TR: ἐστίν τι} [P1904: ἐστι] κρυπτόν, ὃ ἔαν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα {RP TR: εἰς φανερόν ἐλθῇ} [P1904: ἐλθῇ εἰς φανερόν].</p>	<p>For there is nothing hidden whatever which will not be made manifest, nor has anything secret taken place but that it will come into <i>the open</i>.</p>	<p>τι, (<i>is no</i>) <i>thing</i>: present in RP TR F1853=10/20 F1859=3/6 vs. absent in P1904 F1853=10/20 F1859=3/6. Nearly a disparity with RP, R=14:14.</p> <hr/> <p>εἰς φανερόν ἐλθῇ, <i>into open come</i>, RP TR F1853=19/20 F1859=5/6 vs. ἐλθῇ εἰς φανερόν, <i>come into open</i>, P1904 F1853=1/20 (Scrivener's y) F1859=1/6.</p>
<p>Mark 4:37</p>	<p>Καὶ γίνεται λαίλαψ ἀνέμου μεγάλη· τὰ δὲ κύματα {RP-text P1904 TR: ἐπέβαλλον} [RP-marg: ἐπέβαλεν] εἰς τὸ πλοῖον, ὥστε {RP TR: αὐτὸ ἤδη} [P1904: ἤδη αὐτὸ] {RP TR: γεμίζεσθαι} [P1904: βυθίζεσθαι].</p>	<p>And a severe windy storm arose, and the waves {RP-text P1904 TR: were breaking over} [RP-marg: broke over] into the boat, so that it was already {RP TR: filling up} [P1904: sinking].</p>	<p>ἐπέβαλλον, <i>were breaking over</i>, RP-text P1904 TR F1853=4/20 (Scrivener's chux) F1859=5/8 vs. ἐπέβαλεν, <i>broke over</i>, RP-marg F1853=14/20 F1859=2/8 vs. other readings, F1853=2/20 (Scrivener's ek) F1859=1/8. A disparity with RP-text, R=11:16.</p> <hr/> <p>αὐτὸ ἤδη, <i>it + already</i>, RP TR F1853=18/20 F1859=5/6 vs. ἤδη αὐτὸ, <i>already + it</i>, P1904 F1853=1/20 (Scrivener's g) F1859=1/6 vs. another reading, F1853=1/20 (Scrivener's y) F1859=0/6.</p> <hr/> <p>γεμίζεσθαι, <i>filling up</i>, RP TR F1853=18/20 F1859=5/6 vs. βυθίζεσθαι, <i>sinking</i>, P1904 F1853=1/20 (Scrivener's y) F1859=1/6 vs. another reading, F1853=1/20 (Scrivener's d) F1859=0/6.</p>
<p>Mark 6:11</p>	<p>Καὶ ὅσοι {RP TR: ἄν} [P1904: ἔαν] μὴ δέξωνται ὑμᾶς, μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν, ἐκτινάξατε τὸν χουὺν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς μαρτύριον αὐτοῖς. Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται Σοδομοῖς ἢ Γομόρροις ἐν ἡμέρᾳ κρίσεως, ἢ τῇ πόλει ἐκείνῃ.</p>	<p>And <i>as for</i> whoever does not receive you or hear you, when you depart from there, shake off the dust under your feet as a testimony to them. Truly, I say to you, it will be more tolerable for Sodom or Gomorrah on <i>the</i> day of judgment than for that city."</p>	<p>ἄν, (<i>who</i>)<i>ever</i> (1), RP TR F1853=9/20 F1859=4/7 vs. ἔαν, (<i>who</i>)<i>ever</i> (2), P1904 F1853=11/20 F1859=3/7. A weak disparity with RP, R=14:15.</p>

Mark 6:16	Ἀκούσας δὲ {RP-text: - } [RP-marg P1904 TR: ὁ] Ἡρώδης εἶπεν ὅτι Ὁν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν· αὐτὸς ἠγέρθη ἐκ νεκρῶν.	But when Herod heard <i>about it</i> , he said, “John, whom I had beheaded – that’s <i>who it is</i> . He has been raised from <i>the dead</i> .”	ὁ, <i>the (Herod)</i> : absent in RP-text F1853=9/21 F1859=2/8 vs. present in RP-marg P1904 TR F1853=12/21 F1859=6/8. A disparity with RP-text, R=11:20. had beheaded ← <i>beheaded</i> , used causatively, <i>gave command to be beheaded</i> , compare Matt 2:16. been raised: or <i>risen</i> .
Mark 6:27	Καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς {RP: σπεκουλάτορα} [P1904 TR: σπεκουλάτωρα] ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ.	So the king immediately sent an executioner with instruction that his head should be brought in.	σπεκουλάτορα, <i>an executioner (1)</i> , RP F1853=10/20 F1859=5/7 vs. σπεκουλάτωρα, <i>an executioner (2)</i> , P1904 TR F1853=10/20. F1859=2/7. Nearly a disparity with RP, R=15:14. sent ... with instruction ← <i>having sent ... ordered</i> .
Mark 8:13	Καὶ ἀφίεις αὐτούς, {RP TR: ἐμβὰς πάλιν} [P1904: -] εἰς {RP-text: - } [RP-marg P1904 TR: τὸ] πλοῖον, ἀπῆλθεν {RP TR: εἰς τὸ πέραν} [P1904: πάλιν].	Then he left them {RP TR: and again boarded} [P1904: and went into] {RP-text: a} [RP-marg P1904 TR: the] boat and departed {RP TR: to the other side} [P1904: again].	ἐμβὰς πάλιν, <i>having boarded again</i> : present in RP TR F1853=17/20 F1859=4/7 vs. absent in P1904 F1853=0/20 F1859=0/7 vs. ἐμβὰς, <i>having boarded</i> , F1853=1/20 (Scrivener’s e) F1859=1/7 vs. other readings, F1853=2/20 (Scrivener’s dy) F1859=2/7. τὸ, <i>the</i> : absent in RP-text F1853=10/20 F1859=2/7 vs. present in RP-marg P1904 TR F1853=10/20 F1859=5/7. A disparity with RP-text, R=12:17. εἰς τὸ πέραν, <i>to the other side</i> , RP TR F1853=19/20 F1859=6/7 vs. πάλιν, <i>again</i> , P1904 F1853=1/20 (Scrivener’s y) F1859=1/7.
Mark 8:38	Ὃς γὰρ {RP-text P1904: ἐὰν} [RP-marg TR: ἂν] ἐπαισχυνηθεὶς καὶ τοὺς ἐμοὺς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἀμαρτωλῶ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνηθήσεται αὐτόν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.	For <i>as for</i> whoever is ashamed of me and my words in this adulterous and sinful generation, the son of man will be in turn ashamed of him when he comes in the glory of his father with the holy angels.”	ἐὰν, <i>(who)ever (1)</i> , RP-text P1904 F1853=11/19 F1859=2/7 vs. ἂν, <i>(who)ever (2)</i> , RP-marg TR F1853=8/19 F1859=5/7. Nearly a disparity with RP-text, R=14:14. in turn ← <i>also</i> .
Mark 9:2	Καὶ μεθ’ ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ τὸν Ἰωάννην, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ’ ἰδίαν μόνους· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν·	Then six days later, Jesus took Peter and James and John along and brought them up to a high mountain alone, privately. Then he was transfigured in front of them.	τὸν, <i>the (John)</i> : absent in RP-text F1853=11/21 F1859=2/7 vs. present in RP-marg P1904 TR F1853=10/21 F1859=5/7. A disparity with RP-text, R=13:17. transfigured ← <i>transformed</i> , but we keep to the accepted terminology of the <i>transfiguration</i> .

Mark 9:3	καὶ τὰ ἱμάτια αὐτοῦ {RP-text: ἐγένοντο} [RP-marg P1904 TR: ἐγένετο] στίλβοντα, λευκὰ λίαν ὡς χιών, οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται {RP TR: - } [P1904: οὕτω] λευκάναι.	And his clothes became shining – very white like snow – clothes of a kind which no cloth dresser on earth can make shine {RP TR: like that} [P1904: in such a way].	ἐγένοντο, <i>became</i> (non-classical form), RP-text F1853=8/19 F1859=2/7 vs. ἐγένετο, <i>became</i> (classical form), RP-marg P1904 TR F1853=11/19 F1859=5/7. A disparity with RP-text, R=10:18. <hr/> οὕτω(ς), <i>in such a way</i> : absent in RP TR F1853=18/19 F1859=6/7 vs. present in P1904 F1853=1/19 (Scrivener's c) F1859=1/7. <hr/> no cloth dresser ... can ← a cloth dresser ... cannot.
Mark 9:4	Καὶ ὤφθη αὐτοῖς Ἠλίας σὺν {RP-text: Μωσῆ} [RP-marg TR: Μωσεῖ] [P1904: Μωϋσεῖ], καὶ ἦσαν συλλαλοῦντες τῷ Ἰησοῦ.	Moreover Elijah appeared to them with Moses, and they were speaking to Jesus,	Μωσῆ, <i>Moses (1)</i> , RP-text F1853=2/19 (Scrivener's gy) F1859=1/7 vs. Μωσεῖ, <i>Moses (2)</i> , RP-marg TR F1853=6/19 F1859=5/7 vs. Μωϋσεῖ, <i>Moses (3)</i> , P1904 F1853=2/19 (Scrivener's dp) F1859=1/7 vs. Μωϋσῆ, <i>Moses (4)</i> , F1853=9/19 F1859=0/7. A strong disparity with RP-text, R=3:12. Note a very different distribution in F1853 for the next verse. We appreciate that the majority reading may best be decided in a wider scope than verse by verse.
Mark 9:5	Καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ Ἰησοῦ, Ῥαββί, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνας τρεῖς, σοὶ μίαν, καὶ {RP-text: Μωσῆ} [RP-marg TR: Μωσεῖ] [P1904: Μωϋσεῖ] μίαν, καὶ Ἠλίαν μίαν.	at which Peter responded and said to Jesus, “Rabbi, it is good for us to be here. So let's make three booths: one for you, and one for Moses, and one for Elijah.”	Μωσῆ, <i>Moses (1)</i> , RP-text F1853=10/19 F1859=0/7 vs. Μωσεῖ, <i>Moses (2)</i> , RP-marg TR F1853=9/19 F1859=5/7 vs. Μωϋσεῖ, <i>Moses (3)</i> , P1904 F1853=0/19 F1859=2/7. Note a very different distribution in F1853 for the previous verse. A disparity with RP-text, R=10:15.
Mark 9:25	Ἴδων δὲ ὁ Ἰησοῦς ὅτι ἐπισυντρέχει {RP P1904 TR: - } [MISC: ὁ] ὄχλος, ἐπετίμησεν τῷ πνεύματι τῷ ἀκαθάρτῳ, λέγων αὐτῷ, Τὸ πνεῦμα τὸ ἄλαλον καὶ κωφόν, ἐγὼ σοὶ ἐπιτάσσω, ἔξελθε ἐξ αὐτοῦ, καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν.	Then when Jesus saw that {RP P1904 TR: a} [MISC: the] crowd was converging, he rebuked the unclean spirit and said to it, “You mute and deaf spirit, I command you, come out of him and do not go in to him any more.”	ὁ, <i>the (crowd)</i> : absent in RP P1904 TR F1853=7/20 F1859=2/7 vs. present in F1853=13/20 F1859=5/7. A disparity with RP, R=11:18.
Mark 9:38	Ἀπεκρίθη {RP TR: δὲ} [P1904: -] αὐτῷ {RP-text: - } [RP-marg P1904 TR: ὁ] Ἰωάννης, λέγων, Διδάσκαλε, εἶδομέν τινα {RP S1550: - } [P1904 E1624 S1894: ἐν] τῷ ὀνόματί σου ἐκβάλλοντα δαιμόνια, ὃς οὐκ ἀκολουθεῖ ἡμῖν· καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ ἡμῖν.	{RP TR: Then} [P1904: -] John answered him and said, “Teacher, we saw someone casting out demons in your name, someone who does not follow us, and we prevented him, because he does not follow us.”	δὲ, <i>and / but</i> : present in RP TR F1853=19/20 F1859=5/7 vs. absent in P1904 F1853=1/20 (Scrivener's y) F1859=2/7. <hr/> ὁ, <i>the (John)</i> : absent in RP-text F1853=13/20 F1859=4/7 vs. present in RP-marg P1904 TR F1853=7/20 F1859=3/7. <hr/> ἐν, <i>in (your name)</i> (intensifying the dative): absent in RP S1550 F1853=0/20 F1859=3/7 vs. present in P1904 E1624 S1894 F1853=20/20 F1859=4/7. A strong disparity with RP, R=4:26. F1853 and F1859 are ↗

Mark 10:29	Ἀποκριθεὶς {RP-text: - } [RP-marg P1904 TR: δὲ] ὁ Ἰησοῦς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐδεὶς ἔστιν ὃς ἀφῆκεν οἰκίαν, ἢ ἀδελφούς, ἢ ἀδελφάς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρούς, ἐνεκεν ἐμοῦ καὶ {RP-text P1904: ἐνεκεν} [RP-marg TR: -] τοῦ εὐαγγελίου,	{RP-text: <i>But</i> } [RP-marg P1904 TR: <i>But</i>] Jesus answered and said, “Truly, I say to you, there is no-one who has left home, or brothers or sisters or father or mother or wife or children or fields, for my sake and {RP-text P1904: for the sake of} [RP-marg TR: <i>for that of</i>] the gospel,	δὲ, <i>but</i> : absent in RP-text F1853=7/21 F1859=3/7 vs. present in RP-marg P1904 TR F1853=14/21 F1859=4/7. A strong disparity with RP-text, R=10:20. ἐνεκεν, <i>for the sake of</i> : present in RP-text P1904 F1853=11/20 (incl. one misspelled) F1859=6/7 vs. absent in RP-marg TR F1853=9/20 F1859=1/7.
Mark 10:30	ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ ἀδελφούς καὶ ἀδελφάς {RP TR: καὶ μητέρας} [P1904: καὶ πατέρα καὶ μητέρα] καὶ τέκνα καὶ ἀγρούς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶνι αἰώνιον.	who will not receive a hundredfold now, in this season – houses and brothers and sisters {RP TR: and mothers} [P1904: and father and mother] and children and fields, with persecutions, and in the age to come, age-abiding life.	καὶ μητέρας, <i>and mothers</i> , RP TR F1853=9/21 F1859=5/8 vs. καὶ πατέρα καὶ μητέρα, <i>and father and mother</i> , P1904 F1853=11/21 F1859=2/8 vs. καὶ μητέρα, <i>and mother</i> , F1853=1/21 (Scrivener's d) F1859=1/8. Nearly a disparity with RP, R=15:14.
Mark 11:4	Ἀπῆλθον δὲ καὶ εὔρον {RP-text: - } [RP-marg P1904 TR: τὸν] πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφοδίου, καὶ λύουσιν αὐτόν.	So they went off and found {RP-text: a} [RP-marg P1904 TR: the] colt tied to the door outside in the street, and they untied it.	τὸν, <i>the</i> : absent in RP-text F1853=9/21 F1859=4/7 vs. present in RP-marg P1904 TR F1853=12/21 F1859=3/7. A disparity with RP-text, R=13:17.
Mark 11:24	Διὰ τοῦτο λέγω ὑμῖν, Πάντα ὅσα ἂν προσευχόμενοι {RP-text: αἰτήσθε} [RP-marg P1904 TR: αἰτεῖσθε], πιστεύετε ὅτι λαμβάνετε, καὶ ἔσται ὑμῖν.	Which <i>is why</i> I say to you, believe that you <i>will</i> receive everything that you ask for when praying, and it will come to pass for you.	αἰτήσθε, <i>you may ask for</i> , RP-text F1853=11/22 F1859=2/8 vs. αἰτεῖσθε, <i>you ask for</i> , RP-marg P1904 TR F1853=10/22 F1859=5/8 vs. other readings, F1853=1/22 (Scrivener's c) F1859=1/8. A disparity with RP-text, R=13:17.
Mark 11:29	Ὁ δὲ Ἰησοῦς ἀποκριθεὶς εἶπεν αὐτοῖς, Ἐπερωτήσω ὑμᾶς {RP: καὶ ἐγὼ} [P1904 TR: καὶ ἐγὼ] ἓνα λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.	Then Jesus replied and said to them, “ <u>I</u> for my part will ask you one thing, so answer me, and I will tell you by what authority I do these <i>things</i> .”	καὶ ἐγὼ, <i>I too (1)</i> , RP F1853=10/20 F1859=3/7 vs. καὶ ἐγὼ, <i>I too (2)</i> , P1904 TR F1853=8/20 F1859=4/7 vs. absent, F1853=2/20 (Scrivener's pq) F1859=0/7. A weak disparity with RP, R=13:14.
Mark 12:23	Ἐν τῇ {RP: - } [P1904 TR: οὖν] ἀναστάσει, ὅταν ἀναστῶσιν, τίνος αὐτῶν ἔσται γυνή; Οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.	In the resurrection {RP: - } [P1904 TR: then], when they rise, <u>whose</u> wife will she be? For the seven had her <i>as a wife</i> .”	οὖν, <i>therefore</i> : absent in RP F1853=9/21 F1859=2/7 vs. present in P1904 TR F1853=12/21 F1859=5/7. A disparity with RP, R=11:19.

Mark 12:25	Ὅταν γὰρ ἐκ νεκρῶν ἀναστῶσιν, οὔτε γαμοῦσιν, οὔτε {RP TR: γαμίσκονται} [P1904: γαμίζονται], ἀλλ' εἰσὶν ὡς ἄγγελοι {RP P1904 TR: οἱ} [MISC: -] ἐν τοῖς οὐρανοῖς.	For when they rise from <i>the</i> dead, they neither marry nor are given in marriage, but they are like <i>the</i> angels in the heavens.	γαμίσκονται, <i>to be given in marriage</i> (1), RP TR F1853=18/21 F1859=4/7 vs. γαμίζονται, <i>to be given in marriage</i> (2), P1904 F1853=0/21 F1859=2/7 vs. other readings, F1853=3/21 (Scrivener's dq*r) F1859=1/7. <hr/> οἱ, <i>the (ones in)</i> : present in RP P1904 TR F1853=8/20 F1859=5/7 vs. absent in F1853=12/20 F1859=2/7. Nearly a disparity with RP, R=15:14.
Mark 13:11	Ὅταν δὲ ἀγάγωσιν ὑμᾶς παραδιδόντες, μὴ {RP P1904 TR: προμεριμνᾶτε} [MISC: μεριμνᾶτε] τί {RP P1904 TR: λαλήσητε} [MISC: λαλήσετε], μηδὲ μελετᾶτε· ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ, τοῦτο λαλεῖτε· οὐ {RP TR: γὰρ ἐστε ὑμεῖς} [P1904: γὰρ ὑμεῖς ἐστε] οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.	Then when they lead you and deliver <i>you</i> up, do not be worried {RP P1904 TR: beforehand} [MISC: -] about what you {RP P1904 TR: are to} [MISC: will] say, and do not rehearse <i>a script</i> , but say whatever is given to you at that hour. For it is not you who <i>will</i> be speaking, but the holy spirit.	προμεριμνᾶτε, <i>worry beforehand</i> , RP P1904 TR F1853=8/20 F1859=4/7 vs. μεριμνᾶτε, <i>worry</i> , F1853=12/20 F1859=3/7. A weak disparity with RP, R=14:15. <hr/> λαλήσητε, <i>you are to say</i> (deliberative), RP P1904 TR F1853=8/21 F1859=6/7 vs. λαλήσετε, <i>you will say</i> , F1853=12/21 F1859=1/7 vs. another reading, F1853=1/21 (Scrivener's y) F1859=0/7. <hr/> ἐστε ὑμεῖς, <i>are + you</i> , RP TR F1853=18/21 F1859=5/7 vs. ὑμεῖς ἐστε, <i>you + are</i> , P1904 F1853=3/21 (Scrivener's cq*x) F1859=2/7.
Mark 13:21	{RP-text: Τότε} [RP-marg P1904 TR: Καὶ τότε] ἐὰν τις ὑμῖν εἴπῃ, Ἰδοῦ, ὧδε ὁ χριστός, {RP TR: ἢ Ἰδοῦ,} [P1904: ἰδοὺ] ἐκεῖ, μὴ {RP P1904: πιστεύετε} [TR: πιστεύσητε].	{RP-text: Then} [RP-marg P1904 TR: And then] if anyone says to you, 'Look, here <i>is</i> the Christ', {RP TR: or} [P1904: or], 'Look there', do not believe <i>it</i> .	καὶ, <i>and (then)</i> : absent in RP-text F1853=4/20 (Scrivener's lmnq) F1859=0/7 vs. present in RP-marg P1904 TR F1853=16/20 F1859=7/7. A strong disparity (#1) with RP-text, R=4:25. <hr/> ἢ, <i>or (look)</i> : present in RP TR F1853=14/20 F1859=4/7 vs. absent in P1904 F1853=6/20 F1859=3/7. <hr/> πιστεύετε, (<i>do not</i>) <i>believe</i> (present), RP P1904 F1853=5/22 F1859=3/7 vs. πιστεύσητε, (<i>do not</i>) <i>believe</i> (aorist), TR F1853=15/22 F1859=3/7 vs. other readings, F1853=2/22 (Scrivener's cs) F1859=1/7. A strong disparity (#2) with RP, R=9:19.
Mark 14:10	Καὶ {RP TR: ὁ} [P1904: -] Ἰούδας ὁ Ἰσκαριώτης, εἷς τῶν δώδεκα, ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς, ἵνα παραδῶ αὐτὸν αὐτοῖς.	Then Judas Iscariot, one of the twelve, went away to the senior priests in order to betray him to them.	ὁ, <i>the (Judas)</i> : present in RP TR F1853=11/20 F1859=2/6 vs. absent in P1904 F1853=9/20 F1859=4/6. Nearly a disparity with RP, R=14:14.
Mark 14:11	Οἱ δὲ ἀκούσαντες ἐχάρησαν, καὶ ἐπηγγείλαντο αὐτῷ {RP TR: ἀργύριον} [P1904: ἀργύρια] δοῦναι· καὶ ἐζήτει πῶς εὐκαίρως αὐτὸν παραδῶ.	And when they heard <i>it</i> , they were delighted and promised to give him money. Then he looked for a convenient way to betray him.	ἀργύριον, <i>silver</i> (singular noun), RP TR F1853=10/20 F1859=4/8 vs. ἀργύρια, <i>silver</i> (plural, so coins), P1904 F1853=10/20 F1859=4/8. Nearly a disparity with RP, R=15:15. <hr/> a convenient way ← <i>how opportunely</i> .

Mark 14:15	Καὶ αὐτὸς ὑμῖν δείξει {RP-text TR: ἀνώγειον} [RP-marg: ἀνάγαιον] [P1904: ἀνώγαιον] μέγα ἐστρωμένον ἑτοιμον· ἐκεῖ ἐτοιμάσατε ἡμῖν.	Then he will show you a large upper room, laid out <i>and</i> prepared. Prepare for us there.”	ἀνώγειον, <i>upper room (1)</i> , RP-text TR F1853=6/21 F1859=3/6 vs. ἀνάγαιον, <i>upper room (2)</i> , RP-marg F1853=1/21 (Scrivener's o) F1859=0/6 vs. ἀνώγαιον, <i>upper room (3)</i> , P1904 F1853=7/21 F1859=1/6 vs. ἀνώγειων, <i>upper room (4)</i> , F1853=5/21 F1859=0/6 vs. ἀνόγειον, <i>upper room (5)</i> , F1853=1/21 (Scrivener's f) F1859=1/6 vs. ἀνάγειον, <i>upper room (6)</i> , F1853=1/21 (Scrivener's k) F1859=0/6 vs. ἀνόγαιον, <i>upper room (7)</i> , F1853=0/21 F1859=1/6. Nearly a disparity (#1) with RP, R=10:9. A disparity (#2) with RP-marg (low count).
Mark 14:31	Ὁ δὲ {RP TR: - } [P1904: Πέτρος] ἐκπερισσοῦ ἔλεγεν μάλλον, Ἐάν με δέη συναποθανεῖν σοι, οὐ μὴ σε {RP: ἀπαρνήσωμαι} [P1904 TR: ἀπαρνήσομαι]. Ὡσαύτως δὲ καὶ πάντες ἔλεγον.	But {RP TR: he} [P1904: Peter] <i>all the more</i> insistently kept saying, “ <i>Even</i> if I need to die with you, I will definitely not deny you.” They all spoke similarly too.	Πέτρος, <i>Peter</i> : absent in RP TR F1853=19/20 F1859=3/6 vs. present in P1904 F1853=1/20 (Scrivener's c) F1859=2/6 vs. verse omitted, F1853=0/20 F1859=1/6. <hr/> <i>ἀπαρνήσωμαι</i> , (<i>will not</i>) <i>deny</i> (classical form), RP F1853=10/20 F1859=0/7 vs. <i>ἀπαρνήσομαι</i> , (<i>will not</i>) <i>deny</i> (non-classical form), P1904 TR F1853=9/20 F1859=5/7 vs. other readings, F1853=1/20 (Scrivener's u) F1859=1/7 vs. verse omitted, F1853=0/20 F1859=1/7. A disparity with RP, R=10:16. <hr/> <i>kept saying</i> : iterative imperfect, but not necessarily so – see Matt 5:2.
Mark 14:35	Καὶ {RP: προσελθῶν} [P1904 TR: προελθῶν] μικρόν, ἔπεσεν {RP TR: - } [P1904: ἐπὶ πρόσωπον] ἐπὶ τῆς γῆς, καὶ προσήχετο ἵνα, εἰ δυνατόν ἔστιν, παρέλθῃ ἀπ’ αὐτοῦ ἡ ὥρα.	Then he {RP: approached} [P1904 TR: went forward] a little and fell {RP TR: - } [P1904: face down] to the ground and prayed that, if it was possible, <u>the hour</u> should pass away from him,	<i>προσελθῶν</i> , <i>having approached (as a worshipper)</i> , RP F1853=9/21 F1859=4/6 vs. <i>προελθῶν</i> , <i>having gone forward</i> , P1904 TR F1853=12/21 F1859=1/6 vs. another reading, F1853=0/21 F1859=1/6. A weak disparity with RP, R=13:15. <hr/> <i>ἐπὶ πρόσωπον</i> , <i>on (his) face</i> : absent in RP TR F1853=19/20 F1859=3/6 vs. present in P1904 F1853=1/20 (Scrivener's c) F1859=3/6. F1853 and F1859 are very significantly disparate, X2=7.2 PV=0.7%. <hr/> <i>the hour</i> : this is not a reference to the crucifixion! Prayer answered in Mark 14:41. See Luke 22:42 and Heb 5:7.

Mark 14:41	Καὶ ἔρχεται τὸ τρίτον, καὶ λέγει αὐτοῖς, Καθεύδετε {RP P1904: - } [TR: τὸ] λοιπὸν καὶ ἀναπαύεσθε. Ἐπέχει ἡ ὥρα· ἰδοὺ, παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας τῶν ἀμαρτωλῶν.	Then he came for the third <i>time</i> and said to them, “Sleep from now on and rest. It has passed away. The hour has come. Behold, the son of man is <i>about to be</i> betrayed into the hands of sinners.	τὸ, <i>the (from now on)</i> : absent in RP P1904 F1853=12/22 F1859=2/6 vs. present in TR F1853=10/22 F1859=4/6. Nearly a disparity with RP, R=15:15. has passed away ← <i>is distant</i> . AV differs (<i>it is enough</i>).
Mark 14:45	Καὶ ἐλθὼν, εὐθέως προσελθὼν αὐτῷ λέγει {RP: αὐτῷ} [P1904 TR: -], {RP TR: Ῥαββί, ῥαββί} [P1904: Χαίρε, ῥαββί]· καὶ κατεφίλησεν αὐτόν.	So he went off, and straightaway he went up to him and said {RP: to him} [P1904 TR: -], {RP TR: “Rabbi, rabbi”,} [P1904: “Hello, rabbi”,] and he kissed him profusely.	αὐτῷ, <i>to him</i> : present in RP F1853=12/20 F1859=2/6 vs. absent in P1904 TR F1853=8/20 F1859=4/6. Nearly a disparity with RP, R=14:14. ῥαββί, ῥαββί, <i>rabbi, rabbi</i> , RP TR F1853=19/20 F1859=4/6 vs. χαίρε, ῥαββί, <i>hello, rabbi</i> , P1904 F1853=1/20 (Scrivener's y) F1859=1/6 vs. another reading, F1853=0/20 F1859=1/6.
Mark 15:43	{RP TR: ἦλθεν} [P1904: ἐλθὼν] Ἰωσήφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν τοῦ θεοῦ· τολμήσας εἰσῆλθεν πρὸς Πιλάτον, καὶ ᾔτησατο τὸ σῶμα τοῦ Ἰησοῦ.	Joseph of Arimathea, an honourable councillor, who himself was awaiting the kingdom of God, came and ventured to go up to Pilate and asked for Jesus's body.	ἦλθεν, <i>he came</i> , RP TR F1853=9/20 F1859=2/7 vs. ἐλθὼν, <i>having come</i> , P1904 F1853=11/20 F1859=5/7. A disparity with RP, R=12:17.
Luke 1:15	Ἔσται γὰρ μέγας ἐνώπιον {RP-text P1904 TR: τοῦ} [RP-marg: -] κυρίου, καὶ οἶνον καὶ σίκερα οὐ μὴ πῖνῃ, καὶ πνεύματος ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ.	for he will be great in {RP-text P1904 TR: the} [RP-marg: <i>the</i>] Lord's sight, and he will not drink <i>any</i> wine or liquor at all, and he will be filled with holy spirit <i>even</i> from his mother's womb,	τοῦ, <i>of the (Lord)</i> : present in RP-text P1904 TR F1853=8/20 F1859=3/7 vs. absent in RP-marg F1853=12/20 F1859=4/7. A disparity with RP-text, R=13:16. even ← <i>still, yet</i> .
Luke 2:21	Καὶ ὅτε ἐπλήσθησαν {RP TR: - } [P1904: αἱ] ἡμέραι ὀκτῶ τοῦ περιτεμεῖν {RP: αὐτόν} [P1904 TR: τὸ παιδίον], καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ ἀγγέλου πρὸ τοῦ συλληφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.	Subsequently, when {RP TR: - } [P1904: the] eight days had passed for the circumcising of {RP: him} [P1904 TR: the child], he was given the name Jesus, which had been given by the angel before he had been conceived in the womb.	αἱ, <i>the (eight days)</i> : absent in RP TR F1853=17/19 F1859=4/7 vs. present in P1904 F1853=2/19 (Scrivener's de) F1859=3/7. αὐτόν, <i>him</i> , RP F1853=10/19 F1859=1/7 vs. τὸ παιδίον, <i>the child</i> , P1904 TR F1853=9/19 F1859=6/7. A disparity with RP, R=11:17. had passed ← <i>were fulfilled</i> . he was given the name ← <i>his name was called</i> . before he had been conceived ← <i>before him being conceived</i> .

Luke 2:39	Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον κυρίου, ὑπέστρεψαν εἰς τὴν Γαλιλαίαν, εἰς τὴν πόλιν {RP P1904: ἑαυτῶν} [TR: αὐτῶν] {RP P1904 S1550: Ναζαρέτ} [E1624 S1894: Ναζαρέθ].	Then when they had completed all the <i>things</i> according to the law of <i>the</i> Lord, they returned to Galilee, to {RP P1904: their own} [TR: their] town, <u>Nazareth</u> .	ἑαυτῶν, <i>their own</i> , RP P1904 F1853=11/20 F1859=3/8 vs. αὐτῶν, <i>their</i> , TR F1853=9/20 F1859=5/8. Nearly a disparity with RP, R=15:15. <hr/> Ναζαρέτ, <i>Nazaret</i> , RP P1904 S1550 F1853=16/19 F1859=5/7 vs. Ναζαρέθ, <i>Nazareth</i> , E1624 S1894 F1853=3/19 (Scrivener's dhx) F1859=2/7.
Luke 3:10	Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, Τί οὖν {RP P1904 TR: ποιήσομεν} [MISC: ποιήσωμεν];	Then the crowds questioned him and said, “What {RP P1904 TR: shall we do} [MISC: are we to do], then?”	ποιήσομεν, <i>shall we do</i> , RP P1904 TR F1853=8/20 F1859=2/7 vs. ποιήσωμεν, <i>are we to do</i> , F1853=12/20 F1859=5/7. A disparity with RP, R=12:17.
Luke 3:12	Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτόν, Διδάσκαλε, τί {RP P1904 TR: ποιήσομεν} [MISC: ποιήσωμεν];	Then <i>some</i> tax collectors also came to be baptized, and they said to him, “Teacher, what {RP P1904 TR: shall we do?} [MISC: are we to do?]”	ποιήσομεν, <i>shall we do</i> , RP P1904 TR F1853=8/20 F1859=2/7 vs. ποιήσωμεν, <i>are we to do</i> , F1853=12/20 F1859=5/7. A disparity with RP, R=12:17.
Luke 3:14	Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες, Καὶ ἡμεῖς τί {RP P1904 TR: ποιήσομεν} [MISC: ποιήσωμεν]; Καὶ εἶπεν πρὸς αὐτούς, Μηδένα {RP TR: διασεΐσητε, μηδὲ συκοφαντήσητε} [P1904: συκοφαντήσητε, μηδὲ διασεΐσητε]· καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.	Then <i>some men</i> on military service also questioned him, and they said, “And <i>as for</i> us, what {RP P1904 TR: shall we do?} [MISC: are we to do?]” At that he said to them, “Do not {RP TR: extort <i>money from anyone</i> or falsely accuse <i>anyone</i> } [P1904: falsely accuse <i>anyone</i> or extort <i>money from anyone</i>], and be satisfied with your pay.”	ποιήσομεν, <i>shall we do</i> , RP P1904 TR F1853=8/19 F1859=2/7 vs. ποιήσωμεν, <i>are we to do</i> , F1853=11/19 F1859=5/7. A disparity with RP, R=12:16. <hr/> διασεΐσητε, μηδὲ συκοφαντήσητε, <i>extort + or falsely accuse</i> , RP TR F1853=19/19 (incl. 2 other variations) F1859=7/7 vs. συκοφαντήσητε, μηδὲ διασεΐσητε, <i>falsely accuse + or extort</i> , P1904 F1853=0/19 F1859=0/7.
Luke 3:24	τοῦ {RP TR: Ματθάτ} [P1904: Ματθάν], τοῦ Λευί, τοῦ Μελχί, τοῦ {RP TR: Ἰαννά} [P1904: Ἰωαννᾶ], τοῦ Ἰωσήφ,	<i>who was</i> the son of {RP TR: Mattath} [P1904: Matthan], <i>who was</i> the son of Levi, <i>who was</i> the son of Melchi, <i>who was</i> the son of {RP TR: Janna} [P1904: Joanna], <i>who was</i> the son of Joseph,	Ματθάτ, <i>Matthat</i> (but we Hebraize it), RP TR F1853=8/19 F1859=3/7 vs. Ματθάν, <i>Matthan</i> , P1904 F1853=9/19 F1859=3/7 vs. other spellings, F1853=2/19 (Scrivener's cy) F1859=1/7. A weak disparity with RP, R=12:13. <hr/> Ἰαννά, <i>Janna</i> , RP TR F1853=18/19 F1859=3/7 vs. Ἰωαννᾶ, <i>Joanna</i> , P1904 F1853=1/19 (Scrivener's y) F1859=2/7 vs. other spellings, F1853=0/19 F1859=2/7.
Luke 3:27	τοῦ {RP-text: Ἰωανᾶν} [P1904: Ἰωαννάν] [RP-marg TR: Ἰωαννᾶ], τοῦ Ῥησά, τοῦ Ζοροβάβελ, τοῦ Σαλαθιήλ, τοῦ Νηρί,	<i>who was</i> the son of <u>Johanan</u> , <i>who was</i> the son of Resha, <i>who was</i> the son of Zerubbabel, <i>who was</i> the son of Shealtiel, <i>who was</i> the son of Neri,	Ἰωανᾶν, <i>Joana</i> , RP-text F1853=5/19 F1859=3/7 vs. Ἰωαννάν, <i>Joanna</i> , P1904 F1853=8/19 F1859=1/7 vs. Ἰωαννᾶ, <i>Joannas</i> , RP-marg TR F1853=2/19 (Scrivener's ax) F1859=2/7 vs. other spellings, F1853=4/19 (Scrivener's bhsy) F1859=1/7. A weak disparity with RP-text, R=8:10. We Hebraize to <i>Johanan</i> in all cases.

<p>Luke 3:33</p>	<p>τοῦ Ἀμιναδάβ, τοῦ Ἀράμ, {RP-text TR: - } [RP-marg P1904: τοῦ Ἰωράμ,] τοῦ {RP P1904 S1550 S1894: Ἐσρώμ} [E1624: Ἐσρών], τοῦ Φαρέσ, τοῦ Ἰούδα,</p>	<p>who was the son of Amminadab, who was the son of Ram, {RP-text TR: - } [RP-marg P1904: who was the son of Joram,] who was the son of Hezron, who was the son of Perez, who was the son of Judah,</p>	<p>τοῦ Ἰωράμ, (the son) of Joram: absent in RP-text TR F1853=6/19 F1859=2/7 vs. present in RP-marg P1904 F1853=13/19 (incl. one with a variant spelling) F1859=5/7. A strong disparity with RP-text, R=9:19.</p> <hr/> <p>Ἐσρώμ, Hesrom, RP P1904 S1550 S1894 F1853=15/19 F1859=3/7 vs. Ἐσρών, Hesron, E1624 F1853=0/19 F1859=3/7 vs. other spellings, F1853=4/19 (Scrivener's bkmy) F1859=1/7. We translate Hezron, as in the Old Testament.</p> <hr/> <p>Greek: Aminadab, Aram, Hezrom, Phares, Iouda.</p>
<p>Luke 3:34</p>	<p>τοῦ Ἰακώβ, τοῦ Ἰσαάκ, τοῦ Ἀβραάμ, τοῦ {RP-text P1904 TR: Θάρα} [RP-marg: Θάρρα], τοῦ Ναχώρ,</p>	<p>who was the son of Jacob, who was the son of Isaac, who was the son of Abraham, who was the son of Terah, who was the son of Nahor,</p>	<p>Θάρα, Thara, RP-text P1904 TR F1853=5/17 F1859=4/7 vs. Θάρρα, Tharra, RP-marg F1853=12/17 F1859=3/7. We translate as Terah, as in the Old Testament. A disparity with RP-text, R=11:15.</p>
<p>Luke 3:35</p>	<p>τοῦ {RP P1904: Σερούχ,} [TR: Σαρούχ,] τοῦ Ῥαγαῦ, τοῦ {RP-text: Φάλεγ} [RP-marg P1904 TR: Φαλέκ], τοῦ Ἐβέρ, τοῦ Σαλά,</p>	<p>who was the son of Serug, who was the son of Reu, who was the son of Peleg, who was the son of Eber, who was the son of Salah,</p>	<p>Σερούχ, Serukh, RP P1904 F1853=16/19 F1859=6/7 vs. Σαρούχ, Sarukh, TR F1853=3/19 (Scrivener's abx) F1859=1/7.</p> <hr/> <p>Φάλεγ, Phaleg, RP-text F1853=6/19 F1859=5/7 vs. Φαλέκ, Phalek, RP-marg P1904 TR F1853=13/19 F1859=2/7. We translate as Peleg, as in the Old Testament. A disparity with RP-text, R=11:17.</p> <hr/> <p>Greek: Ragau, Heber, Sala.</p>
<p>Luke 5:23</p>	<p>Τί ἐστὶν εὐκοπώτερον, εἰπεῖν, Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ εἰπεῖν, {RP TR: Ἐγειραι} [P1904: Ἐγειρε] καὶ περιπάτει;</p>	<p>Which is easier, to say, 'You have been forgiven your sins', or to say, 'Get up and walk'?</p>	<p>Ἐγειραι, arise (aorist middle), RP TR F1853=8/17 F1859=2/7 vs. Ἐγειρε, arise (present active), P1904 F1853=9/17 F1859=5/7. A disparity with RP, R=11:15.</p> <hr/> <p>you have been forgiven your sins ← your sins have been forgiven you.</p> <hr/> <p>walk ← walk around, but no emphasis on around.</p>
<p>Luke 5:24</p>	<p>Ἴνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας - εἶπεν τῷ παραλελυμένῳ - Σοὶ λέγω, {RP TR: Ἐγειραι} [P1904: Ἐγειρε], καὶ ἄρας τὸ κλινίδιον σου, πορεύου εἰς τὸν οἶκόν σου.</p>	<p>But in order that you may know that the son of man has authority on earth to forgive sins" – he said to the paralysed man – "I say to you, get up, and pick up your bed and go to your home."</p>	<p>Ἐγειραι, arise (aorist middle), RP TR F1853=9/17 F1859=2/7 vs. Ἐγειρε, arise (present active), P1904 F1853=8/17 F1859=5/7. A weak disparity with RP, R=12:14.</p>

Luke 6:8	Αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, καὶ εἶπεν τῷ ἀνθρώπῳ τῷ ξηρὰν ἔχοντι τὴν χεῖρα, {RP TR: ᾿Εγειραι} [P1904: ᾿Εγειρε], καὶ στήθι εἰς τὸ μέσον. Ὁ δὲ ἀναστάς ἔστη.	But he knew their reasonings, and he said to the man who had a withered hand, “Get up and stand in full view.” And he got up and stood <i>there</i> .	᾿γειραι, <i>arise</i> (aorist middle), RP TR F1853=9/18 F1859=2/7 vs. ἔγειρε, <i>arise</i> (present active), P1904 F1853=9/18 F1859=5/7. A disparity with RP, R=12:15. <hr/> <hr/> in full view ← <i>into the midst</i> .
Luke 6:26	Οὐαὶ {RP P1904: - } [TR: ὑμῖν] ὅταν καλῶς ὑμᾶς εἰπῶσιν {RP- text: - } [RP-marg P1904 TR: πάντες] οἱ ἄνθρωποι· κατὰ {RP TR: ταῦτα} [P1904: τὰ αὐτὰ] γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.	Woe {RP P1904: - } [TR: to you] when {RP-text: - } [RP-marg P1904 TR: all] men speak well of you. After all, their fathers acted along {RP TR: those} [P1904: the same] <i>lines</i> towards the false prophets.	ὑμῖν, <i>to you</i> : absent in RP P1904 F1853=14/19 F1859=5/7 vs. present in TR F1853=5/19 F1859=2/7. <hr/> <hr/> πάντες, <i>all</i> : absent in RP-text F1853=11/18 F1859=2/7 vs. present in RP-marg P1904 TR F1853=7/18 F1859=5/7. A weak disparity with RP-text, R=13:14. <hr/> <hr/> ταῦτα, <i>these (things)</i> , RP TR F1853=17/18 F1859=4/7 vs. τὰ αὐτὰ, <i>the same (things)</i> , P1904 F1853=1/18 (Scrivener's d) F1859=3/7.
Luke 6:27	{RP-text TR: ᾿Αλλ’} [RP-marg P1904: ᾿Αλλὰ] ὑμῖν λέγω τοῖς ἀκούουσιν, ᾿Αγαπάτε τοὺς ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,	But I say to you who <i>are</i> listening, love your enemies, do good to those <i>who</i> hate you,	ἄλλ’, <i>but</i> (apocopated), RP-text TR F1853=4/18 (Scrivener's bfhs) F1859=1/7 vs. ἀλλὰ <i>but</i> (unapocopated), RP-marg P1904 F1853=14/18 F1859=6/7. A strong disparity with RP-text, R=6:21.
Luke 6:34	Καὶ ἐὰν δανείζητε παρ’ ὧν {RP P1904 S1550 E1624: ἐλπίζετε} [S1894: ἐλπίζητε] ἀπολαβεῖν, ποία ὑμῖν χάρις ἐστίν; Καὶ γὰρ {RP P1904: - } [TR: οἱ] ἁμαρτωλοὶ ἁμαρτωλοῖς δανείζουσιν, ἵνα ἀπολάβωσιν τὰ ἴσα.	And if you lend <i>things to those</i> from whom you <i>hope</i> to get <i>them</i> back, what kind of graciousness is <i>that</i> to you? For even {RP P1904: - } [TR: the] sinners lend to sinners <i>on terms</i> that they get the same <i>things</i> back.	ἐλπίζετε, <i>you hope / expect</i> (indicative), RP P1904 S1550 E1624 F1853=18/18 F1859=7/7 vs. ἐλπίζητε, <i>you might hope / expect</i> (subjunctive), S1894 F1853=0/18 F1859=0/7. <hr/> <hr/> οἱ, <i>the (sinners)</i> : absent in RP P1904 F1853=10/19 F1859=3/7 vs. present in TR F1853=9/19 F1859=4/7. Nearly a disparity with RP, R=14:14.
Luke 7:6	Ὁ δὲ ᾿Ιησοῦς ἐπορεύετο σὺν αὐτοῖς. Ἦδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας, ἐπεμψεν πρὸς αὐτὸν ὁ ἐκατόνταρχος φίλους, λέγων αὐτῷ, Κύριε, μὴ σκύλλου· οὐ γὰρ εἶμι ἱκανὸς ἵνα {RP-text P1904 TR: ὑπὸ τὴν στέγην μου} [RP- marg: μου ὑπὸ τὴν στέγην] εἰσελθῆς·	So Jesus went with them, and <u>by</u> <u>the time</u> <u>he was</u> not far away from the house, the centurion sent friends to him, <u>who said</u> to him, “Lord, do not put yourself to trouble, for I am not worthy that you should come in <u>under</u> <u>my roof</u> ,”	ὑπὸ τὴν στέγην μου, <i>under the roof</i> + <i>of me</i> , RP-text P1904 TR F1853=8/18 F1859=4/7 vs. μου ὑπὸ τὴν στέγην, <i>of me + under the roof</i> , RP-marg F1853=10/18 F1859=3/7. Nearly a disparity with RP-text, R=14:13. <hr/> <hr/> by the time he was ← <i>when he was</i> <i>already</i> . <hr/> <hr/> who said ← <i>saying</i> , singular, so perhaps referring to the original speaker, but we take it as a Hebraism for רָאָהּ, so losing its grammatical number. <hr/> <hr/> worthy ← <i>sufficient</i> . Compare 2 Cor 2:16.

Luke 7:9	Ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν, Λέγω ὑμῖν, {RP-text: οὔτε} [RP-marg P1904 TR: οὐδὲ] ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὔρον.	When Jesus heard these <i>things</i> , he was astonished at him, and he turned and said to the crowd who <i>were</i> following him, “I tell you, <u>not even</u> in Israel have I found so much faith.”	οὔτε, <i>and not</i> , RP-text F1853=7/19 F1859=3/7 vs. οὐδὲ, <i>not even</i> ; <i>and not</i> , RP-marg P1904 TR F1853=12/19 F1859=4/7. A disparity with RP-text, R=10:18. {RP: not even ← <i>and not</i> , but used loosely for οὐδὲ (if οὔτε is the true reading).}
Luke 7:11	Καὶ ἐγένετο ἐν τῷ [RP-text P1904: τῇ] ἐξῆς, ἐπορεύετο εἰς πόλιν καλουμένην Ναῖν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοί, καὶ ὄχλος πολὺς.	And it came to pass {RP-text P1904: soon afterwards} [RP-marg TR: the next <i>day</i>] <i>that</i> he went to a town called Nain, and a considerable number of his disciples went with him, and <i>also</i> a large crowd,	τῷ, <i>the (coming [time, χρόνω])</i> , RP-text P1904 F1853=4/18 (Scrivener's bfhk) F1859=3/7 vs. τῇ, <i>the (next [day, ἡμέρῃ])</i> , RP-marg TR F1853=14/18 F1859=4/7. A strong disparity with RP-text, R=8:19. AV differs textually.
Luke 8:3	καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου, καὶ {RP-text P1904 TR: Σουσάννα} [RP-marg: Σωσάννα], καὶ ἕτεροι πολλοί, αἵτινες διηκόνουν {RP: αὐτοῖς} [P1904 TR: αὐτῷ] ἀπὸ τῶν ὑπαρχόντων αὐταῖς.	and Joanna the wife of Chuza, Herod's administrator, and <u>Susanna</u> and many others, and they attended to {RP: them} [P1904 TR: him] with their own resources.	Σουσάννα, <i>Susanna</i> , RP-text P1904 TR F1853=7/18 F1859=6/7 vs. Σωσάννα, <i>Sosanna</i> , RP-marg F1853=10/18 F1859=0/7 vs. another spelling, F1853=1/18 (Scrivener's p) F1859=1/7. αὐτοῖς, <i>to them</i> , RP F1853=10/19 F1859=3/7 vs. αὐτῷ, <i>to him</i> , P1904 TR F1853=9/19 F1859=4/7. A weak disparity with RP, R=13:15. AV differs textually.
Luke 8:15	Τὸ δὲ ἐν τῇ καλῇ γῆ, οὔτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες τὸν λόγον κατέχουσιν, καὶ καρποφοροῦσιν ἐν ὑπομονῇ. {RP P1904 TR: - } [MISC: Ταῦτα λέγων ἐφώνει, ὁ ἔχων ὦτα ἀκούειν ἀκούέτω.]	But that on the good ground is those with a noble and good heart who <u>hear the word</u> and hold on <i>to it</i> and bear fruit with patience {RP P1904 TR: .} [MISC: .” Having said these <i>things</i> , he called out, “He <i>who</i> has ears to hear, let him hear.]	ταῦτα λέγων .. ἀκούέτω, <i>Having said these (things) ... let him hear</i> : absent in RP P1904 TR F1853=8/19 F1859=4/8 vs. present in F1853=11/19 F1859=4/8. A weak disparity with RP, R=14:15. hear the word ← <i>having heard the word</i> , but the sequence is implicit in English.
Luke 9:10	Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. Καὶ παραλαβὼν αὐτούς, ὑπεχώρησεν κατ' ἰδίαν εἰς τόπον ἔρημον πόλεως καλουμένης {RP: Βηθσαϊδάν} [P1904 TR: Βηθσαϊδά].	Meanwhile the apostles returned and described to him the <i>things</i> which they had done, at which he took them along and withdrew privately to a deserted place <i>in the city</i> called <u>Bethsaida</u> ,	Βηθσαϊδάν, <i>Bethsaida (1)</i> , RP F1853=7/18 F1859=1/7 vs. Βηθσαϊδά, <i>Bethsaida (2)</i> , P1904 TR F1853=10/18 F1859=4/7 vs. another spelling, F1853=1/18 (Scrivener's y) F1859=1/7 vs. word absent, F1853=0/18 F1859=1/7. A disparity with RP, R=8:16.
Luke 9:20	Εἶπεν δὲ αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Ἀποκριθεὶς δὲ {RP P1904 TR: ὁ} [MISC: -] Πέτρος εἶπεν, Τὸν χριστὸν τοῦ θεοῦ.	Then he said to them, “But who do you say I am?” Peter then answered and said, “The <u>Christ</u> of God.”	ὁ, <i>the (Peter)</i> : present in RP P1904 TR F1853=5/18 F1859=5/7 vs. absent in F1853=13/18 F1859=2/7. A disparity with RP, R=12:15.
Luke 9:22	εἰπὼν ὅτι Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ {RP-text: ἀναστήναι} [RP-marg P1904 TR: ἐγερθῆναι].	and he said, “The son of man must suffer many <i>things</i> and be rejected by the elders and senior priests and scribes, and be killed, and <u>rise</u> on the third day.”	ἀναστήναι, <i>to rise (1)</i> , RP-text F1853=1/18 (Scrivener's p) F1859=2/8 vs. ἐγερθῆναι, <i>to rise / be raised</i> , RP-marg P1904 TR F1853=17/18 F1859=5/8 vs. phrase absent, F1853=0/18 F1859=1/8. A strong disparity with RP-text, R=3:24.

<p>Luke 9:33</p>	<p>Καὶ ἐγένετο, ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ, εἶπεν {RP: - } [P1904 TR: ὁ] Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπιστάτα, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· καὶ ποιήσωμεν σκηνας τρεῖς, μίαν σοί, καὶ {RP-text: μίαν Μωσῆ} [RP-marg: μίαν Μωσεί] [P1904: μίαν Μωϋσεῖ] [TR: Μωσεί μίαν], καὶ μίαν Ἠλίᾳ· μὴ εἰδῶς ὁ λέγει.</p>	<p>And it came to pass as they moved away from him <i>that</i> Peter said to Jesus, “Master, it is good for us to be here, so let us make three booths, one for you, one for Moses and one for Elijah”, not knowing what he was saying.</p>	<p>ὁ, <i>the (Peter)</i>: absent in RP F1853=10/19 F1859=5/7 vs. present in P1904 TR F1853=9/19 F1859=2/7.</p> <hr/> <p>μίαν Μωσῆ, <i>one for Moses (1)</i>, RP-text F1853=7/20 F1859=4/7 vs. μίαν Μωσεί, <i>one for Moses (2)</i>, RP-marg F1853=10/20 F1859=1/7 vs. μίαν Μωϋσεῖ, <i>one for Moïses</i>, P1904 F1853=1/20 (Scrivener's P) F1859=1/7 vs. Μωσεί μίαν, <i>for Moses (2) one</i>, TR F1853=2/20 (Scrivener's f*y) F1859=1/7. Nearly a disparity with RP-text, R=11:11.</p>
<p>Luke 9:38</p>	<p>Καὶ ἰδοὺ, ἀνὴρ ἀπὸ τοῦ ὄχλου ἀνεβόησεν, λέγων, Διδάσκαλε, δέομαί σου, {RP-text: ἐπιβλέψαι} [RP-marg P1904 TR: ἐπίβλεψον] ἐπὶ τὸν υἱόν μου, ὅτι μονογενῆς {RP TR: ἐστίν μοι} [P1904: μοί ἐστι].</p>	<p>And it so happened that a man from the crowd shouted out and said, “Teacher, I implore {RP-text: you to have an eye to} [RP-marg P1904 TR: you, have an eye to] my son, for <i>he is my only-begotten child</i>,</p>	<p>ἐπιβλέψαι, <i>to have an eye to</i> (aorist active infinitive, or with a recessive accent, aorist middle imperative), RP-text F1853=8/19 F1859=3/7 vs. ἐπίβλεψον, <i>have an eye to</i> (aorist active), RP-marg P1904 TR F1853=10/19 F1859=4/7 vs. another spelling, F1853=1/19 (Scrivener's g) F1859=0/7. A disparity with RP-text, R=11:16.</p> <hr/> <p>ἐστίν μοι, <i>is + to me</i>, RP TR F1853=17/19 F1859=5/7 vs. μοί ἐστι, <i>to me + is</i>, P1904 F1853=2/19 (Scrivener's sy) F1859=2/7.</p> <hr/> <p>it so happened that ← <i>behold</i>.</p>
<p>Luke 10:8</p>	<p>Καὶ εἰς ἣν {RP P1904: - } [TR: δ'] ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν,</p>	<p>So <i>in whatever town</i> you go into and they receive you, eat what <i>is</i> served to you,</p>	<p>δ', <i>but</i>: absent in RP P1904 F1853=10/20 F1859=4/7 vs. present in TR F1853=10/20 F1859=3/7. Nearly a disparity with RP, R=15:14.</p>
<p>Luke 10:27</p>	<p>Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις κύριον τὸν θεόν σου, ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς {RP TR: σεαυτόν} [P1904: ἑαυτόν].</p>	<p>He then replied and said, “You shall love <i>the</i> Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbour as yourself.”</p>	<p>σεαυτόν, <i>yourself</i> (classical form), RP TR F1853=10/19 F1859=3/7 vs. ἑαυτόν, <i>yourself</i> (non-classical form), P1904 F1853=9/19 F1859=4/7. Nearly a disparity with RP, R=14:14.</p> <hr/> <p>Lev 19:18, Deut 6:5.</p> <hr/> <p>soul: i.e. <i>inner being, existence</i>.</p>
<p>Luke 10:40</p>	<p>Ἡ δὲ Μάρθα περιεσπάτο περὶ πολλὴν διακονίαν· ἐπιστάσα δὲ εἶπεν, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με {RP: κατέλειπεν} [P1904 TR: κατέλιπε] διακονεῖν; Εἰπέ οὖν αὐτῇ ἵνα μοι συναντιλάβηται.</p>	<p>But Martha was distracted with a lot of serving. Then she came up and said, “Lord, are you <i>not</i> concerned that my sister <i>has</i> left me alone to do the serving? So tell her to assist me.”</p>	<p>κατέλειπε(ν), <i>was leaving</i>, RP F1853=4/20 (Scrivener's cd*eo) F1859=4/8 vs. κατέλιπε(ν), <i>left</i>, P1904 TR F1853=14/20 F1859=2/8 vs. other readings, F1853=2/20 (Scrivener's bk) F1859=2/8. A strong disparity with RP, R=8:18.</p> <hr/> <p>are you not concerned ← <i>is it not a concern to you</i>.</p>

Luke 11:26	Τότε πορεύεται καὶ παραλαμβάνει ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ {RP: ἐλθόντα} [P1904 TR: εἰσελθόντα] κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.	Then it goes and takes seven other spirits more wicked than itself along with <i>it</i> , and they {RP: go} [P1904 TR: go in] and dwell there, and the latter <i>state</i> of that man becomes worse than the first.”	ἐλθόντα, <i>having gone</i> , RP F1853=12/20 F1859=1/7 vs. εἰσελθόντα, <i>having entered</i> , P1904 TR F1853=8/20 F1859=6/7. A disparity with RP, R=13:16. <hr/> <hr/> go ← <i>having gone</i> . See Matt 23:20.
Luke 11:31	Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκουσαὶ τὴν σοφίαν {RP: Σολομώντος} [P1904 TR: Σολομώντος], καὶ ἰδοῦ, πλεῖον {RP: Σολομώντος} [P1904 TR: Σολομώντος] ὧδε.	<i>The queen of the south will rise in the judgment with the men of this generation and will condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.</i>	First occurrence in verse: Σολομώντος, <i>of Solomon (1)</i> , RP F1853=10/19 F1859=2/7 vs. Σολομώντος, <i>of Solomon (2)</i> , P1904 TR F1853=8/19 F1859=4/7 vs. another spelling, F1853=1/19 (Scrivener's f*) F1859=1/7. A weak disparity with RP, R=12:14, but not so with the second occurrence, or combining the data. <hr/> <hr/> Second occurrence in verse: Σολομώντος, <i>of Solomon (1)</i> , RP F1853=12/19 F1859=3/7 vs. Σολομώντος, <i>of Solomon (2)</i> , P1904 TR F1853=6/19 F1859=4/7 vs. another spelling, F1853=1/19 (Scrivener's f*) F1859=0/7.
Luke 12:15	Εἶπεν δὲ πρὸς αὐτούς, Ὁρᾶτε καὶ φυλάσσετε ἀπὸ {RP TR: τῆς} [P1904: πάσης] πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἢ ζωῇ {RP: αὐτῷ} [P1904 TR: αὐτοῦ] ἔστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ.	And he said to them, “Watch out and guard yourselves against {RP TR: - } [P1904: all] greed. For <i>it is not the abundance of a person's possessions which makes up his life.</i> ”	τῆς, (<i>from the (greed)</i>), RP TR F1853=16/18 F1859=2/7 vs. πάσης, (<i>from all (greed)</i>), P1904 F1853=2/18 (Scrivener's cg) F1859=5/7. F1853 and F1859 are very significantly disparate, X2=9.1 PV=0.26%. <hr/> <hr/> αὐτῷ, (<i>life</i>) to him, RP F1853=10/18 F1859=1/7 vs. αὐτοῦ, <i>his (life)</i> , P1904 TR F1853=8/18 F1859=6/7. A disparity with RP, R=11:16. <hr/> <hr/> greed: or <i>fraudulence</i> . See 1 Cor 5:10. <hr/> <hr/> the abundance of a person's possessions which makes up his life ← <i>in the</i> ↗
Luke 12:36	καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε {RP: ἀναλύση} [P1904 TR: ἀναλύσει] ἐκ τῶν γάμων, ἵνα, ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ.	and you yourselves <i>be</i> like men awaiting their master when he returns from the wedding reception, so that when he comes and knocks, they open to him immediately.	ἀναλύση, <i>he returns</i> (subjunctive, suggesting contingency), RP F1853=1/18 (Scrivener's y) F1859=1/7 vs. ἀναλύσει, <i>he will return</i> (future, foreseeing a definite event), P1904 TR F1853=17/18 F1859=6/7. A strong disparity with RP, R=2:25. In both cases, we translate by the English present tense. <hr/> <hr/> comes and knocks ← <i>having come and having knocked</i> . See Matt 23:20.

Luke 12:47	Ἐκεῖνος δὲ ὁ δούλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου {RP P1904 TR: ἑαυτοῦ} [MISC: αὐτοῦ], καὶ μὴ ἐτοιμάσας μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ, δαρήσεται πολλάς·	And that servant, who knew his master's will but did not make preparations nor act in accordance with his will, will be <u>flogged</u> with many <u>lashes</u> .	ἑαυτοῦ, <i>his own</i> , RP P1904 TR F1853=5/18 F1859=3/7 vs. αὐτοῦ, <i>his</i> , F1853=13/18 F1859=4/7. A disparity with RP, R=10:17. flogged ← <i>flayed</i> .
Luke 12:56	Ἐποκρίται, τὸ πρόσωπον {RP S1550 E1624: τῆς γῆς καὶ τοῦ οὐρανοῦ} [P1904 S1894: τοῦ οὐρανοῦ καὶ τῆς γῆς] οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε;	<i>You hypocrites!</i> You know how to interpret the <u>condition</u> of the {RP S1550 E1624: earth and the sky} [P1904 S1894: sky and the earth], but how come you <i>cannot</i> interpret this <i>period</i> of time?	τῆς γῆς καὶ τοῦ οὐρανοῦ, <i>of the earth + and of the sky</i> , RP S1550 E1624 F1853=9/19 F1859=3/7 vs. τοῦ οὐρανοῦ καὶ τῆς γῆς, <i>of the sky + and of the earth</i> , P1904 S1894 F1853=10/19 F1859=4/7. A disparity with RP, R=13:16. condition ← <i>face</i> .
Luke 12:59	Λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως οὗ καὶ {RP: τὸν} [P1904 TR: τὸ] ἔσχατον λεπτὸν ἀποδώς.	I say to you, you will certainly not come out from there until you have paid <u>the very last lepton</u> .”	τὸν, <i>the (lepton)</i> , from ὁ λεπτός (masculine), RP F1853=9/19 F1859=3/7 vs. τὸ, <i>the (lepton)</i> , from τὸ λεπτόν (neuter), P1904 TR F1853=10/19 F1859=4/7. A disparity with RP, R=12:16. the very last ← <i>even the last</i> . lepton: a coin of the lowest value; 1/128 denary.
Luke 13:15	Ἀπεκρίθη οὖν αὐτῷ ὁ κύριος, καὶ εἶπεν, {RP: Ἐποκρίται} [P1904 TR: Ἐποκρίτά], ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βόυν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει;	Therefore the Lord answered him and said, “ <i>You</i> {RP: hypocrites} [P1904 TR: hypocrite]! Does not each of you untie his ox or <i>his</i> donkey from the stall on the Sabbath and lead <i>it</i> away to give <i>it</i> drink?”	Ἐποκρίται, <i>hypocrites</i> , RP F1853=8/18 F1859=6/8 vs. Ἐποκρίτά, <i>hypocrite</i> , P1904 TR F1853=9/18 F1859=2/8 vs. absent, F1853=1/18 (Scrivener's c) F1859=0/8. Nearly a disparity with RP, R=14:13.
Luke 13:21	Ὅμοία ἐστὶν ζύμη, ἣν λαβοῦσα γυνὴ {RP TR: ἐνέκρυπεν} [P1904: ἔκρυπεν] εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.	It is like leaven, which a woman took and hid in three <u>satums</u> of flour, until it was all leavened.”	ἐνέκρυπεν, <i>she in-hid (in)</i> , RP TR F1853=7/18 F1859=3/7 vs. ἔκρυπεν, <i>she hid (in)</i> , P1904 F1853=11/18 F1859=4/7. A disparity with RP, R=11:16. satums: a satum is about 3.3 imperial gallons or 15 litres.
Luke 13:34	Ἱερουσαλήμ, Ἱερουσαλήμ, ἣ {RP-text: ἀποκτείνουσα} [RP-marg TR: ἀποκτείνουσα] [P1904: ἀποκτείνουσα] τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου, ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.	Jerusalem, Jerusalem, you <i>who kill</i> the prophets and stone those sent to <u>you</u> , how often I wished to gather your children in the way a bird <i>gathers</i> its own brood under <i>its</i> wings, but you were not willing!	ἀποκτείνουσα, <i>you who kill</i> (present participle, variant 1), RP-text F1853=9/19 F1859=2/9 vs. ἀποκτείνουσα, <i>you who kill</i> (present participle, variant 2), RP-marg TR F1853=6/19 F1859=6/9 vs. ἀποκτείνουσα, <i>you who kill</i> (present participle, variant 3), P1904 F1853=4/19 (Scrivener's dhks) F1859=1/9. All are present participles in various spellings. A weak disparity with RP-text, R=11:13. you ← <i>her</i> . A change of grammatical person; compare Matt 18:19, Lev 1:3.

<p>Luke 13:35</p>	<p>Ἴδού, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος· {RP P1904: λέγω δὲ} [TR: ἀμὴν δὲ λέγω] ὑμῖν ὅτι οὐ μὴ με ἴδῃτε ἕως ἄν {RP: ἦξει} [P1904 TR: ἦξη], ὅτε εἰπῆτε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.</p>	<p>See how your house is left to you desolate. And {RP P1904: - } [TR: truly,] I say to you that you will not see me at all until <i>the time comes</i> when you say, ‘Blessed is he who comes in the name of the Lord.’”</p>	<p>λέγω δὲ, <i>but I say</i>, RP P1904 F1853=17/19 F1859=6/7 vs. ἀμὴν δὲ λέγω, <i>truly indeed I say</i>, TR F1853=1/19 (Scrivener's o) F1859=1/7 vs. words absent F1853=1/19 (Scrivener's x) F1859=0/7. AV differs textually.</p> <hr/> <p>ἦξει, <i>comes</i> (classical subjunctive), RP F1853=10/19 F1859=3/8 vs. ἦξη, <i>will come</i> (non-classical future indicative), P1904 TR F1853=8/19 F1859=4/8 vs. absent, F1853=1/19 (Scrivener's g) F1859=1/8. A weak disparity with RP, R=13:14.</p> <hr/> <p>Ps 118:26.</p> <hr/> <p>see how ← <i>behold</i>.</p>
<p>Luke 14:27</p>	<p>Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν {RP TR: αὐτοῦ} [P1904: ἑαυτοῦ] καὶ ἔρχεται ὀπίσω μου, οὐ {RP P1904: δύναται εἶναί μου} [TR: δύναται μου εἶναι] μαθητής.</p>	<p>And whoever does not bear his {RP TR: - } [P1904: own] cross and follow me cannot be a disciple of mine.</p>	<p>αὐτοῦ, <i>his</i>, RP TR F1853=15/17 F1859=5/7 vs. ἑαυτοῦ, <i>his own</i>, P1904 F1853=2/17 (Scrivener's cy) F1859=2/7.</p> <hr/> <p>εἶναί μου, <i>be + my</i>, RP P1904 F1853=9/17 F1859=3/7 vs. μου εἶναι, <i>my + be</i>, TR F1853=8/17 F1859=4/7. Nearly a disparity with RP, R=13:13.</p>
<p>Luke 14:28</p>	<p>Τίς γὰρ ἐξ ὑμῶν, {RP: ὁ} [P1904 TR: -] θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει τὰ {RP-text: εἰς} [RP-marg P1904 TR: πρὸς] ἀπαρτισμόν;</p>	<p>For <i>who</i> among you, wishing to build a tower, does not first sit down and calculate the expense, <i>to see</i> whether he has <i>enough money</i> for its completion,</p>	<p>ὁ, <i>the (one)</i> → <i>who</i>: present in RP F1853=9/20 F1859=1/7 vs. absent in P1904 TR F1853=11/20 F1859=6/7. A disparity (#1) with RP, R=10:19.</p> <hr/> <p>εἰς, <i>for (1) (its completion)</i>, RP-text F1853=6/19 F1859=3/7 vs. πρὸς, <i>for (2) (its completion)</i>, RP-marg P1904 TR F1853=13/19 F1859=4/7. A strong disparity (#2) with RP-text, R=9:19.</p> <hr/> <p>among ← <i>out of</i>.</p>
<p>Luke 15:5</p>	<p>Καὶ εὐρῶν ἐπιτίθησιν ἐπὶ τοὺς ὤμους {RP TR: ἑαυτοῦ} [P1904: αὐτοῦ] χαίρων,</p>	<p>Then when he has found <i>it</i>, he puts <i>it</i> on his shoulders, rejoicing,</p>	<p>ἑαυτοῦ, <i>his own</i>, RP TR F1853=9/19 F1859=3/7 vs. αὐτοῦ, <i>his</i>, P1904 F1853=10/19 F1859=4/7. A weak disparity with RP, R=13:15.</p>
<p>Luke 15:24</p>	<p>ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζησεν· καὶ {RP P1904 TR: ἀπολωλώς} [MISC: ἀπολωλός] ἦν, καὶ εὐρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι.</p>	<p>because this son of mine was dead, but he has come back to life, and he was <i>lost</i>, but he has been found.’ So they began to rejoice.</p>	<p>ἀπολωλώς, <i>lost</i> (classical form), RP P1904 TR F1853=6/20 F1859=2/8 vs. ἀπολωλός, <i>lost</i> (misspelled), F1853=14/20 F1859=6/8. A strong disparity with RP, R=10:20.</p>
<p>Luke 15:32</p>	<p>Εὐφρανθήναι δὲ καὶ χαρῆναι ἔδει· ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησεν· καὶ {RP P1904 TR: ἀπολωλώς} [MISC: ἀπολωλός] ἦν, καὶ εὐρέθη.</p>	<p>But it was <i>befitting</i> to celebrate and rejoice, because this brother of yours was dead, but he has come back to life, and he was <i>lost</i>, but he has been found.’”</p>	<p>ἀπολωλώς, <i>lost</i> (classical form), RP P1904 TR F1853=7/21 F1859=2/8 vs. ἀπολωλός, <i>lost</i> (misspelled), F1853=14/21 F1859=6/8. A disparity with RP, R=11:20.</p> <hr/> <p>befitting ← <i>necessary</i>.</p>

Luke 16:15	Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ {RP P1904: - } [TR: ἐστιν].	Then he said to them, “You are those <i>who</i> justify yourselves before men, but God knows your hearts. For that <i>which is</i> highly <i>esteemed</i> among men {RP P1904: <i>is</i> } [TR: <i>is</i>] an abomination in God's sight.	ἐστιν, <i>is</i> : absent in RP P1904 F1853=12/19 F1859=2/8 vs. present in TR F1853=7/19 F1859=6/8. Nearly a disparity with RP, R=15:14.
Luke 17:6	Εἶπεν δὲ ὁ κύριος, Εἰ {RP P1904: ἔχετε} [TR: εἶχετε] πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκριζώθητι, καὶ φυτεύθητι ἐν τῇ θαλάσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.	To which the Lord said, “If you had faith like a grain of mustard ^{....} seed, you would say to this mulberry tree, ‘Be uprooted and be planted in the sea’, and it would have obeyed you.	ἔχετε, <i>you have</i> (non-classical in an unreal condition), RP P1904 F1853=3/18 (Scrivener's abd) F1859=4/7 vs. εἶχετε, <i>you had</i> (classical unreal condition), TR F1853=14/18 F1859=2/7 vs. another reading, F1853=1/18 (Scrivener's g) F1859=1/7. F1853 and F1859 are significantly disparate, X2=4.1 PV=4.3%. We have verified Scrivener's H, as it unusually deviates from P1904. A disparity with RP, R=8:17. The sequence of tenses in the conditional clauses is unusual (<i>would say ... be uprooted ... would have obeyed</i>), which we retain in the English. Compare Luke 17:2.
Luke 17:10	Οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι Δούλοι ἀχρεῖοὶ ἐσμεν· ὅτι ὁ {RP-text: ὀφείλομεν} [RP-marg P1904 TR: ὀφείλομεν] ποιῆσαι πεποιήκαμεν.	Likewise, you too, when you <u>have done</u> everything you were ordered, say, ‘We are unprofitable servants, for we have <i>only</i> done what we ^{....} had to do.’ ”	ὀφείλομεν, <i>we need to</i> (present, as tense of implicit direct speech), RP-text F1853=1/18 (Scrivener's x) F1859=2/8 vs. ὀφείλομεν, <i>we needed to</i> (imperfect), RP-marg P1904 TR F1853=17/18 F1859=4/8 vs. other readings, F1853=0/18 F1859=2/8. A strong disparity with RP-text, R=3:23. have done ← <i>do</i> .
Luke 18:1	Ἔλεγεν δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσευχεσθαι {RP TR: - } [P1904: αὐτοῦς], καὶ μὴ ἐκκακεῖν,	He also told them a parable on the need {RP TR: - } [P1904: for them] always to pray and not to flag,	αὐτοῦς, <i>them</i> : absent in RP TR F1853=9/19 F1859=4/7 vs. present in P1904 F1853=10/19 F1859=3/7. Nearly a disparity with RP, R=14:14.

<p>Luke 19:4</p>	<p>Καὶ προδραμῶν ἔμπροσθεν ἀνέβη ἐπὶ {RP S1550 S1894: συκομωραΐαν} [P1904 E1624: συκομορέαν] ἵνα ἴδῃ αὐτόν· ὅτι {RP-text P1904: - } [RP-marg TR: δι'] ἐκείνης {RP: ἔμελλεν} [P1904 TR: ἤμελλεν] διέρχεσθαι.</p>	<p>So he ran on ahead and climbed up a <i>fig-mulberry tree</i> in order to see him, because <i>it was by that way that he was going to cross through</i>.</p>	<p>συκομωραΐαν, <i>fig-mulberry (1)</i>, RP S1550 S1894 F1853=7/20 F1859=3/7 vs. συκομορέαν, <i>fig-mulberry (2)</i>, P1904 E1624 F1853=2/20 (Scrivener's <i>cs*</i>) F1859=0/7 vs. συκομοραΐαν, <i>fig-mulberry (3)</i>, F1853=8/20 F1859=2/7 vs. other spellings, F1853=3/20 (Scrivener's <i>hkq</i>) F1859=2/7. Nearly a disparity (#1) with RP, R=11:10.</p> <hr/> <p>δι', <i>through</i>: absent in RP-text P1904 F1853=16/20 F1859=4/8 vs. present in RP-marg TR F1853=4/20 (Scrivener's <i>df**gr</i>) F1859=4/8.</p> <hr/> <p>ἔμελλε(ν), <i>he was going to (1)</i>, RP F1853=9/20 F1859=2/7 vs. ἤμελλε(ν), <i>he was going to (2)</i>, P1904 TR F1853=11/20 F1859=4/7 vs. another reading, F1853=0/20 F1859=1/7. A disparity (#2) with RP, R=11:17.</p>
<p>Luke 19:48</p>	<p>καὶ οὐχ εὔρισκον τὸ τί {RP TR: ποιήσωσιν} [P1904: ποιήσουσιν], ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.</p>	<p>but they did not find anything they <i>could</i> do, for all the people were completely enraptured listening to him.</p>	<p>ποιήσωσιν, <i>they may do</i>, RP TR F1853=8/19 F1859=4/6 vs. ποιήσουσιν, <i>they will do</i>, P1904 F1853=11/19 F1859=2/6. A weak disparity with RP, R=13:14.</p> <hr/> <p><i>could do</i> ← {RP TR: <i>might do</i>} [P1904: <i>will do</i>].</p> <hr/> <p>enraptured ← <i>hung out</i>.</p>
<p>Luke 20:28</p>	<p>λέγοντες, Διδάσκαλε, {RP TR: Μωσῆς} [P1904: Μωϋσῆς] ἔγραψεν ἡμῖν, εἰάν τις ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ οὗτος ἀτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.</p>	<p>and they said, “Teacher, Moses wrote to us, ‘If someone’s brother dies, having a wife, and he dies without children, that his brother is to take the wife and raise up seed to his brother.’</p>	<p>Μωσῆς, <i>Moses</i>, RP TR F1853=8/18 F1859=1/6 vs. Μωϋσῆς, <i>Mouises</i>, P1904 F1853=10/18 F1859=5/6. A disparity with RP, R=10:16.</p> <hr/> <p>Deut 25:5.</p> <hr/> <p>he ← <i>this (man)</i>.</p> <hr/> <p>seed: implying more continuity than just <i>offspring</i>.</p>
<p>Luke 20:31</p>	<p>Καὶ ὁ τρίτος ἔλαβεν αὐτὴν {RP P1904: ὡσαύτως} [TR: -]. Ὡσαύτως δὲ καὶ οἱ ἑπτὰ {RP P1904 S1550: - } [E1624 S1894: καὶ] οὐ κατέλιπον τέκνα, καὶ ἀπέθανον.</p>	<p>Then the third took her {RP P1904: likewise} [TR: -], and like this indeed the seven <i>of them</i>. {RP P1904 S1550: They} [E1624 S1894: And they] did not leave <i>any</i> children, and they died.</p>	<p>ὡσαύτως, (<i>took her</i>) <i>similarly</i>: present in RP P1904 F1853=5/18 F1859=4/6 vs. absent in TR F1853=13/18 F1859=2/6. A disparity with RP, R=10:16.</p> <hr/> <p>καὶ, <i>and</i>: absent in RP P1904 S1550 F1853=12/19 F1859=4/6 vs. present in E1624 S1894 F1853=7/19 F1859=2/6.</p>

Luke 21:22	Ὅτι ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν, τοῦ {RP-text: πλησθῆναι} [RP-marg P1904 TR: πληρωθῆναι] πάντα τὰ γεγραμμένα.	For these are the days of vengeance , in order for all the <i>things that stand written to be fulfilled</i> .	πλησθῆναι, <i>to be fulfilled (1)</i> , RP-text F1853=9/22 F1859=3/7 vs. πληρωθῆναι, <i>to be fulfilled (2)</i> , RP-marg P1904 TR F1853=13/22 F1859=3/7 vs. another reading, F1853=0/22 F1859=1/7. A disparity with RP-text, R=12:18. <hr/> Isa 61:2, Isa 63:4, Hos 9:7. See Luke 4:19.
Luke 22:5	Καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ {RP TR: ἀργύριον} [P1904: ἀργύρια] δοῦναι.	at which they were delighted, and they agreed to give him {RP TR: money} [P1904: silver coins].	ἀργύριον, <i>silver (singular noun)</i> , RP TR F1853=7/19 F1859=2/6 vs. ἀργύρια, <i>silver (plural, so coins)</i> , P1904 F1853=12/19 F1859=4/6. A disparity with RP, R=10:17.
Luke 22:9	Οἱ δὲ εἶπον αὐτῷ, Ποῦ θέλεις {RP-text: ἐτοιμάσομεν} [RP-marg P1904 TR: ἐτοιμάσωμεν];	Then they said to him, “Where do you want us to <i>prepare it?</i> ”	ἐτοιμάσομεν, <i>(that) we will prepare</i> , RP-text F1853=8/21 F1859=0/6 vs. ἐτοιμάσωμεν, <i>(that) we should prepare</i> , RP-marg P1904 TR F1853=13/21 F1859=5/6 vs. another reading, F1853=0/21 F1859=1/6. F1853 and F1859 are not significantly disparate, X2=3.2 PV=7.2%. A strong disparity with RP-text, R=8:20.
Luke 22:12	Κάκεῖνος ὑμῖν δείξει {RP TR: ἀνώγειον} [P1904: ἀνώγαῖον] μέγα ἐστρωμένον· ἐκεῖ ἐτοιμάσατε.	And that <i>man</i> will show you a large <i>upper room ready</i> set up. <i>Prepare it there.</i> ”	ἀνώγειον, <i>upper room (1)</i> , RP TR F1853=6/19 F1859=2/8 vs. ἀνώγαῖον, <i>upper room (2)</i> , P1904 F1853=4/19 (Scrivener's pqsy) F1859=3/8 vs. 5 other spellings, F1853=9/19 F1859=3/8. Nearly a disparity with RP, R=9:8.
Luke 22:30	ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου {RP-text: - } [RP-marg P1904 TR: ἐν τῇ βασιλείᾳ μου] καὶ {RP P1904: καθίσεσθε} [TR: καθίσησθε] ἐπὶ θρόνων, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.	so that you may eat and drink at my table {RP-text: - } [RP-marg P1904 TR: in my kingdom], and you {RP P1904: will} [TR: may] sit on thrones judging the twelve tribes of Israel.”	ἐν τῇ βασιλείᾳ μου, <i>in my kingdom</i> : absent in RP-text F1853=8/20 F1859=2/6 vs. present in RP-marg P1904 TR F1853=12/20 F1859=4/6. A disparity with RP-text, R=10:18. AV differs textually. <hr/> καθίσεσθε, <i>will sit (future)</i> , RP P1904 F1853=15/19 F1859=5/6 vs. καθίσησθε, <i>that you may sit (aorist subjunctive)</i> , TR F1853=0/19 F1859=0/6 vs. καθήσεσθε, <i>will sit from κάθημαι</i> , F1853=4/19 (Scrivener's ckoy) F1859=1/6.
Luke 22:32	ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα μὴ {RP-text P1904: ἐκλίπη} [RP-marg TR: ἐκλείπη] ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήριξον τοὺς ἀδελφούς σου.	But I have pleaded for you, that your faith might not <i>fail</i> , so once you have come <i>to yourself</i> , strengthen your brothers.”	ἐκλίπη, <i>might (not) fail (aorist subjunctive, so perfective aspect)</i> , RP-text P1904 F1853=10/20 F1859=1/8 vs. ἐκλείπη, <i>might (not) fail (present subjunctive, so imperfective aspect)</i> , RP-marg TR F1853=8/20 F1859=5/8 vs. other readings, F1853=2/20 (Scrivener's dx) F1859=2/8. A weak disparity with RP-text, R=12:14. <hr/> you: singular (contrast previous verse).

<p>Luke 22:35</p>	<p>Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ {RP TR: βαλαντίου} [P1904: βαλλαντίου] καὶ πήρας καὶ ὑποδημάτων, μή τινος {RP TR: ὑστερήσατε} [P1904: ὑστερήθητε]; Οἱ δὲ εἶπον, {RP P1904: Οὐθένός} [TR: Οὐθενός].</p>	<p>Furthermore, he said to them, “When I sent you out without wallet or purse or footwear, <i>did you lack anything?</i>” They then said, “<i>No, nothing.</i>”</p>	<p>βαλαντίου, <i>wallet (1)</i>, RP TR F1853=16/20 F1859=4/7 vs. βαλλαντίου, <i>wallet (2)</i>, P1904 F1853=4/20 (Scrivener's ad**gk) F1859=3/7.</p> <hr/> <p>ὑστερήσατε, <i>you lacked (active form)</i>, RP TR F1853=18/19 F1859=6/7 vs. ὑστερήθητε, <i>you lacked (passive form)</i>, P1904 F1853=0/19 F1859=1/7 vs. another reading, F1853=1/19 (Scrivener's x) F1859=0/7.</p> <hr/> <p>οὐθένός, <i>not anything (1)</i>, RP P1904 F1853=7/19 F1859=6/6 vs. οὐθενός, <i>not anything (2)</i>, TR F1853=12/19 F1859=0/6. Nearly a disparity with RP, R=14:13.</p>
<p>Luke 22:47</p>	<p>Ἔτι δὲ αὐτοῦ λαλοῦντος, ἰδοὺ, ὄχλος, καὶ ὁ λεγόμενος Ἰούδας, εἷς τῶν δώδεκα, {RP TR: προήρχετο} [P1904: προῆγεν] {RP P1904: αὐτούς} [TR: αὐτῶν], καὶ ἤγγισεν τῷ Ἰησοῦ φιλήσαι αὐτόν {RP TR: - } [P1904: τούτο γὰρ σημεῖον δεδῶκει αὐτοῖς· ὃν ἂν φιλήσω, αὐτός ἐστιν].</p>	<p>Now while he was still speaking, a crowd happened to come, and the <i>one</i> called Judas, one of the twelve, {RP TR: was going in front of them,} [P1904: was leading them,] and he approached Jesus to kiss him {RP TR: - } [P1904: , for he had given them this sign: <i>he whom I kiss is the one</i>].</p>	<p>προήρχετο, <i>was going in front of</i>, RP TR F1853=16/20 F1859=3/6 vs. προῆγεν, <i>was leading</i>, P1904 F1853=3/20 (Scrivener's dpx) F1859=3/6 vs. another reading, F1853=1/20 (Scrivener's f*) F1859=0/6.</p> <hr/> <p>αὐτούς, <i>them (accusative)</i>, RP P1904 F1853=16/19 F1859=5/6 vs. αὐτῶν, <i>them (genitive)</i>, TR F1853=0/19 F1859=0/6 vs. another reading, F1853=3/19 (Scrivener's cfy) F1859=1/6.</p> <hr/> <p>τούτο γὰρ σημεῖον δεδῶκει αὐτοῖς· ὃν ἂν φιλήσω, αὐτός ἐστιν, <i>for he had given them this sign: he whom I kiss is he</i>: absent in RP TR F1853=13/20 F1859=1/7 vs. present in P1904 F1853=7/20 (incl. minor variations) F1859=6/7. Nearly a disparity with RP, R=15:14.</p> <hr/> <p>a crowd happened to come ← <i>behold a crowd.</i></p>
<p>Luke 22:53</p>	<p>Καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ. {RP P1904 TR: Ἄλλ'} [MISC: Ἄλλὰ] αὕτη {RP TR: ὑμῶν ἐστιν} [P1904: ἐστὶν ὑμῶν] ἡ ὥρα, καὶ ἡ ἐξουσία τοῦ σκοτούς.</p>	<p>When I was with you in the temple each day, you did not stretch out <i>your</i> hands against me. But this is <i>your</i> hour, and the authority of darkness.”</p>	<p>ἀλλ', <i>but (apocopated)</i>, RP P1904 TR F1853=8/19 F1859=3/6 vs. ἀλλὰ, <i>but (unapocopated)</i>, F1853=11/19 F1859=3/6. A weak disparity with RP, R=13:14.</p> <hr/> <p>ὑμῶν ἐστι(ν), <i>your + is</i>, RP TR F1853=16/19 F1859=3/6 vs. ἐστὶ(ν) ὑμῶν, <i>is + your</i>, P1904 F1853=2/19 (Scrivener's py) F1859=3/6 vs. another reading, F1853=1/19 (Scrivener's c) F1859=0/6.</p>

Luke 23:2	Ἦρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες, Τοῦτον εὗρομεν διαστρέφοντα τὸ ἔθνος {RP P1904 TR: - } [MISC: ἡμῶν], καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν χριστὸν βασιλέα εἶναι.	And they began to accuse him, and they said, “We found this <i>man</i> misleading {RP P1904 TR: the} [MISC: our] nation and forbidding <i>them</i> to pay taxes to Caesar, saying that he <i>himself</i> is Christ, a king.”	ἡμῶν, <i>our</i> : absent in RP P1904 TR F1853=10/20 F1859=3/8 vs. present in F1853=10/20 F1859=5/8. Nearly a disparity with RP, R=15:15.
Luke 24:1	Τῇ δὲ μιᾷ τῶν σαββάτων, ὄρθρου {RP-text P1904 TR: βαθέως} [RP-marg: βαθέως], ἦλθον ἐπὶ τὸ μνημα, φέρουσαι ἅ ἡτοιμάσαν ἀρώματα, καὶ τινες σὺν αὐταῖς.	Then on the first <i>day</i> of the week, <u>very early in the morning</u> , they went to the tomb carrying <i>the</i> fragrances which they had prepared, and some <i>others</i> went with them,	βαθέως, <i>deep</i> (concordant genitive), RP-text P1904 TR F1853=13/22 F1859=1/7 vs. βαθέως, <i>deeply</i> , RP-marg F1853=9/22 F1859=6/7. Nearly a disparity with RP-text, R=16:15. <hr/> week ← <i>Sabbaths</i> . See John 20:1. <hr/> very early in the morning ← <i>during</i> {RP-text TR: <i>deep dawn</i> } [RP-marg P1904: <i>dawn deeply</i>]. Not the same word for dawn / daybreak as in Luke 23:54.
John 1:29	Τῇ ἐπαύριον βλέπει {RP-text: - } [RP-marg P1904 TR: ὁ Ἰωάννης] τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει, Ἴδε ὁ ἄμνος τοῦ θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.	The next day, {RP-text: he} [RP-marg P1904 TR: John] saw Jesus coming to him, and he said, “Behold the lamb of God, <u>which</u> takes away the sin of the world.	ὁ Ἰωάννης, <i>John</i> : absent in RP-text F1853=10/21 F1859=1/7 vs. present in RP-marg P1904 TR F1853=11/21 F1859=6/7. A disparity with RP-text, R=11:19. <hr/> behold ← <i>see</i> , but the solemnity of the utterance justifies <i>behold</i> . <hr/> which: our pronoun refers to the title / figure, as in John 1:5.
John 1:43	Τῇ ἐπαύριον ἠθέλησεν {RP: - } [P1904 TR: ὁ Ἰησοῦς] ἐξελθεῖν εἰς τὴν Γαλιλαίαν, καὶ εὗρίσκει Φίλιππον, καὶ λέγει αὐτῷ {RP-text: ὁ Ἰησοῦς} [RP-marg P1904 TR: -], Ἀκολούθει μοι.	The next day, {RP: he} [P1904 TR: Jesus] wished to set out for Galilee, and he found Philip, and {RP-text: Jesus} [RP-marg P1904 TR: -] said to him, “Follow me.”	ὁ Ἰησοῦς, <i>Jesus (wished)</i> : absent in RP F1853=13/22 F1859=2/7 vs. present in P1904 TR F1853=9/22 F1859=5/7. A weak disparity (#1) with RP, R=15:16. <hr/> ὁ Ἰησοῦς, <i>Jesus (said)</i> : present in RP-text F1853=14/23 F1859=2/7 vs. absent in RP-marg P1904 TR F1853=9/23 F1859=5/7. Nearly a disparity (#2) with RP-text, R=16:16. One disparity , as a reading, includes the other.
John 3:2	οὗτος ἦλθεν πρὸς {RP-text P1904: αὐτόν} [RP-marg TR: τὸν Ἰησοῦν] νυκτός, καὶ εἶπεν αὐτῷ, Ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἃ σὺ ποιεῖς, ἔὰν μὴ ἡ ὁ θεὸς μετ’ αὐτοῦ.	This <i>man</i> came to {RP-text P1904: him} [RP-marg TR: Jesus] by night and said to him, “Rabbi, we know that you have come from God <i>as</i> a teacher, for no-one can do these signs which you do unless God is with him.”	αὐτόν, <i>him</i> , RP-text P1904 F1853=10/20 F1859=1/7 vs. τὸν Ἰησοῦν, <i>Jesus</i> , RP-marg TR F1853=10/20 F1859=6/7. A disparity with RP-text, R=12:17.

John 3:3	Ἀπεκρίθη {RP TR: ὁ} [P1904: -] Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, εἴαν μή τις γεννηθῆ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.	Jesus answered and said to him, “Truly, truly, I say to you, unless a person is begotten from above, he cannot see the kingdom of God.”	ὁ, <i>the (Jesus)</i> : present in RP TR F1853=10/21 F1859=3/7 vs. absent in P1904 F1853=11/21 F1859=4/7. A weak disparity with RP, R=14:16. begotten: or <i>born</i> (as in Matt 2:1 and some other verses), whereas <i>begotten</i> is consistent with the genealogy in Matt 1:2 - 1:18. We select a rendering as appropriate in the verses following. from above: or <i>again</i> .
John 3:15	ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' {RP P1904 TR: ἔχη} [MISC: ἔχει] ζωὴν αἰώνιον.	so that everyone who believes in him should not be lost, but {RP P1904 TR: have} [MISC: he has] <u>age-abiding life</u> .	ἔχη, <i>may have</i> , RP P1904 TR F1853=9/20 F1859=1/7 vs. ἔχει, <i>has</i> , F1853=11/20 F1859=6/7. A disparity with RP, R=12:17. be lost: see John 3:16. age-abiding life: The adjective αἰώνιος is associated with the noun αἰών in John 10:28. The noun αἰών is clearly <i>age, epoch, aeon</i> (so not “eternity”) in, e.g., 1 Cor 2:7, Eph 2:7, Eph 3:11, Heb 9:26, Heb 11:3. We bring out the sense of <i>relating to the</i> <i>age</i> with the adjective, where appropriate. However, the noun is sometimes used idiomatically in expressions such as εἰς τὸν αἰῶνα to mean <i>ever</i> . In such cases, the sense must be taken within the backdrop of the <i>present age</i> , not <i>eternity</i> .
John 3:16	Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' {RP P1904 TR: ἔχη} [MISC: ἔχει] ζωὴν αἰώνιον.	For God so loved the world, that he gave his only-begotten son, so that everyone who believes in him should not be lost, but {RP P1904 TR: have} [MISC: he has] <u>age-abiding life</u> .	ἔχη, <i>may have</i> , RP P1904 TR F1853=13/20 F1859=0/7 vs. ἔχει, <i>has</i> , F1853=7/20 F1859=7/7. Nearly a disparity with RP, R=15:14. so ← <i>thus, like this</i> , denoting the manner rather than the degree (so much). But perhaps degree could be justified by the strong conjunction of result, ὥστε. be lost: The active verb means <i>to</i> <i>destroy</i> in, e.g., Matt 2:13 (infant Jesus), Matt 10:28 (soul and body). ↗
John 3:28	Αὐτοὶ ὑμεῖς {RP: - } [P1904 TR: μοι] μαρτυρεῖτε ὅτι εἶπον, Οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι Ἀπεσταλμένος εἰμὶ ἔμπροσθεν ἐκείνου.	You yourselves testify {RP: - } [P1904 TR: to me] that I said, ‘I am not the Christ’, but <i>said</i> , ‘I have been sent ahead of <u>him</u> .’	μοι, <i>to me</i> : absent in RP F1853=9/21 F1859=4/7 vs. present in P1904 TR F1853=12/21 F1859=3/7. A disparity with RP, R=13:17. him ← <i>that (man), the former</i> .

John 3:36	Ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ, οὐκ ὄψεται {RP-text P1904 TR: - } [RP-marg: τὴν] ζώην, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν.	He <i>who</i> believes in the son has age-abiding life, but he <i>who</i> <i>does</i> not believe in the son will not see life, but God's anger remains on him.”	τὴν, <i>the (life)</i> : absent in RP-text P1904 TR F1853=9/20 F1859=4/7 vs. present in RP-marg F1853=11/20 F1859=3/7. Nearly a disparity with RP-text, R=15:14. <hr/> <hr/> <i>life (second occurrence in verse)</i> : whether the word is determined by the definite article or not, which is a textual issue, we take the life referred to to be the age-abiding life of the first clause of the sentence.
John 4:15	Λέγει πρὸς αὐτὸν ἡ γυνή, Κύριε, δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ, μηδὲ {RP: ἔρχομαι} [P1904 TR: ἔρχομαι] ἐνθάδε ἀντλεῖν.	The woman said to him, “Sir, give me this water, so that I don't thirst or <i>have to come</i> here to draw water.”	ἔρχομαι, <i>I come</i> (indicative, non- classical), RP F1853=10/21 F1859=4/6 vs. ἔρχομαι, <i>I come</i> (subjunctive, classical), P1904 TR F1853=10/21 F1859=2/6 vs. another reading, F1853=1/21 (Scrivener's x) F1859=0/6. Nearly a disparity with RP, R=14:14.
John 4:36	Καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ {RP P1904 TR: χαίρη} [MISC: χαίρει] καὶ ὁ θερίζων.	And the reaper receives wages and gathers fruit <i>for</i> age-abiding life, so that the sower and the reaper <i>rejoice</i> together.	χαίρη, <i>may rejoice</i> , RP P1904 TR F1853=10/22 F1859=3/6 vs. χαίρει, <i>rejoice</i> (non-classical indicative), F1853=12/22 F1859=3/6. Nearly a disparity with RP, R=15:15. <hr/> <hr/> for: i.e. <i>saved up for, with a goal of,</i> <i>fulfilled in the form of.</i>
John 4:47	Οὗτος ἀκούσας ὅτι Ἰησοῦς ἦκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθεν πρὸς αὐτόν, καὶ ἤρώτα αὐτὸν ἵνα καταβῆ καὶ ἰάσῃται αὐτοῦ τὸν υἱόν· {RP-text: ἔμελλεν} [RP- marg P1904 TR: ἤμελλεν] γὰρ ἀποθνήσκειν.	When <i>he</i> heard that Jesus had come from Judaea to Galilee, he went off to him and asked him to come down and heal his son, for <i>he was on the point of dying</i> .	ἔμελλε(ν), <i>he was about to (1)</i> , RP- text F1853=11/20 F1859=1/7 vs. ἤμελλε(ν), <i>he was about to (2)</i> , RP- marg P1904 TR F1853=9/20 F1859=5/7 vs. another spelling, F1853=0/20 F1859=1/7. A disparity with RP-text, R=12:16. <hr/> <hr/> he ← <i>this (man)</i> .
John 5:1	Μετὰ ταῦτα ἦν {RP-text P1904: ἡ} [RP-marg TR: -] ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.	After these <i>things</i> , it was {RP- text P1904: the Jews' festival} [RP-marg TR: a festival of the Jews], and Jesus went up to Jerusalem.	ἡ, <i>the (festival)</i> : present in RP-text P1904 F1853=10/21 F1859=3/7 vs. absent in RP-marg TR F1853=11/21 F1859=4/7. A weak disparity with RP-text, R=14:16.
John 5:5	Ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα {RP-text S1550 E1624: - } [RP-marg P1904 S1894: καὶ] ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ {RP TR: - } [P1904: αὐτοῦ].	There was a certain man there <i>who</i> had been in {RP TR: an} [P1904: an] infirm condition for <i>thirty-eight</i> years.	καὶ, (<i>thirty</i>) and (<i>eight</i>): absent in RP- text S1550 E1624 F1853=8/21 F1859=3/7 vs. present in RP-marg P1904 S1894 F1853=13/21 F1859=4/7. A disparity with RP-text, R=12:19. <hr/> <hr/> αὐτοῦ, <i>his (illness)</i> : absent in RP TR F1853=19/20 F1859=7/7 vs. present in P1904 F1853=1/20 (Scrivener's s) F1859=0/7. <hr/> <hr/> [P1904: an ← <i>his</i> .]

John 5:8	Λέγει αὐτῷ ὁ Ἰησοῦς, {RP TR: Ἔγειραι} [P1904: Ἐγειρε], ἄρον τὸν {RP TR: κράββατόν} [P1904: κράβαττόν] σου, καὶ περιπάτει.	Jesus said to him, “Get up, pick up your <u>stretcher</u> , and <u>walk</u> .”	ἔγειραι, <i>arise</i> (aorist middle), RP TR F1853=13/20 F1859=2/7 vs. ἔγειρε, <i>arise</i> (present active), P1904 F1853=7/20 F1859=5/7. κράββατόν, <i>stretcher</i> (1), RP TR F1853=10/20 F1859=3/7 vs. κράβαττόν, <i>stretcher</i> (2), P1904 F1853=10/20 F1859=3/7 vs. another spelling, F1853=0/20 F1859=1/7. Nearly a disparity with RP, R=14:14. walk ← <i>walk around</i> , but no emphasis on <i>around</i> . Similarly in John 5:9, John 5:11, John 5:12.
John 5:9	Καὶ εὐθέως ἐγένετο ὑγιής ὁ ἄνθρωπος, καὶ ἤρην τὸν {RP TR: κράββατον} [P1904: κράβαττον] αὐτοῦ καὶ περιεπάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.	And immediately the man <u>was cured</u> , and he picked up his <u>stretcher</u> and walked. However, it was <i>the Sabbath</i> on that day.	κράββατον, <i>stretcher</i> (1), RP TR F1853=10/20 F1859=3/7 vs. κράβαττον, <i>stretcher</i> (2), P1904 F1853=9/20 F1859=3/7 vs. another spelling, F1853=1/20 (Scrivener's c) F1859=1/7. Nearly a disparity with RP, R=14:13. was cured ← <i>became healthy</i> .
John 5:10	Ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατόν ἐστιν· οὐκ ἔξεστίν σοι ἄραι τὸν {RP TR: κράββατον} [P1904: κράβαττον].	So the Jews said to him <i>who had been healed</i> , “It is <i>the Sabbath</i> . It is not permitted for you to pick up the <u>stretcher</u> .”	κράββατον, <i>stretcher</i> (1), RP TR F1853=10/20 F1859=3/7 vs. κράβαττον, <i>stretcher</i> (2), P1904 F1853=9/20 F1859=3/7 vs. another spelling, F1853=1/20 (Scrivener's c) F1859=1/7. Nearly a disparity with RP, R=14:13.
John 5:11	Ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ὑγιή, ἐκείνός μοι εἶπεν, Ἄρον τὸν {RP TR: κράββατόν} [P1904: κράβαττόν] σου καὶ περιπάτει.	He replied to them, “He <i>who restored my health</i> – he said to me, ‘Pick up your <u>stretcher</u> and walk.’ ”	κράββατον, <i>stretcher</i> (1), RP TR F1853=10/21 F1859=3/7 vs. κράβαττον, <i>stretcher</i> (2), P1904 F1853=9/21 F1859=3/7 vs. another spelling, F1853=2/21 (Scrivener's cf*) F1859=1/7. Nearly a disparity with RP, R=14:13. restored my health ← <i>made me healthy</i> . he said ← <i>that (man) said</i> .
John 6:5	Ἐπάρας οὖν ὁ Ἰησοῦς τοὺς ὀφθαλμούς, καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτόν, λέγει πρὸς τὸν Φίλιππον, Πόθεν {RP TR: ἀγοράσομεν} [P1904: ἀγοράσωμεν] ἄρτους, ἵνα φάγωσιν οὗτοι;	Then Jesus lifted up <i>his eyes</i> and saw that a large crowd was coming to him, and he said to Philip, “From where {RP TR: <u>can we buy</u> } [P1904: are we to buy] loaves of bread so that these may eat?”	ἀγοράσομεν, <i>shall we buy</i> , RP TR F1853=9/20 F1859=3/7 vs. ἀγοράσωμεν, <i>should we buy</i> (deliberative sense), P1904 F1853=11/20 F1859=4/7. A disparity with RP, R=13:16. {RP TR: can ← <i>will</i> , a Hebraism.}

John 6:39	Τοῦτο δὲ ἐστὶν τὸ θέλημα τοῦ πέμψαντός με πατρός, ἵνα πᾶν ὃ δέδωκέν μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω {RP-text P1904 TR: αὐτό} [RP-marg: αὐτόν] {RP-text: - } [RP-marg P1904 TR: ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.	And this is the will of the father who sent me, that I should not lose <i>any part</i> of anything that he has given me, but that I should raise {RP-text P1904 TR: it} [RP-marg: him] up <u>on</u> the last day.	αὐτό, <i>it</i> , RP-text P1904 TR F1853=14/20 F1859=4/7 vs. αὐτόν, <i>him</i> , RP-marg F1853=6/20 F1859=3/7. <hr/> ἐν, <i>in</i> (strengthening the dative of time when): absent in RP-text F1853=8/20 F1859=2/7 vs. present in RP-marg P1904 TR F1853=12/20 F1859=5/7. A disparity with RP-text, R=10:19. <hr/> I should not lose <i>any part</i> of anything that he has given me ← <i>everything that he has given me, I should not lose (any) out of it.</i>
John 8:2	Ἐν ὄρθρῳ δὲ πάλιν παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς ὁ λαὸς ἦρχετο {RP: - } [P1904 TR: πρὸς αὐτόν]· καὶ καθίσας ἐδίδασκεν αὐτούς.	Then at dawn he presented himself at the temple again. And all the people came {RP: - } [P1904 TR: to him], and he sat down and was teaching them,	πρὸς αὐτόν, <i>to him</i> : absent in RP F1853=4/17 (Scrivener's acgp) F1859=2/6 vs. present in P1904 TR F1853=13/17 F1859=4/6. A strong disparity with RP, R=6:19. <hr/> came ← <i>were coming.</i>
John 8:3	Ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι {RP TR: πρὸς αὐτόν} [P1904: -] γυναῖκα {RP TR: ἐν} [P1904: ἐπὶ] μοιχείᾳ {RP: καταληφθεῖσαν} [P1904 TR: κατειλημμένην]· καὶ στήσαντες αὐτὴν ἐν μέσῳ,	when the scribes and Pharisees brought {RP TR: to him} [P1904: -] a woman <i>who had been caught in adultery</i> , and they placed her <u>at the focus of attention</u> ,	πρὸς αὐτόν, <i>to him</i> : present in RP TR F1853=14/21 (of which 3 readings from a second hand) F1859=3/6 vs. absent in P1904 F1853=7/21 F1859=3/6. <hr/> ἐν, <i>in</i> , RP TR F1853=5/18 (Scrivener's a**cgpt) F1859=2/6 vs. ἐπὶ, <i>at</i> , P1904 F1853=13/18 F1859=4/6. A strong disparity (#1) with RP, R=8:18. <hr/> καταληφθεῖσαν, <i>caught</i> (aorist participle passive), RP F1853=4/18 (Scrivener's egpt) F1859=2/6 vs. κατειλημμένην, <i>having been caught</i> (perfect participle passive), P1904 TR F1853=11/18 F1859=3/6 vs. other readings, F1853=3/18 (Scrivener's acf) F1859=1/6. A strong disparity (#2) with RP, R=6:16. <hr/> at the focus of attention ← <i>in midst.</i>

<p>John 8:4</p>	<p>λέγουσιν αὐτῷ, {RP: πειράζοντες} [P1904 TR: -], Διδάσκαλε, αὕτη ἡ γυνή {RP: κατελήφθη} [P1904: κατείληπται] [TR: κατειλήφθη] {RP-text: ἐπ' αὐτοφόρω} [RP- marg P1904: ἐπ' αὐτοφόρω] [TR: ἐπαυτοφόρω] μοιχευομένη.</p>	<p>and they said to him, {RP: testing <i>him</i>,} [P1904 TR: -] “Teacher, this woman {RP TR: was caught} [P1904: has been caught] in the act of committing adultery,</p>	<p>πειράζοντες, <i>testing (him)</i>: present in RP F1853=8/19 F1859=2/6 vs. absent in P1904 TR F1853=11/19 F1859=4/6. A disparity (#1) with RP, R=10:17. AV differs textually.</p> <hr/> <p>κατελήφθη, <i>she was caught (1)</i>, RP F1853=2/19 (Scrivener's gp) F1859=2/7 vs. κατείληπται, <i>she has been caught (1)</i>, P1904 F1853=0/19 F1859=1/7 vs. κατειλήφθη, <i>she was caught (2)</i>, TR F1853=9/19 F1859=0/7 vs. κατελείφθη, <i>she was caught (3)</i>, F1853=4/19 (Scrivener's act**t) F1859=0/7 vs. εἴληπται, <i>she was taken</i>, F1853=4/19 (Scrivener's f*hko) F1859=2/7 vs. κατήληπται, <i>she has been caught (2)</i>, F1853=0/19 F1859=2/7. A disparity (#2) with RP, R=4:10.</p> <hr/> <p>ἐπ' αὐτοφόρω, RP-text F1853=6/18 (but as one word), ἐπαυτοφόρω F1859=5/6 vs. ἐπ' αὐτοφόρω, RP- marg P1904 F1853=0/18 (but lump this reading with the following one) F1859=1/6 vs. ἐπαυτοφόρω, TR F1853=11/18 F1859=0/6 vs. another reading, F1853=1/18 (Scrivener's f) F1859=0/6. All readings mean <i>in the act</i>. A weak disparity (#3) with RP- text, R=11:13.</p>
---------------------	---	--	---

<p>John 8:5</p>	<p>{RP TR: Ἐν δὲ} [P1904: Καὶ ἐν] τῷ νόμῳ {RP TR: - } [P1904: ἡμῶν] {RP-text TR: Μωσῆς} [RP-marg P1904: Μωϋσῆς] {RP TR: ἡμῖν} [P1904: -] ἐνετείλατο τὰς τοιαύτας {RP TR: λιθοβολεῖσθαι} [P1904: λιθάζειν]. ¶ σὺ οὖν τί λέγεις;</p>	<p>and in {RP TR: the} [P1904: our] law, Moses commanded {RP TR: us} [P1904: -] {RP TR: that such people are to be stoned} [P1904: to stone such people]. ¶ So what do you say?"</p>	<p>¶ Verse division: in P1904 numbering, John 8:6 begins here.</p> <hr/> <p>ἐν δὲ, <i>in + and / but</i>, RP TR F1853=18/18 F1859=5/6 vs. καὶ ἐν, <i>and + in</i>, P1904 F1853=0/18 F1859=1/6.</p> <hr/> <p>ἡμῶν, <i>our (law)</i>: absent in RP TR F1853=11/19 F1859=4/7 vs. present in P1904 F1853=8/19 F1859=3/7.</p> <hr/> <p>Μωσῆς, <i>Moses</i>, RP-text TR F1853=13/18 F1859=5/6 vs. Μωϋσῆς, <i>Moiïses</i>, RP-marg P1904 F1853=5/18 F1859=1/6.</p> <hr/> <p>ἡμῖν, (<i>commanded</i>) <i>us</i>: present in RP TR F1853=8/18 F1859=3/6 vs. absent in P1904 F1853=9/18 F1859=3/6 vs. another reading, F1853=1/18 (Scrivener's p) F1859=0/6. A weak disparity with RP, R=12:13.</p> <hr/> <p>λιθοβολεῖσθαι, <i>to be stoned</i>, RP TR F1853=11/19 F1859=2/6 vs. λιθάζειν, <i>to stone</i>, P1904 F1853=8/19 F1859=3/6 vs. another reading, F1853=0/19 F1859=1/6.</p> <hr/> <p>Deut 22:24, but applied to a betrothed virgin there. The “spirit of jealousy” procedure includes writing the curses in a book and blotting them out; see Num 5:14-31, especially Num 5:23.</p>
---------------------	---	--	--

<p>John 8:6</p>	<p>Τοῦτο δὲ {RP TR: ἔλεγον} [P1904: εἶπον] {RP TR: πειράζοντες} [P1904: ἐκπειράζοντες] αὐτόν, ἵνα {RP TR: ἔχωσιν} [P1904: σχῶσι] {RP TR: κατηγορεῖν} [P1904: κατηγορίαν κατ'] αὐτοῦ. Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ {RP-text P1904 TR: ἔγραφεν} [RP-marg: κατέγραφεν] εἰς τὴν γῆν, {RP S1894: μὴ προσποιούμενος} [P1904 S1550 E1624: -].</p>	<p>But they said this testing him, so that they might have {RP TR: <i>something</i> to accuse him with} [P1904: an accusation against him]. But Jesus stooped and {RP-text P1904 TR: wrote} [RP-marg: inscribed] on the ground with <i>his</i> finger {RP S1894: , not acting in pretence} [P1904 S1550 E1624: -].</p>	<p>ἔλεγον, <i>they were saying</i>, RP TR F1853=16/18 F1859=4/6 vs. εἶπον, <i>they said</i>, P1904 F1853=2/18 (Scrivener's fk) F1859=2/6.</p> <hr/> <p>πειράζοντες, <i>testing, tempting (1)</i>, RP TR F1853=17/18 F1859=4/6 vs. ἐκπειράζοντες, <i>testing, tempting (2)</i>, P1904 F1853=1/18 (Scrivener's k) F1859=2/6.</p> <hr/> <p>ἔχωσιν, <i>that they might have</i> (pres. subj.), RP TR F1853=16/18 F1859=5/6 vs. σχῶσι, <i>that they might have</i> (aor. subj.), P1904 F1853=2/18 (Scrivener's kv) F1859=1/6.</p> <hr/> <p>κατηγορεῖν, <i>(something) to accuse</i>, RP TR F1853=7/18 F1859=4/6 vs. κατηγορίαν κατ', <i>an accusation against</i>, P1904 F1853=11/18 F1859=2/6. A weak disparity with RP, R=12:14.</p> <hr/> <p>ἔγραφε(ν), <i>was writing</i>, RP-text P1904 TR F1853=15/18 F1859=6/6 vs. κατέγραφεν, <i>was inscribing</i>, RP- marg F1853=3/18 (Scrivener's acg) F1859=0/6.</p> <hr/> <p>μὴ προσποιούμενος, <i>not acting in pretence</i>: present in RP S1894 F1853=14/18 F1859=2/6 vs. absent in P1904 S1550 E1624 F1853=3/18 (Scrivener's eks) F1859=4/6 vs. another reading, F1853=1/18 (Scrivener's r) F1859=0/6. AV differs textually, but it supplies the RP reading italicized.</p> <hr/> <p>Compare Num 5:23.</p>
---------------------	---	---	---

<p>John 8:7</p>	<p>Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτόν, {RP TR: ἀνακύψας} [P1904: ἀνέκυψε καὶ] εἶπεν {RP TR: πρὸς αὐτούς} [P1904: αὐτοῖς], Ὁ ἀναμάρτητος ὑμῶν, {RP-text: πρῶτον} [RP-marg P1904 TR: πρῶτος] {RP-text: ἐπ' αὐτὴν τὸν λίθον βαλέτω} [RP-marg: ἐπ' αὐτὴν λίθον βαλλέτω] [P1904: βαλέτω λίθον ἐπ' αὐτήν] [TR: τὸν λίθον ἐπ' αὐτῆ βαλέτω].</p>	<p>And when they persisted in asking him, he straightened up and said to them, “Let him <i>who is without sin among you</i> cast a stone at her <i>first</i>.”</p>	<p>ἀνακύψας, <i>having straightened up</i>, RP TR F1853=14/19 (incl. 1 misspelling) F1859=2/6 vs. ἀνέκυψε(ν) καὶ, <i>he straightened up and</i>, P1904 F1853=0/19 F1859=3/6 vs. ἀναβλέψας, <i>he looked up</i>, F1853=5/19 F1859=1/6.</p> <hr/> <p>πρὸς αὐτούς, <i>to them</i> (prepositional), RP TR F1853=14/20 F1859=2/6 vs. αὐτοῖς, <i>to them</i> (dative), P1904 F1853=6/20 F1859=4/6.</p> <hr/> <p>In any position: βαλέτω, <i>let him cast</i> (aor.), RP-text P1904 TR F1853=16/19 F1859=5/6 vs. βαλλέτω, <i>let him cast</i> (pres.), RP-marg F1853=3/19 (Scrivener's adf*) F1859=1/6.</p> <hr/> <p>In any position: τὸν, <i>the (stone)</i>: present in RP-text TR F1853=10/19 F1859=3/6 vs. absent in RP-marg P1904 F1853=9/19 F1859=3/6. Nearly a disparity (#2) with RP-text, R=14:13.</p> <hr/> <p>In any position: ἐπ' αὐτήν, <i>onto her</i>, RP P1904 F1853=12/19 F1859=5/6 vs. ἐπ' αὐτῆ, <i>on her</i>, TR F1853=7/19 F1859=1/6.</p> <hr/> <p>πρῶτον, <i>first</i> (adverbial), RP-text F1853=10/18 F1859=0/6 vs. πρῶτος, <i>first</i> (adjectival), RP-marg P1904 TR F1853=8/18 (Scrivener's defhkoqt) F1859=6/6. A disparity (#1) with RP-text, R=10:16.</p>
---------------------	--	--	---

<p>John 8:9</p>	<p>Οἱ δέ, ἀκούσαντες, {RP TR: καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι} [P1904: -], ἐξήρχοντο εἷς καθ' εἷς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων {RP P1904: - } [TR: ἕως τῶν ἐσχάτων]· καὶ κατελείφθη {RP TR: μόνος} [P1904: -] ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ {RP P1904: οὔσα} [TR: ἐστῶσα].</p>	<p>And having heard <i>it</i>, {RP TR: and being convicted by <i>their</i> conscience,} [P1904: -] they went out one by one, beginning with the elders {RP P1904: - } [TR: <i>and going up to the last ones</i>]. Then Jesus was left <i>there</i> {RP TR: alone} [P1904: -] with the woman {RP P1904: - } [TR: standing] at the focal point.</p>	<p>καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, <i>and being convicted by their conscience</i>: present in RP TR F1853=15/18 F1859=4/6 vs. absent in P1904 F1853=3/18 (Scrivener's ekq) F1859=2/6.</p> <hr/> <p>ἕως τῶν ἐσχάτων, <i>up to the last (ones)</i>: absent in RP P1904 F1853=8/18 F1859=3/7 vs. present in TR F1853=10/18 F1859=4/7. A disparity with RP, R=12:15. AV differs textually.</p> <hr/> <p>μόνος, <i>alone</i>: present in RP TR F1853=18/18 (though moved in 5 mss.) F1859=2/6 vs. absent in P1904 F1853=0/18 F1859=4/6. F1853 and F1859 are very significantly disparate, X2=14.4 PV=0.015%.</p> <hr/> <p>οὔσα, <i>being</i>, RP P1904 F1853=18/18 F1859=6/6 vs. ἐστῶσα, <i>standing</i>, TR F1853=0/18 F1859=0/6.</p> <hr/> <p>{RP P1904: at the focal point ← <i>being in middle</i>} [TR: at the focal point ← <i>in middle</i>].</p>
<p>John 8:10</p>	<p>Ἐνακύψας δὲ ὁ Ἰησοῦς, {RP TR: καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός,} [P1904: -] εἶπεν αὐτῇ, {RP: Ποῦ} [P1904: Γύναι, ποῦ] [TR: Ἡ γυνή, ποῦ] εἰσιν {RP TR: ἐκεῖνοι οἱ κατήγοροί σου} [P1904: -]; Οὐδεὶς σε κατέκρινεν;</p>	<p>Then Jesus straightened himself up, {RP TR: and not seeing anyone except the woman,} [P1904: and] he said to her, {RP: “Where} [P1904 TR: “Madam, where] are {RP TR: those accusers of yours} [P1904: they]? Didn't anyone condemn you?”</p>	<p>καὶ μηδένα θεασάμενος πλὴν τῆς γυναικός, <i>and not having seen anyone except the woman</i>: present in RP TR F1853=14/19 F1859=3/6 vs. absent in P1904 F1853=5/19 F1859=3/6.</p> <hr/> <p>(<i>words below absent</i>), RP F1853=9/18 F1859=2/6 vs. γύναι, <i>madam</i> (classical vocative), P1904 F1853=9/18 F1859=4/6 vs. ἡ γυνή, <i>madam</i> (articular vocative, as in Hebrew), TR F1853=0/18 F1859=0/6. A disparity with RP, R=11:14.</p> <hr/> <p>ἐκεῖνοι οἱ κατήγοροί σου, <i>those accusers of yours</i>: present in RP TR F1853=11/18 F1859=2/6 vs. absent in P1904 F1853=2/18 (Scrivener's ek) F1859=1/6 vs. other readings, F1853=5/18 F1859=3/6.</p> <hr/> <p>{RP TR: seeing ← <i>having seen</i>. See Matt 23:20.}</p>

John 8:11	Ἡ δὲ εἶπεν, Οὐδεὶς, κύριε. Εἶπεν δὲ {RP P1904: - } [TR: αὐτῇ] ὁ Ἰησοῦς, Οὐδὲ ἐγὼ σε {RP: κρίνω} [P1904 TR: κατακρίνω]: πορεύου καὶ {RP TR: - } [P1904: ἀπὸ τοῦ νῦν] μηκέτι ἀμάρτανε.	And she said, “No-one, Lord.” Jesus then said {RP P1904: - } [TR: to her], “Neither do I {RP: judge} [P1904 TR: condemn] you. Go and do not sin any more {RP TR: - } [P1904: from now on].”	αὐτῇ, <i>to her</i> : absent in RP P1904 F1853=5/18 F1859=3/6 vs. present in TR F1853=13/18 F1859=3/6. A disparity (#1) with RP, R=9:17. <hr/> κρίνω, <i>judge</i> , RP F1853=6/19 (but accented κρίνω, (<i>neither</i>) will I judge in 5 of these) F1859=2/6 vs. κατακρίνω, <i>condemn</i> , P1904 TR F1853=13/19 F1859=4/6. A strong disparity (#2) with RP, R=8:19. AV differs textually. <hr/> ἀπὸ τοῦ νῦν, <i>from now (on)</i> : absent in RP TR F1853=13/19 F1859=3/6 vs. present in P1904 F1853=6/19 F1859=3/6.
John 9:29	Ἡμεῖς οἶδαμεν ὅτι {RP TR: Μωσῆ} [P1904: Μωϋσεῖ] [MISC: Μωσιεῖ] λελάληκεν ὁ θεός· τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν.	We know that God spoke to Moses. But we do not know where this <i>man</i> is from.”	Μωσῆ, <i>to Moses</i> , RP TR F1853=7/20 F1859=2/6 vs. Μωϋσεῖ, <i>to Moïses</i> , P1904 F1853=0/20 F1859=1/6 vs. Μωσιεῖ, <i>to Moïses</i> , F1853=13/20 F1859=3/6. A disparity with RP, R=10:16.
John 10:8	Πάντες ὅσοι {RP: ἦλθον} [P1904: ἦλθον πρὸ ἐμοῦ] [TR: πρὸ ἐμοῦ ἦλθον] κλέπται εἰσὶν καὶ λησταί· ἀλλ’ οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.	All who {RP: have gone} [P1904 TR: went before me] are thieves and robbers, but the sheep did not listen to them.	ἦλθον, <i>went</i> , RP F1853=10/20 F1859=3/8 vs. ἦλθον πρὸ ἐμοῦ, <i>went + before me</i> , P1904 F1853=9/20 F1859=4/8 vs. πρὸ ἐμοῦ ἦλθον, <i>before me + went</i> , TR F1853=0/20 F1859=1/8 vs. verse missing, F1853=1/20 (Scrivener's p*) F1859=0/8. A weak disparity with RP, R=13:14. AV differs textually.
John 11:9	Ἀπεκρίθη {RP P1904: - } [TR: ὁ] Ἰησοῦς, Οὐχὶ {RP P1904 TR: δώδεκα εἰσὶν ὥραι} [MISC: δώδεκα ὥραί εἰσιν] τῆς ἡμέρας; Ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τοῦτου βλέπει.	Jesus replied, “Are there not twelve hours in a day? If a person goes around in the daytime, he does not stumble, because he sees the light of this world.	ὁ, <i>the (Jesus)</i> : absent in RP P1904 F1853=15/18 F1859=7/7 vs. present in TR F1853=3/18 (Scrivener's fky) F1859=0/7. <hr/> εἰσὶν ὥραι, <i>hours + are</i> , RP P1904 TR F1853=7/19 F1859=3/7 vs. ὥραι εἰσὶν, <i>are + hours</i> , F1853=12/19 F1859=4/7. A disparity with RP, R=12:16.
John 12:6	Εἶπεν δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν {RP P1904 TR: ἔμελεν} [MISC: ἔμελλεν] αὐτῷ, {RP P1904 S1550 E1624: ἀλλ’} [S1894: ἀλλὰ] ὅτι κλέπτῃς ἦν, καὶ τὸ γλωσσόκομον εἶχεν, καὶ τὰ βαλλόμενα ἐβάσταζεν.	But he said this, not because he <u>was concerned</u> for the poor, <u>but</u> because he was a thief, and he had the money-bag and carried <u>the funds</u> .	ἔμελεν, <i>was a concern to</i> , RP P1904 TR F1853=7/20 F1859=2/6 vs. ἔμελλεν, <i>was about to</i> , or an alternative spelling or misspelling of ἔμελεν, F1853=13/20 F1859=4/6. On μέλλει as an alternative spelling to μέλει, see Acts 18:17. A disparity with RP, R=11:17. <hr/> ἀλλ’, <i>but</i> (apocopated), RP P1904 S1550 E1624 F1853=19/19 F1859=7/7 vs. ἀλλὰ, <i>but</i> (unapocopated), S1894 F1853=0/19 F1859=0/7. <hr/> the funds ← <i>the (things) put in</i> .

John 12:16	Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον· ἀλλ' ὅτε ἐδοξάσθη {RP-text: - } [RP-marg P1904 TR: ὁ] Ἰησοῦς, τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα, καὶ ταῦτα ἐποίησαν αὐτῷ.	But his disciples did not know these <i>things</i> at first, but when Jesus had been glorified, then they remembered that these <i>things</i> had been written about him, and <i>that</i> they had done these <i>things</i> for him.	ὁ, <i>the (Jesus)</i> : absent in RP-text F1853=7/20 F1859=3/7 vs. present in RP-marg P1904 TR F1853=13/20 F1859=4/7. A disparity with RP-text, R=10:19.
John 12:33	Τοῦτο δὲ ἔλεγεν, σημαίνων ποίῳ θανάτῳ {RP: ἔμελλεν} [P1904 TR: ἤμελλεν] ἀποθνήσκειν.	Now he said this indicating <u>what kind of death he was going to die.</u>	ἔμελλεν, <i>he was going to (1)</i> , RP F1853=10/18 F1859=2/8 vs. ἤμελλεν, <i>he was going to (2)</i> , P1904 TR F1853=8/18 (incl. one misspelled) F1859=6/8. A disparity with RP, R=12:16. what kind ← <i>by what kind.</i>
John 13:25	Ἐπιπεσὼν δὲ ἐκεῖνος {RP: οὕτως} [P1904 TR: -] ἐπὶ τὸ στήθος τοῦ Ἰησοῦ, λέγει αὐτῷ, Κύριε, τίς ἐστίν;	Then <u>he</u> {RP: <u>just</u> } [P1904 TR: -] sank onto Jesus's chest and said to him, “Lord, who is it?”	οὕτως, <i>thus, like this</i> : present in RP F1853=10/19 (of which 1 misspelled) F1859=2/7 vs. absent in P1904 TR F1853=9/19 F1859=5/7. A disparity with RP, R=12:16. Burgon claims <i>most cursives</i> contain οὕτως, and he expounds it [JWB-CC] p.60. AV differs textually. he ← <i>that (one)</i> . {RP: just ← <i>thus, in this way.</i> }
John 13:36	Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ὅπου {RP TR: - } [P1904: ἐγὼ] ὑπάγω, οὐ δύνασαι μοι νῦν ἀκολουθῆσαι, ὕστερον δὲ ἀκολουθήσεις μοι.	Simon Peter said to him, “Lord, where are you going?” Jesus replied to him, “Where I am going, you cannot now follow me, but later you will follow me.”	ἐγὼ, <i>I (emphatic personal pronoun)</i> : absent in RP TR F1853=8/17 F1859=2/9 vs. present in P1904 F1853=9/17 F1859=7/9. A disparity with RP, R=11:17.
John 14:14	Ἐάν τι {RP-text: αἰτήσητέ με} [RP-marg P1904 TR: αἰτήσητε] ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.	If you ask anything {RP-text: of me} [RP-marg P1904 TR: -] in my name, I will do <i>it</i> .	με, <i>(of) me</i> : present in RP-text F1853=6/19 F1859=2/9 vs. absent in RP-marg P1904 TR F1853=13/19 F1859=7/9. A strong disparity with RP-text, R=8:22.
John 14:20	Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου, καὶ ὑμεῖς ἐν ἐμοί, {RP: καὶ ἐγὼ} [P1904 TR: καὶ ἐγὼ] ἐν ὑμῖν.	On that day, you will know that I <i>am</i> in my father, and you in me, and <u>I</u> in you.	καὶ ἐγὼ, <i>and I (uncontracted)</i> , RP F1853=2/19 (Scrivener's <i>bxonce</i>) F1859=2/8 vs. καὶ ἐγὼ, <i>and I (contracted, crasis)</i> , P1904 TR F1853=17/19 F1859=6/8. A strong disparity with RP, R=4:25.
John 15:16	Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένη· ἵνα ὃ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, {RP-text P1904 TR: δῶ} [RP-marg: δῶ] ὑμῖν.	You did not choose me, but I chose you, and I appointed you to go and bear fruit, and for your fruit to remain, so that whatever you ask the father for in my name, he should <u>give</u> you.	δῶ, <i>(that) he give (aorist subjunctive, classical form)</i> , RP-text P1904 TR F1853=5/23 F1859=1/10 vs. δῶ, <i>(that) he give (aorist subjunctive, for δῶ, or aorist optative)</i> , RP-marg F1853=13/23 F1859=3/10 vs. other readings, F1853=5/23 F1859=6/10. A disparity with RP-text, R=8:16.

John 17:24	Πάτερ, οὓς δέδωκάς μοι, θέλω ἵνα ὅπου εἰμί ἐγώ, κἀκεῖνοι ὧσιν μετ' ἐμοῦ ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμήν, ἣν {RP-text TR: ἔδωκάς} [RP-marg P1904: δέδωκάς] μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.	Father, I want <i>those</i> whom you have given me also to be with me where I am, so that they may see my glory which you {RP-text TR: gave} [RP-marg P1904: have given] me, because you loved me before <i>the overthrow</i> of <i>the</i> world.	ἔδωκάς, <i>you gave</i> , RP-text TR F1853=8/18 F1859=2/7 vs. δέδωκάς, <i>you have given</i> , RP-marg P1904 F1853=10/18 F1859=5/7. A disparity with RP-text, R=10:17. also ← <i>also those</i> . overthrow: AV differs; see Matt 13:35.
John 18:11	Εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ, Βάλε τὴν {RP TR: μάχαιράν σου} [P1904: μάχαιραν] εἰς τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατήρ, οὐ μὴ πῖω αὐτό;	Then Jesus said to Peter, “Put {RP TR: your} [P1904: <i>your</i>] sword in <i>its</i> sheath. <u>Shall I in any way not drink the cup</u> which the father has given me?”	σου, <i>your</i> : present in RP TR F1853=8/18 F1859=3/7 vs. absent in P1904 F1853=10/18 F1859=4/7. A disparity with RP, R=12:15. shall I in any way not drink the cup ← <i>the cup, shall I not certainly drink it</i> .
John 18:28	Ἔγουν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον· ἦν δὲ {RP-text P1904: πρωΐ} [RP-marg TR: πρωΐα], καὶ αὐτοὶ οὐκ εἰσήλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσιν τὸ Πάσχα.	Then they led Jesus from Caiaphas to the <u>governmental headquarters</u> . Now it was <u>early</u> , but they themselves did not go into the <u>governmental headquarters</u> , so as not to be defiled, but <i>rather to be able</i> to eat the Passover <i>meal</i> .	πρωΐ, <i>early (1)</i> , RP-text P1904 F1853=9/20 F1859=5/8 vs. πρωΐα, <i>early (2)</i> , RP-marg TR F1853=11/20 F1859=3/8. Nearly a disparity with RP-text, R=15:15. governmental headquarters (2x) ← <i>the Roman praetorium</i> .
John 18:32	ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῆ, ὃν εἶπεν, σημαίνων ποίῳ θανάτῳ {RP P1904 TR: ἤμελλεν} [MISC: ἔμελλεν] ἀποθνήσκειν.	<i>This was</i> so that the word of Jesus, which he spoke, might be fulfilled, indicating <u>what kind of death he was going to die</u> .	ἤμελλεν, <i>he was about to (1)</i> , RP P1904 TR F1853=5/18 F1859=5/7 vs. ἔμελλεν, <i>he was about to (2)</i> , F1853=13/18 F1859=1/7 vs. another spelling, F1853=0/18 F1859=1/7. A weak disparity with RP, R=12:14. what kind of death ← <i>by what kind of death</i> .
John 19:13	Ὁ οὖν Πιλάτος ἀκούσας {RP P1904 TR: τοῦτον τὸν λόγον} [MISC: τούτων τῶν λόγων] ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος, εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ δὲ Γαββαθᾶ.	Then Pilate heeded {RP P1904 TR: this talk} [MISC: these words] and led Jesus out and sat at the tribunal at a place called <i>The Pavement, which</i> in <u>Hebraic is Gabbatha</u> .	τοῦτον τὸν λόγον, <i>this word</i> , RP P1904 TR F1853=7/17 F1859=3/7 vs. τούτων τῶν λόγων, <i>these words</i> (irregular genitive of thing heard), F1853=10/17 F1859=3/7 vs. another reading, F1853=0/17 F1859=1/7. A weak disparity with RP, R=12:13. Hebraic ← <i>Hebrew</i> , but standing for what is now called <i>Aramaic</i> . Gabbatha: i.e. <i>bald forehead</i> [Dalman].
John 19:17	καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξήλθεν εἰς {RP: τόπον} [P1904 TR: τὸν] λεγόμενον Κρανίου Τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ.	And carrying his cross, he went out {RP: to <i>the</i> place called <i>The</i> } [P1904 TR: to the <i>so</i> called] Place of <i>the</i> Skull, which is called in <u>Hebraic</u> Golgotha,	τόπον, <i>a place</i> , RP F1853=9/18 F1859=2/7 vs. τὸν, <i>the</i> , P1904 TR F1853=9/18 F1859=5/7. A disparity with RP, R=11:16. Hebraic ← <i>Hebrew</i> , but standing for what is now called <i>Aramaic</i> .

John 19:28	Μετὰ τοῦτο {RP: ἰδὼν} [P1904 TR: εἰδῶς] ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει, Διψῶ.	After this, {RP: Jesus saw} [P1904 TR: Jesus, knowing] that everything had already been completed, {RP: and} [P1904 TR: -] in order that the scripture be fulfilled: {RP: he} [P1904 TR: -] said, “I am thirsty.”	ἰδὼν, <i>having seen</i> , RP F1853=8/18 F1859=5/10 vs. εἰδῶς, <i>knowing</i> , P1904 TR F1853=10/18 F1859=5/10. A disparity with RP, R=13:17. AV differs textually. Ps 69:22MT (Ps 69:21AV) (<i>for my thirst</i>).
John 19:35	Καὶ ὁ ἑωρακῶς μεμαρτύρηκεν, καὶ {RP-text: ἀληθινὴ ἐστὶν αὐτοῦ ἡ μαρτυρία} [RP-marg P1904 TR: ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία] [MISC: ἀληθινὴ ἐστὶν ἡ μαρτυρία αὐτοῦ], κακῆϊνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα {RP TR: - } [P1904: καὶ] ὑμεῖς πιστεύσητε.	And he <i>who saw it</i> testified, and his testimony is true, and he <u>knew that he spoke the truth</u> , in order that you {RP TR: - } [P1904: too] might believe.	ἐστὶν αὐτοῦ ἡ μαρτυρία, <i>is + his + testimony</i> , RP-text F1853=8/20 F1859=2/9 vs. αὐτοῦ ἐστὶν ἡ μαρτυρία, <i>his + is + testimony</i> , RP-marg P1904 TR F1853=3/20 (Scrivener's bdp) F1859=4/9 vs. ἐστὶν ἡ μαρτυρία αὐτοῦ, <i>is + testimony + his</i> F1853=9/20 F1859=3/9. A weak disparity with RP-text, R=10:12. καὶ, <i>also</i> : absent in RP TR F1853=17/19 F1859=4/7 vs. present in P1904 F1853=2/19 (Scrivener's <i>pyonce</i>) F1859=3/7. knew ← <i>knows</i> . <i>the truth</i> ← <i>true (things)</i> . he ← <i>that (man)</i> .
John 19:36	Ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφή πληρωθῇ, ὅσπου οὐ συντριβήσεται {RP: ἄπ'} [P1904 TR: -] αὐτοῦ.	For these <i>things</i> took place in order that the scripture might be fulfilled: “Not a bone of him shall be crushed.”	ἄπ', <i>from (him)</i> : present in RP F1853=8/18 F1859=3/9 vs. absent in P1904 TR F1853=10/18 F1859=6/9. A disparity with RP, R=11:18. Ex 12:46, Num 9:12 (<i>of the Passover lamb, compare 1 Cor 5:7</i>); Ps 34:21MT (Ps 34:20AV); Ps 22:18MT (Ps 22:17AV) (<i>I can count my bones</i>).
John 21:1	Μετὰ ταῦτα ἐφάνερωσεν ἑαυτὸν πάλιν ὁ Ἰησοῦς τοῖς μαθηταῖς {RP-text P1904 TR: - } [RP-marg: αὐτοῦ] ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφάνερωσεν δὲ οὕτως.	After these <i>things</i> , Jesus manifested himself to {RP-text P1904 TR: the} [RP-marg: his] disciples again, at the Sea of Tiberias, and he manifested <i>himself</i> in this way:	αὐτοῦ, <i>his (disciples)</i> : absent in RP-text P1904 TR F1853=9/18 F1859=2/7 vs. present in RP-marg F1853=9/18 F1859=5/7. A weak disparity with RP-text, R=13:14.
Acts 3:1	Ἐπὶ τὸ αὐτὸ δὲ Πέτρος καὶ Ἰωάννης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς τὴν {RP P1904: ἐνάτην} [TR: ἐνάτην].	Now Peter and John were going up together to the temple at the hour of prayer – the <u>ninth hour</u> ,	ἐνάτην, <i>ninth (1)</i> , RP P1904 F1859=6/13 vs. ἐνάτην, <i>ninth (2)</i> , TR F1859=7/13 (Scrivener's <i>b*cefkop</i>). A weak disparity with RP, R=7:8. ninth hour: <i>3 p.m.</i>

Acts 3:20	καὶ ἀποστείλῃ τὸν {RP P1904: προκεχειρισμένον} [TR: προκεκηρυγμένον] ὑμῖν {RP P1904: χριστὸν Ἰησοῦν} [TR: Ἰησοῦν χριστόν]:	and that he may send <i>you</i> {RP P1904: Christ Jesus} [TR: Jesus Christ] who <i>was</i> {RP P1904: taken in hand in advance for you} [TR: proclaimed beforehand to you],	προκεχειρισμένον, <i>taken in hand beforehand, prepared beforehand</i> , RP P1904 F1859=13/13 vs. προκεκηρυγμένον, <i>proclaimed beforehand</i> , TR F1859=0/13. AV differs textually. <hr/> χριστὸν Ἰησοῦν, <i>Christ + Jesus</i> , RP P1904 F1859=5/13 (Scrivener's acghl) vs. Ἰησοῦν χριστόν, <i>Jesus + Christ</i> , TR F1859=8/13 (Scrivener's bdefkmp). A disparity with RP, R=6:9. AV differs textually.
Acts 3:22	{RP TR: Μωσῆς} [P1904: Μωϋσῆς] μὲν γὰρ πρὸς τοὺς πατέρας εἶπεν ὅτι Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς {RP: ἡμῶν} [P1904 TR: ὑμῶν] ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς ὑμᾶς.	For Moses said to the fathers, ‘The Lord {RP: our} [P1904 TR: your] God will raise up a prophet to you from your brothers like me. You will hear him in regard to whatever he says to you.	Μωσῆς, <i>Moses</i> , RP TR F1859=6/14 (Scrivener's cefh**km) vs. Μωϋσῆς, <i>Moïses</i> , P1904 F1859=8/14 (Scrivener's abdg*lop). A weak disparity (#1) with RP, R=7:9. <hr/> ἡμῶν, <i>our</i> , RP F1859=8/13 (Scrivener's abcefhlo) vs. ὑμῶν, <i>your</i> , P1904 TR F1859=5/13 (Scrivener's dgkmp). Nearly a disparity (#2) with RP, R=8:7. AV differs textually. <hr/> Deut 18:15, Deut 18:18.
Acts 4:12	Καὶ οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία· {RP TR: οὐτε} [P1904: οὐδὲ] γὰρ ὄνομά ἐστιν ἕτερον {RP-text: - } [RP-marg P1904 TR: ὑπὸ τὸν οὐρανὸν] τὸ δεδομένον ἐν ἀνθρώποις, ἐν ᾧ δεῖ σωθῆναι ἡμᾶς.	And there is no salvation in <i>any</i> other, for neither is there <i>any</i> other name {RP-text: - } [RP-marg P1904 TR: under heaven] given among men by which we must be saved.”	οὔτε, <i>and not</i> , RP TR F1859=7/12 vs. οὐδὲ, <i>not even; and not</i> , P1904 F1859=5/12 (Scrivener's abhko). <hr/> ὑπὸ τὸν οὐρανὸν, <i>under heaven</i> : absent in RP-text F1859=6/12 (Scrivener's bcglmo) vs. present in RP-marg P1904 TR F1859=6/12 (Scrivener's adefhk). A weak disparity with RP-text, R=6:8. AV differs textually.
Acts 4:17	Ἐπὶ ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ εἰς τὸν λαόν, ἀπειλῇ {RP-text: ἀπειλησόμεθα} [RP-marg P1904 TR: ἀπειλησόμεθα] αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων.	but in order that it does not spread <i>any</i> further throughout the people, {RP-text: we will threaten} [RP-marg P1904 TR: let us threaten] them strongly <i>telling them not</i> to speak any more in this name to <i>any</i> man.”	ἀπειλησόμεθα, <i>we will threaten</i> , RP-text F1859=5/13 (Scrivener's bdek**o) vs. ἀπειλησόμεθα, <i>let us threaten</i> (cohortative subjunctive), RP-marg P1904 TR F1859=8/13 (Scrivener's acfghk*lm). A disparity with RP-text, R=5:10. <hr/> not ... any man ← <i>no-one of men</i> .
Acts 4:32	Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν ἡ καρδία καὶ ἡ ψυχὴ μία· καὶ {RP P1904 S1550: οὐδὲ} [E1624 S1894: οὐδ'] εἰς τι τῶν ὑπαρχόντων {RP-text: αὐτῶν} [RP-marg P1904 TR: αὐτῷ] ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά.	And the heart and soul of the multitude of the believers was one, and <i>not</i> a single one said any of {RP-text: their} [RP-marg P1904 TR: his] possessions was his own, but they had everything in common.	οὐδὲ, <i>not even; and not</i> (unapocopated), RP P1904 S1550 F1859=9/12 vs. οὐδ', <i>not even; and not</i> (apocopated), E1624 S1894 F1859=3/12 (Scrivener's cel, though ce read, with the next word, οὐδεῖς). <hr/> αὐτῶν, <i>of them, their</i> , RP-text F1859=6/14 (Scrivener's b**fgkl*m) vs. αὐτῷ, <i>to him, his</i> , RP-marg P1904 TR F1859=8/14 (Scrivener's ab*cdehl**o). A disparity with RP-text, R=6:10.

Acts 4:36	Ἰωσῆς δέ, ὁ ἐπικληθεὶς Βαρνάβας {RP P1904: ἀπὸ} [TR: ὑπὸ] τῶν ἀποστόλων - ὁ ἐστίν, μεθερμηνευόμενος, υἱὸς παρακλήσεως - Λευίτης, Κύπριος τῷ γένει,	And Joses who <i>was</i> surnamed Barnabas <i>by</i> the apostles, which when translated is “Son of Consolation”, a Levite, a Cypriot <i>by birth</i> ,	ἀπὸ, <i>by</i> (a less usual agent of the passive), RP P1904 F1859=6/12 (Scrivener's adghlm) vs. ὑπὸ, <i>by</i> (a more usual agent of the passive), TR F1859=6/12 (Scrivener's bcefklo). Nearly a disparity with RP, R=7:7.
Acts 5:3	Εἶπεν δὲ Πέτρος, Ἄνανιά, διὰ τί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον, καὶ {RP: νοσφίσασθαί σε} [P1904 TR: νοσφίσασθαί] ἀπὸ τῆς τιμῆς τοῦ χωρίου;	But Peter said, “Ananias, why did Satan fill your heart, so that you lied to the holy spirit, and {RP: you} [P1904 TR: -] put <i>some</i> of the proceeds of the land aside?	σε, <i>you</i> : present in RP F1859=7/12 (Scrivener's abefghm) vs. absent in P1904 TR F1859=5/12 (Scrivener's cdklo). Nearly a disparity with RP, R=7:7.
Acts 5:12	Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων {RP-text P1904 E1624 S1894: ἐγίνετο} [RP-marg S1550: ἐγένετο] σημεῖα καὶ τέρατα ἐν τῷ λαῷ πολλὰ· καὶ ἦσαν ὁμοθυμαδὸν ἅπαντες ἐν τῇ στοᾷ Σολομώντος.	And many signs and miracles {RP-text P1904 E1624 S1894: were taking place} [RP-marg S1550: took place] among the people <i>by</i> the apostles, and all were of one mind in Solomon's Portico.	ἐγίνετο, <i>were taking place</i> , RP-text P1904 E1624 S1894 F1859=11/12 (Scrivener's abcdefgklmo) vs. ἐγένετο, <i>took place</i> , RP-marg S1550 F1859=1/12 (Scrivener's h). A disparity with RP-marg (low count).
Acts 5:33	Οἱ δὲ {RP-text: ἀκούοντες} [RP-marg P1904 TR: ἀκούσαντες] διεπρίοντο, καὶ ἐβουλεύοντο ἀνελεῖν αὐτούς.	Then those <i>who</i> heard <i>it</i> were cut to the quick and resolved to destroy them.	ἀκούοντες, <i>hearing</i> , RP-text F1859=2/12 (Scrivener's ch) vs. ἀκούσαντες, <i>having heard</i> , RP-marg P1904 TR F1859=10/12. A strong disparity with RP-text, R=2:12.
Acts 5:36	Πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη Θευδάς, λέγων εἶναί τινα ἐαυτὸν, ᾧ {RP: προσεκήθη} [P1904: προσεκληθη] [TR: προσεκολληθη] ἀριθμὸς ἀνδρῶν ὡσεὶ τετρακοσίων· ὃς ἀνηρέθη, καὶ πάντες ὅσοι ἐπέιθοντο αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς οὐδέν.	For before these <i>times</i> Theudas stood up, saying he was someone, to whom a number of men {RP: were called} [P1904: were inclined] [TR: adhered] – about four hundred – and he was killed, and all who trusted him were disbanded and came to nothing.	προσεκλήθη, <i>was called</i> , RP F1859=3/13 (Scrivener's a*gl) vs. προσεκληθη, <i>was inclined</i> , P1904 F1859=5/13 (Scrivener's a**bdhm) vs. προσεκολληθη, <i>adhered</i> , TR F1859=3/13 (Scrivener's fko) vs. other readings, F1859=2/13 (Scrivener's ce), probably misspellings of the TR reading. A disparity with RP, R=3:6 (also R=3:4). AV differs textually.
Acts 5:38	Καὶ τὰ νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων, καὶ ἐάσατε αὐτούς· ὅτι ἐὰν ἢ ἐξ ἀνθρώπων ἢ βουλή {RP: - } [P1904 TR: αὕτη] ἢ τὸ ἔργον τοῦτο, καταλυθήσεται·	And as for the present <i>matters</i> , I say to you, do <i>not</i> get involved with these men, and <i>leave them alone</i> , for if {RP: <i>this</i> } [P1904 TR: <i>this</i>] counsel or this work is of men, it will be dissolved,	αὕτη, <i>this</i> : absent in RP F1859=7/12 (Scrivener's abcdfghl) vs. present in P1904 TR F1859=5/12 (Scrivener's dekmo). Nearly a disparity with RP, R=7:7. AV differs textually.
			do not get involved ← <i>stand aloof from</i> . leave them <i>alone</i> ← <i>allow them</i> .

Acts 5:41	Οἱ μὲν οὖν ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου, ὅτι ὑπὲρ τοῦ ὀνόματος {RP-text: τοῦ Ἰησοῦ} [RP-marg P1904 TR: αὐτοῦ] κατηξιώθησαν ἀτιμασθῆναι.	So they went away from <i>the</i> encounter with the Sanhedrin <i>council</i> rejoicing because they had been deemed worthy to suffer ignominy for the sake of {RP-text: the name of Jesus} [RP-marg P1904 TR: his name].	τοῦ Ἰησοῦ, <i>of Jesus</i> , RP-text F1859=0/13 vs. αὐτοῦ, <i>his</i> , RP-marg P1904 TR F1859=3/13 (Scrivener's cdl*) vs. τοῦ χριστοῦ, <i>of Christ</i> , F1859=4/13 (Scrivener's aehm) vs. τοῦ κυρίου Ἰησοῦ, <i>of the Lord Jesus</i> , F1859=4/13 (Scrivener's bfgl**) vs. Ἰησοῦ, <i>of Jesus</i> , F1859=2/13 (Scrivener's ko). A strong disparity with RP-text, R=0:5, unless Scrivener intended the article τοῦ in manuscripts <i>ko</i> , but then still a disparity . However, manuscripts with τοῦ are in the majority (R=8:7) and there are 6 manuscripts with Ἰησοῦ beating contenders αὐτοῦ, χριστοῦ and κυρίου. AV differs textually. the encounter with ← <i>(the) presence, face, front of.</i>
Acts 6:3	Ἐπισκέψασθε οὖν, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἐπτά, πλήρεις πνεύματος ἁγίου καὶ σοφίας, οὓς {RP-text E1624: καταστήσωμεν} [RP-marg P1904 S1550 S1894: καταστήσομεν] ἐπὶ τῆς χρείας ταύτης.	So, brothers, <u>select</u> seven <i>well-attested</i> men from your <i>company</i> , full of holy spirit and wisdom, {RP-text E1624: for us to appoint} [RP-marg P1904 S1550 S1894: whom we shall appoint] in this <u>matter</u> .	καταστήσωμεν, <i>let us appoint</i> , or <i>for us to appoint</i> , reflecting purpose, RP-text E1624 F1859=1/12 (Scrivener's e) vs. καταστήσομεν, <i>we shall appoint</i> , RP-marg P1904 S1550 S1894 F1859=11/12 (incl. <i>c(tacite)</i>). A strong disparity (#1) with RP, R=2:12, and either way, the other reading is a disparity (#2) with RP-marg (low count). Scrivener's remark <i>tacite</i> indicates that the collation was not done by Scrivener himself, and that it was not against E1624. The collator of <i>c</i> is silent, so (barring any oversight) the reading agrees with the collation reference, but not E1624. select ← <i>examine, oversee.</i> matter ← <i>need.</i>
Acts 6:5	Καὶ ἤρρεσεν ὁ λόγος ἐνώπιον παντὸς τοῦ πλήθους· καὶ ἐξελέξαντο Στέφανον, ἄνδρα {RP-text: πλήρης} [RP-marg P1904 TR: πλήρη] πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον, καὶ Πρόχορον, καὶ Νικάνορα, καὶ Τίμωνα, καὶ Παρμενᾶν, καὶ Νικόλαον προσήλυτον Ἀντιοχέα,	And the <u>proposition</u> found favour in the sight of the whole <i>company</i> , and they chose Stephen, a man full of faith and holy spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicolas, a proselyte from Antioch.	πλήρης, <i>full</i> (non-classical nominative / indeclinable), RP-text F1859=6/13 (Scrivener's cdfkl*m) vs. πλήρη, <i>full</i> (classical accusative), RP-marg P1904 TR F1859=6/13 (Scrivener's abghl**o) vs. another reading, F1859=1/13 (Scrivener's e). A weak disparity with RP-text, R=6:8. proposition ← <i>word, assertion; reason, consideration</i> . Not actually open to debate from the apostles' point of view. company ← <i>multitude.</i>

Acts 6:11	Τότε υπέβαλον ἄνδρας λέγοντας ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος λαλοῦντος ῥήματα βλάσφημα εἰς {RP TR: Μωσῆν} [P1904: Μωϋσῆν] καὶ τὸν θεόν.	Then they incited <i>some</i> men who said, “We have heard him speaking blasphemous words against <u>Moses</u> and God.”	Μωσῆν, <i>Moses</i> , RP TR F1859=7/13 (Scrivener's ab*cdghm) vs. Μωϋσῆν, <i>Moïses</i> , P1904 F1859=6/13 (Scrivener's b**efklo). Nearly a disparity with RP, R=8:7.
Acts 6:14	ἄκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον, καὶ ἀλλάξει τὰ ἔθη ἃ παρέδωκεν ἡμῖν {RP: Μωσῆς} [P1904 TR: Μωϋσῆς].	For we have heard him saying, “This Jesus the Nazarene will destroy this place and change the customs which <u>Moses</u> handed down to us.”	Μωσῆς, <i>Moses</i> , RP F1859=5/12 (Scrivener's acfhm) vs. Μωϋσῆς, <i>Moïses</i> , P1904 TR F1859=7/12 (Scrivener's bdegklo). A disparity with RP, R=5:9.
Acts 7:14	Ἀποστείλας δὲ Ἰωσήφ μετεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ, καὶ πᾶσαν τὴν συγγένειαν {RP-text: - } [RP-marg P1904 TR: αὐτοῦ], ἐν ψυχαῖς ἑβδομήκοντα πέντε.	Then Joseph sent <i>them</i> off, calling for his father Jacob and all {RP-text: <i>his</i> } [RP-marg P1904 TR: <i>his</i>] kin – seventy-five <u>people</u> .	αὐτοῦ, <i>his</i> : absent in RP-text F1859=5/10 (Scrivener's bfgmo + e?) vs. present in RP-marg P1904 TR F1859=5/10 (Scrivener's achkl). A weak disparity with RP-text, R=5:7. Scrivener's e is excluded, as it is doubtful. calling ← <i>he called</i> , but contemporaneous with the participle, translated finitely, <i>sent</i> . people ← <i>in souls</i> .
Acts 7:20	Ἐν ᾧ καιρῷ ἐγεννήθη {RP TR: Μωσῆς} [P1904: Μωϋσῆς], καὶ ἦν ἀστείος τῷ θεῷ ὡς ἀνετρέφη μῆνας τρεῖς ἐν τῷ οἴκῳ τοῦ πατρὸς {RP: - } [P1904 TR: αὐτοῦ].	Now in <i>this</i> period <u>Moses</u> was born, and he was <u>extremely</u> good-looking, and he was brought up for three months in {RP: <i>his</i> } [P1904 TR: <i>his</i>] father's house.	Μωσῆς, <i>Moses</i> , RP TR F1859=3/13 (Scrivener's gk*m) vs. Μωϋσῆς, <i>Moïses</i> , P1904 F1859=10/13 (Scrivener's abcefhk**lop). A disparity with RP, R=4:11. αὐτοῦ, <i>his</i> : absent in RP F1859=9/12 vs. present in P1904 TR F1859=3/12 (Scrivener's cko). extremely good-looking ← <i>town-bred to God</i> or <i>fair to God</i> , as in Heb 11:23. The word אֱלֹהִים , <i>Elohim</i> , <i>God</i> , is used for extremes in the OT, e.g. Gen 23:6, Gen 30:8, Ex 9:28, Job 1:16, Song 8:6, Jonah 3:3. In the NT similarly at 2 Cor 10:4, 2 Cor 11:2.
Acts 7:21	Ἐκτεθέντα δὲ αὐτόν, ἀνείλετο {RP: - } [P1904 TR: αὐτόν] ἡ θυγάτηρ Φαραῶ, καὶ ἀνεθρέψατο αὐτόν ἑαυτῇ εἰς υἱόν.	But when he had been put out <i>in the open</i> , Pharaoh's daughter adopted {RP: <i>him</i> } [P1904 TR: <i>him</i>] and brought him up <u>as her own son</u> .	αὐτόν, <i>him</i> (though pleonastic): absent in RP F1859=6/12 (Scrivener's acehko) vs. present in P1904 TR F1859=6/12 (Scrivener's bfglmp). A weak disparity with RP, R=6:8. as her own son ← <i>to herself for a son</i> .

Acts 7:22	Καὶ ἐπαιδεύθη {RP TR: Μωσῆς} [P1904: Μωϋσῆς] πάση σοφίᾳ Αἰγυπτίων ἣν δὲ δυνατὸς ἐν λόγοις καὶ {RP: - } [P1904 TR: ἐν] ἔργοις.	And Moses was educated in all <i>the</i> wisdom of the Egyptians, and he was capable in words and {RP: - } [P1904 TR: in] deeds.	Μωσῆς, <i>Moses</i> , RP TR F1859=1/12 (Scrivener's m) vs. Μωϋσῆς, <i>Moïses</i> , P1904 F1859=11/12. A strong disparity (#1) with RP, R=2:12. ἐν, <i>in (deeds)</i> : absent in RP F1859=7/12 (Scrivener's abefhop) vs. present in P1904 TR F1859=5/12 (Scrivener's cgklm, though c and k have other variations in the phrase). Nearly a disparity (#2) with RP, R=7:7. capable ← <i>powerful</i> .
Acts 7:31	Ὁ δὲ {RP TR: Μωσῆς} [P1904: Μωϋσῆς] ἰδὼν {RP-text P1904: ἐθαύμαζεν} [RP-marg TR: ἐθαύμασεν] τὸ ὄραμα προσερχομένου δὲ αὐτοῦ κατανοῆσαι, ἐγένετο φωνὴ κυρίου πρὸς αὐτόν,	And Moses saw <i>it</i> and wondered at the sight. And as he approached to investigate, <i>the</i> voice of <i>the</i> Lord came to him and said,	Μωσῆς, <i>Moses</i> , RP TR F1859=4/12 (Scrivener's abhm) vs. Μωϋσῆς, <i>Moïses</i> , P1904 F1859=8/12 (Scrivener's cefgklop). A disparity (#1) with RP, R=5:9. ἐθαύμαζε(ν), <i>was wondering at</i> , RP-text P1904 F1859=6/12 (Scrivener's bfglmp) vs. ἐθαύμασε(ν), <i>wondered at</i> , RP-marg TR F1859=6/12 (Scrivener's acchko). Nearly a disparity (#2) with RP-text, R=7:7.
Acts 7:32	Ἐγὼ ὁ θεὸς τῶν πατέρων σου, ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ. Ἐντρομος δὲ γενόμενος {RP TR: Μωσῆς} [P1904: Μωϋσῆς] οὐκ ἐτόλμα κατανοῆσαι.	‘I am the God of your fathers, the God of Abraham and the God of Isaac and the God of Jacob.’ But Moses was trembling , and he did not dare investigate <i>further</i> .	Μωσῆς, <i>Moses</i> , RP TR F1859=3/12 (Scrivener's bcm) vs. Μωϋσῆς, <i>Moïses</i> , P1904 F1859=9/12 (Scrivener's aefghklop). A disparity with RP, R=4:10. Ex 3:6. was ← <i>having become</i> .
Acts 7:35	Τούτον τὸν {RP: Μωσῆν} [P1904 TR: Μωϋσῆν] ὃν ἠρνήσαντο εἰπόντες, Τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν; τούτον ὁ θεὸς ἄρχοντα καὶ λυτρωτὴν ἀπέστειλεν ἐν χειρὶ ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάλτῳ.	This Moses, whom they repudiated, saying, ‘Who appointed you a ruler and a judge?’ <i>is</i> whom God sent as a ruler and deliverer by <i>the</i> agency of <i>the</i> angel who appeared to him in the bush.	Μωσῆν, <i>Moses</i> , RP F1859=3/14 (Scrivener's b*c**m) vs. Μωϋσῆν, <i>Moïses</i> , P1904 TR F1859=11/14 (Scrivener's ab**c*efghklop). A strong disparity with RP, R=3:13. Ex 2:14. <i>is</i> whom ← <i>this (man)</i> . agency ← <i>hand</i> .
Acts 7:36	Οὗτος ἐξήγαγεν αὐτούς, ποιήσας τέρατα καὶ σημεῖα ἐν γῇ {RP P1904: Αἰγύπτῳ} [TR: Αἰγύπτου] καὶ ἐν Ἐρυθρᾷ θαλάσῃ, καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσαράκοντα.	<i>It is he who</i> led them out, having performed miracles and signs in <i>the</i> land of Egypt and in <i>the</i> Red Sea and in the desert for forty years.	Αἰγύπτῳ, <i>Egyptian</i> , RP P1904 F1859=6/12 (Scrivener's hklmp) vs. Αἰγύπτου, <i>of Egypt</i> , TR F1859=6/12 (Scrivener's abcefg). Nearly a disparity with RP, R=7:7. he who ← <i>this (man)</i> . {RP P1904: in the land of Egypt ← in Egyptian land.}

Acts 7:37	Οὗτός ἐστιν {RP P1904 TR: ὁ} [MISC: -] {RP: Μωσῆς} [P1904 TR: Μωϋσῆς] ὁ εἰπὼν τοῖς υἱοῖς Ἰσραὴλ, Προφήτην ὑμῖν ἀναστήσει κύριος ὁ θεὸς {RP: ἡμῶν} [P1904 TR: ὑμῶν] ἐκ τῶν ἀδελφῶν ὑμῶν ὡς ἐμέ {RP: - } [P1904 TR: ἰαὐτοῦ ἀκούσεσθε].	This is Moses who said to the sons of ^{.....} Israel, ‘ The Lord {RP: our} [P1904 TR: your] God will raise up a prophet to you from among your brothers like me. {RP: - } [P1904 TR: You will hear him.] ’	ὁ, <i>the (Moses)</i> : present in RP P1904 TR F1859=6/13 (Scrivener's b*gklmp) vs. absent in F1859=7/13 (Scrivener's ab**cefho). Nearly a disparity (#1) with RP, R=8:7. <hr/> Μωσῆς, Moses , RP F1859=2/13 (Scrivener's b*m) vs. Μωϋσῆς, Moïses , P1904 TR F1859=11/13 (Scrivener's ab**cefghklop). A strong disparity (#2) with RP, R=2:13. <hr/> ἡμῶν, our , RP F1859=8/12 (Scrivener's acfghklo) vs. ὑμῶν, your , P1904 TR F1859=3/12 (Scrivener's bem) vs. word absent, F1859=1/12 (Scrivener's p). AV differs textually. <hr/> αὐτοῦ ἀκούσεσθε, you will hear him: absent in RP F1859=7/12 (Scrivener's afghlmp) vs. present in P1904 TR F1859=5/12 (Scrivener's bceko). Nearly a disparity (#3) with RP, R=7:7. AV differs textually. <hr/> Deut 18:15, Deut 18:18.
Acts 7:38	Οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινὰ καὶ τῶν πατέρων ἡμῶν ὃς ἐδέξατο {RP-text: λόγον} [RP-marg P1904 TR: λόγια] ζῶντα δοῦναι ἡμῖν.	This is he <i>who</i> was in the <u>assembly</u> in the desert with the angel who spoke to him at Mount Sinai, and <i>who</i> was with our fathers, and he received {RP-text: a living word} [RP-marg P1904 TR: living oracles] to give to us,	λόγον, <i>word</i> , RP-text F1859=3/12 (Scrivener's elm) vs. λόγια, oracles , RP-marg P1904 TR F1859=9/12 (Scrivener's abcfghkop). A strong disparity with RP-text, R=3:11. <hr/> assembly: the Greek word is usually translated <i>church</i> , but see Matt 16:18.
Acts 7:40	εἰπόντες τῷ Ἀαρών, Ποίησον ἡμῖν θεοὺς οἱ προπορεύονται ἡμῶν ὁ γὰρ {RP TR: Μωσῆς} [P1904: Μωϋσῆς] οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἶδαμεν τί γέγονεν αὐτῷ.	as they said to Aaron, ‘ Make us gods which will go before us. For as for this Moses – who led us out of Egypt – we do not know what has become of him. ’	Μωσῆς, Moses , RP TR F1859=2/13 (Scrivener's b*m) vs. Μωϋσῆς, Moïses , P1904 F1859=11/13 (Scrivener's ab**cefghklop). A strong disparity with RP, R=3:12. <hr/> Ex 32:1.
Acts 7:44	Ἡ σκηνὴ τοῦ μαρτυρίου ἦν {RP P1904 S1894: - } [S1550 E1624: ἐν] τοῖς πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ {RP TR: Μωσῆ} [P1904: Μωϋσῆ], ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν ἐώρακεῖ.	{RP P1904 S1894: Our fathers had the tent of the testimony} [S1550 E1624: The tent of the testimony was among our fathers] in the desert, as he <i>who</i> spoke to ^{.....} Moses commanded, to make it according to the model which he had seen.	ἐν, <i>in, among</i> : absent in RP P1904 S1894 F1859=12/13 vs. present in S1550 E1624 F1859=1/13 (Scrivener's k**). <hr/> Μωσῆ, Moses , RP TR F1859=1/13 (Scrivener's m) vs. Μωϋσῆ, Moïses , P1904 F1859=10/13 (Scrivener's acefghklop) vs. other spellings, F1859=2/13 (Scrivener's b*b**). A strong disparity with RP, R=2:11. <hr/> Ex 25:9, Ex 25:40, Ex 26:30.
Acts 7:58	καὶ ἐκβαλόντες ἔξω τῆς πόλεως, ἐλιθοβόλουν καὶ οἱ μάρτυρες ἀπέθεντο τὰ ἱμάτια {RP: - } [P1904 TR: αὐτῶν] παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου.	and they threw <i>him</i> out of the city and stoned <i>him</i> . And the witnesses laid {RP: the} [P1904 TR: their] clothes down at the feet of a young man called Saul.	αὐτῶν, <i>their</i> : absent in RP F1859=7/12 (Scrivener's ab*fghlm) vs. present in P1904 TR F1859=5/12 (Scrivener's b**ekop). Nearly a disparity with RP, R=7:7.

Acts 8:16	οὕτω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον δὲ βεβαπτισμένοι ὑπάρχον εἰς τὸ ὄνομα τοῦ {RP: χριστοῦ} [P1904 TR: κυρίου] Ἰησοῦ.	for it had not yet fallen on any of them, but they had only been baptized in the name of {RP: Christ} [P1904 TR: the Lord] Jesus.	χριστοῦ, <i>Christ</i> , RP F1859=7/12 (Scrivener's adefghl) vs. κυρίου, <i>Lord</i> , P1904 TR F1859=5/12 (Scrivener's bkmop). Nearly a disparity with RP, R=7:7. AV differs textually. in: or into.
Acts 8:19	λέγων, Δότε καὶ μοι τὴν ἐξουσίαν ταύτην, ἵνα ὡς {RP P1904 E1624 S1894: ἔαν} [S1550: ἄν] ἐπιθῶ τὰς χεῖρας, λαμβάνη πνεῦμα ἅγιον.	and he said, “Give me this authority too, so that whoever I lay <i>my</i> hands on should receive holy spirit.”	ἐάν, (<i>on whom</i>)ever (non-classical form), RP P1904 E1624 S1894 F1859=6/13 (Scrivener's b*defkp) vs. ἄν, (<i>on whom</i>)ever (classical form), S1550 F1859=7/13 (Scrivener's ab**ghlmo). Nearly a disparity with RP, R=8:8.
Acts 9:7	Οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῷ εἰστήκεισαν {RP-text P1904: ἐνεοί} [RP-marg TR: ἐννεοί], ἀκούοντες μὲν τῆς φωνῆς, μηδένα δὲ θεωροῦντες.	But the men who <i>were</i> travelling with him stood <u>dumbfounded</u> , hearing the voice but not seeing anyone.	ἐνεοί, <i>mute (1)</i> , RP-text P1904 F1859=5/14 (Scrivener's ab*hmp) vs. ἐννεοί, <i>mute (2)</i> , RP-marg TR F1859=9/14 (Scrivener's b**cdefgklo). Both spellings are classical. A disparity with RP-text, R=6:10.
Acts 9:17	Ἀπῆλθεν δὲ Ἀνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν τὰς χεῖρας εἶπεν, Σαουλ ἀδελφέ, ὁ κύριος ἀπέσταλκέν με, {RP: - } [P1904 TR: Ἰησοῦς] ὁ ὄφθεις σοι ἐν τῇ ὁδῷ ἣ ἦρχου, ὅπως ἀναβλέψης καὶ πλησθῆς πνεύματος ἁγίου.	So Ananias departed and went into the house and put <i>his</i> hands on him and said, “Brother Saul, the Lord has sent me – {RP: <i>the Lord</i> } [P1904 TR: Jesus] who appeared to you on the road by which you came – so that you may recover your sight and be filled with holy spirit.”	Ἰησοῦς, <i>Jesus</i> : absent in RP F1859=8/13 vs. present in P1904 TR F1859=5/13 (Scrivener's acfop). Nearly a disparity with RP, R=8:7. AV differs textually.
Acts 9:18	Καὶ εὐθὺς ἀπέπεσον ἀπὸ τῶν ὀφθαλμῶν αὐτοῦ ὡσεὶ λεπίδες, ἀνέβλεψέν τε {RP-text P1904: - } [RP-marg TR: παραχρῆμα,] καὶ ἀναστὰς ἐβαπτίσθη,	And straightaway <i>it was</i> as if scales fell from his eyes, and he {RP-text P1904: - } [RP-marg TR: immediately] recovered his sight, and he rose up and was baptized,	παραχρῆμα, <i>immediately</i> : absent in RP-text P1904 F1859=6/14 (Scrivener's degl*mp) vs. present in RP-marg TR F1859=8/14 (Scrivener's abcfnkl**o). A weak disparity with RP-text, R=7:9. AV differs textually.
Acts 9:19	καὶ λαβὼν τροφὴν ἐνίσχυσεν. Ἐγένετο δὲ ὁ Σαῦλος μετὰ τῶν {RP TR: - } [P1904: ὄντων] ἐν Δαμασκῷ μαθητῶν ἡμέρας τινάς.	and he took food and gained strength. And Saul was with the disciples {RP TR: - } [P1904: <i>who were</i>] in Damascus for several days.	ὄντων, <i>being</i> : absent in RP TR F1859=7/13 vs. present in P1904 F1859=6/13 (Scrivener's bdgkmo, though d with a rough breathing). Nearly a disparity with RP, R=8:7. was ← became.
Acts 9:26	Παραγενόμενος δὲ ὁ Σαῦλος {RP: ἐν} [P1904 TR: εἰς] Ἱερουσαλήμ, ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες ὅτι ἐστὶν μαθητής.	Then when Saul arrived in Jerusalem, he tried to join up with the disciples, <u>but</u> they all feared him, not believing that he was a disciple.	ἐν, <i>in</i> , RP F1859=7/13 (Scrivener's bcehklm) vs. εἰς, <i>to, in</i> (pregnant use, compare Matt 18:6), P1904 TR F1859=6/13 (Scrivener's adfgop). A weak disparity with RP, R=7:8. but: adversative use of καί.

Acts 9:28	Καὶ ἦν μετ' αὐτῶν εἰσπορευόμενος {RP-text: - } [RP-marg P1904 TR: καὶ ἐκπορευόμενος] {RP-text: εἶς} [RP-marg P1904 TR: ἐν] Ἱερουσαλήμ, ¶ καὶ παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ,	And he {RP-text: went with them into} [RP-marg P1904 TR: went about with them in] Jerusalem, ¶ speaking freely in the name of the Lord Jesus,	¶ Verse division: in AV numbering, Acts 9:29 begins here. <hr/> καὶ ἐκπορευόμενος, <i>and going out:</i> absent in RP-text F1859=6/13 (Scrivener's bdfimo) vs. present in RP-marg P1904 TR F1859=6/13 (incl. p in a different word order) vs. verse absent, F1859=1/13 (Scrivener's e). A weak disparity with RP-text, R=6:8. <hr/> εἶς, <i>into</i> , RP-text F1859=10/13 (Scrivener's bcdfgklmop) vs. ἐν, <i>in</i> , RP-marg P1904 TR F1859=2/13 (Scrivener's ah) vs. verse absent, F1859=1/13 (Scrivener's e). <hr/> [RP-marg P1904 TR: went about with them in ← <i>was going in and going out</i> <i>in.</i>]
Acts 9:33	Εὔρεν δὲ ἐκεῖ ἄνθρωπόν τινα Αἰνέα ὀνόματι, ἐξ ἐτῶν ὀκτῶ κατακείμενον ἐπὶ {RP-text TR: κραββάτω} [RP-marg: κραββάτου] [P1904: κραβάττω], ὃς ἦν παραλελυμένος.	And he found there a certain man by <i>the</i> name of Aeneas, <i>who had</i> lain on a bed for eight years, who was paralysed.	κραββάτω, <i>stretcher</i> (1, dative), RP- text TR F1859=11/13 vs. κραββάτου, <i>stretcher</i> (1, genitive), RP-marg F1859=0/13 vs. κραβάττω, <i>stretcher</i> (2, dative), P1904 F1859=0/13 vs. κραβάττου, <i>stretcher</i> (2, genitive), F1859=1/13 (Scrivener's p) vs. κραβάτω, <i>stretcher</i> (3, dative), F1859=1/13 (Scrivener's m). A disparity with RP- marg (zero count).
Acts 9:35	Καὶ εἶδον αὐτὸν πάντες οἱ κατοικοῦντες Λύδδαν καὶ τὸν {RP: Ἀσσάρωνα} [P1904 E1624 S1894: Σάρωνα] [S1550: Σάρωναν], οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.	And all those living in Lydda and Sharon saw him, and they turned to the Lord.	Ἀσσάρωνα, <i>Assaron</i> - 3rd <i>declension</i> , RP F1859=6/14 (ab**ghlo) vs. Ἀσάρωνα, <i>Asaron</i> - 3rd <i>declension</i> , F1859=1/14 (Scrivener's e) vs. Ἀσσάρωναν, <i>Assaron</i> - 1st <i>declension</i> , F1859=1/14 (Scrivener's f) vs. Σάρωνα, <i>Saron</i> - 3rd <i>declension</i> , P1904 E1624 S1894 F1859=2/14 (Scrivener's <u>dm</u>) vs. Σάρωναν, <i>Saron</i> - 1st <i>declension</i> , S1550 F1859=4/14 (Scrivener's b*c(<i>tacite</i>)kp). We translate by the Hebrew name Sharon (Josh 12:18 etc.). Nearly a disparity with RP, R=6:5.

<p>Acts 9:36</p>	<p>Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι {RP: Ταβηθά} [P1904 TR: Ταβιθά], ἣ διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἀγαθῶν ἔργων καὶ ἐλεημοσυνῶν ὧν ἐποίει.</p>	<p>Now there was a certain disciple in Joppa by <i>the</i> name of <u>Tabitha</u>, which when translated is “Dorc<u>as</u>”. <u>She</u> was full of good works and alms which she <u>gave</u>.</p>	<p>Ταβηθά, <i>Tabetha</i>, RP F1859=8/13 (Scrivener's adefghkp) vs. Ταβιθά, <i>Tabitha</i>, P1904 TR F1859=5/13 (Scrivener's belmo). Aramaic ܬܒܝܬܗ <i>Tebitha</i> [Dalman]; compare Hebrew גַּזֵּל. <i>Gazelle</i> or <i>deer</i> in English. Nearly a disparity with RP, R=8:7.</p> <hr/> <p>disciple ← <i>female disciple</i> (feminine form of the usual word).</p> <hr/> <p>Dorc<u>as</u>: <i>gazelle</i>.</p> <hr/> <p>she ← <i>this (woman)</i>.</p> <hr/> <p>gave ← <i>was doing</i>.</p>
<p>Acts 9:38</p>	<p>Ἐγγὺς δὲ οὖσης Λύδδης τῇ Ἰόππῃ, οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ, ἀπέστειλαν {RP: - } [P1904 TR: δύο ἄνδρας] πρὸς αὐτόν, παρακαλοῦντες μὴ ὀκνήσαι διελθεῖν ἕως αὐτῶν.</p>	<p>With Lydda being near Joppa, when the disciples heard that Peter was in that <i>place</i>, they sent {RP: <i>word</i>} [P1904 TR: two men] to him, pleading <i>with him</i> not to hesitate in coming across to them.</p>	<p>δύο ἄνδρας, <i>two men</i>: absent in RP F1859=8/13 vs. present in P1904 TR F1859=5/13 (Scrivener's cekmp). The grammar of the sentence militates against the words (which are accusative), as they introduce a jarring discordance with παρακαλοῦντες, <i>pleading</i> (nominative), whereas otherwise παρακαλοῦντες can tolerably be referred to the disciples. Nearly a disparity with RP, R=8:7. AV differs textually.</p> <hr/> <p>that <i>place</i> ← <i>it</i>, feminine, the gender of Lydda.</p>
<p>Acts 9:40</p>	<p>Ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος θείσ τὰ γόνατα προσηύξατο· καὶ ἐπιστρέψας πρὸς τὸ σῶμα, εἶπεν, {RP: Ταβηθά} [P1904 TR: Ταβιθά], ἀνάστηθι. Ἡ δὲ ἤνοιξεν τοὺς ὀφθαλμοὺς αὐτῆς· καὶ ἰδοῦσα τὸν Πέτρον, ἀνεκάθισεν.</p>	<p>Then Peter sent <i>them</i> all out and knelt and prayed, and he turned to the body and said, “<u>Tabitha</u>, arise.” And she opened her eyes and saw Peter and sat up.</p>	<p>Ταβηθά, <i>Tabetha</i>, RP F1859=7/13 (Scrivener's adefghk) vs. Ταβιθά, <i>Tabitha</i>, P1904 TR F1859=6/13 (Scrivener's belmop). Technically, nearly disparity with RP, R=7:8, but it is highly improbable that (1) there is a spelling change in the original compared to Acts 9:36, while (2) only one of the fifteen witnesses we consider (Scrivener's p) reflects the change. Over these two verses, the balance is even, R=15:15.</p>
<p>Acts 10:23</p>	<p>Εἰσκαλεσάμενος οὖν αὐτοὺς ἐξένισεν. Τῇ δὲ ἐπαύριον {RP TR: - } [P1904: ἀναστὰς] {RP TR: ὁ Πέτρος} [P1904: -] ἐξῆλθεν σὺν αὐτοῖς, καὶ τινες τῶν ἀδελφῶν τῶν ἀπὸ {RP: - } [P1904 TR: τῆς] Ἰόππης συνῆλθον αὐτῷ.</p>	<p>So he invited them inside and put <i>them</i> up. Then on the next day {RP TR: Peter} [P1904: he] {RP TR: - } [P1904: arose and] went out with them, and some of the brothers from <u>Joppa</u> went with him.</p>	<p>ἀναστὰς, <i>having arisen</i>: absent in RP TR F1859=7/13 vs. present in P1904 F1859=6/13 (Scrivener's cdkm). In addition, Scrivener's op contain the word before ἐξῆλθεν). Nearly a disparity with RP, R=8:7.</p> <hr/> <p>ὁ Πέτρος, <i>Peter</i>: present in RP TR F1859=11/13 vs. absent in P1904 F1859=2/13 (Scrivener's dp).</p> <hr/> <p>τῆς, <i>the (Joppa)</i>: absent in RP F1859=13/13 vs. present in P1904 TR F1859=0/13. A case of collusion between P1904 and TR?</p>

Acts 11:26	καὶ εὐρῶν {RP: - } [P1904 TR: αὐτὸν] ἤγαγεν αὐτὸν εἰς Ἀντιόχειαν. ¶ Ἐγένετο δὲ αὐτοὺς ἐνιαυτὸν ὅλον συναχθῆναι {RP: - } [P1904 TR: ἐν] τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον ἰκανόν, χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.	and he found {RP: <i>him</i> } [P1904 TR: <i>him</i>] and brought him to Antioch. ¶ And it came to pass that they assembled together {RP: with} [P1904 TR: in] the church for a whole year and taught a considerable company, and that the disciples were first called Christians in Antioch.	¶ Verse division: in Scrivener's Elzevir text numbering, Acts 11:26 begins here. <hr/> αὐτὸν, <i>him</i> : absent in RP F1859=4/12 (Scrivener's <i>achp</i>) vs. present in P1904 TR F1859=8/12 (Scrivener's <i>bdefgklo</i>). A disparity (#1) with RP, R=4:10. However, Scrivener's <i>adfhkop</i> omit the second αὐτὸν (Scrivener's <i>bcegl</i> don't) so the ratio of our witnesses with αὐτὸν absent-or-once (Scrivener's <i>acdfhkop</i>) to absent twice (Scrivener's <i>begl</i> + P1904 TR) is R=8:6. <hr/> ἐν, <i>in</i> : absent in RP F1859=8/13 vs. present in P1904 TR F1859=5/13 (Scrivener's <i>fkmp</i>). Nearly a disparity (#2) with RP, R=8:7. <hr/> church: see Matt 16:18. <hr/> company ← crowd.
Acts 11:29	Τῶν δὲ μαθητῶν καθὼς {RP: εὐπορεῖτό} [P1904 TR: ἠὺπορεῖτό] τις, ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς.	Then according to how any of the disciples prospered, each of them assigned money to send as relief to those brothers living in Judaea,	εὐπορεῖτό, <i>prospered</i> (1), RP F1859=6/12 (Scrivener's <i>abegkl</i>) vs. ἠὺπορεῖτό, <i>prospered</i> (2), P1904 TR F1859=6/12 (Scrivener's <i>cdfhqp</i>). A weak disparity with RP, R=6:8.
Acts 12:15	Οἱ δὲ πρὸς αὐτὴν εἶπον, Μαίνη. Ἡ δὲ διίσχυριζέτο οὕτως ἔχειν. Οἱ {RP P1904: δὲ} [TR: δ'] ἔλεγον, Ὁ ἄγγελος αὐτοῦ ἔστιν.	But they said to her, "You're mad." But she affirmed that it was so. Then they said, "It's his angel."	δὲ, <i>but, then</i> (unapocopated), RP P1904 F1859=2/11 (Scrivener's <i>kl</i>) vs. δ', <i>but, then</i> (unapocopated), TR F1859=9/11. A strong disparity with RP, R=3:10.
Acts 12:22	Ὁ δὲ δῆμος ἐπεφώνει, {RP-text: Φωνὴ θεοῦ} [RP-marg P1904 TR: Θεοῦ φωνῆ] καὶ οὐκ ἀνθρώπου.	And the people shouted out, "It's the voice of God and not of a man!"	φωνὴ θεοῦ, <i>voice + of (a) god</i> , RP-text F1859=6/11 (Scrivener's <i>befglo</i>) vs. θεοῦ φωνῆ, <i>of (a) god + voice</i> , RP-marg P1904 TR F1859=4/11 (Scrivener's <i>ahkp</i>) vs. another reading, F1859=1/11 (Scrivener's <i>c</i>). Nearly a disparity with RP-text, R=6:6. <hr/> God: or a god.
Acts 12:25	Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν {RP-text: εἰς} [RP-marg: ἀπὸ] [P1904 TR: ἐξ] Ἱερουσαλήμ, πληρώσαντες τὴν διακονίαν, συμπαραλαβόντες καὶ Ἰωάννην τὸν ἐπικληθέντα Μάρκον.	Then Barnabas and Saul returned {RP-text: to} [RP-marg P1904 TR: from] Jerusalem, having fulfilled their mission, taking John surnamed Mark with them too.	εἰς, <i>to</i> , RP-text F1859=3/11 (Scrivener's <i>klp</i>) vs. ἀπὸ, <i>from</i> , RP-marg F1859=3/11 (Scrivener's <i>bco</i>) vs. ἐξ, <i>out of, from</i> , P1904 TR F1859=5/11 (Scrivener's <i>aefgh</i>) A disparity (#1) with RP-text, R=3:7. A disparity (#2) with RP-marg, R=3:7, though the disparities share the same reading, so one excludes the other. Paul and Barnabas are in Antioch at Acts 11:26, Acts 13:1, but perhaps temporarily in Jerusalem at Acts 11:30. AV differs textually.

Acts 13:4	Οὗτοι μὲν οὖν, ἐκπεμφθέντες ὑπὸ τοῦ πνεύματος τοῦ ἁγίου, κατήλθον εἰς τὴν Σελεύκειαν· {RP-text: ἐκεῖθεν δὲ} [RP-marg P1904 TR: ἐκεῖθεν τε] ἀπέπλευσαν εἰς τὴν Κύπρον.	So these <i>men</i> were sent out by the holy spirit, and they went down to Seleucia, and from there they sailed away to Cyprus.	δὲ, <i>but / and</i> , RP-text F1859=7/12 (Scrivener's bdfglop) vs. τε, <i>and</i> , RP-marg P1904 TR F1859=5/12 (Scrivener's acehk). Nearly a disparity with RP-text, R=7:7.
Acts 13:6	Διελθόντες δὲ τὴν νῆσον ἄχρι Πάφου, εὗρον τινα μάγον ψευδοπροφήτην Ἰουδαῖον, ᾧ ὄνομα {RP-text P1904 TR: Βαριησοῦς} [RP-marg: Βαριησοῦν],	When they had crossed the island as far as Paphos, they found a certain magician, a Jewish false prophet, who <i>had the name</i> Βαριησοῦς.	Βαριησοῦς, <i>Barjesus</i> (nominative, as if supplying ἐστίν), RP-text P1904 TR F1859=3/13 (Scrivener's b*co) vs. Βαριησοῦν, <i>Barjesus</i> (accusative, as if supplying ὄντα), RP-marg F1859=10/13 (Scrivener's ab**defghklp). A disparity with RP-text, R=5:10.
Acts 13:23	Τούτου ὁ θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν {RP P1904: ἤγαγεν} [TR: ἤγειρε] τῷ Ἰσραὴλ {RP P1904: σωτηρίαν} [TR: σωτήρα] {RP P1904: - } [TR: Ἰησοῦν],	From the seed of this <i>man</i> God {RP P1904: brought} [TR: raised] {RP P1904: salvation} [TR: a saviour] to Israel according to <i>his</i> promise {RP P1904: - } [TR: , Jesus],	ἤγαγε(ν), <i>he led</i> , RP P1904 F1859=4/12 (Scrivener's bglp) vs. ἤγειρε(ν), <i>he raised up</i> , TR F1859=8/12. A disparity (#1) with RP, R=5:9. σωτηρίαν, <i>salvation</i> , RP P1904 F1859=6/12 (Scrivener's bdfghl) vs. σωτήρα, <i>a saviour</i> , TR F1859=6/12 (Scrivener's acekop). Nearly a disparity (#2) with RP, R=7:7. But this issue must be taken with the next one, as the manuscripts align themselves almost identically. Ἰησοῦν, <i>Jesus</i> : absent in RP P1904 F1859=7/12 (Scrivener's bdfghlp) vs. present in TR F1859=5/12 (Scrivener's aceko). AV differs textually.
Acts 13:24	προκηρύξαντος Ἰωάννου πρὸ προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα μετανοίας {RP: τῷ} [P1904 TR: παντὶ τῷ λαῷ] Ἰσραήλ.	John having proclaimed in advance of his coming <i>the</i> baptism of repentance to {RP: - } [P1904 TR: all the people of] Israel.	τῷ, <i>to</i> , RP F1859=7/12 (Scrivener's defghlo) vs. παντὶ τῷ λαῷ, <i>to all the people (of)</i> , P1904 TR F1859=5/12 (Scrivener's abckp). Nearly a disparity with RP, R=7:7. in advance of his coming ← <i>before (the) face of his entrance.</i>
Acts 13:39	καὶ ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν τῷ νόμῳ {RP-text P1904: Μωϋσέως} [RP-marg TR: Μωσέως] δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται.	and <i>that through this man</i> everyone who believes is justified from all <i>the things</i> from which you could not be justified by the law of Μωϋσέως.	Μωϋσέως, <i>Möises</i> , RP-text P1904 F1859=1/12 (Scrivener's p) vs. Μωσέως, <i>Moses</i> , RP-marg TR F1859=7/12 (Scrivener's bcefgko) vs. Μωϋσέος, <i>Moïses</i> , F1859=4/12 (Scrivener's adhl). A disparity with RP-text, R=2:8, though Μωϋ- has 6 of our witnesses. through this <i>man</i> : i.e. <i>by means of this man</i> , or, perhaps, reassociating, (<i>everyone who believes</i>) in this man.

<p>Acts 13:42</p>	<p>Ἐξιόντων δὲ {RP-text TR: - } [RP-marg P1904: αὐτῶν] ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων, παρεκάλουν τὰ ἔθνη εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς τὰ ῥήματα {RP-text: - } [RP-marg P1904 TR: ταῦτα].</p>	<p>And when {RP-text TR: the Jews had gone out of the synagogue} [RP-marg P1904: they had gone out of the synagogue of the Jews], the Gentiles pleaded with <i>them</i> for {RP-text: the} [RP-marg P1904 TR: these] words to be spoken to them on the <u>intervening Sabbath</u>.</p>	<p>αὐτῶν, <i>they</i>: absent in RP-text TR F1859=6/12 vs. present in RP-marg P1904 F1859=6/12 (Scrivener's abekop, but in ap they replace ἐκ τῆς συναγωγῆς τῶν Ἰουδαίων). Nearly a disparity (#1) with RP-text, R=7:7.</p> <hr/> <p>ταῦτα, <i>these</i>: absent in RP-text F1859=2/12 (Scrivener's el) vs. present in RP-marg P1904 TR: F1859=10/12 (Scrivener's abcdfghkop). A strong disparity (#2) with RP-text, R=2:12.</p> <hr/> <p>intervening Sabbath: perhaps a midweek day (σάββατον also means <i>week</i>, e.g. Matt 28:1).</p>
<p>Acts 13:48</p>	<p>Ἀκούοντα δὲ τὰ ἔθνη {RP-text: ἔχαιρεν} [RP-marg P1904 TR: ἔχαιρον], καὶ {RP TR: ἐδόξαζον} [P1904: ἐδέξαντο] τὸν λόγον τοῦ κυρίου, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον.</p>	<p>And the Gentiles, hearing <i>this</i>, rejoiced and {RP TR: glorified} [P1904: received] the word of the Lord, and those who were appointed to age-abiding life believed.</p>	<p>ἔχαιρε(ν), <i>rejoiced</i> (classical form), RP-text F1859=6/12 (Scrivener's efgklo) vs. ἔχαιρον, <i>rejoiced</i> (non-classical form), RP-marg P1904 TR F1859=6/12 (Scrivener's abcdhp). A weak disparity with RP-text, R=6:8.</p> <hr/> <p>ἐδόξαζον, <i>they glorified</i>, RP TR F1859=10/12 vs. ἐδέξαντο, <i>they received</i>, P1904 F1859=0/12 vs. another reading, F1859=2/12 (Scrivener's eg).</p>
<p>Acts 14:9</p>	<p>Οὗτος {RP-text P1904: ἤκουσεν} [RP-marg TR: ἤκουεν] τοῦ Παύλου λαλοῦντος· ὃς ἀτενίσας αὐτῷ, καὶ ἰδὼν ὅτι πίστιν ἔχει τοῦ σωθῆναι,</p>	<p>And <u>he</u> {RP-text P1904: heard} [RP-marg TR: was listening to] Paul speaking, who looked at him intently, and <u>seeing</u> that he had faith to be saved,</p>	<p>ἤκουσε(ν), <i>heard</i>, RP-text P1904 F1859=4/11 (Scrivener's bcep) vs. ἤκουε(ν), <i>was hearing</i>, RP-marg TR F1859=7/11 (Scrivener's afghklo). A disparity with RP-text, R=5:8.</p> <hr/> <p>he ← <i>this (man)</i>.</p> <hr/> <p>seeing ← <i>having seen</i>. See Matt 23:20.</p>
<p>Acts 14:10</p>	<p>εἶπεν μεγάλη τῆ φωνῆ, Ἀνάστηθι ἐπὶ τοὺς πόδας σου {RP-text: ὀρθῶς} [RP-marg P1904 TR: ὀρθός]. Καὶ {RP TR: ἤλλετο} [P1904: ἤλατο] καὶ περιεπάτει.</p>	<p>he said in a loud voice, “Stand up <u>straight</u> on your feet.” And he <u>leapt</u> and walked about.</p>	<p>ὀρθῶς, <i>upright</i> (adverb), RP-text F1859=1/11 (Scrivener's e) vs. ὀρθός, <i>upright</i> (adjective), RP-marg P1904 TR F1859=10/11 (incl. p with a rough breathing). A strong disparity (#1) with RP-text, R=1:12.</p> <hr/> <p>ἤλλετο, <i>was leaping</i> (imperfect, as is the verb following), RP TR F1859=2/12 (Scrivener's fl*) vs. ἤλατο, <i>leapt</i> (aorist, classical single lambda), P1904 F1859=2/12 (Scrivener's ep) vs. ἤλλατο, <i>leapt</i> (aorist, non-classical double lambda), F1859=8/12 (Scrivener's abcghkl**o, though ac with smooth breathing). A disparity (#2) with RP, R=3:8.</p>

Acts 14:17	Καίτοιγε οὐκ ἀμάρτυρον ἑαυτὸν ἀφήκεν ἀγαθοποιῶν, οὐρανόθεν {RP P1904: ὑμῖν} [TR: ἡμῖν] ὑετούς διδούς καὶ καιροὺς καρποφόρους, ἐμπιπλὼν τροφῆς καὶ εὐφροσύνης τὰς καρδίας {RP TR: ἡμῶν} [P1904: ὑμῶν].	And yet he did not leave himself without a witness, doing good, giving rains from the sky and fruit-bearing seasons to {RP P1904: you} [TR: us], filling {RP TR: our} [P1904: your] hearts with food and gladness.”	ὑμῖν, <i>to you</i> , RP P1904 F1859=10/12 vs. ἡμῖν, <i>to us</i> , TR F1859=2/12 (Scrivener's ap). AV differs textually. <hr/> ἡμῶν, <i>our</i> , RP TR F1859=5/12 (Scrivener's aeghm) vs. ὑμῶν, <i>your</i> , P1904 F1859=7/12 (Scrivener's bcfklop). A weak disparity with RP, R=6:8. <hr/> the sky: or <i>heaven</i> .
Acts 14:19	{RP P1904 TR: Ἐπήλθον δὲ} [MISC: Διατριβόντων δὲ αὐτῶν καὶ διδασκόντων ἐπήλθον] ἀπὸ Ἰουδαίας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους, καὶ λιθάσαντες τὸν Παῦλον, {RP TR: ἔσυρον} [P1904: ἔσυραν] ἔξω τῆς πόλεως, νομίσαντες αὐτὸν τεθνάναι.	{RP P1904 TR: Then} [MISC: As they were spending time <i>there</i> and were teaching,] <i>some</i> Jews arrived from Antioch and Iconium, and they persuaded the crowds <i>otherwise</i> , and they stoned Paul and dragged <i>him</i> outside the city, <u>thinking</u> he had died.	ἐπήλθον δὲ, <i>and (Jews) arrived</i> , RP P1904 TR F1859=5/12 (Scrivener's ceghl) vs. διατριβόντων δὲ αὐτῶν καὶ διδασκόντων ἐπήλθον, <i>as they were spending time and were teaching, (Jews) arrived</i> , F1859=7/12 (Scrivener's abfkmop, with a minor variation in p). Nearly a disparity with RP, R=7:7. <hr/> ἔσυρον, <i>they were dragging</i> , RP TR F1859=9/12 vs. ἔσυραν, <i>they dragged</i> , P1904 F1859=3/12 (Scrivener's bho). <hr/> thinking ← <i>having thought</i> . See Matt 23:20.
Acts 15:4	Παραγενόμενοι δὲ εἰς Ἱερουσαλήμ, ἀπεδέχθησαν ὑπὸ τῆς ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ θεὸς ἐποίησεν μετ' αὐτῶν {RP TR: - } [P1904: , καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως].	And when they arrived <u>in</u> Jerusalem, they were received favourably by the church and the apostles and the elders, and they reported on all the <i>things</i> God had done with them {RP TR: - } [P1904: and <i>the fact that</i> he had opened a door of faith to the Gentiles].	καὶ ὅτι ἤνοιξε τοῖς ἔθνεσι θύραν πίστεως, <i>and that he had opened a door of faith to the Gentiles</i> : absent in RP TR F1859=7/13 (Scrivener's chklmop) vs. present in P1904 F1859=6/13 (Scrivener's abdefg). Nearly a disparity with RP, R=8:7. <hr/> in ← <i>to</i> . <hr/> church: see Matt 16:18.
Acts 15:22	Τότε ἔδοξεν τοῖς ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ, ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἰουδαίαν σὺν {RP: - } [P1904 TR: τῷ] Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν ἐπικαλούμενον {RP-text P1904: Βαρσαββᾶν} [RP-marg TR: Βαρσαβᾶν], καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς,	Then the apostles and the elders with all the church decided to send <i>some</i> men selected from among them to Antioch with Paul and Barnabas: Judas who is surnamed Barsabbas, and Silas – leading men among the brothers.	τῷ, <i>(to) the (Paul)</i> : absent in RP F1859=9/13 vs. present in P1904 TR F1859=4/13 (Scrivener's acep). <hr/> Βαρσαββᾶν, <i>Barsabbas</i> , RP-text P1904 F1859=4/13 (Scrivener's bemp) vs. Βαρσαβᾶν, <i>Barsabas</i> , RP-marg TR F1859=9/13. A disparity with RP-text, R=5:10. <hr/> church: see Matt 16:18. <hr/> selected: middle voice for passive (otherwise, it is <i>men who have selected</i>). The middle voice may give a sense of voluntariness; compare 1 Cor 10:2.

Acts 15:34	{RP: - } [P1904 TR: Ἔδοξε δὲ τῷ Σίλῳ ἐπιμεῖναι αὐτοῦ.]	{RP: - } [P1904 TR: But Silas decided to stay on there.]	ἔδοξε δὲ τῷ Σίλῳ ἐπιμεῖναι αὐτοῦ, <i>But Silas decided to stay on there:</i> absent in RP F1859=7/13 (Scrivener's cdghlmp) vs. present in P1904 TR F1859=6/13 (Scrivener's abefko). A weak disparity with RP, R=7:8. AV differs textually.
Acts 16:11	Ἄναχθέντες οὖν ἀπὸ τῆς Τρωάδος, εὐθυδρομήσαμεν εἰς Σαμοθράκην, τῇ {RP TR: τε} [P1904: δὲ] ἐπιούσῃ εἰς Νεάπολιν,	So we set sail from Troas and had a straight voyage to Samothrace, and the next <i>day</i> to Neapolis.	τε, <i>and</i> , RP TR F1859=6/13 (Scrivener's defghl) vs. δὲ, <i>and / but</i> , P1904 F1859=7/13 (Scrivener's abckmp). A weak disparity with RP, R=7:8.
Acts 16:12	ἐκεῖθεν τε εἰς Φιλίππους, ἣτις ἐστὶν πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις, {RP: κολωνεία} [P1904 TR: κολωνία] ἡμεν δὲ ἐν {RP P1904: αὐτῇ} [TR: ταύτῃ] τῇ πόλει διατρίβοντες ἡμέρας τινάς.	And from there to Philippi, which is <i>the</i> first city of the district of Macedonia, a <i>Roman colony</i> , and we were in {RP P1904: the city itself} [TR: this city] spending time <i>there</i> for several days.	κολωνεία, <i>colony (1)</i> , RP P1904 F1859=7/14 (Scrivener's bcdeghp**) vs. κολωνία, <i>colony (2)</i> , TR F1859=4/14 (Scrivener's flmo) vs. κωλωνεία, <i>colony (3)</i> , F1859=3/14 (Scrivener's akp*). αὐτῇ, <i>itself</i> , RP F1859=8/13 vs. ταύτῃ, <i>this</i> , P1904 TR F1859=5/13 (Scrivener's abkop). Nearly a disparity with RP, R=8:7. <i>Roman colony: the Greek is from the Latin word colonia.</i>
Acts 16:37	Ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς, Δείραντες ἡμᾶς δημοσίᾳ, ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλον εἰς φυλακὴν, καὶ νῦν λάθρα ἡμᾶς ἐκβάλλουσιν; Οὐ γάρ· ἀλλὰ ἐλθόντες αὐτοὶ {RP: - } [P1904 TR: ἡμᾶς] ἐξαγαγέτωσαν.	Then Paul said to them, “They <u>flogged us</u> when we were <u>uncondemned</u> , in public, <u>although</u> we are Roman citizens, and they threw <i>us</i> in prison. And now, are they going to expel <i>us</i> in secret? <u>Not likely!</u> Rather, let them come and conduct {RP: <i>us</i> } [P1904 TR: <i>us</i>] out themselves.”	ἡμᾶς, <i>us</i> : absent in RP F1859=3/13 (Scrivener's gh) vs. present in P1904 TR F1859=10/13. A strong disparity with RP, R=3:12. flogged ← <i>flayed</i> . although: concessive use of the participle. citizens ← <i>men</i> . going to expel us ← <i>expelling us</i> . Not likely!: English idiom (the Greek being idiomatic) for <i>Certainly not!</i> come: imperatival use of the participle.
Acts 17:2	κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσηλθεν πρὸς αὐτούς, καὶ ἐπὶ σάββατα τρία {RP: διελέξατο} [P1904 TR: διελέγετο] αὐτοῖς ἀπὸ τῶν γραφῶν,	And in accordance with his custom, Paul went to them, and for three Sabbaths <u>he debated</u> with them from the scriptures,	διελέξατο, <i>he discussed</i> , RP F1859=1/13 (Scrivener's p) vs. διελέγετο, <i>he was discussing</i> , P1904 TR F1859=11/13 vs. another reading, F1859=1/13 (Scrivener's c). A strong disparity with RP, R=1:13. in accordance with his custom, Paul ← <i>in accordance with what was customary to Paul, he</i> .

Acts 17:7	οὓς ὑποδέδεκται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων Καίσαρος {RP P1904: πράσσουσιν} [TR: πράττουσι], βασιλέα {RP TR: λέγοντες ἕτερον} [P1904: ἕτερον λέγοντες] εἶναι, Ἰησοῦν.	whom Jason has received as guests. And all these are doing things contrary to the decrees of Caesar, saying that there is another king – Jesus.”	πράσσουσι(ν), <i>they are doing (1)</i> , RP P1904 F1859=12/13 vs. πράττουσι(ν), <i>they are doing (2)</i> , TR F1859=1/13 (Scrivener's m). <hr/> λέγοντες ἕτερον, <i>saying + (that there was) another</i> , RP TR F1859=7/13 vs. ἕτερον λέγοντες, <i>another + saying (that there was)</i> , P1904 F1859=6/13 (Scrivener's acfhkp, p with smooth breathing). Nearly a disparity with RP, R=8:7.
Acts 17:18	Τινὲς δὲ {RP: καὶ} [P1904 TR: -] τῶν Ἐπικουρείων καὶ τῶν {RP-text P1904: Στωϊκῶν} [RP-marg TR: Στωϊκῶν] φιλοσόφων συνέβαλλον αὐτῷ. Καί τινες ἔλεγον, Τί ἂν θέλοι ὁ σπερμολόγος οὗτος λέγειν; Οἱ δέ, Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν {RP: εὐηγγελίζετο} [P1904: εὐηγγελίζετο αὐτοῖς] [TR: αὐτοῖς εὐηγγελίζετο].	And {RP: also} [P1904 TR: -] some of the Epicurean and the Stoic philosophers engaged him in conversation, and some said, “What could this amateur be getting at?” But others said, “He seems to be a propounder of foreign deities.” This was because he preached Jesus and the resurrection {RP: - } [P1904 TR: to them].	καὶ, <i>and; also</i> : present in RP F1859=10/13 vs. absent in P1904 TR F1859=3/13 (Scrivener's cfk). <hr/> Στωϊκῶν, <i>Stoics</i> (classically poetic), RP-text P1904 F1859=4/13 (Scrivener's acfk) vs. Στωϊκῶν, <i>Stoics</i> (classically standard), RP-marg TR F1859=9/13 (Scrivener's bdeghlmop). A disparity (#1) with RP-text, R=5:10. <hr/> εὐηγγελίζετο, <i>he was preaching</i> , RP F1859=6/13 (Scrivener's bdghlo) vs. εὐηγγελίζετο αὐτοῖς, <i>he was preaching + to them</i> , P1904 F1859=6/13 (Scrivener's acfkmp) vs. αὐτοῖς εὐηγγελίζετο, <i>to them + he was preaching</i> , TR F1859=1/13 (Scrivener's e). A weak disparity (#2) with RP, R=6:7. <hr/> amateur ← <i>seed-picker</i> . <hr/> be getting at ← <i>mean to say</i> .
Acts 18:2	Καὶ εὗρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας, καὶ Πρίσκιλλαν γυναῖκα αὐτοῦ, διὰ τὸ {RP-text: τεταχέναι} [RP-marg P1904 TR: διατεταχέναι] Κλαύδιον χωρίζεσθαι πάντας τοὺς Ἰουδαίους {RP TR: ἐκ} [P1904: ἀπὸ] τῆς Ῥώμης, προσῆλθεν αὐτοῖς·	And he found a certain Jew by the name of Aquila, a Pontian by descent, who had just come from Italy, and Priscilla his wife (because Claudius had decreed that all the Jews must depart from Rome), and he went up to them,	τεταχέναι, <i>to have decreed (1)</i> , RP-text F1859=3/12 (Scrivener's fkm) vs. διατεταχέναι, <i>to have decreed (2)</i> , RP-marg P1904 TR F1859=7/12 (Scrivener's bceghlo) vs. προστεταχέναι, <i>to have decreed (3)</i> , F1859=2/12 (Scrivener's ad). A disparity (#1) with RP-text, R=3:9. <hr/> ἐκ, <i>out of</i> , RP TR F1859=5/12 (Scrivener's cefhl) vs. ἀπὸ, <i>from</i> , P1904 F1859=7/12 (Scrivener's abdgmko). A weak disparity (#2) with RP, R=6:8. <hr/> descent ← <i>race</i> , but as he was of the Jewish race, the sense here is of the region of his forebears.

<p>Acts 18:21</p>	<p>{RP TR: ἄλλ'} [P1904: ἄλλὰ] ἀπετάξατο αὐτοῖς εἰπὼν, Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· πάλιν δὲ ἀνακάμψω πρὸς ὑμᾶς, τοῦ θεοῦ θέλοντος. {RP: Ἀνήχθη} [P1904 TR: Καὶ ἀνήχθη] ἀπὸ τῆς Ἐφέσου,</p>	<p>but he took his leave of them and said, "I must by all <i>means</i> keep the coming festival in Jerusalem, but I will come back to you again, God willing." {RP: <i>And</i>} [P1904 TR: <i>And</i>] he set sail from Ephesus.</p>	<p>ἄλλ', <i>but (apocopated)</i>, RP TR F1859=4/10 (Scrivener's aehm) vs. ἄλλὰ, <i>but (unapocopated)</i>, P1904 F1859=6/10 (Scrivener's bcfgko). A weak disparity (#1) with RP, R=5:7.</p> <hr/> <p>καὶ, <i>and</i>: absent in RP F1859=1/10 (Scrivener's a) vs. present in P1904 TR F1859=9/10 (Scrivener's bcefgkhkmo). A strong disparity (#2) with RP, R=1:11.</p> <hr/> <p>again: interestingly, English accepts this pleonasm of πάλιν here (unlike the usage in Mark 12:4, John 4:54).</p>
<p>Acts 19:16</p>	<p>Καὶ ἐφαλλόμενος ἐπ' αὐτοὺς ὁ ἄνθρωπος ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν, καὶ {RP: κατακυριεύσαν} [P1904 TR: κατακυριεύσας] αὐτῶν, ἴσχυσεν κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου.</p>	<p>And the man in whom the evil spirit was leapt on them and overpowered them, and he prevailed over them, with the result that <i>they only</i> escaped from that house naked and wounded.</p>	<p>κατακυριεύσαν, <i>having overpowered (neuter)</i>, RP F1859=6/11 (Scrivener's dfgghkm) vs. κατακυριεύσας, <i>having overpowered (masculine)</i>, P1904 TR F1859=4/11 (Scrivener's bceo) vs. another reading, F1859=1/11 (Scrivener's a). Nearly a disparity with RP, R=6:6.</p>
<p>Acts 19:27</p>	<p>Οὐ μόνον δὲ τοῦτο κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς {RP-text: ἱερὸν Ἄρτεμιδος} [RP-marg P1904 TR: Ἄρτεμιδος ἱερὸν] εἰς {RP P1904: οὐθὲν} [TR: οὐδὲν] λογισθῆναι, μέλλειν {RP S1550: δὲ} [P1904 E1624 S1894: τε] καὶ καθαιρεῖσθαι τὴν μεγαλειότητα αὐτῆς, ἣν ὅλη ἡ Ἀσία καὶ ἡ οἰκουμένη σέβεται.</p>	<p>And not only is this line of <i>business of ours</i> in danger of coming into disrepute, but also the temple of the great goddess Artemis is in danger of being considered worthless, and also her magnificence of being destroyed – Artemis whom the whole of Asia and the world worships."</p>	<p>ἱερὸν Ἄρτεμιδος, <i>temple + of Artemis</i>, RP-text F1859=5/11 (Scrivener's befgo, e misspelled) vs. Ἄρτεμιδος ἱερὸν, <i>of Artemis + temple</i>, RP-marg P1904 TR F1859=6/11 (Scrivener's acdhkm). A disparity (#1) with RP-text, R=5:8.</p> <hr/> <p>οὐθὲν, <i>nothing (1)</i>, RP P1904 F1859=2/11 (Scrivener's df) vs. οὐδὲν, <i>nothing (2)</i>, TR F1859=9/11 (Scrivener's abceghkmo). A strong disparity (#2) with RP, R=2:11.</p> <hr/> <p>δὲ, <i>and / but</i>, RP S1550 F1859=8/11 vs. τε, <i>and; both</i>, P1904 E1624 S1894 F1859=1/11 (Scrivener's c) vs. word absent, F1859=2/11 (Scrivener's ae).</p> <hr/> <p>of ours: or <i>to us</i>, i.e. <i>to our detriment</i> (dative of disadvantage).</p> <hr/> <p>Artemis: see Acts 19:24.</p> <hr/> <p>worthless ← <i>nothing</i>.</p>
<p>Acts 19:33</p>	<p>Ἐκ δὲ τοῦ ὄχλου προεβίβασαν Ἀλέξανδρον, {RP S1550: προβαλόντων} [P1904 E1624 S1894: προβαλλόντων] αὐτῶν Ἰουδαίων. Ὁ δὲ Ἀλέξανδρος, κατασείσας τὴν χεῖρα, ἤθελεν ἀπολογεῖσθαι τῷ δήμῳ.</p>	<p>And they put Alexander forward from the crowd, the Jews {RP S1550: having proposed} [P1904 E1624 S1894: proposing] him. And Alexander motioned <i>with his</i> hand for quiet and wished to speak in defence to the people,</p>	<p>προβαλόντων, <i>they having proposed</i>, RP S1550 F1859=6/12 (Scrivener's b**c(tacite)(tacite)gmo) vs. προβαλλόντων, <i>they proposing</i>, P1904 E1624 S1894 F1859=6/12 (Scrivener's ab*dfhk). A weak disparity with RP, R=7:8.</p>

Acts 19:40	Καὶ γὰρ κινδυνεύομεν ἐγκαλεῖσθαι στάσεως περὶ τῆς σήμερον, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ {RP: οὐ} [P1904 TR: -] δυνησόμεθα {RP-text: δοῦναι} [RP-marg P1904 TR: ἀποδοῦναι] λόγον τῆς συστροφῆς ταύτης.	For we are also in danger of being charged for today's rioting, {RP TR: although} [P1904: while] there is no cause concerning which we will {RP: not} [P1904 TR: -] be able to give an account of this rally.”	οὐ, <i>not</i> : present in RP F1859=8/11 vs. absent in P1904 TR F1859=3/11 (Scrivener's adk). AV differs textually. <hr/> δοῦναι, <i>to give</i> , RP-text F1859=5/11 (Scrivener's bdego) vs. ἀποδοῦναι, <i>to give in return, render, report</i> , RP-marg P1904 TR F1859=6/11 (Scrivener's acfhkm). A disparity with RP-text, R=5:8. <hr/> {RP TR: although: concessive} [P1904: while: contrastive] use of the participle.
Acts 20:1	Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον, προσκαλεσάμενος ὁ Παῦλος τοὺς μαθητάς, καὶ ἀσπασάμενος, ἐξῆλθεν πορευθῆναι εἰς {RP TR: τὴν} [P1904: -] Μακεδονίαν.	And after the uproar had ceased, Paul called for the disciples, and when he had wished <i>them</i> well, he departed to go to Macedonia.	τὴν, <i>the (Macedonia)</i> : present in RP TR F1859=5/11 (Scrivener's defgh) vs. absent in P1904 F1859=6/11 (Scrivener's abckmo). A weak disparity with RP, R=6:7. <hr/> wished <i>them</i> well ← <i>greeted</i> , but also used for saying goodbye.
Acts 20:5	Οὗτοι {RP: προσελθόντες} [P1904 TR: προελθόντες] ἔμενον ἡμᾶς ἐν Τρωάδι.	These {RP: proceeded to,} [P1904 TR: went on ahead] and waited {RP: for,} [P1904 TR: for] us in Troas.	προσελθόντες, <i>having approached, gone there</i> , RP F1859=4/11 (Scrivener's fgkm) vs. προελθόντες, <i>having gone on ahead</i> , P1904 TR F1859=7/11 (Scrivener's abcdeho). A disparity with RP, R=4:9. Compare Acts 20:13.
Acts 20:15	Κἀκεῖθεν ἀποπλεύσαντες, τῇ ἐπιούσῃ κατηντήσαμεν ἀντικρὺ Χίου· τῇ δὲ ἐτέρᾳ παρεβάλομεν εἰς Σάμον· καὶ μείναντες ἐν {RP TR: Τρωγυλλίῳ} [P1904: Τρωγυλίῳ], τῇ ἐχομένῃ ἦλθομεν εἰς Μίλητον.	And from there on the next <i>day</i> we sailed off and skirted round Chios, and on the <i>day</i> after we crossed over past Samos, and we stayed in Trogullium, and on the <i>day</i> after <i>that</i> we went to Miletus.	Τρωγυλλίῳ, <i>Trogullium</i> , RP TR F1859=0/12 vs. Τρωγυλίῳ, <i>Trogulium</i> (but we retain the traditional English spelling our translation), P1904 F1859=1/12 (Scrivener's h) vs. Τρογυλίῳ, <i>Trogulium</i> , F1859=5/12 (Scrivener's cefgk) vs. other spellings, F1859=5/12 (Scrivener's b,h,l,mo) vs. phrase absent, F1859=1/12 (Scrivener's a). A disparity with RP, R=1:5. <hr/> Punctuation: we associate <i>on the next day</i> with <i>sailed off</i> ; RP TBS-TR AV with <i>skirted around</i> . So AV differs. <hr/> skirted round ← <i>reached opposite</i> . <hr/> past ← <i>to</i> .
Acts 20:21	διαμαρτυρόμενος Ἰουδαίοις τε καὶ Ἕλλησιν τὴν εἰς τὸν θεὸν μετάνοιαν, καὶ πίστιν τὴν εἰς τὸν κύριον ἡμῶν Ἰησοῦν {RP: - } [P1904 TR: χριστόν].	solemnly testifying to both Jews and Greeks repentance to God and faith in our Lord Jesus {RP: - } [P1904 TR: Christ].	χριστόν, <i>Christ</i> : absent in RP F1859=5/12 (Scrivener's bcegh) vs. present in P1904 TR F1859=7/12 (Scrivener's adflkmo). A disparity with RP, R=5:9. AV differs textually.

Acts 20:26	{RP-text: Διότι} [RP-marg P1904 TR: Διὸ] μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ, ὅτι καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων.	which <i>is</i> why I testify to you on this <u>very</u> day that I <i>am</i> <u>clear</u> of the blood of all <i>people</i> .	διότι, <i>on account of which</i> (1), RP-text F1859=1/12 (Scrivener's g) vs. διὸ, <i>on account of which</i> (2), RP-marg P1904 TR F1859=11/12. A strong disparity with RP-text, R=1:13. <hr/> <hr/> clear ← <i>clean</i> .
Acts 21:1	Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς ἀποσπασθέντας ἀπ' αὐτῶν, εὐθυδρομήσαντες ἦλθομεν εἰς τὴν {RP TR: Κῶν} [P1904: Κῶ], τῇ δὲ ἐξῆς εἰς τὴν Ῥόδον, κακεῖθεν εἰς Πάταρα·	And when it came to pass that we set sail, after we had taken our leave of them, we <u>sailed</u> a straight course and went to <u>Cos</u> , and the next <i>day</i> to Rhodes, and from there <i>we went</i> to Patara,	Κῶν, <i>Cos</i> (1), RP TR F1859=2/12 (Scrivener's <u>lm</u> , but with acute accent) vs. Κῶ, <i>Cos</i> (2), P1904 F1859=10/12. A strong disparity with RP, R=3:11. <hr/> <hr/> Cos: AV= <i>Coos</i> . <hr/> <hr/> sailed ← <i>ran</i> .
Acts 21:8	Τῇ δὲ ἐπαύριον ἐξελθόντες {RP-text TR: οἱ περὶ τὸν Παῦλον} [RP-marg P1904: -] {RP-text S1550: ἦλθον} [RP-marg P1904 E1624 S1894: ἦλθομεν] εἰς Καισάρειαν· καὶ εἰσελθόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ, {RP P1904: - } [TR: τοῦ] ὄντος ἐκ τῶν ἑπτὰ, ἐμείναμεν παρ' αὐτῷ.	Then on the next day, {RP-text S1550: Paul and his company} [RP-marg P1904: we] [E1624 S1894: we, Paul and his company,] departed and came to Caesarea, and we <u>went</u> into the house of Philip the <u>evangelist</u> , {RP P1904: <i>who</i> } [TR: <i>who</i>] was <u>one of the seven</u> , and we stayed with him.	οἱ περὶ τὸν Παῦλον, <i>those associated with Paul</i> : present in RP-text TR F1859=8/12 vs. absent in RP-marg P1904 F1859=4/12 (Scrivener's <i>cehk</i>). <hr/> <hr/> ἦλθον, <i>they went</i> , RP-text S1550 F1859=3/12 (Scrivener's <i>glm</i>) vs. ἦλθομεν, <i>we went</i> , RP-marg P1904 E1624 S1894 F1859=9/12 (incl. k with rough breathing). A disparity with RP-text, R=4:11. <hr/> <hr/> τοῦ, <i>the (one)</i> : absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's <i>a</i>). <hr/> <hr/> the seven: See Acts 6:3-6:6.
Acts 21:20	Οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν κύριον, {RP: εἰπόντες} [P1904 TR: εἶπόν τε] αὐτῷ, Θεωρεῖς, ἀδελφέ, πόσα μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων· καὶ πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν·	And those <u>listening</u> glorified the Lord, <u>and they said</u> to him, “You see, brother, how many tens of thousands of Jews there are <u>who have believed</u> , and they are all <u>zealous</u> of the law.	εἰπόντες, <i>having said; saying</i> , RP F1859=5/12 (Scrivener's <i>ceghm</i>) vs. εἶπόν τε, <i>and they said</i> , P1904 TR F1859=7/12 (Scrivener's <i>abdfklo</i>). A disparity with RP, R=5:9. <hr/> <hr/> listening ← <i>having heard</i> . See Matt 23:20. <hr/> <hr/> who <i>have believed</i> : our italicization here indicates the supplying of a finite verb, not a tense change, aorist to perfect, as might be suspected. See the Introduction. <hr/> <hr/> zealous ← <i>zealots</i> .

Acts 21:21	κατηχήθησαν δὲ περὶ σοῦ, ὅτι ἀποστασίαν διδάσκεις ἀπὸ {RP-text P1904: Μωϋσέως} [RP-marg: Μωϋσέος] [TR: Μωσέως] τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα, μηδὲ τοῖς ἔθουσιν περιπατεῖν.	But they have been instructed concerning you that you teach all the Jews who <i>are</i> among the Gentiles defection from <u>Moses</u> , saying that they should not circumcise <i>their</i> children, or <u>observe</u> the customs.	Μωϋσέως, <i>Moïses (1)</i> , RP-text P1904 F1859=2/12 (Scrivener's cm) vs. Μωϋσέος, <i>Moïses (2)</i> , RP-marg F1859=5/12 (Scrivener's adfhl) vs. Μωσέως, <i>Moses</i> , TR F1859=5/12 (Scrivener's begko). A disparity with RP-text, R=3:6, but there is a majority reading Μωϋ- and a majority reading -σέως. observe ← <i>walk around in</i> .
Acts 21:37	Μέλλων τε εἰσάγεσθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ, Εἰ ἔξεστίν μοι εἰπεῖν {RP: - } [P1904 TR: τ1] πρὸς σε; Ὁ δὲ ἔφη, Ἑλληνιστὶ γινώσκεις;	And as Paul was about to be led into the camp, he said to the cohort commander, "Is it permitted for me to {RP: speak} [P1904 TR: say something] to you?" And he said, "Do you <u>speak</u> Greek?"	τ1, <i>something; anything</i> : absent in RP F1859=5/12 (Scrivener's dfglh) vs. present in P1904 TR F1859=7/12 (Scrivener's abcekm). A disparity with RP, R=5:9. speak ← <i>know</i> .
Acts 21:40	Ἐπιτρέψαντος δὲ αὐτοῦ, ὁ Παῦλος ἕστως ἐπὶ τῶν ἀναβαθμῶν κατέσεισεν τὴν χειρὶ τῷ λαῷ· πολλῆς δὲ σιγῆς γενομένης, {RP: προσεφώνει} [P1904 TR: προσεφώνησε] τὴν Ἑβραϊδί διαλέκτῳ λέγων,	And he permitted <i>him</i> , and Paul, standing on the steps, signalled to the people with <i>his</i> hand. And when it had gone very quiet, he <u>addressed</u> <i>them</i> in the <u>Hebrew</u> language and said,	προσεφώνει, <i>he was addressing</i> , RP F1859=3/12 (Scrivener's egh) vs. προσεφώνησε, <i>he addressed</i> , P1904 TR F1859=9/12 (Scrivener's abcdklmo). A strong disparity with RP, R=3:11. Hebrew: the word can stand for, or include, <i>Aramaic</i> .
Acts 22:7	{RP-text: Ἐπεσά} [RP-marg P1904 TR: Ἐπεσόν] τε εἰς τὸ ἔδαφος, καὶ ἤκουσα φωνῆς λεγούσης μοι, Σαούλ, Σαούλ, τί με διώκεις;	And I <u>fell</u> to the ground and heard a voice saying to me, "Saul, Saul, why are you persecuting me?"	ἔπεσά, <i>I fell</i> (classical form), RP-text F1859=3/12 (Scrivener's dfm) vs. ἔπεσόν, <i>I fell</i> (non-classical form), RP-marg P1904 TR F1859=9/12. A strong disparity with RP-text, R=3:11.
Acts 22:12	Ἄνανίας δὲ τις, ἀνὴρ {RP P1904 TR: εὐσεβῆς} [MISC: εὐλαβῆς] κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων {RP TR: - } [P1904: ἐν Δαμασκῷ] Ἰουδαίων,	And a certain Ananias, a man <i>who was</i> devout according to the law, held in <u>high</u> regard by all the {RP TR: Jewish inhabitants} [P1904: Jews who <i>were</i> living in Damascus],	εὐσεβῆς, <i>pious; religious</i> , RP P1904 TR F1859=4/11 (Scrivener's fhlm) vs. εὐλαβῆς, <i>devout; prudent, discreet</i> , F1859=7/11 (Scrivener's abcegko). A weak disparity (#1) with RP, R=6:7. ἐν Δαμασκῷ, <i>in Damascus</i> : absent in RP TR F1859=2/11 (Scrivener's fg) vs. present in P1904 F1859=9/11 (Scrivener's abcehklmo). A strong disparity (#2) with RP, R=3:10. held in high regard ← <i>attested</i> .
Acts 22:20	καὶ ὅτε ἐξεχεῖτο τὸ αἷμα Στεφάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ συνευδοκῶν τῇ ἀναίρεσει αὐτοῦ, {RP-text: - } [RP-marg P1904 TR: καὶ] φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων αὐτόν.	And when the blood of your witness Stephen was being shed, I myself was also standing by, approving of his elimination, {RP-text: while} [RP-marg P1904 TR: and] guarding the coats of those eliminating him.'	καὶ, <i>and</i> : absent in RP-text F1859=6/11 (Scrivener's bceflo) vs. present in RP-marg P1904 TR F1859=5/11 (Scrivener's aghkm). A weak disparity with RP-text, R=6:7.

Acts 22:23	{RP-text: Κραζόντων} [RP-marg P1904 TR: Κραυγαζόντων] δὲ αὐτῶν, καὶ {RP TR: ῥιπτούντων} [P1904: ῥιπτόντων] τὰ ἱμάτια, καὶ κονιορτὸν βαλλόντων εἰς τὸν ἄερα,	And as they were shouting and throwing <i>their coats off</i> and throwing dust into the air,	κραζόντων, <i>shouting (1)</i> , RP-text F1859=5/11 (Scrivener's ceglo) vs. κραυγαζόντων, <i>shouting (2)</i> , RP-marg P1904 TR F1859=5/11 (Scrivener's abfhm) vs. another reading, F1859=1/11 (Scrivener's k). A weak disparity with RP-text, R=5:7. <hr/> <hr/> ῥιπτούντων, <i>throwing</i> (from ῥιπτέω), RP TR F1859=8/11 vs. ῥιπτόντων, <i>throwing</i> (from ῥίπτω), P1904 F1859=3/11 (Scrivener's abo).
Acts 22:25	Ὡς δὲ {RP-text S1550 E1624: προέτεινεν} [RP-marg P1904 S1894: προέτειναν] αὐτὸν τοῖς ἱμάσιν, εἶπεν πρὸς τὸν ἐστῶτα ἑκατόνταρχον ὁ Παῦλος, εἰ ἄνθρωπον Ῥωμαῖον καὶ ἀκατάκριτον ἕξεστιν ὑμῖν μαστίζειν;	And when {RP-text S1550 E1624: he} [RP-marg P1904 S1894: they] had stretched him out, <i>bound with thongs</i> , Paul said to the centurion who <i>was standing by</i> , “Is it permitted for you to whip a man <i>who is a Roman</i> , and <i>who has not been condemned</i> ?”	προέτεινεν, <i>he (had) stretched out</i> , RP-text S1550 E1624 F1859=4/10 (Scrivener's klmo) vs. προέτειναν, <i>they (had) stretched out</i> , RP-marg P1904 S1894 F1859=6/10 (Scrivener's abcegh). Scrivener's f is excluded, as it is doubtful, and not categorized by Scrivener. A disparity with RP-text, R=5:8.
Acts 23:7	{RP P1904c TR: Τοῦτο} [P1904u: Τούτου] δὲ αὐτοῦ λαλήσαντος, ἐγένετο στάσις τῶν Φαρισαίων {RP-text: - } [RP-marg P1904 TR: καὶ τῶν Σαδδουκαίων], καὶ ἐσχίσθη τὸ πλῆθος.	And when he had said this, contention arose {RP-text: with the Pharisees} [RP-marg P1904 TR: between the Pharisees and the Sadducees], and the <u>assembly</u> was divided.	καὶ τῶν Σαδδουκαίων, <i>and the Sadducees</i> : absent in RP-text F1859=0/11 vs. present in RP-marg P1904 TR F1859=11/11, though cgm interchange Φαρισαίων and Σαδδουκαίων, and bcekm have minor variations. A strong disparity with RP-text, R=0:13. AV differs textually. <hr/> <hr/> {RP-text: with ← of.} <hr/> <hr/> assembly ← <i>multitude</i> .
Acts 23:8	Σαδδουκαῖοι μὲν γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν, {RP TR: μηδὲ} [P1904: μήτε] ἄγγελον, μήτε πνεῦμα· Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα.	For <i>the Sadducees</i> say that there is no resurrection, nor {RP TR: even} [P1904: -] angel, nor spirit, but <i>the Pharisees</i> confess <u>all of these</u> .	μηδὲ, <i>not even; nor; and not</i> , RP TR F1859=6/11 (Scrivener's befgmo, though mo not so accented) vs. μήτε, <i>nor; and not</i> , P1904 F1859=5/11 (Scrivener's achkl). Nearly a disparity with RP, R=7:6. <hr/> <hr/> all of these ← <i>both</i> .
Acts 23:20	Εἶπεν δὲ ὅτι Οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτήσαι σε, ὅπως αὔριον εἰς τὸ συνέδριον καταγάγῃς τὸν Παῦλον, ὡς {RP-text: μέλλοντά} [RP-marg TR: μέλλοντές] [P1904: μελλόντων] τι ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ.	And he said, “The Jews have agreed together to ask you to bring Paul down tomorrow to the Sanhedrin <i>council</i> , as if {RP-text: you} [RP-marg P1904 TR: they] intend to ascertain something more precisely about him.	μέλλοντά, (<i>masculine singular accusative</i>) <i>being about to</i> (apparently agreeing with “you”), RP-text F1859=2/14 (Scrivener's am) vs. μέλλοντές, <i>they being about to</i> , RP-marg TR F1859=5/14 (Scrivener's b**dchl) vs. μελλόντων, <i>they being about to</i> (genitive absolute), P1904 F1859=4/14 (Scrivener's efgk) vs. μέλλον, <i>it (the Sanhedrin council) being about to</i> , F1859=1/14 (Scrivener's b*) vs. μέλλων, <i>he being about to</i> , F1859=2/14 (Scrivener's op). A disparity with RP-text, R=2:6. AV differs textually. In ↗

Acts 23:29	ὄν εὖρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν, μηδὲν {RP: - } [P1904 TR: δὲ] ἄξιον θανάτου ἢ δεσμῶν ἐγκλημα ἔχοντα.	and I found that he <i>was</i> charged concerning inquiries into their law, {RP: <i>but</i> } [P1904 TR: but] not in any <i>way</i> under a charge worthy of death or bonds.	δὲ, <i>and / but</i> : absent in RP F1859=6/13 (Scrivener's beghop) vs. present in P1904 TR F1859=7/13 (Scrivener's acdfklm). A disparity with RP, R=6:9. under ← <i>having, holding.</i>
Acts 24:6	ὅς καὶ τὸ ἱερόν ἐπέiraσεν βεβηλώσαι· ὃν καὶ ἐκρατήσαμεν {RP: ·} [P1904 TR: καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν.]	and he attempted to defile the temple, and we <u>for our part</u> arrested him {RP: - } [P1904 TR: and we wished to judge <i>him</i> according to our law].	καὶ κατὰ τὸν ἡμέτερον νόμον ἠθελήσαμεν κρίνειν, <i>and we wished ... our law</i> : absent in RP F1859=5/14 (Scrivener's dg*hlp) vs. present in P1904 TR F1859=9/14 (Scrivener's abcefg**kmo, some with a few minor variations). A disparity with RP, R=5:11. AV differs textually. for our part ← <i>also.</i>
Acts 24:7	{RP: - } [P1904 TR: Παρελθὼν δὲ Λυσίας ὁ χιλιάρχος μετὰ πολλῆς βίας ἐκ τῶν χειρῶν ἡμῶν ἀπήγαγε,]	{RP: - } [P1904 TR: But Lysias the cohort commander came and <u>took him</u> out of our hands with great force,]	Παρελθὼν ... ἀπήγαγε, <i>But Lucius ... of our hands</i> : As Acts 24:6 above. A disparity with RP, R=5:11. AV differs textually. [P1904 TR: took ← <i>led.</i>]
Acts 24:8	{RP: - } [P1904 TR: κελεύσας τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι ἐπὶ σέ·] παρ' οὗ δυνήση, αὐτὸς ἀνακρίνας, περὶ πάντων τούτων ἐπιγινῶναι ὧν ἡμεῖς κατηγοροῦμεν αὐτοῦ.	{RP: And from him} [P1904 TR: and he ordered his accusers to come to you, from <u>whom</u>] you yourself, after questioning <i>him</i> concerning all these <i>things</i> , will be able to <u>ascertain</u> the <i>matters</i> of which we accuse him.”	κελεύσας τοὺς κατηγοροὺς αὐτοῦ ἔρχεσθαι ἐπὶ σέ, <i>and ordered ... to you</i> : As Acts 24:6 above. A disparity with RP, R=5:11. AV differs textually. Punctuation: we associate <i>concerning these things</i> differently from RP, AV. So AV differs. [P1904 TR: whom: singular, refers to Paul.] ascertain ← <i>acknowledge</i> , or, in a sense less biased against Paul, <i>resolve, decide on</i> . Papyri examples in [MM] include the meanings <i>find out, learn, distinguish</i> .
Acts 24:13	Οὔτε {RP S1550: παραστήσαί με} [P1904 E1624 S1894: παραστήσαι] δύνανται περὶ ὧν νῦν κατηγοροῦσίν μου.	Nor can they {RP S1550: <u>incriminate me</u> concerning} [P1904 E1624 S1894: substantiate] <i>the things</i> of which they now accuse me.	με, (<i>incriminate</i>) <i>me</i> : present in RP S1550 F1859=5/13 (Scrivener's c(tacite)fglm) vs. absent in P1904 E1624 S1894 F1859=8/13 (Scrivener's abdehkop, <i>aekop</i>). A disparity with RP, R=6:10. {RP S1550: <u>incriminate</u> ← <i>set beside, prove, show.</i> }
Acts 24:14	Ὅμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν, οὕτως λατρεύω τῷ πατρώῳ θεῷ, πιστεύων πάσιν τοῖς κατὰ τὸν νόμον καὶ {RP S1550 S1894: - } [P1904: τοῖς ἐν] [E1624: ἐν] τοῖς προφήταις γεγραμμένοις·	But I confess this to you, that according to ‘the way’, which they call ‘sectarian’, so I serve the God of <i>my</i> forefathers, believing in all the <i>things which</i> are according to the law and {RP S1550 S1894: <i>which stand</i> written by} [P1904: <i>which stand</i> written in] [E1624: <i>stand</i> written in] the prophets,	words below absent, RP S1550 S1894 F1859=6/13 (Scrivener's adfghl) vs. τοῖς ἐν, <i>the (things) in (the prophets)</i> , P1904 F1859=7/13 (Scrivener's bcekmop) vs. ἐν, <i>in (the prophets)</i> , E1624 F1859=0/13. A weak disparity with RP, R=7:8. sectarian ← <i>a sect.</i>

Acts 24:16	Ἐν τούτῳ {RP TR: δὲ} [P1904: δὲ καὶ] αὐτὸς ἀσκῶ, ἀπόσκοπον συνείδησιν {RP: ἔχων} [P1904 TR: ἔχειν] πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους διὰ παντός.	And I myself {RP TR: - } [P1904: also] am at pains in respect of this, {RP: having} [P1904 TR: to have] an irreproachable conscience towards God and men at all times.	δὲ, <i>and / but</i> , RP TR F1859=5/13 (Scrivener's aefhl) vs. δὲ καὶ, <i>and / but also</i> , P1904 F1859=2/13 (Scrivener's cg) vs. καὶ, <i>and</i> , F1859=5/13 (Scrivener's bdkop) vs. τε καὶ, <i>and also</i> , F1859=1/13 (Scrivener's m). One could argue that a majority of our witnesses have καὶ, thus a disparity with RP, R=6:9, but RP has the best attested reading of the phrase. Nearly a disparity with RP, R=6:5. <hr/> ^ν ἔχων, <i>having</i> , RP F1859=11/13 vs. ἔχειν, <i>to have</i> , P1904 TR F1859=2/13 (Scrivener's dp). <hr/> <i>am at pains</i> ← <i>practise (as a skill), train</i> .
Acts 24:19	οὗς {RP S1550: δεῖ} [P1904 E1624 S1894: ἔδει] ἐπὶ σοῦ παρῆναι καὶ κατηγορεῖν εἴ τι ἔχοιεν πρὸς με.	who {RP S1550: ought to be present} [P1904 E1624 S1894: ought to have been present] before you and make <i>their</i> accusation if they <u>should have</u> anything against me,	δεῖ, <i>it is necessary, should</i> , RP S1550 F1859=7/13 (Scrivener's bfgklmo) vs. ἔδει, <i>it was necessary, should have</i> , P1904 E1624 S1894 F1859=6/13 (Scrivener's acdehp, <i>vid. Mill</i>). Nearly a disparity with RP, R=8:8. AV differs textually. <hr/> [P1904 E1624 S1894: ought to have been present: the past time reference comes from the verb <i>ought</i> , not the infinitive following.] <hr/> <i>should have</i> ← <i>were to have</i> , taking the view that the charges are hypothetical.
Acts 24:24	Μετὰ δὲ ἡμέρας τινάς, παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ γυναικί {RP: - } [P1904 TR: αὐτοῦ] οὖσῃ Ἰουδαία, μετεπέμψατο τὸν Παῦλον, καὶ ἤκουσεν αὐτοῦ περὶ τῆς εἰς χριστὸν {RP P1904 TR: - } [MISC: Ἰησοῦν] πίστεως.	And after a certain number of days, Felix came with Drusilla {RP: <i>his</i> } [P1904 TR: his] wife, <i>who</i> was Jewish, and he sent for Paul and heard him about faith in Christ {RP P1904 TR: - } [MISC: Jesus].	αὐτοῦ, <i>his</i> : absent in RP F1859=11/13, of which Scrivener's abkmo read τῇ ἰδίᾳ γυναικί, <i>his own wife</i> vs. present in P1904 TR F1859=2/13 (Scrivener's dp). <hr/> ^ν Ἰησοῦν, <i>Jesus</i> : absent in RP P1904 TR F1859=5/13 (Scrivener's abcko) vs. present in F1859=8/13 (Scrivener's defghlmp). A weak disparity with RP, R=7:8.
Acts 25:5	Οἱ οὖν δυνατοὶ ἐν ὑμῖν, φησίν, συγκαταβάντες, εἴ τι ἐστὶν {RP P1904 S1550 E1624: - } [S1894: ἄτοπον] ἐν τῷ ἀνδρὶ τούτῳ, κατηγορεῖτωσαν αὐτοῦ.	He said, “Well then, let the men of senior rank among you <u>come down together</u> and accuse him, if there is anything {RP P1904 S1550 E1624: - } [S1894: irregular] against this man.”	ἄτοπον, <i>out of place</i> : absent in RP P1904 S1550 E1624 F1859=5/14 (Scrivener's fg*hkl) vs. present in S1894 F1859=9/14 (Scrivener's beo in this position, acdg**mp before κατηγορεῖτωσαν). A disparity with RP, R=7:10, though the disparity is weakened by the positioning issue of ἄτοπον. AV differs textually. <hr/> <i>come down together</i> : imperatival use of the participle. The ↗

Acts 25:7	Παραγενομένου δὲ αὐτοῦ, περιέστησαν οἱ ἀπὸ Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ βαρέα {RP-text P1904: αἰτιώματα} [RP-marg TR: αἰτιάματα] φέροντες κατὰ τοῦ Παύλου, ἃ οὐκ ἴσχυον ἀποδείξει,	And when he arrived, the Jews who <i>had</i> come down from Jerusalem stood round about, bringing many serious <i>charges</i> against Paul, which they could not substantiate,	αἰτιώματα, <i>charges</i> (non-classical form), RP-text P1904 F1859=5/14 (Scrivener's a**dfmp, p with rough breathing) vs. αἰτιάματα, <i>charges</i> (classical form), RP-marg TR F1859=8/14 (Scrivener's a*bcegklo, but with minor variations in gk) vs. another reading, F1859=1/14 (Scrivener's h). A disparity with RP-text, R=6:9.
Acts 25:13	Ἡμερῶν δὲ διαγενομένων τινῶν, Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη κατήντησαν εἰς Καισάρειαν, {RP-text: ἀσπασόμενοι} [RP-marg P1904 TR: ἀσπασόμενοι] τὸν Φῆστον.	Now when a number of days had passed, Agrippa the king and Bernice arrived in Caesarea {RP-text: and greeted} [RP-marg P1904 TR: to greet] Festus.	ἀσπασόμενοι, <i>having greeted</i> , RP-text F1859=3/15 (Scrivener's k*1*m) vs. ἀσπασόμενοι, <i>to greet</i> (classical future participle denoting purpose), RP-marg P1904 TR F1859=12/15 (Scrivener's abcdefghk**1**op). A strong disparity with RP-text, R=3:14.
Acts 25:14	Ὡς δὲ πλείους ἡμέρας {RP-text: διέτριβεν} [RP-marg P1904 TR: διέτριβον] ἐκεῖ, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον, λέγων, Ἄνθρωπος τίς ἐστὶν καταλελειμμένος ὑπὸ Φήλικος δέσμιος,	And when {RP-text: he} [RP-marg P1904 TR: they] had spent several days there, Festus set <i>Paul's case</i> out to the king, and he said, "There is a certain man <i>who has been left</i> by Felix, a prisoner,	διέτριβεν, <i>he spent time</i> , RP-text F1859=5/13 (Scrivener's dfgkl) vs. διέτριβον, <i>they spent time</i> , RP-marg P1904 TR F1859=8/13. A disparity with RP-text, R=5:10. <hr/> <i>Paul's case</i> ← <i>the (case) against Paul</i> , as alleged.
Acts 25:20	Ἀπορούμενος δὲ ἐγὼ {RP P1904: - } [TR: εἰς] τὴν περὶ τούτου ζήτησιν, ἔλεγον, εἰ βούλοιο πορεύεσθαι εἰς {RP TR: Ἱερουσαλήμ} [P1904: Ἱεροσόλυμα], κάκει κρίνεσθαι περὶ τούτων.	And as I was at a <i>loss</i> in the dispute concerning this <i>man</i> , I asked if he wished to go to <i>Jerusalem</i> and be judged there concerning these <i>things</i> .	εἰς, <i>into, in</i> , but here reinforcing <i>concerning</i> : absent in RP P1904 F1859=7/13 (Scrivener's bdflop) vs. present in TR F1859=6/13 (Scrivener's acghkm). Nearly a disparity with RP, R=8:7. <hr/> <i>Ἱερουσαλήμ, Jerusalem (1)</i> , RP TR F1859=9/13 vs. <i>Ἱεροσόλυμα, Jerusalem (2)</i> , P1904 F1859=4/13 (Scrivener's ckmp). <hr/> as I was at a loss: causal use of the participle.
Acts 26:3	μάλιστα γνώστην ὄντα σὲ {RP P1904 S1550 E1624: - } [S1894: εἰδώς] πάντων τῶν κατὰ Ἰουδαίους {RP-text: ἡθῶν} [RP-marg P1904 TR: ἐθῶν] τε καὶ ζητημάτων· διὸ δέομαί σου, μακροθύμως ἀκοῦσαί μου.	especially as {RP P1904 S1550 E1624: - } [S1894: <i>I know that</i>] you are an expert in all the <i>customs</i> and disputes among <i>the Jews</i> . So I ask you to hear me patiently.	εἰδώς, <i>knowing</i> : absent in RP P1904 S1550 E1624 F1859=12/13 vs. present in S1894 F1859=1/13 (Scrivener's m, though in a different word order). <hr/> <i>ἡθῶν, customs</i> (lengthened form, also classical), RP-text F1859=5/13 (Scrivener's adfgm, d with rough breathing) vs. <i>ἐθῶν, customs</i> (standard classical form), RP-marg P1904 TR F1859=8/13 (Scrivener's abcehklop). A disparity with RP-text, R=5:10.

Acts 26:10	ὁ καὶ ἐποίησα ἐν Ἱεροσολύμοις, καὶ πολλοὺς τῶν ἁγίων ἐγὼ {RP TR: - } [P1904: ἐν] φυλακαῖς κατέκλεισα, τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν λαβὼν, ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον.	which I <u>duly</u> did in Jerusalem, and I shut up many of the <u>saints</u> {RP TR: in} [P1904: in] prisons, having obtained authority from the senior priests, and <u>when they were liable</u> to be executed, I voted against <u>them</u> .	ἐν, <i>in</i> : absent in RP TR F1859=7/13 vs. present in P1904 F1859=6/13 (Scrivener's bekmop). Nearly a disparity with RP, R=8:7. <hr/> <hr/> duly ← <i>also</i> . <hr/> saints: see Matt 27:52. <hr/> {RP TR: in ← <i>to</i> .} <hr/> when they were <i>liable</i> to be executed ← <i>they being killed / eliminated</i> .
Acts 26:18	ἀνοίξαι ὀφθαλμοὺς αὐτῶν, {RP P1904 S1550 E1624: τοῦ} [S1894: καὶ] {RP-text: ὑποστρέψαι} [RP-marg P1904 TR: ἐπιστρέψαι] [MISC: ἀποστρέψαι] ἀπὸ σκοτόους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν, καὶ κληρὸν ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ.	to open their eyes, {RP P1904 S1550 E1624: - } [S1894: and] to <u>turn them</u> from darkness to <u>light</u> and <u>from</u> the authority of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those sanctified through faith in me.'	τοῦ, <i>to</i> (strengthening the infinitive), RP P1904 S1550 E1624 F1859=13/13 vs. καὶ, <i>and</i> , S1894 F1859=0/13. <hr/> <hr/> ὑποστρέψαι, <i>to turn (about), return (1)</i> , RP-text F1859=6/13 (Scrivener's adfghk) vs. ἐπιστρέψαι, <i>to turn (about), return (2)</i> , RP-marg P1904 TR F1859=1/13 (Scrivener's l) vs. ἀποστρέψαι, <i>to turn (back) (3)</i> , F1859=6/13 (Scrivener's bcmop). Nearly a disparity with RP-text, R=6:6.
Acts 26:20	ἀλλὰ τοῖς ἐν Δαμασκῶ πρώτων καὶ Ἱεροσολύμοις, εἰς πᾶσαν τε τὴν χώραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν, {RP S1550: ἀπαγγέλλων} [P1904: ἀπαγγέλλω] [E1624 S1894: ἀπήγγελλον] μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν, ἅξια τῆς μετανοίας ἔργα πράσσοντας.	but I <u>preached</u> to those in Damascus first, and <u>then</u> to <u>those in</u> Jerusalem, and in the whole region of Judaea, and to the Gentiles, that they should repent and turn to God, doing works worthy of repentance.	ἀπαγγέλλων, <i>preaching</i> , RP S1550 F1859=2/13 (Scrivener's gm) vs. ἀπαγγέλλω, <i>I preach</i> , P1904 F1859=9/13 (Scrivener's bcdefhklo) vs. ἀπήγγελλον, <i>I was preaching</i> , E1624 S1894 F1859=2/13 (Scrivener's ap). A strong disparity with RP, R=3:10.
Acts 26:21	Ἔνεκα τούτων {RP-text: οἱ Ἰουδαῖοί με} [RP-marg P1904 TR: με οἱ Ἰουδαῖοι] συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρῶντο διαχειρίσασθαι.	On account of these <u>things</u> the <u>Jews</u> arrested <u>me</u> in the temple and tried to do away with <u>me</u> .	οἱ Ἰουδαῖοί με, <i>the Jews + me</i> , RP-text F1859=3/14 (Scrivener's a**mp, but mp lacking οἱ) vs. με οἱ Ἰουδαῖοι, <i>me + the Jews</i> , RP-marg P1904 TR F1859=9/14 (Scrivener's bdefghklo) vs. other readings, F1859=2/14 (Scrivener's a*c). A strong disparity with RP-text, R=3:11.
Acts 26:26	Ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεὺς, πρὸς ὃν καὶ παρρησιαζόμενος λαλῶ· λανθάνειν γὰρ αὐτὸν τι τούτων οὐ πείθομαι οὐδέν· οὐ {RP: γὰρ} [P1904 TR: γὰρ ἐστίν] ἐν γωνίᾳ πεπραγμένον τοῦτο.	For the king has understanding of these <u>things</u> , and I speak freely to him. For I am not persuaded that any of these <u>things</u> escape his notice. For this {RP: <i>has</i> } [P1904 TR: <i>has</i>] not been done in a corner.	ἐστίν, <i>is</i> : absent in RP F1859=4/13 (Scrivener's fghl) vs. present in P1904 TR F1859=9/13 (Scrivener's abcdekmp). A disparity with RP, R=4:11.

Acts 27:33	Ἄχρι δὲ οὗ {RP-text: ἤμελλεν} [RP-marg P1904 TR: ἔμελλεν] ἡμέρα γίνεσθαι, παρεκάλει ὁ Παῦλος ἅπαντας μεταλαβεῖν τροφῆς, λέγων, Τεσσαρεσκαίδεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσιτοι διατελεῖτε, μηδὲν προσλαβόμενοι.	Then while day was on the point of breaking, Paul encouraged everyone to partake of food, saying, “Today <i>is the</i> fourteenth day that you have been without food, <i>waiting in suspense</i> , not taking any.	ἤμελλεν, <i>was about to (1)</i> , RP-text F1859=3/12 (Scrivener's clp) vs. ἔμελλεν, <i>was about to (2)</i> , RP-marg P1904 TR F1859=9/12 (Scrivener's abdfghkmo). Both forms are classical. A strong disparity with RP-text, R=3:11. <hr/> <hr/> while ← <i>up till when</i> . <hr/> <hr/> have been ← <i>continue</i> . <hr/> <hr/> waiting <i>in suspense</i> ← <i>expecting</i> .
Acts 27:34	Διὸ παρακαλῶ ὑμᾶς {RP TR: προσλαβεῖν} [P1904: μεταλαβεῖν] τροφῆς· τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θριξὶ ἐκ τῆς κεφαλῆς πεσεῖται.	So I encourage you to {RP TR: take <i>some</i> } [P1904: partake of] food, for this is for your salvation. For not a hair from anyone will fall from <i>his</i> head.”	προσλαβεῖν, <i>to take (to oneself)</i> , RP TR F1859=6/12 (Scrivener's acfglm) vs. μεταλαβεῖν, <i>to partake of, get a share of</i> , P1904 F1859=6/12 (Scrivener's bdhkop). Nearly a disparity with RP, R=7:7.
Acts 27:38	Κορεσθέντες δὲ {RP-text: τῆς} [RP-marg P1904 TR: -] τροφῆς ἐκούφιζον τὸ πλοῖον, ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν.	And <i>when they had had their fill of food</i> , they lightened the ship <i>by jettisoning</i> the corn into the sea.	τῆς, <i>the (food)</i> : present in RP-text F1859=4/12 (Scrivener's dglm) vs. absent in RP-marg P1904 TR F1859=8/12 (Scrivener's abcfhkop). A disparity with RP-text, R=4:10. <hr/> <hr/> when they had had their fill ← <i>having been satiated</i> . <hr/> <hr/> by jettisoning: gerundial use of the participle.
Acts 27:40	Καὶ τὰς ἀγκύρας περιελόντες εἶων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων· καὶ ἐπάραντες τὸν {RP TR: ἀρτέμονα} [P1904: ἀρτέμωνα] τῇ πνεούσῃ κατεῖχον εἰς τὸν αἰγιαλόν.	And <i>they slipped anchors</i> and committed <i>everything</i> to the sea, while at the same time they loosened the <i>connections to the rudders</i> and hoisted the <i>foresail</i> to the <i>prevailing wind</i> and brought <i>the ship</i> to the beach.	ἀρτέμονα, <i>foresail (1)</i> , RP TR F1859=5/14 (Scrivener's b* <i>hkm</i> *o) vs. ἀρτέμωνα, <i>foresail (2)</i> , P1904 F1859=9/14 (Scrivener's ab**cdfglm**p). A disparity with RP, R=6:10. <hr/> <hr/> they slipped anchors: i.e. they untied or disconnected the anchor lines from the ship and abandoned the anchors. <hr/> <hr/> connections to ← <i>yokings of</i> . Or, with [CB], <i>lashings of</i> . <hr/> <hr/> prevailing wind ← <i>blowing (breeze)</i> (αὔρα understood).
Acts 28:11	Μετὰ δὲ τρεῖς μῆνας {RP-text: ἤχθημεν} [RP-marg P1904 TR: ἀνήχθημεν] ἐν πλοίῳ παρακεχειμακότη ἐν τῇ νήσῳ, Ἀλεξανδρίνῳ, παρασήμῳ Διοσκούροισι.	And after three months, we <i>set sail</i> in a ship <i>which had wintered</i> on the island – an Alexandrian <i>one</i> with the <i>ensign of Castor and Pollux</i> .	ἤχθημεν, <i>we were transported</i> , RP-text F1859=6/13 (Scrivener's ab*klmo) vs. ἀνήχθημεν, <i>we set sail</i> , RP-marg P1904 TR F1859=7/13 (Scrivener's b**cdfghp). No difference in our translation. A disparity with RP-text, R=6:9. <hr/> <hr/> Castor and Pollux ← <i>Zeus-sons, the Roman Gemini (Twins)</i> .

Acts 28:23	Ταξάμενοι δὲ αὐτῷ ἡμέραν, ἦκον πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες· οἷς ἐξετίθετο διαμαρτυρούμενος τὴν βασιλείαν τοῦ θεοῦ, πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ, ἀπὸ τε τοῦ νόμου {RP P1904: Μωϋσέως} [TR: Μωσέως] καὶ τῶν προφητῶν, ἀπὸ πρωὶ ἕως ἑσπέρας.	And they appointed him a day, and <u>very many</u> came to him, to <i>his</i> lodging, to whom he expounded, testifying solemnly to the kingdom of God, persuading them of the <i>things</i> concerning Jesus from both the law of Moses and the prophets, from morning to evening.	Μωϋσέως, <i>Moïses (1)</i> , RP P1904 F1859=1/12 (Scrivener's p) vs. Μωσέως, <i>Moses</i> , TR F1859=8/12 vs. Μωϋσέως, <i>Moïses (2)</i> , F1859=3/12 (Scrivener's dhl). A strong disparity with RP, R=2:9. very many ← <i>more, the greater part</i> , but comparatives can mean <i>rather, quite</i> , and [MM] gives an example. Compare 2 Cor 9:2. Also, in ↯
Acts 28:27	ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσιν, καὶ τῇ καρδίᾳ συνῶσιν, καὶ ἐπιστρέψωσιν, καὶ {RP-text P1904: ἰάσομαι} [RP-marg TR: ἰάσωμαι] αὐτούς.	For the heart of this people has become obtuse, And with <i>their</i> ears they hear in a dull way, And they have closed their eyes, Lest they should see with <i>their</i> eyes, And hear with <i>their</i> ears, And understand with <i>their</i> heart, And repent, And I {RP-text P1904: would} [RP-marg TR: should] heal them.»	ἰάσομαι, <i>I will heal</i> (future indicative), RP-text P1904 F1859=2/13 (Scrivener's g*1) vs. ἰάσωμαι, <i>I should heal</i> (aorist subjunctive), RP-marg TR F1859=11/13 (Scrivener's abcdfg**hkmop, although p misspelled). A strong disparity with RP-text, R=3:12. Isa 6:10. obtuse ← <i>fattened</i> . in a dull way ← <i>heavily</i> . {RP-text P1904: would ← <i>will</i> , the clause being conditional rather than of purpose.}
Rom 3:4	Μὴ γένοιτο· γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται, Ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις σου, καὶ {RP-text TR: νικῆσης} [RP-marg P1904: νικῆσεις] ἐν τῷ κρίνεσθαί σε.	May it not be <i>so</i> . But let God be true and every man a liar, as it stands written: “In order that you may be justified with your words, And {RP-text TR: that you may} [RP-marg P1904: you will] be vindicated When you are judged.”	νικῆσης, <i>you may conquer, be vindicated</i> , RP-text TR F1859=11/12 vs. νικῆσεις, <i>you will conquer, be vindicated</i> , RP-marg P1904 F1859=1/12 (Scrivener's n). A disparity with RP-marg (low count). Ps 51:6MT (Ps 51:4AV). be vindicated ← <i>conquer</i> .
Rom 5:14	Ἐβασιλεύσεν ὁ θάνατος ἀπὸ Ἀδάμ μέχρι {RP-text P1904: Μωϋσέως} [RP-marg TR: Μωσέως] καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, ὅς ἐστιν τύπος τοῦ μέλλοντος.	But death reigned from Adam to Moses, <u>including</u> over those <i>who had</i> not sinned in a similar way to the transgression of Adam, who is a <u>depiction</u> of the <i>one</i> to come.	Μωϋσέως, <i>Moïses (1)</i> , RP-text P1904 F1859=4/13 (Scrivener's h**kmm) vs. Μωσέως, <i>Moses</i> , RP-marg TR F1859=4/13 (Scrivener's bcdo) vs. Μωϋσέως, <i>Moïses (2)</i> , F1859=5/13 (Scrivener's afg*1). Nearly a disparity with RP-text, R=5:5. including ← <i>also</i> . depiction: the AV's <i>figure</i> , and ↯

Rom 6:1	Τί οὖν ἐροῦμεν; {RP-text: Ἐπιμένομεν} [RP-marg: Ἐπιμένωμεν] [RP-marg2 P1904 TR: Ἐπιμενούμεν] τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεονάσῃ;	What then shall we say? {RP-text: Do} [RP-marg: Should] [RP-marg2 P1904 TR: Shall] we continue in sin so that grace may abound?	ἐπιμένομεν, <i>do we continue</i> , RP-text F1859=2/13 (Scrivener's dn) vs. ἐπιμένωμεν, <i>should we continue</i> (present subjunctive), RP-marg F1859=3/13 (Scrivener's b*mo) vs. ἐπιμενούμεν, <i>shall we continue</i> , RP-marg2 P1904 TR F1859=7/13 (Scrivener's ab**cfghl) vs. ἐπιμείνωμεν, <i>should we continue</i> (aorist subjunctive), F1859=1/13 (Scrivener's k). A strong disparity with RP, R=2:9.
Rom 7:23	βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμαλωτίζοντά με {RP-text TR: - } [RP-marg P1904: ἐν] τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσίν μου.	But I see another law in my members warring against the law of my mind and {RP-text TR: making me captive to} [RP-marg P1904: taking me captive in] the law of sin <u>which</u> is in my members.	ἐν, <i>in (the law)</i> : absent in RP-text TR F1859=7/13 (Scrivener's ab**dfghl) vs. present in RP-marg P1904 F1859=6/13 (Scrivener's b*ckmno). Nearly a disparity with RP-text, R=8:7. which: the antecedent is <i>law</i> , not <i>sin</i> .
Rom 8:10	Εἰ δὲ χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν {RP: διὰ} [P1904 TR: δι'] ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.	But if Christ <i>is</i> in you, the body <i>is</i> dead because of sin, but the spirit <i>is</i> life because of righteousness.	διὰ, <i>on account of</i> (unapocopated), RP F1859=3/12 (Scrivener's dgn) vs. δι', <i>on account of</i> (apocopated), P1904 TR F1859=8/12 (Scrivener's abcfhklo) vs. διὰ, <i>on account of</i> (unapocopated), in another reading, F1859=1/12 (Scrivener's m). A strong disparity with RP, R=3:10.
Rom 8:36	Καθὼς γέγραπται ὅτι {RP: Ἐνεκέν} [P1904 TR: Ἐνεκά] σου θανατούμεθα ὅλην τὴν ἡμέραν ἕλογίσθημεν ὡς πρόβατα σφαγῆς.	As it stands written: “For your sake we are killed all day long. We have been considered as sheep for slaughter.”	ἔνεκέν, <i>for your sake (1)</i> , RP F1859=2/12 (Scrivener's mn) vs. ἔνεκά, <i>for your sake (2)</i> , P1904 TR F1859=10/12 (Scrivener's abcdffghklo). A strong disparity with RP, R=2:12. Ps 44:23MT (Ps 44:22AV).
Rom 9:3	{RP: Εὐχόμεν} [P1904 TR: Ηὐχόμεν] γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα·	For I could vow that I myself were <u>accursed</u> from Christ for the sake of my brothers, my kinsmen according to <i>the</i> flesh,	εὐχόμεν, <i>I could vow</i> , RP F1859=4/12 (Scrivener's cklm) vs. ηὐχόμεν, <i>I could vow</i> , P1904 TR F1859=8/12 (Scrivener's abdfghmo). Both forms are imperfect without augment, for a present time frame potential clause, without the classical ἄν. On the absence of ἄν, compare Gal 4:20. A disparity with RP, R=4:10. accursed ← <i>an accursed thing; a curse.</i>
Rom 9:12	{RP TR: ἐρρήθη} [P1904: ἐρρέθη] αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ ἐλάσσονι.	it was said to her, “The elder will serve the younger.”	ἐρρήθη, <i>it was said</i> (classical form), RP TR F1859=5/12 (Scrivener's acglm) vs. ἐρρέθη, <i>it was said</i> (non-classical form), P1904 F1859=7/12 (Scrivener's bdfhkno). A weak disparity with RP, R=6:8. But in Gal 3:16, a clear majority of our witnesses support the η spelling. Gen 25:23.

Rom 9:15	Τῷ γὰρ {RP-text P1904: Μωϋσῆ} [RP-marg TR: Μωσῆ] λέγει, Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω.	For he says to Moses, “ I will show mercy to whomever I will show mercy, and I will have compassion on whomever I will have compassion. ”	Μωϋσῆ, <i>Moïses</i> , RP-text P1904 F1859=9/12 vs. Μωσῆ, <i>Moses</i> , RP-marg TR F1859=0/12 vs. Μωϋσεῖ, <i>Moïses</i> , F1859=2/12 (Scrivener's cd) vs. Μωσεῖ, <i>Moses</i> , F1859=1/12 (Scrivener's g). A disparity with RP-marg (low count) for the reading chosen. Ex 33:19.
Rom 9:26	Καὶ ἔσται, ἐν τῷ τόπῳ οὗ {RP TR: ἐρρήθη} [P1904: ἐρρέθη] αὐτοῖς, Οὗ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.	And it will be the case That in the place where it was said to them, ‘You are not my people’, There they will be called ‘The sons of the living God.’ ”	ἐρρήθη, <i>it was spoken</i> (classical form), RP TR F1859=5/12 (Scrivener's abgmo) vs. ἐρρέθη, <i>it was spoken</i> (non-classical form), P1904 F1859=6/12 (Scrivener's dfhkl**n) vs. ἐρήθη, <i>it was spoken</i> (misspelled, but close to classical form), F1859=1/12 (Scrivener's c). Scrivener's l*, apparently another reading, is excluded, as it is doubtful. A weak disparity with RP, R=6:7. Compare Rom 9:12. Hos 2:1MT (Hos 1:10AV), Hos 2:25MT (Hos 2:23AV).
Rom 10:5	{RP P1904: Μωϋσῆς} [TR: Μωσῆς] γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, ὅτι ὁ ποιήσας αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.	For Moses describes the righteousness which <i>is</i> of the law, that the man who does the requirements will live by them.	Μωϋσῆς, <i>Moïses</i> , RP P1904 F1859=6/12 (Scrivener's bcfkmo) vs. Μωσῆς, <i>Moses</i> , TR F1859=6/12 (Scrivener's adghln). Nearly a disparity with RP, R=7:7. Lev 18:5. the requirements ← them (neuter).
Rom 11:23	Καὶ ἐκεῖνοι δέ, ἐὰν μὴ ἐπιμείνωσιν τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται· δυνατὸς {RP P1904: γὰρ ὁ θεὸς ἐστιν} [TR: γὰρ ἐστιν ὁ θεὸς] πάλιν ἐγκεντρίσαι αὐτούς.	And they too, if they do not remain in unbelief, will be grafted in. For God is able to graft them in again.	ὁ θεὸς ἐστι(ν), <i>God + is</i> , RP P1904 F1859=4/12 (Scrivener's ahkl) vs. ἐστι(ν) ὁ θεός, <i>is + God</i> (not interrogative), TR F1859=8/12 (Scrivener's bcdfgmno). A disparity with RP, R=5:9. they ← those.

<p>Rom 12:2</p>	<p>καὶ μὴ {RP-text P1904: συσχηματίζεσθαι} [RP-marg TR: συσχηματίζεσθε] τῷ αἰῶνι τούτῳ, ἀλλὰ {RP-text P1904: μεταμορφοῦσθαι} [RP-marg TR: μεταμορφοῦσθε] τῇ ἀνακαινώσει τοῦ νοῦς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.</p>	<p>and {RP-text P1904: not to} [RP-marg TR: do not] be conformed to this age, but {RP-text P1904: to} [RP-marg TR: -] be transformed by the renewal of your mind, in order to determine what the will of God is, what is good and pleasing and perfect.</p>	<p>συσχηματίζεσθαι, (<i>not</i>) to be conformed, RP-text P1904 F1859=3/13 (Scrivener's gkn) vs. συσχηματίζεσθε, (<i>do not</i>) be conformed, RP-marg TR F1859=9/13 (Scrivener's abcd**fhlmo) vs. another reading, F1859=1/13 (Scrivener's d*). A disparity (#1) with RP-text, R=4:110.</p> <hr/> <p>μεταμορφοῦσθαι, (<i>but</i>) to be transformed, RP-text P1904 F1859=3/12 (Scrivener's cgk + o*?) vs. μεταμορφοῦσθε, (<i>but</i>) be transformed, RP-marg TR F1859=9/12 (Scrivener's abdfhlmo**). Scrivener's o* is excluded as it is doubtful. A disparity (#2) with RP-text, R=4:10.</p>
<p>Rom 13:4</p>	<p>θεοῦ γὰρ διάκονός ἐστίν σοι εἰς τὸ ἀγαθόν. Ἐὰν δὲ τὸ κακὸν ποιῆς, φοβοῦ· οὐ γὰρ εἰκὴ τὴν μάχαιραν φορεῖ· θεοῦ γὰρ διάκονός ἐστιν, {RP TR: ἔκδικος εἰς ὀργὴν} [P1904: εἰς ὀργὴν ἔκδικος] τῷ τὸ κακὸν πράσσοντι.</p>	<p>for it is an instrument of God which applies to you to good purpose. But if you do what is wrong, then fear, for it does not bear the sword for nothing, for it is an instrument of God {RP TR: , an avenger in wrath} [P1904: for wrath – an avenger] on him who does wrong.</p>	<p>ἔκδικος εἰς ὀργὴν, an avenger + for / in wrath, RP TR F1859=6/12 (Scrivener's adghlm) vs. εἰς ὀργὴν ἔκδικος, for / in wrath + an avenger, P1904 F1859=6/12 (Scrivener's bcfkno). Nearly a disparity with RP, R=7:7.</p> <hr/> <p>Punctuation: either our RP TR English or our English for P1904 is possible for both variants, our P1904 reading requiring moving RP's comma from after ἐστίν to after ὀργὴν.</p> <hr/> <p>instrument (2x) ← servant.</p>
<p>Rom 13:9</p>	<p>Τὸ γάρ, Οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, {RP-text P1904: - } [RP-marg TR: οὐ ψευδομαρτυρήσεις,] οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολή, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιούται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς {RP P1904: σεαυτόν} [TR: ἑαυτόν].</p>	<p>For the <i>injunctions</i> are, “You shall not commit adultery. You shall not commit murder. You shall not steal. {RP-text P1904: - } [RP-marg TR: You shall not give false testimony.] You shall not covet.” And if <i>there is</i> any other commandment, it is summed up in this <i>formula</i>: “You shall love your neighbour as yourself.”</p>	<p>οὐ ψευδομαρτυρήσεις, you shall not give false witness: absent in RP-text P1904 F1859=3/12 (Scrivener's cgl) vs. present in RP-marg TR F1859=9/12 (Scrivener's adfhkmono). A disparity (#1) with RP-text, R=4:10. AV differs textually.</p> <hr/> <p>σεαυτόν, yourself (classical form), RP P1904 F1859=6/13 (Scrivener's bcdg*ho, though g* reads σαυτόν) vs. ἑαυτόν, yourself (non-classical third person pronoun for second), TR F1859=7/13 (Scrivener's afg**klmn). A weak disparity (#2) with RP, R=7:8.</p> <hr/> <p>Ex 20:13-15, {RP: - } [RP-marg TR: Ex 20:16,] Ex 20:17, Lev 19:18, Deut 5:17-19 {RP: - } [RP-marg TR: , Deut 5:20].</p>

Rom 14:22	Σὺ πίστιν ἔχεις; Κατὰ {RP P1904: σεαυτὸν} [TR: σαυτὸν] ἔχε ἐνώπιον τοῦ θεοῦ. Μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει.	Do you have faith? Have <i>it</i> as your <u>own</u> in God's sight. Blessed <i>is</i> he <i>who</i> does not judge himself in what he approves of.	σεαυτὸν, <i>your own</i> (1), RP P1904 F1859=6/12 (Scrivener's cglkno) vs. σαυτὸν, <i>your own</i> (2), TR F1859=6/12 (Scrivener's abdfhm). Nearly a disparity with RP, R=7:7. judge: AV differs somewhat (<i>condemneth</i>).
Rom 15:4	Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν προεγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ {RP: διὰ} [P1904 TR: -] τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν.	For <u>all</u> <i>the things</i> which were written beforehand were written for our instruction, in order that we might have hope through patience and {RP: through} [P1904 TR: -] the encouragement of the scriptures.	διὰ, <i>through</i> : present in RP F1859=5/12 (Scrivener's bdfgn) vs. absent in P1904 TR F1859=7/12 (Scrivener's achklmo). A disparity with RP, R=5:9. all ← <i>as many as</i> .
Rom 15:7	Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ χριστὸς προσελάβετο {RP-text P1904: ὑμᾶς} [RP-marg TR: ἡμᾶς], εἰς δόξαν θεοῦ.	On this <i>account</i> , receive each other as Christ also received {RP-text P1904: you} [RP-marg TR: us], with a view to God's glory.	ὑμᾶς, <i>you</i> , RP-text P1904 F1859=7/13 (Scrivener's bcgl**mno) vs. ἡμᾶς, <i>us</i> , RP-marg TR F1859=6/13 (Scrivener's adfhkl*). Nearly a disparity with RP-text, R=8:7. AV differs textually.
Rom 16:3	Ἀσπάσασθε {RP-text: Πρίσκαν} [RP-marg P1904 TR: Πρίσκιλλαν] καὶ Ἀκύλαν τοὺς συνεργοὺς μου ἐν χριστῷ Ἰησοῦ,	Greet {RP-text: Prisca} [RP-marg P1904 TR: Priscilla] and Aquila my fellow workers in Christ Jesus,	Πρίσκαν, <i>Prisca</i> , RP-text F1859=5/12 (Scrivener's dghmn) vs. Πρίσκιλλαν, <i>Priscilla</i> , RP-marg P1904 TR F1859=7/12 (Scrivener's abcfklo). A disparity with RP-text, R=5:9.
1 Cor 3:2	Γάλα ὑμᾶς ἐπότισα, καὶ οὐ βρῶμα· οὕτω γὰρ {RP: ἐδύνασθε} [P1904 TR: ἠδύνασθε], ἀλλ' οὔτε ἔτι νῦν δύνασθε·	I have given you milk to drink <u>rather than</u> food, for you were not yet able <u>to take it</u> , and even now you still can't,	ἐδύνασθε, <i>you were able</i> (1), RP F1859=8/13 vs. ἠδύνασθε, <i>you were able</i> (2), P1904 TR F1859=5/13 (Scrivener's ackn, though k misspelled and n with rough breathing). Nearly a disparity with RP, R=8:7. rather than ← <i>and not</i> .
1 Cor 3:14	Εἴ τις τοῦ ἔργου μένει ὁ {RP: ἐποικοδόμησεν} [P1904 TR: ἐπωκοδόμησε], μισθὸν λήψεται.	If anyone's work which he <u>has built on</u> remains, he will receive a reward.	ἐποικοδόμησε(ν), <i>he built on</i> (non-classical form), RP F1859=1/13 (Scrivener's n, reading ἐπ' οἰκοδόμησε) vs. ἐπωκοδόμησε(ν), <i>he built on</i> (classical form), P1904 TR F1859=12/13. A strong disparity with RP, R=1:14. remains: perhaps better accented μενεῖ, <i>will remain</i> , analogously to the future protasis of the conditional clauses in the next verse.
1 Cor 4:11	Ἄχρι τῆς ἄρτι ὥρας καὶ πεινώμεν, καὶ διψῶμεν, καὶ γυμνητεύομεν, καὶ κολαφιζόμεθα, καὶ ἄστατοῦμεν,	Up to the present hour <u>we have been hungry and thirsty</u> and <u>been poorly clothed</u> and have been <u>knocked about</u> and have been <u>without a fixed address</u> ,	we have been hungry and thirsty ← <i>we both hunger and thirst</i> , our translation being in accordance with English tense usage. This tense disparity applies throughout the sentence. without a fixed address ← <i>unstable</i> , but in the papyri <i>unsettled, vagabond</i> [MM].

1 Cor 5:7	Ἐκκαθάρατε {RP-text: - } [RP-marg P1904 TR: οὖν] τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθὼς ἐστε ἄζυμοι. Καὶ γὰρ τὸ Πάσχα ἡμῶν ὑπὲρ ἡμῶν {RP P1904 S1550: ἐτύθη} [E1624 S1894: ἐθύθη] χριστός·	{RP-text: Clear} [RP-marg P1904 TR: So clear] out the old leaven, in order to be a new lump, since you are unleavened. For indeed, our Passover has been sacrificed for us – Christ –	οὖν, <i>therefore, so</i> : absent in RP-text F1859=1/12 (Scrivener's l) vs. present in RP-marg P1904 TR F1859=11/12. A strong disparity with RP-text, R=1:13. <hr/> ἐτύθη, <i>was sacrificed</i> (classical form avoiding double aspiration), RP P1904 S1550 F1859=12/12 vs. ἐθύθη, <i>was sacrificed</i> (non-classical form with double aspiration), E1624 S1894 F1859=0/12.
1 Cor 5:11	{RP P1904: Νῦν} [TR: Νυνὶ] δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι, ἕάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλόατρος, ἢ λοιδόρος, ἢ μέθυσος, ἢ ἄρπαξ· τῷ τοιοῦτῳ μηδὲ συνεσθίειν.	And I have written to you now not to <u>associate with anyone</u> if he <i>is</i> called a brother, <i>but who</i> is a fornicator or a fraudster or an idolater or <i>is</i> abusive or drunk or rapacious, and not to eat with such a <i>person</i> .	νῦν, <i>now</i> , RP P1904 F1859=4/13 (Scrivener's d**d(<i>antiquior</i>)kn) vs. νυνὶ, <i>now</i> (perhaps the less formal form), TR F1859=9/13 (incl. Scrivener's d <i>recentior</i>). <i>Antiquior</i> = <i>older</i> , <i>recentior</i> = <i>more recent</i> . A disparity with RP, R=5:10. <hr/> associate with <i>anyone</i> if he <i>is</i> called ← <i>associate if anyone (is) called</i> . <hr/> fraudster: or <i>covetous person</i> . See 1 Cor 5:10.
1 Cor 7:39	Γυνὴ δέδεταί νόμῳ ἐφ' ὅσον χρόνον ζῆ ὁ ἀνὴρ αὐτῆς· ἕάν δὲ {RP: καὶ} [P1904 TR: -] κοιμηθῆ ὁ ἀνὴρ {RP: - } [P1904 TR: αὐτῆς], ἐλευθέρᾳ ἐστὶν ὧ θέλει γαμηθῆναι, μόνον ἐν κυρίῳ.	<i>The wife is bound by the law as long as her husband is alive. But if {RP: her} [P1904 TR: her] husband falls asleep, she is free to marry whom she wishes, except that it must be in the Lord.</i>	καὶ, <i>and, also (but not necessarily translatable)</i> : present in RP F1859=7/13 (Scrivener's abefhlo) vs. absent in P1904 TR F1859=6/13 (Scrivener's cdgkmm). A weak disparity with RP, R=7:8. <hr/> αὐτῆς, <i>her</i> : absent in RP F1859=11/13 vs. present in P1904 TR F1859=2/13 (Scrivener's am). <hr/> to marry ← <i>to be married to</i> .
1 Cor 8:5	Καὶ γὰρ εἶπερ εἰσὶν λεγόμενοι θεοί, εἴτε ἐν οὐρανῷ εἴτε ἐπὶ {RP-text: - } [RP-marg P1904 TR: τῆς] γῆς· ὡςπερ εἰσὶν θεοὶ πολλοί, καὶ κύριοι πολλοί·	For indeed, although there are <i>those</i> called gods, whether in heaven or on {RP-text: - } [RP-marg P1904 TR: the] earth, as indeed there are many gods and many lords,	τῆς, <i>the (earth)</i> : absent in RP-text F1859=6/13 (Scrivener's fgklmn) vs. present in RP-marg P1904 TR F1859=7/13 (Scrivener's abcdeho). A disparity with RP-text, R=6:9.
1 Cor 9:9	Ἐν γὰρ τῷ {RP-text: Μωϋσέως} [RP-marg P1904 TR: Μωσέως] νόμῳ γέγραπται, Οὐ φιμώσεις βοῦν ἀλοῶντα. Μὴ τῶν βοῶν μέλει τῷ θεῷ;	For in the law of Moses it stands written: “ You shall not muzzle an ox which threshes. ” Is God really concerned about oxen?	Μωϋσέως, <i>of Moïses</i> , RP-text F1859=1/12 (Scrivener's k) vs. Μωσέως, <i>of Moses</i> , RP-marg P1904 TR F1859=9/12 vs. Μωϋσέος, <i>of Moses</i> , F1859=2/12 (Scrivener's gl). A strong disparity with RP-text, R=1:11. But a reversal of the balance in 1 Cor 10:2. <hr/> Deut 25:4. <hr/> is God really concerned ← <i>is it really a concern to God</i> .

1 Cor 9:27	ἀλλ' {RP TR: ὑπωπιάζω} [P1904: ὑποπιάζω] μου τὸ σῶμα καὶ δουλαγωγῶ, μήπως, ἄλλοις κηρύξας, αὐτὸς ἀδόκιμος γένωμαι.	but I <u>deal</u> severely with my body and bring <u>it</u> into subjection, in case, having proclaimed <u>this</u> to others, I myself <u>become</u> disqualified.	ὑπωπιάζω, <i>I strike under the eye, deal severely (1)</i> , RP TR F1859=8/15 vs. ὑποπιάζω, <i>I strike under the eye, deal severely (2)</i> , P1904 F1859=7/15 (Scrivener's ab*cfg**no). Nearly a disparity with RP, R=9:8. <hr/> deal severely with ← <i>strike under the eye</i> . <hr/> become disqualified: the context indicates <i>for the prize</i> .
1 Cor 10:14	Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς {RP TR: εἰδωλολατρίας} [P1904: εἰδωλολατρίας].	Therefore, my beloved, flee from <u>idolatry</u> .	εἰδωλολατρίας, <i>idolatry (1)</i> , RP TR F1859=3/13 (Scrivener's h*mn) vs. εἰδωλολατρίας, <i>idolatry (2)</i> , P1904 F1859=9/13 (Scrivener's abcdfgh**lo) vs. another spelling, F1859=1/13 (Scrivener's k). A disparity with RP, R=4:10.
1 Cor 11:15	Γυνὴ δὲ ἐὰν κομᾶ, δόξα αὐτῇ ἐστίν. Ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται {RP: - } [P1904 TR: αὐτῇ].	But that if a woman lets her hair grow, it is <u>to her</u> honour. For hair has been given {RP: - } [P1904 TR: to her] instead of a <u>headdress</u> .	αὐτῇ, <i>to her</i> : absent in RP F1859=4/13 (Scrivener's efh1) vs. present in P1904 TR F1859=9/13 (including Scrivener's adm which place the word before δέδοται). A disparity with RP, R=4:11 (or R=4:8 if Scrivener's adm are excluded). <hr/> Punctuation: P1904, but not RP TBS-TR, has a question: <i>is it to her honour? Or that it is to her honour?</i> <hr/> to her honour ← <i>an honour to her</i> . <hr/> <i>headdress</i> : or <i>cloak</i> .
1 Cor 11:27	Ὅσπερ ὃς ἂν ἐσθίῃ τὸν ἄρτον τοῦτον ἢ πίνη τὸ ποτήριον τοῦ κυρίου ἀναξίως {RP: τοῦ κυρίου} [P1904 TR: -], ἔνοχος ἔσται τοῦ σώματος καὶ {RP: τοῦ} [P1904 TR: -] αἵματος τοῦ κυρίου.	So that whoever eats this bread or drinks the cup of the Lord unworthily {RP: of the Lord} [P1904 TR: -] will be guilty of the body and {RP: the} [P1904 TR: -] blood of the Lord.	τοῦ κυρίου, <i>of the Lord (after unworthily)</i> : present in RP F1859=1/11 (Scrivener's e) vs. absent in P1904 TR F1859=10/11. A strong disparity with RP, R=1:12. AV differs textually. <hr/> τοῦ, <i>of the (blood)</i> : present in RP F1859=9/13 (Scrivener's a**bcefglmo) vs. absent in P1904 TR F1859=4/13 (Scrivener's a*dhk).
1 Cor 12:25	ἵνα μὴ ᾖ {RP: σχίσματα} [P1904 TR: σχίσμα] ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσιν τὰ μέλη.	in order that there should be no {RP: divisions} [P1904 TR: division] in the body, but <i>that</i> the parts should care for each other <i>in the same way</i> .	σχίσματα, <i>divisions</i> , RP F1859=7/12 (Scrivener's abcdegk) vs. σχίσμα, <i>division</i> , P1904 TR F1859=5/12 (Scrivener's fhlm). Nearly a disparity with RP, R=7:7.

1 Cor 13:3	Καὶ ἔὰν {RP P1904 S1550 S1894: ψωμίσω} [E1624: ψωμίζω] πάντα τὰ ὑπάρχοντά μου, καὶ ἔὰν παραδῶ τὸ σῶμά μου ἵνα {RP-text TR: καυθήσωμαι} [RP-marg P1904: καυθήσομαι], ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελούμαι.	And if I distribute food <i>from the proceeds of</i> all my belongings, and if I deliver my body to be burned, but I do not have love, I am not profited in any way.	ψωμίσω, <i>I dole out</i> (aorist subjunctive or future indicative), RP P1904 S1550 S1894 F1859=12/12 vs. ψωμίζω, <i>I dole out</i> (present subjunctive), E1624 F1859=0/12. καυθήσωμαι, <i>I am burned</i> (aorist subjunctive of new verb καυθέω (?), or irregular form from καίω), RP-text TR F1859=7/13 (Scrivener's ab*eglmo) vs. καυθήσομαι, <i>I am burned</i> (future indicative), RP-marg P1904 F1859=6/13 (Scrivener's b**cdfhk). Nearly a disparity with RP-text, R=8:7.
1 Cor 14:33	Οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ θεός, {RP P1904: ἀλλὰ} [TR: ἀλλ'] εἰρήνης, ¶ ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων.	For God is not <i>characterized</i> by disorder, but peace, ¶ as in all the <i>churches</i> of the <i>saints</i> .	¶ Verse division: in P1904 numbering, 1 Cor 14:34 begins here. ἀλλὰ, <i>but</i> (unapocopated), RP P1904 F1859=3/12 (Scrivener's egk) vs. ἀλλ', <i>but</i> (apocopated), TR F1859=9/12 (Scrivener's abcdhlm). A disparity with RP, R=4:10. churches: see Matt 16:18. saints: see Matt 27:52.
2 Cor 1:11	συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ {RP: ὑμῶν} [P1904 TR: ἡμῶν].	while you also support <i>us</i> by <i>your</i> supplication for us, so that thanks may be offered for the favour <i>shown</i> to us by many <i>individuals</i> , through many <i>tribulations</i> , on {RP: your} [P1904 TR: our] behalf.	ὑμῶν, (<i>of</i>) <i>you</i> , RP F1859=8/14 (Scrivener's ce**fghlmn) vs. ἡμῶν, (<i>of</i>) <i>us</i> , P1904 TR F1859=5/14 (Scrivener's ade*ko) vs. another reading, F1859=1/14 (Scrivener's b, though we do not fully understand Scrivener here). Nearly a disparity with RP, R=8:7. AV differs textually. individuals ← <i>faces</i> . <i>tribulations</i> ← (<i>things</i>), if neuter; or if masculine, (<i>people</i>), as AV; or if feminine, (<i>journeys / ways</i>). So AV differs.
2 Cor 2:17	Οὐ γὰρ ἐσμεν ὡς οἱ {RP-text P1904: λοιποί} [RP-marg TR: πολλοί], καπηλεύοντες τὸν λόγον τοῦ θεοῦ· ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ θεοῦ, κατενώπιον τοῦ θεοῦ, ἐν χριστῷ λαλοῦμεν.	For we are not as {RP-text P1904: <i>others</i> } [RP-marg TR: many] who <i>corrupt</i> the word of God, but <i>we are sincere</i> , and we speak in Christ, as from God, in the presence of God.	λοιποί, (<i>the</i>) <i>rest</i> , RP-text P1904 F1859=7/13 (Scrivener's defghln) vs. πολλοί, (<i>the</i>) <i>many</i> , RP-marg TR F1859=6/13 (Scrivener's abckmo). Nearly a disparity with RP-text, R=8:7. AV differs textually. {RP-text P1904: <i>others</i> ← <i>the rest</i> .} corrupt: or <i>make a trade of</i> , or, with [CB], [MG], <i>adulterate</i> . <i>sincere</i> ← <i>as of sincerity</i> .

2 Cor 3:3	φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ πνεύματι θεοῦ ζώντος, οὐκ ἐν πλαξίν λιθίναις, {RP S1550 S1894: ἀλλ'} [P1904 E1624: ἀλλὰ] ἐν πλαξίν {RP P1904: καρδίαις} [TR: καρδίας] σαρκίνας.	<i>You are</i> manifested that you are an epistle of Christ ministered by us, written not with <u>ink</u> , but with <i>the</i> spirit of <i>the</i> living God, not on stone tablets, <u>but</u> on {RP P1904: tablets <i>which are</i> fleshly hearts} [TR: fleshly tablets of <i>the</i> heart].	ἀλλ', <i>but</i> (apocopated), RP S1550 S1894 F1859=8/13 (Scrivener's adfklmno) vs. ἀλλὰ, <i>but</i> (unapocopated), P1904 E1624 F1859=5/13 (Scrivener's bcegh). <hr/> <hr/> καρδίαις, (<i>on</i>) hearts, RP P1904 F1859=7/13 (Scrivener's adfhln) vs. καρδίας, <i>of a heart</i> , TR F1859=6/13 (Scrivener's bcegkm). Nearly a disparity with RP, R=8:7, but note the correspondence in Scrivener's witnesses with the previous variation (only h migrates). <hr/> <hr/> ink ← <i>black</i> .
2 Cor 3:7	Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασιν, ἐντετυπωμένη ἐν λίθοις, ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον {RP P1904: Μωϋσέως} [TR: Μωσέως] διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ, τὴν καταργουμένην,	But if the ministry of death, engraved in letters on stones, was in glory, so that the sons of Israel could not look straight at <u>Moses'</u> face, because of the glory of his face – <u>a glory to be abolished</u> –	Μωϋσέως, <i>of Moïses</i> , RP P1904 F1859=5/13 (Scrivener's bekmn) vs. Μωσέως, <i>of Moses</i> , TR F1859=2/13 (Scrivener's ac) vs. Μωϋσέος, <i>of Moses</i> , F1859=6/13 (Scrivener's dfghlo). Nearly a disparity with RP, R=6:6. <hr/> <hr/> Punctuation: we, with AV, associate <i>in letters</i> with <i>engraved</i> , RP TBS-TR with <i>ministry of death</i> . P1904 leaves the question open. <hr/> <hr/> to be abolished: or <i>being abolished</i> .
2 Cor 3:14	ἀλλ' ἐπωρώθη τὰ νοήματα αὐτῶν· ἄχρι γὰρ τῆς σήμερον τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτόμενον, {RP TR: ὅ τι} [P1904: ὅτι] ἐν χριστῷ καταργεῖται.	But their thoughts were hardened. For up to today the same covering remains unremoved at the reading of the old covenant, {RP TR: it <i>being</i> a covering which} [P1904: because it] is being abolished in Christ.	ὅ τι, (<i>a thing</i>) which, RP TR F1859=7/13 (Scrivener's abcdefk) vs. ὅτι, <i>because</i> , P1904 F1859=6/13 (Scrivener's ghlmno). Nearly a disparity with RP, R=8:7. The distinction was probably not visible in the archetype, as spaces were scarcely employed (we presume). The combination ὅ τι, when not followed by an indeterminate particle such as ἄν, is rare (only here and John 8:25).
2 Cor 7:11	Ἴδου γάρ, αὐτὸ τοῦτο, τὸ κατὰ θεὸν λυπηθῆναι ὑμᾶς, πόσῃν κατειργάσατο ὑμῖν σπουδῇν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, {RP P1904: ἀλλὰ} [TR: ἀλλ'] ἐκδίκησιν. Ἐν παντὶ συνεστήσατε ἑαυτοὺς ἄγνους εἶναι ἐν τῷ πράγματι.	For <u>as regards</u> this very <i>thing</i> – your godly grieving – <u>see</u> how much eagerness it has engendered for you, <u>and also</u> defence <i>of the case</i> , and indignation, <u>and</u> fear, <u>and</u> longing, <u>and</u> zeal and vindication! In every <i>respect</i> you proved yourselves to be pure in the matter.	ἀλλὰ, <i>but</i> (unapocopated), RP P1904 F1859=6/13 (Scrivener's abdfmo) vs. ἀλλ', <i>but</i> (apocopated), TR F1859=7/13 (Scrivener's ceghkl). A weak disparity with RP, R=7:8. <hr/> <hr/> <i>as regards ... see</i> ← <i>behold</i> . <hr/> <hr/> and (6x) ← <i>but</i> .

2 Cor 7:13	Διὰ τοῦτο παρακεκλήμεθα. Ἐπὶ {RP-text P1904: δὲ} [RP-marg TR: -] τῇ παρακλήσει ὑμῶν {RP-text P1904: - } [RP-marg TR: -] περισσοτέρως {RP-text P1904: - } [RP-marg TR: δὲ} μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαιται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν.	For this <i>reason</i> we have been comforted. {RP-text P1904: But we} [RP-marg TR: We] rejoiced at your encouragement {RP-text P1904: - } [RP-marg TR: – but] <i>all the</i> more exuberantly at the joy of Titus, in that his spirit was refreshed by you all.	First δὲ, <i>but</i> : absent in RP-text P1904 F1859=0/13 vs. present in RP-marg TR F1859=12/13 vs. another reading, F1859=1/13. A strong disparity (#1) with RP-text, R=1:13. Second δὲ, <i>but</i> : absent in RP-text P1904 F1859=1/13 (Scrivener's e) vs. present in RP-marg TR F1859=11/13 vs. another reading, F1859=1/13. A strong disparity (#2) with RP-text, R=2:12. Punctuation: TBS-TR, AV, but not RP P1904, have no pause after παρακεκλήμεθα, <i>we have been comforted</i> , and associate <i>at your encouragement</i> with the preceding words. So AV differs.
2 Cor 11:25	Τρὶς {RP: ἐραβδίσθην} [P1904 TR: ἐρραβδίσθην], ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποιήκα·	three times I <u>was beaten with sticks</u> , once I was stoned, three times I was shipwrecked, <i>and</i> I have spent a night and a day in the deep;	ἐραβδίσθην, <i>I was beaten with sticks</i> (without the classical doubling of the ρ after the augment), RP F1859=8/13 vs. ἐρραβδίσθην, <i>I was beaten with sticks</i> (with the classical doubling of the ρ), P1904 TR F1859=5/13 (Scrivener's beghl). Nearly a disparity with RP, R=8:7.
2 Cor 11:31	Ὁ θεὸς καὶ πατὴρ τοῦ κυρίου {RP: - } [P1904 TR: ἡμῶν] Ἰησοῦ χριστοῦ οἶδεν, ὃ ὧν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι.	The God and father of {RP: <i>the</i> } [P1904 TR: <i>our</i>] Lord Jesus Christ, who is blessed throughout the ages, knows that I do not lie.	ἡμῶν, <i>our</i> : absent in RP F1859=6/13 (Scrivener's eghlmn) vs. present in P1904 TR F1859=7/13 (Scrivener's abcdkfo). A disparity with RP, R=6:9. AV differs textually.
2 Cor 12:14	Ἰδοῦ, τρίτον ἐτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν· οὐ γὰρ ζητῶ τὰ ὑμῶν, {RP P1904: ἀλλὰ} [TR: ἀλλ'] ὑμᾶς· οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις.	Look, I am prepared to come to you a third <i>time</i> , and I will not press heavily on you. For I do not seek what <i>is</i> yours, <u>but</u> you. For <i>it is</i> not that children ought to save up for <i>their</i> parents, but parents for <i>their</i> children.	ἀλλὰ, <i>but</i> (unapocopated), RP P1904 F1859=7/13 (Scrivener's adefkmm) vs. ἀλλ', <i>but</i> (apocopated), TR F1859=6/13 (Scrivener's bcghlo). Nearly a disparity with RP, R=8:7.
2 Cor 12:21	μὴ πάλιν ἐλθόντα με {RP-text: ταπεινώσει} [RP-marg P1904 TR: ταπεινώση] ὁ θεὸς μου πρὸς ὑμᾶς, καὶ πενήσω πολλοὺς τῶν προημαρτηκότων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ἣ ἔπραξαν.	{RP-text: surely my God will not humble me before you when I come again, and I shall not} [RP-marg P1904 TR: may my God not humble me before you when I come again, and I should] mourn many of those <i>who</i> sinned previously and have not repented of their uncleanness and fornication and debauchery which they have committed.	ταπεινώσει, <i>he will humble</i> (future, non-classical if it is a conjunction after φοβοῦμαι) RP-text F1859=5/12 (Scrivener's dfgkn + c?) vs. ταπεινώση, <i>he will humble</i> (classical aorist subjunctive), RP-marg P1904 TR F1859=7/12 (Scrivener's abehlmo). Scrivener's c is excluded as it is doubtful. A disparity with RP-text, R=5:9. The word μὴ could be taken as a repeated conjunction after φοβοῦμαι in the previous verse: (<i>and</i>) <i>that my God will humble me</i>

Gal 1:4	τοῦ δόντος ἑαυτὸν {RP: περὶ} [P1904 TR: ὑπὲρ] τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστώτος αἰῶνος πονηροῦ, κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρός ἡμῶν	who gave himself for our sins, in order to deliver us out of the present evil age, according to the will of our God and father,	περὶ, <i>concerning, for</i> , RP F1859=6/13 vs. ὑπὲρ, <i>on behalf of, for</i> , P1904 TR F1859=7/13. A disparity with RP, R=6:9. for: the sense is <i>as a propitiation for</i> , as in 1 John 2:2 in full.
Gal 2:9	καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας, ἵνα ἡμεῖς {RP-text: μὲν} [RP-marg P1904 TR: -] εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομὴν	and when they knew the grace which <i>had been</i> given to me, <i>of these people</i> James and Cephas and John, who <i>were</i> considered to be pillars, gave me and Barnabas <i>the right hand</i> of fellowship, so that we <i>should go</i> to the Gentiles, and they to the circumcision,	μὲν, (<i>we</i>) <i>on the one hand</i> : present in RP-text F1859=6/14 vs. absent in RP-marg P1904 TR F1859=8/14. A disparity with RP-text, R=6:10. when they knew: we regard γνόντες, as ἰδόντες in Gal 2:7, as referring back to all in Gal 2:6, not forward to just James and Cephas and John. <i>of these people</i> : we supply this phrase as a clear clause divider in this long sentence, thus preventing misreading such as <i>given to me, James and Cephas</i> <i>right hand</i> ← <i>right hands</i> .
Gal 5:4	Κατηργήθητε ἀπὸ τοῦ χριστοῦ, οἵτινες ἐν νόμῳ δικαιοῦσθε τῆς χάριτος {RP-text P1904 TR: ἐξεπέσατε} [RP-marg: ἐξεπέσετε].	You who are justified by <i>the</i> law have become disconnected from Christ; <i>you have fallen away</i> from grace.	ἐξεπέσατε, <i>you fell</i> (non-classical weak aorist), RP-text P1904 TR F1859=4/14 (Scrivener's b* <u>lno</u>) vs. ἐξεπέσετε, <i>you fell</i> (classical strong aorist), RP-marg F1859=10/14. A disparity with RP-text, R=6:10.
Gal 5:14	Ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς {RP TR: ἑαυτόν} [P1904: σεαυτόν].	For the whole law is fulfilled in one saying, in, “ You shall love your neighbour as yourself. ”	ἑαυτόν, <i>self</i> (non-classical third person for second person reflexive pronoun), RP TR F1859=7/13 vs. σεαυτόν, <i>yourself</i> (classical second person), P1904 F1859=6/13. Nearly a disparity with RP, R=8:7. Lev 19:18.
Gal 5:20	{RP TR: εἰδωλολατρεία} [P1904: εἰδωλολατρία], φαρμακεία, ἔχθραι, ἔρεις, ζῆλοι, θυμοί, ἐριθείαι, διχοστασίαι, αἰρέσεις,	idolatry, sorcery, enmities, strifes, rivalries, rage, contentions, dissensions, factions,	εἰδωλολατρεία, <i>idolatry (1)</i> , RP TR F1859=4/14 (Scrivener's a* <u>emn</u>) vs. εἰδωλολατρία, <i>idolatry (2)</i> , P1904 F1859=10/14. A disparity with RP, R=5:11.
Eph 1:10	εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ χριστῷ, {RP P1904: τὰ} [TR: τὰ τε] {RP P1904: ἐπὶ} [TR: ἐν] τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς	with a view to <i>the</i> dispensation of the fulness of times, to head up all <i>things</i> in Christ, {RP P1904: those} [TR: both those] {RP P1904: above} [TR: in] the heavens and those on the earth,	τε, <i>both</i> : absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's m). ἐπὶ, <i>on, in, over, above</i> , RP P1904 F1859=7/13 vs. ἐν, <i>in</i> , TR F1859=6/13. Nearly a disparity with RP, R=8:7. AV differs textually.
Eph 1:20	ἣν ἐνήργησεν ἐν τῷ χριστῷ, ἐγείρας αὐτὸν ἐκ {RP: τῶν} [P1904 TR: -] νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανοῖς,	which he exerted in Christ, when he raised him from {RP: the} [P1904 TR: <i>the</i>] dead and seated <i>him</i> at his right <i>hand</i> in the upper-heavenly <i>places</i> ,	τῶν, <i>the (dead)</i> : present in RP F1859=8/13 vs. absent in P1904 TR F1859=5/13 (Scrivener's acf ^{km}). Nearly a disparity with RP, R=8:7. when he raised ← <i>having raised</i> . See Matt 23:20.

Eph 5:14	Διὸ λέγει, {RP P1904: Ἐγειρε} [TR: Ἐγειραι] ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφάσει σοι ὁ χριστός.	Therefore he says, “ Awake, you who are asleep, And arise from the dead, And Christ will shine on you. ”	ἔγειρε, <i>arise; awake</i> (present active), RP P1904 HF F1859=2/12 (Scrivener's en) vs. ἔγειραι, <i>arise; awake</i> (aorist middle), TR F1859=10/12. A strong disparity with RP, R=3:11. Isa 60:1, Isa 60:2 (allusion). you: <i>singular</i> , from the verb.
Eph 5:21	ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ {RP-text P1904: χριστοῦ} [RP-marg TR: θεοῦ].	submitting to each other in <i>the</i> fear {RP-text P1904: of Christ} [RP-marg TR: of God].	χριστοῦ, <i>of Christ</i> , RP-text P1904 HF-Mpt-app SyrP VulgC VulgS F1859=4/12 (Scrivener's cfkm) vs. θεοῦ, <i>of God</i> , RP-marg TR HF-Mpt-text F1859=8/12. A disparity with RP-text, R=5:9. AV differs textually.
Eph 6:6	μὴ κατ' {RP TR: ὀφθαλμοδουλείαν} [P1904: ὀφθαλμοδουλίαν] ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δούλοι τοῦ χριστοῦ, ποιῶντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς,	not in the manner of <i>eye-service</i> as men-pleasers, but as servants of Christ, doing the will of God from <i>the heart</i> ,	ὀφθαλμοδουλείαν, <i>eye-service</i> (1), RP TR F1859=7/13 vs. ὀφθαλμοδουλίαν, <i>eye-service</i> (2), P1904 F1859=6/13. Nearly a disparity with RP, R=8:7. heart ← <i>soul</i> .
Eph 6:7	μετ' εὐνοίας δουλεύοντες {RP P1904 S1894: ὡς} [S1550 E1624: -] τῷ κυρίῳ καὶ οὐκ ἀνθρώποις·	serving with goodwill, {RP P1904 S1894: as} [S1550 E1624: -] to the Lord and not to men,	ὡς, <i>as</i> : present in RP P1904 S1894 F1859=5/13 vs. absent in S1550 E1624 F1859=8/13. A weak disparity with RP, R=7:9.
Phil 1:6	πεποιθῶς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας {RP: χριστοῦ Ἰησοῦ} [P1904 TR: Ἰησοῦ χριστοῦ]·	confident of this very <i>thing</i> , that he <i>who</i> started a good work in you will be completing <i>it</i> until <i>the</i> day of {RP: Christ Jesus} [P1904 TR: Jesus Christ],	χριστοῦ Ἰησοῦ, <i>Christ + Jesus</i> , RP F1859=4/12 (Scrivener's cekn) VulgC VulgS vs. Ἰησοῦ χριστοῦ, <i>Jesus + Christ</i> , P1904 TR F1859=8/12 SyrP. A disparity with RP, R=4:10. AV differs textually.
Phil 2:21	Οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ {RP P1904: - } [TR: τοῦ] χριστοῦ Ἰησοῦ.	For all seek their own <i>interests</i> , not those of <i>Christ Jesus</i> .	τοῦ, (<i>of the</i>) <i>(Christ)</i> : absent in RP P1904 F1859=7/13 vs. present in TR F1859=6/13. Nearly a disparity with RP, R=8:7. Christ Jesus: AV differs in word order, <i>Jesus Christ</i> .
Phil 2:27	καὶ γὰρ ἠσθένησεν παραπλήσιον {RP TR: θανάτῳ} [P1904: θανάτου], {RP: ἀλλὰ} [P1904 TR: ἀλλ'] ὁ θεὸς αὐτὸν ἠλέησεν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ {RP P1904: λύπην} [TR: λύπη] σχῶ.	for he did indeed fall <i>so ill that he was near to death</i> , but God had mercy on him, and not only him, but me also, so that I should not have grief upon <i>grief</i> ,	θανάτῳ, <i>to death</i> , RP TR F1859=12/13 vs. θανάτου, <i>of death, but treated as the genitive after the improper preposition</i> παραπλήσιον, P1904 F1859=1/13 (Scrivener's l). No difference in our English. ἀλλὰ, <i>but</i> (unapocoped form), RP F1859=3/13 (Scrivener's cen) vs. ἀλλ', <i>but</i> (apocoped form), P1904 TR F1859=10/13. A strong disparity with RP, R=3:12. λύπην, <i>grief</i> (accusative), RP P1904 F1859=8/14 vs. λύπη, <i>grief</i> (dative), TR F1859=6/14 (Scrivener's abckl**o).

Col 1:6	τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ, καὶ ἔστιν καρποφορούμενον {RP-text P1904: καὶ αὐξανόμενον} [RP-marg TR: -], καθὼς καὶ ἐν ὑμῖν ἀφ' ἧς ἡμέρας ἠκούσατε καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ·	which <i>has</i> come to you, as also in all the world, and is <u>bearing fruit</u> {RP-text P1904: and increasing} [RP-marg TR: -], as <i>it has been doing</i> among you too, from the day <i>when</i> you heard and acknowledged the grace of God in truth,	καὶ αὐξανόμενον, <i>and increasing</i> : present in RP-text P1904 VulgC VulgS SyrP F1859=4/13 (Scrivener's ahmo) vs. absent in RP-marg TR F1859=9/13. A disparity with RP-text, R=5:10. AV differs textually. bearing fruit: middle voice (<i>is bearing fruit for itself, has fruit borne</i>). It agrees with <i>gospel</i> here. In Col 1:10 the voice of the same verb is active and the word agrees with <i>you</i> .
Col 1:14	ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν {RP-text P1904: - } [RP-marg TR: διὰ τοῦ αἵματος αὐτοῦ], τὴν ἄφεσιν τῶν ἁμαρτιῶν·	in whom we have redemption {RP-text P1904: - } [RP-marg TR: through his blood], the remission of sins,	διὰ τοῦ αἵματος αὐτοῦ, (<i>redemption</i>) <i>through his blood</i> : absent in RP-text P1904 HF-Mpt-text VulgS SyrP F1859=6/13 vs. present in RP-marg TR HF-Mpt-app VulgC F1859=7/13. [WP] claims 60% of manuscripts support the reading. A weak disparity with RP-text, R=7:8. AV differs textually. The ↗
Col 1:20	καὶ δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ {RP: ἐπὶ} [P1904 TR: ἐν] τοῖς οὐρανοῖς.	and through him to <u>reconcile</u> all <i>things</i> to himself, having made peace through the blood of his cross, through him, whether <i>they are things</i> on earth or <i>things</i> in the heavens.	ἐπὶ, <i>on</i> (though we translate <i>in</i>), RP F1859=5/13 vs. ἐν, <i>in</i> , P1904 TR F1859=8/13. A disparity with RP, R=5:10. reconcile: see Eph 2:16.
Col 1:24	{RP P1904 S1550 E1624: Νῦν} [S1894: Ὁς νῦν] χαίρω ἐν τοῖς {RP: παθήμασιν} [P1904 TR: παθήμασί μου] ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἔστιν ἡ ἐκκλησία·	I {RP P1904 S1550 E1624: - } [S1894: who] now rejoice in {RP: - } [P1904 TR: my] sufferings for your sakes, and I contribute <i>my share</i> to what <i>is</i> lacking among the tribulations of Christ, in my flesh, for the sake of his body, which is the <u>church</u> ,	ὃς, (<i>I</i>) <i>who</i> : absent in RP P1904 S1550 E1624 F1859=13/13 vs. present in S1894 F1859=0/13. μου, <i>my</i> (<i>sufferings</i>): absent in RP F1859=7/13 vs. present in P1904 TR F1859=6/13. A weak disparity with RP, R=7:8. among ← <i>of</i> . church: see Matt 16:18.
Col 1:27	οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι {RP: τί τὸ} [P1904 TR: τίς ὁ] πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστιν χριστὸς ἐν ὑμῖν, ἡ ἐλπίς τῆς δόξης·	to whom God wished to make known <u>what the richness is</u> of the glory of this mystery among the Gentiles, <u>which is</u> Christ in you, the hope of glory,	τί τὸ, <i>what the (richness is)</i> (neuter), RP F1859=8/13 vs. τίς ὁ, <i>what the (richness is)</i> (masculine), P1904 TR F1859=5/13 (Scrivener's <i>bfhko</i>). Nearly a disparity with RP, R=8:7. among ... in: the Greek same word in each case. Compare Matt 2:6, ἐν = among (the governmental towns). But compare also Eph 3:17 ἐν = in (your hearts). which: in RP the relative (ὅς) does ↗

Col 2:14	ἔξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν· καὶ αὐτὸ {RP TR: ἦρκεν} [P1904: ἦρεν] ἐκ τοῦ μέσου, προσηλώσας αὐτὸ τῷ σταυρῷ·	having blotted out the <u>w</u> riting <u>attesting</u> to ordinances, which <u>was</u> against us, which was in opposition to us and which he {RP TR: has removed} [P1904: removed] from <i>our</i> midst, having nailed it to the cross.	↳ Rom 6:2, Rom 6:11, Eph 2:1, Eph 2:5, we have ἐν, <i>in</i> , here. It is present in RP P1904 TR VulgC VulgS SyrP F1859=8/13 vs. absent in F1859=5/13 [WP]. An examination of ἦρκεν, <i>has removed</i> , RP TR F1859=6/13 vs. ἦρεν, <i>removed</i> , P1904 F1859=7/13. A weak disparity with RP, R=7:8.
Col 2:20	Εἰ {RP: - } [P1904 TR: οὖν] ἀπεθάνετε σὺν {RP: - } [P1904 TR: τῷ] χριστῷ, ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε,	{RP: If} [P1904 TR: If, therefore,] you have died with Christ to the rudiments of the world, why, as <i>though</i> living in the world, are you imposed upon with ordinances?	οὖν, <i>therefore</i> : absent in RP VulgS F1859=2/13 (Scrivener's dk) vs. present in P1904 TR VulgC SyrP F1859=11/13. A strong disparity with RP, R=2:13. τῷ, (<i>died with</i>) <i>the (Christ)</i> : absent in RP F1859=12/13 vs. present in P1904 TR F1859=1/13 (Scrivener's k). A case of collusion between P1904 and TR?
Col 3:5	Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακῆν, καὶ τὴν πλεονεξίαν, ἣτις ἐστὶν {RP TR: εἰδωλολατρεία} [P1904: εἰδωλολατρία],	So mortify your members which <i>are</i> on the earth: fornication, uncleanness, passion, evil desire, and <u>f</u> raud, which is <u>i</u> dolatry,	εἰδωλολατρεία, <i>idolatry (1)</i> , RP TR F1859=6/14 vs. εἰδωλολατρία, <i>idolatry (2)</i> , P1904 F1859=7/14 vs. another spelling, F1859=1/14 (Scrivener's d*). A weak disparity with RP, R=7:8.
Col 3:20	Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν κατὰ πάντα· τοῦτο γάρ ἐστιν εὐάρεστον {RP: ἐν} [P1904 TR: τῷ] κυρίῳ.	Children, obey <i>your</i> parents in everything, for this is pleasing {RP: with <i>the</i> } [P1904 TR: to <i>the</i>] Lord.	ἐν, <i>in</i> ; <i>with</i> , RP F1859=7/13 vs. τῷ, <i>to the</i> , P1904 TR F1859=6/13 (Scrivener's acdhko). A weak disparity with RP, R=7:8.
Col 3:22	Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν {RP TR: ὀφθαλμοδουλείαις} [P1904: ὀφθαλμοδουλίαις] ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἀπλότητι καρδίας, φοβούμενοι τὸν θεόν·	Servants, obey <i>your</i> masters according to <i>the</i> flesh in everything, not in <u>eye-service</u> , as men-pleasers, but in <u>single-mindedness</u> , fearing God,	ὀφθαλμοδουλείαις, <i>eye-service (1)</i> , RP TR F1859=7/14 vs. ὀφθαλμοδουλίαις, <i>eye-service (2)</i> , P1904 F1859=6/14 vs. ὀφθαλμοδουλείαι, F1859=1/14 (Scrivener's k). Nearly a disparity with RP, R=8:7.
Col 3:24	εἰδότες ὅτι ἀπὸ κυρίου {RP: λήψεσθε} [P1904 TR: ἀπολήψεσθε] τὴν ἀνταπόδοσιν τῆς κληρονομίας· τῷ γὰρ κυρίῳ χριστῷ δουλεύετε.	knowing that you will {RP: receive} [P1904 TR: receive back] from <i>the</i> Lord the reward of the inheritance, for you serve the Lord Christ,	λήψεσθε, <i>you will receive</i> , RP F1859=8/14 vs. ἀπολήψεσθε, <i>you will receive back</i> , P1904 TR F1859=5/14 vs. ἀπολήψασθε, <i>you will receive back</i> (misspelled future?), F1859=1/14 (Scrivener's d). Nearly a disparity with RP, R=8:7.

Col 4:16	Καὶ ὅταν ἀναγνωσθῆ παρ' ὑμῶν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ {RP: Λαοδικαίων} [P1904 TR: Λαοδικέων] ἐκκλησίᾳ ἀναγνωσθῆ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνώτε.	and when <u>this</u> epistle is read among you, arrange for it to be read in the church of the <u>Laodiceans</u> too and that you also read the <i>one</i> from Laodicea,	Λαοδικαίων, <i>of the Laodiceans (1)</i> , RP F1859=3/13 (Scrivener's fgn) vs. Λαοδικέων, <i>of the Laodiceans (2)</i> , P1904 TR F1859=10/13. A strong disparity with RP, R=3:12. this ← <i>the</i> . arrange ← <i>do</i> . church: see Matt 16:18.
1 Thes 2:8	οὕτως, {RP P1904: ὄμειρόμενοι} [TR: ἰμειρόμενοι] ὑμῶν, εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν γεγένησθε.	So, <u>longing</u> for you, we were glad to share with you not only the gospel of God, but also our own <u>selves</u> , because you had become dear to us.	ὄμειρόμενοι, <i>longing for</i> (non-classical form), RP P1904 F1859=4/13 (Scrivener's demn) vs. ἰμειρόμενοι, <i>longing for</i> (classical form), TR F1859=6/13 vs. other spellings similar to ὄμειρόμενοι, F1859=2/13 (Scrivener's kf) vs. other spellings similar to ἰμειρόμενοι, F1859=1/13 (Scrivener's c). A weak disparity with RP, R=5:7 (or, less rigorously, R=7:8). selves ← <i>souls</i> .
1 Thes 2:19	Τίς γὰρ ἡμῶν ἐλπίς ἢ χαρὰ ἢ στέφανος καυχήσεως; Ἡ οὐχὶ καὶ ὑμεῖς, ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ {RP: - } [P1904 TR: χριστοῦ] ἐν τῇ αὐτοῦ παρουσίᾳ;	For what <i>is</i> our hope or joy or crown of exultation? <u>Is it anything</u> but you in the presence of our Lord Jesus {RP: - } [P1904 TR: Christ] at his coming?	χριστοῦ, <i>Christ</i> : absent in RP F1859=4/13 (Scrivener's dehl) vs. present in P1904 TR F1859=9/13. A disparity with RP, R=4:11. AV differs textually. <i>is it anything but</i> ← <i>or not also</i> .
1 Thes 4:1	{RP-text: Λοιπὸν} [RP-marg P1904 TR: Τὸ λοιπὸν] οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ, ἵνα περισσεύητε μᾶλλον.	<u>Finally</u> , then, brothers, we ask you and encourage <i>you</i> in <i>the</i> Lord Jesus, to abound <i>yet</i> more in the way you received from us <i>about</i> how you need to walk and <i>how</i> to please God.	τὸ, <i>the</i> (part of the idiom for <i>finally</i>): absent in RP-text F1859=8/13 vs. present in RP-marg P1904 TR F1859=5/13. Nearly a disparity with RP-text, R=8:7. finally ← <i>(as for) the rest</i> .
1 Thes 5:10	τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα, εἴτε {RP-text P1904 TR: γρηγορῶμεν} [RP-marg: γρηγοροῦμεν] εἴτε {RP P1904 TR: καθεύδωμεν} [MISC: καθεύδομεν], ἅμα σὺν αὐτῷ ζήσωμεν.	who died for our sakes, to the intent that whether <u>we are watchful</u> or whether <u>we sleep</u> , we will live together with him.	γρηγορῶμεν, <i>we are watchful</i> (non-classical subjunctive), RP-text P1904 TR F1859=8/13 (Scrivener's adefklmn) vs. γρηγορούμεν, <i>we are watchful</i> (classical indicative), RP-marg F1859=5/13 (Scrivener's bcgho). καθεύδωμεν, <i>we sleep</i> (non-classical subjunctive), RP P1904 TR F1859=4/13 (Scrivener's aden) vs. καθεύδομεν, <i>we sleep</i> (classical indicative), F1859=9/13 (Scrivener's bcfghklmo). A disparity with RP, R=6:9. Summary of verbs in ↗

1 Thes 5:13	καὶ {RP P1904 TR: ἡγεῖσθαι} [MISC: ἡγεῖσθε] αὐτοὺς ὑπὲρ ἑκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν. Εἰρηνεύετε ἐν ἑαυτοῖς.	and {RP P1904 TR: to} [MISC: -] esteem them most exceedingly in love on account of their work. Be at peace among yourselves.	ἡγεῖσθαι, <i>to esteem</i> , RP P1904 TR F1859=5/13 (Scrivener's achno) vs. ἡγεῖσθε, <i>esteem!</i> , F1859=8/13. A weak disparity with RP, R=7:8.
1 Thes 5:21	πάντα {RP P1904: δὲ} [TR: -] {RP-text P1904 TR: δοκιμάζετε} [RP-marg: δοκιμάζοντες]· τὸ καλὸν κατέχετε·	{RP-text P1904: but test everything;} [RP-marg: but <i>through</i> testing everything,] [TR: test everything;] hold fast to that <i>which is</i> good.	δὲ, <i>but</i> : present in RP P1904 F1859=9/14 vs. absent in TR F1859=5/14 (Scrivener's b*cfgk). <hr/> δοκιμάζετε, <i>test!</i> , RP-text P1904 TR F1859=6/15 (Scrivener's d**ehl*mn) vs. δοκιμάζοντες, <i>testing</i> , RP-marg F1859=8/15 vs. another reading, doubtful, F1859=1/15 (Scrivener's ?d*). Nearly a disparity with RP-text, R=8:8.
2 Thes 1:8	ἐν πυρὶ φλογός, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσιν θεόν, καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ {RP-text: - } [RP-marg P1904 TR: χριστοῦ]·	with <u>flaming</u> fire, taking vengeance on those <i>who do</i> not know God, and those <i>who do</i> not obey the gospel of our Lord Jesus {RP-text: - } [RP-marg P1904 TR: Christ],	χριστοῦ, (<i>of</i>) <i>Christ</i> : absent in RP-text F1859=7/13 vs. present in RP-marg P1904 TR F1859=6/13. A weak disparity with RP-text, R=7:8. AV differs textually. <hr/> flaming fire ← <i>fire of flame</i> , a Hebraic genitive.
1 Tim 1:9	εἰδὼς τοῦτο, ὅτι δικαίω νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάτοις, ἀσεβέσιν καὶ ἀμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, {RP-text P1904: πατρολώαις} [RP-marg TR: πατραλώαις] καὶ {RP-text P1904: μητρολώαις} [RP-marg TR: μητραλώαις], ἀνδροφόνους,	knowing this, that <i>the</i> law has not been instituted for a righteous <i>person</i> , but for <i>the</i> lawless and unruly, for <i>the</i> ungodly and for sinners, for <i>the</i> irreverent and profane, for <i>those who</i> commit <u>patricide</u> and <u>matricide</u> , for murderers,	πατρολώαις, <i>for patricides (1a)</i> , RP-text P1904 F1859=5/13 (Scrivener's dfhkl) vs. πατρολόαις, <i>for patricides (1b)</i> , F1859=1/13 (Scrivener's m) vs. πατραλώαις, <i>for patricides (2a)</i> , RP-marg TR F1859=1/13 (Scrivener's g) vs. πατραλοίαις, <i>for patricides (2b)</i> , F1859=4/13 (Scrivener's aben) vs. two similar, F1859=2/13. <hr/> μητρολώαις, <i>for matricides (1a)</i> , RP-text P1904 F1859=7/13 (Scrivener's dfghklo) vs. μητρολόαις, <i>for matricides (1b)</i> , F1859=1/13 (Scrivener's m) vs. μητρολοίαις, <i>for matricides (1c)</i> , F1859=1/13 (Scrivener's n) vs. two similar, F1859=2/13. A disparity with RP-marg (low count).
1 Tim 3:2	Δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μίᾳ γυναικὸς ἄνδρα, {RP S1550: νηφάλιον} [P1904 E1624 S1894: νηφάλιον], σώφρονα, κόσμιον, φιλόξενον, διδακτικόν·	An overseer, then, must be unimpeachable, <i>the</i> husband of one wife, sober, temperate, well-behaved, hospitable, with aptitude for teaching,	νηφάλιον, <i>sober (1)</i> , RP S1550 F1859=4/13 (Scrivener's aefn) vs. νηφάλιον, <i>sober (2)</i> , P1904 E1624 S1894 F1859=6/13 (Scrivener's bcghkl) vs. νηφάλειον, <i>sober (3)</i> , F1859=1/13 (Scrivener's m) vs. νηφάλαιον, <i>sober (4)</i> , F1859=2/13 (Scrivener's do). A disparity with RP, R=5:8. <hr/> overseer: etymologically <i>bishop</i> .

1 Tim 3:11	Γυναίκας ὡσαύτως σεμνάς, μὴ διαβόλους, {RP S1550: νηφαλέους} [P1904 E1624 S1894: νηφαλίους], πιστὰς ἐν πάσιν.	Similarly, <i>their wives must be</i> solemn, not slanderous, <i>sober</i> , faithful in everything.	νηφαλέους, <i>sober</i> (1), RP S1550 F1859=5/14 (Scrivener's el*mno) vs. νηφαλίους, <i>sober</i> (2), P1904 E1624 S1894 F1859=6/14 (Scrivener's bcghkl**) vs. νηφαλέας, <i>sober</i> (3), F1859=1/14 (Scrivener's a) vs. νηφαλαίους, <i>sober</i> (4), F1859=2/14 (Scrivener's df). A weak disparity with RP, R=6:8.
1 Tim 4:8	ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμος ἐστίν, {RP TR: ἐπαγγελίαν} [P1904: ἐπαγγελίας] ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.	For physical exercise is beneficial in a minor <i>matter</i> , but godliness is beneficial in all <i>respects</i> , having <i>the</i> {RP TR: promise} [P1904: promises] of present and future life.	ἐπαγγελίαν, <i>promise</i> , RP TR F1859=4/12 (Scrivener's acfk) vs. ἐπαγγελίας, <i>promises</i> , P1904 F1859=8/12. A disparity with RP, R=5:9.
1 Tim 6:12	Ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν {RP: -} [P1904 TR: καὶ] ἐκλήθης, καὶ ὠμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.	Contend <i>in</i> the good contest of faith, take hold of age-abiding life, to which you were {RP: -} [P1904 TR: also] called, having also confessed the good confession in the presence of many witnesses.	καὶ, <i>also</i> : absent in RP F1859=7/14 (Scrivener's abcfehgk) vs. present in P1904 TR F1859=7/14 (Scrivener's dhlmnoz). A weak disparity with RP, R=7:9.
1 Tim 6:20	Ὡ Τιμόθεε, τὴν {RP: παραθήκην} [P1904 TR: παρακαταθήκην] φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κenoφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως·	Timothy, guard the <u>deposit</u> , avoiding profane vain talk and contradictions of <u>science</u> falsely so called,	παραθήκην, <i>deposit, thing entrusted</i> (1), RP F1859=7/13 (Scrivener's acdehmn) vs. παρακαταθήκην, <i>deposit, thing entrusted</i> (2), P1904 TR F1859=6/13 (Scrivener's bfgklo). A weak disparity with RP, R=7:8. science: or <i>knowledge</i> . VulgC VulgS have <i>scientia</i> , from which perhaps the AV's <i>science</i> , which seems so appropriate in our day too.
2 Tim 1:5	ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνώκησεν πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρί σου {RP P1904 E1624 S1894: Εὐνίκη} [S1550: Εὐνείκη], πέπεισμαι δὲ ὅτι καὶ ἐν σοί.	as I recall the unfeigned faith which <i>is</i> in you, which first dwelt in your grandmother Lois, and your mother <u>Eunice</u> , and, I am persuaded, also in you.	Εὐνίκη, <i>Eunice</i> (1), RP P1904 E1624 S1894 F1859=5/13 vs. Εὐνείκη, <i>Eunice</i> (2), S1550 F1859=7/13 vs. Εὐνήκη, <i>Eunice</i> (3), F1859=1/13 (Scrivener's f). A weak disparity with RP, R=7:8.
2 Tim 1:15	Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἐστὶν {RP: Φύγελος} [P1904 TR: Φύγελλος] καὶ Ἑρμογένης.	You know this, that all those in Asia have turned away from me, among whom are <u>Phygellus</u> and Hermogenes.	Φύγελος, <i>Phygelus</i> , RP F1859=4/14 (Scrivener's cemn) vs. Φύγελλος, <i>Phygelus</i> , P1904 TR F1859=8/14 vs. other spellings, F1859=2/14 (Scrivener's lo*). In our English, we retain the traditional spelling of the name, which also appears to have good manuscript support. A disparity with RP, R=4:10.
2 Tim 1:16	Δῶψέ μοι ἔλεος ὁ κύριος τῷ Ὀνησιφόρου οἴκῳ· ὅτι πολλάκις με ἀνέψυξεν, καὶ τὴν ἄλυσίν μου οὐκ {RP P1904: ἐπαισχύνθη} [TR: ἐπησχύνθη],	May the Lord <u>show</u> mercy to the house of Onesiphorus, because he often refreshed me and was not <u>ashamed</u> of my chain,	ἐπαισχύνθη, <i>he was ashamed</i> (non-classical aorist without augment), RP P1904 F1859=6/14 vs. ἐπησχύνθη, <i>he was ashamed</i> (classical aorist with augment), TR F1859=8/14. A weak disparity with RP, R=7:9. show ← <i>give</i> .

2 Tim 4:13	Τὸν {RP-text E1624 S1894: φελόνην} [RP-marg P1904 S1550: φαιλόνην] ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.	When you come, bring the cloak with you which I left behind in Troas with Carpus, and the books, especially the parchments.	φελόνην, <i>cloak</i> (1), RP-text E1624 S1894 F1859=5/13 (Scrivener's achkl**) vs. φαιλόνην, <i>cloak</i> (2), RP-marg P1904 S1550 F1859=5/13 (Scrivener's begl*o) vs. other spellings, F1859=3/13 (Scrivener's fmn). A weak disparity with RP-text, R=6:7.
Titus 2:2	πρεσβύτας {RP-text: νηφαλέους} [RP-marg P1904 TR: νηφαλίους] εἶναι, σεμνοῦς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ.	that elderly men be sober, solemn, temperate, sound in the faith, in love, in patience.	νηφαλέους, <i>sober</i> (1), RP-text F1859=5/13 (Scrivener's aelmn + b*?) vs. νηφαλίους, <i>sober</i> (2), RP-marg P1904 TR F1859=5/13 (Scrivener's b**cghk) vs. νηφαλαίους, <i>sober</i> (3), F1859=3/13 (Scrivener's dfo). Scrivener's b* is excluded as it is doubtful. A weak disparity with RP-text, R=5:7.
Titus 3:8	Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιούσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες {RP: - } [P1904 TR: τῷ θεῷ. Ταῦτά ἐστιν τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.	The saying is faithful, and I want you to insist on these things: that those who have believed in God make a point of giving priority to good works. These are the good and beneficial things to men.	τῷ, (<i>in</i>) the (God): absent in RP F1859=0/13 vs. present in P1904 TR F1859=13/13. A strong disparity with RP, R=0:15. HF, NA26 agree with RP. Yet Scrivener is correct! We have verified all of Scrivener's manuscripts except the lectionary z: all have τῷ. But ↯
Heb 3:16	{RP-text TR: Τινές} [RP-marg P1904: Τίνες] γὰρ ἀκούσαντες παρεπίκραναν, ἀλλ' οὐ πάντες οἱ ἐξεληθόντες ἐξ Αἰγύπτου διὰ {RP: Μωϋσέως.} [P1904: Μωϋσέως;] [TR: Μωσέως.]	{RP-text TR: For some on hearing it were provocative, but not all who came out of Egypt under Moses' leadership were.} [RP-marg: For who on hearing it were provocative? But not all who came out of Egypt under Moses' leadership were.] [P1904: For who on hearing it were provocative? Was it not all who came out of Egypt under Moses' leadership?]	τινές, <i>some</i> , RP-text TR F1859=3/13 (Scrivener's mno) vs. τίνες, <i>who?</i> , RP-marg P1904 F1859=1/13 (Scrivener's o) vs. unmarked accent or unclear (we presume), F1859=9/13. Μωϋσέως, <i>Moïses</i> , RP P1904 F1859=2/13 (Scrivener's kn) vs. Μωσέως, <i>Moses</i> , TR F1859=4/13 (Scrivener's cdem) vs. Μωϋσέος, <i>Moïses</i> , RP P1904 F1859=7/13 (Scrivener's abfghlo). A disparity with RP, R=3:8. Various punctuations make either clause a statement or question.
Heb 6:3	Καὶ τοῦτο {RP: ποιήσωμεν} [P1904 TR: ποιήσομεν], εἴανπερ ἐπιτρέπη ὁ θεός.	And {RP: let us do this} [P1904 TR: this we will do], if indeed God allows it.	ποιήσωμεν, <i>let us do</i> , RP F1859=4/12 (Scrivener's dlno) vs. ποιήσομεν, <i>we shall do</i> , P1904 TR F1859=7/12 vs. verse absent, F1859=1/12 (Scrivener's m). A disparity with RP, R=4:9.
Heb 6:9	Πεπεισμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, τὰ {RP: κρείσσονα} [P1904 TR: κρείττονα] καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν.	But, beloved, we have been persuaded of better things concerning you, and things following on from salvation, even though we speak this way,	κρείσσονα, <i>better (things)</i> (1), RP F1859=4/13 (Scrivener's bfln) vs. κρείττονα, <i>better (things)</i> (2), P1904 TR F1859=7/13 (Scrivener's a*cdghkm) vs. other spellings, F1859=2/13 (Scrivener's a**o). A disparity with RP, R=4:9. following on from ← <i>clinging to</i> , <i>following closely</i> .

Heb 8:6	Νυνὶ δὲ διαφορωτέρας {RP: τέτευχεν} [P1904 TR: τέτευχεν] λειτουργίας, ὅσω καὶ κρείττονός ἐστιν διαθήκης μεσίτης, ἣτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.	But now <u>he</u> has obtained a more excellent <u>ministry</u> <u>inasmuch as</u> he is also a mediator of a better covenant, which has been drawn up on <i>the basis of</i> better promises.	τέτευχεν, <i>he has obtained</i> (non-classical form), RP F1859=0/12 vs. τέτευχεν, <i>he has obtained</i> (late classical form), P1904 TR F1859=10/12 (Scrivener's b**cfghklmno) vs. τέτυχηκε(ν), <i>he has obtained</i> (classical form), F1859=2/12 (Scrivener's ab*). A strong disparity with RP, R=0:12. We have verified Scrivener's cfhk. <hr/> <hr/> inasmuch as ← <i>by the same amount as.</i>
Heb 9:1	Ἔῖχεν μὲν οὖν καὶ ἡ πρώτη {RP S1894: - } [P1904 S1550 E1624: σκηνῆ] δικαιώματα λατρείας, τό τε ἅγιον κοσμικόν.	The first {RP S1894: <i>one</i> } [P1904 S1550 E1624: <i>tabernacle</i>] did indeed have ordinances of <i>religious</i> service and the worldly <i>sanctuary</i> .	σκηνῆ, <i>tent, tabernacle</i> : absent in RP S1894 F1859=3/12 (Scrivener's hln*) vs. present in P1904 S1550 E1624 F1859=9/12 (incl. n**, a recent hand in the margin). A disparity with RP, R=4:11. <hr/> <hr/> {RP S1894: <i>one</i> : there is no nearby noun connected with the word <i>first</i> , and a forward reference to <i>tabernacle</i> (Heb 9:2) is possible, as is <i>covenant</i> (Heb 8:10), implicitly resumed by the feminine <i>new</i> and <i>first</i> in Heb 8:13. But the word <i>tabernacle</i> could be in the original text.} <hr/> <hr/> sanctuary ← <i>holy (thing)</i> , here the neuter singular (though usually plural, as in Heb 8:2, Heb 9:2).
Heb 10:1	Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς προσφέρουσιν εἰς τὸ διηνεκές, οὐδέποτε {RP: δύνανται} [P1904 TR: δύναται] τοὺς προσερχομένους τελειῶσαι.	For {RP: <i>seeing that</i> the law has a shadow of the good <i>things</i> to come, <i>but</i> not the image itself of the things, they} [P1904 TR: the law, having a shadow of the good <i>things</i> to come, <i>but</i> not <i>being</i> the image itself of the things,] can never – with the same sacrifices which they offer every year perpetually – perfect those <i>who</i> draw near.	δύνανται, <i>they (the same sacrifices) can (not)</i> , RP F1859=8/16 (incl. a**) vs. δύναται, <i>it (the law) can (not)</i> , P1904 TR F1859=7/16 (incl. b**1**) vs. word absent, F1859=1/16 (Scrivener's k). A weak disparity with RP, R=8:9. AV differs textually. <hr/> <hr/> {RP: <i>seeing that</i> : causal use of the participle.}
Heb 10:28	Ἐθετήσας τις νόμον {RP-text P1904: Μωϋσέως} [RP-marg TR: Μωσέως] χωρὶς οἰκτιρῶν ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει·	Anyone <i>who lays aside the law of Moses on the testimony of</i> two or three witnesses dies without mercy.	Μωϋσέως, <i>Moses</i> , RP-text P1904 F1859=5/14 (Scrivener's demno) vs. Μωσέως, <i>Moses</i> , RP-marg TR F1859=6/14 (Scrivener's abcgkz) vs. Μωϋσέος, <i>Moses</i> , F1859=3/14 (Scrivener's fhl). A weak disparity with RP-text, R=6:7. <hr/> <hr/> lays aside ← <i>has laid aside.</i>
Heb 11:8	Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελεῖν εἰς τὸν τόπον ὃν {RP TR: ἤμελλεν} [P1904: ἔμελλεν] λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται.	By faith Abraham, when he was called, obeyed in going out to the place which he <u>was to</u> receive as an inheritance, and he went out not knowing where he was going.	ἤμελλεν(ν), <i>he was going to (1)</i> , RP TR F1859=6/13 (Scrivener's dhlmno) vs. ἔμελλεν(ν), <i>he was going to (2)</i> , P1904 F1859=7/13 (Scrivener's abcefgk). A weak disparity with RP, R=7:8, all the more of a disparity with the weaker manuscripts on the side of RP (hm weak?).

Heb 11:9	Πίστει παρώκησεν εἰς {RP-text: - } [RP-marg P1904 TR: τὴν] γῆν τῆς ἐπαγγελίας, ὡς ἄλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ, τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·	By faith he lived as an emigrant in {RP-text: <i>the</i> } [RP-marg P1904 TR: the] land of the promise as <i>in</i> a foreign land, living in tents with Isaac and Jacob, the fellow heirs of the same promise.	τὴν, <i>the</i> : absent in RP-text F1859=8/15 vs. present in RP-marg P1904 TR F1859=7/15 (Scrivener's a**b**flmno). A weak disparity with RP-text, R=8:9. living ← <i>having lived</i> . See Matt 23:20.
Heb 11:26	μεῖζονα πλοῦτον ἡγησάμενος τῶν {RP P1904: Αἰγύπτου} [TR: ἐν Αἰγύπτῳ] θησαυρῶν τὸν ὄνειδισμόν τοῦ χριστοῦ· ἀπέβλεπεν γὰρ εἰς τὴν μισθαποδοσίαν.	considering the reproach of Christ greater wealth than the treasures {RP P1904: of} [TR: in] Egypt, for he had the reward in view.	Αἰγύπτου, <i>of Egypt</i> , RP P1904 F1859=4/13 (Scrivener's efhn) vs. ἐν Αἰγύπτῳ, <i>in Egypt</i> , TR F1859=9/13 (incl. Αἰ-, kmo). A disparity with RP, R=5:10. considering ← <i>having considered</i> . See Matt 23:20.
Heb 12:7	{RP-text: Εἰς} [RP-marg P1904 TR: Εἰ] παιδεῖαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός· τίς γὰρ ἔστιν υἱὸς ὃν οὐ παιδεύει πατήρ;	{RP-text: Be patient in being disciplined when} [RP-marg P1904 TR: If you are patient in being disciplined, then] God deals with you as with sons, for what <i>kind of a son</i> is it whom <i>the father</i> does not discipline?	εἰς, <i>in, for</i> , RP-text F1859=3/13 (Scrivener's l*mo) vs. εἰ, <i>if</i> , RP-marg P1904 TR F1859=10/13 (Scrivener's abcdefghkl**). A strong disparity with RP-text, R=3:12. being disciplined (2x) ← <i>discipline</i> .
Heb 13:5	Ἄφιλάργυρος ὁ τρόπος, ἀρκούμενοι τοῖς παρούσιν· αὐτὸς γὰρ εἶρηκεν, Οὐ μὴ σε ἄνω, οὐδ' οὐ μὴ σε {RP: ἐγκαταλείπω} [P1904 TR: ἐγκαταλίπω].	Let <i>your way of life</i> not be avaricious, being content with <u>what you have</u> , for he himself said, “ I will certainly not desert you nor forsake you. ”	ἐγκαταλείπω, <i>leave</i> (present subjunctive, so imperfective aspect), RP F1859=6/13 (Scrivener's cdfkmo) vs. ἐγκαταλίπω, <i>leave</i> (aorist subjunctive, so perfective aspect), P1904 TR F1859=7/13 (Scrivener's abeghjl). A disparity with RP, R=6:9. Deut 31:6, Josh 1:5. what you have ← <i>(things) present</i> .
James 1:5	Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτέτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς, καὶ {RP P1904: οὐκ} [TR: μὴ] ὄνειδίζοντος, καὶ δοθήσεται αὐτῷ.	But if anyone among you lacks wisdom, let him ask from God, who gives <u>generously</u> to all, and <u>not</u> begrudgingly, and it will be given to him.	οὐκ, <i>not</i> (classical usage), RP P1904 F1859=6/12 (Scrivener's dfhjlm) vs. μὴ, <i>not</i> (non-classical usage, common in NT), TR F1859=6/12. Nearly a disparity with RP, R=7:7, the more of a disparity with the weaker manuscripts on the side of RP (hm weak?). generously: classically, <i>simply, plainly, openly, frankly</i> [LS]. [MG] gives <i>without discrimination</i> , which ↗

James 2:11	Ὁ γὰρ εἰπὼν, Μὴ {RP: μοιχεύσεις} [P1904 TR: μοιχεύσης], εἶπεν καί, Μὴ {RP: φονεύσεις} [P1904 TR: φονεύσης]: εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δέ, γέγονας παραβάτης νόμου.	For he <i>who</i> said, “ You shall not commit adultery ”, also said, “ You shall not commit murder. ” And if you do not commit adultery, but you do commit murder, you <u>become</u> culpable of <i>breaking the law</i> .	μοιχεύσεις, (<i>do not</i>) <i>commit adultery</i> (non-classical future indicative), RP F1859=1/12 (Scrivener's k) vs. μοιχεύσης, (<i>do not</i>) <i>commit adultery</i> (classical aorist subjunctive), P1904 TR F1859=8/12 vs. other readings, F1859=3/12 (Scrivener's acf). A strong disparity (#1) with RP, R=1:10. φονεύσεις, (<i>do not</i>) <i>commit murder</i> (non-classical future indicative), RP F1859=1/12 (Scrivener's k) vs. φονεύσης, (<i>do not</i>) <i>commit murder</i> (classical aorist subjunctive), P1904 TR F1859=9/12 vs. other readings, F1859=2/12 (Scrivener's ac). A strong disparity (#2) with RP, R=1:11. Ex 20:13-14, Deut 5:17-18. become ← <i>have become</i> .
James 4:2	Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε, {RP TR: - } [P1904: καὶ] οὐκ ἔχετε {RP P1904: - } [TR: δὲ] διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς·	You have desires, but you don't obtain <i>them</i> . You kill and covet, but you cannot attain <i>them</i> . You fight and wage war, {RP: <i>but</i> } [P1904 TR: <i>but</i>] you do not obtain <i>them</i> , because you do not ask.	καὶ, <i>and</i> : absent in RP TR F1859=7/14 vs. present in P1904 F1859=7/14 (2 being from a second hand). Nearly a disparity with RP, R=8:8. δὲ, <i>but</i> : absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. you have desires, but you don't obtain <i>them</i> ← <i>you desire, but you do not have</i> . The use of <i>have</i> here ↗
James 4:12	Εἷς ἐστὶν ὁ νομοθέτης {RP TR: - } [P1904: καὶ κριτῆς], ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ {RP P1904: δὲ} [TR: -] τίς εἶ ὃς κρίνεις τὸν ἕτερον;	There is one lawgiver {RP TR: - } [P1904: and judge], who <i>is</i> able to save and destroy. {RP P1904: But who} [TR: Who] are you who judge another?	καὶ κριτῆς, <i>and judge</i> : absent in RP TR F1859=5/12 (Scrivener's cdfkl) vs. present in P1904 F1859=7/12 (with a variation in o). A weak disparity with RP, R=6:8. δὲ, <i>but</i> : present in RP P1904 F1859=7/12 vs. absent in TR F1859=5/12.
James 4:14	οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον. Ποία γὰρ ἡ ζωὴ ὑμῶν; Ἄτμις {RP-text P1904: γὰρ ἔσται} [RP-marg TR: γὰρ ἔστιν] ἢ πρὸς ὀλίγον φαινομένη, ἔπειτα δὲ {RP P1904: καὶ} [TR: -] ἀφανιζομένη.	<i>you</i> who do not understand what “tomorrow” <i>means</i> . What kind of a life <i>do you have</i> , then? For it {RP-text P1904: will be} [RP-marg TR: is] a vapour which makes an appearance for a short <i>time</i> , but then {RP P1904: <u>in turn</u> } [TR: -] it vanishes.	ἔσται, <i>will be</i> , RP-text P1904 F1859=6/12 (incl. d misspelled) vs. ἔστιν, <i>is</i> , RP-marg TR F1859=6/12. Nearly a disparity with RP-text, R=7:7. καὶ, <i>also</i> : present in RP P1904 F1859=8/12 vs. absent in TR F1859=4/12 (Scrivener's achl). {RP: in turn ← <i>also</i> .}

James 5:7	Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ κυρίου. Ἰδοῦ, ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' {RP: αὐτόν} [P1904 TR: αὐτῶ], ἕως {RP P1904: - } [TR: ἄν] λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον.	So be longsuffering, brothers, until the coming of the Lord. Look, the farmer waits for the precious fruit of the land, being longsuffering for it until he receives <i>the</i> early and late rain.	αὐτόν, (<i>for</i>) <i>it</i> (1 - accusative), RP F1859=6/12 vs. αὐτῶ, (<i>for</i>) <i>it</i> (2 - dative), P1904 TR F1859=6/12. A weak disparity (#1) with RP, R=6:8. <hr/> ἄν (particle indicating contingency, classical usage): absent in RP P1904 F1859=4/12 (Scrivener's djkl) vs. present in TR F1859=8/12. A disparity (#2) with RP, R=5:9.
James 5:11	Ἰδοῦ, μακαρίζομεν τοὺς ὑπομένοντας· τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος κυρίου {RP-text: ἴδετε} [RP-marg P1904 TR: εἴδετε], ὅτι πολὺσπλαγχνός ἐστιν {RP: - } [P1904 TR: ὁ κύριος] καὶ οἰκτίρμων.	Look, we deem blessed those <i>who</i> endure. You have heard of the patience of Job, and {RP-text: look at} [RP-marg P1904 TR: have seen] <i>the</i> Lord's result: that {RP: he} [P1904 TR: the Lord] is of great pity and <i>is</i> compassionate.	ἴδετε, <i>see!</i> , RP-text F1859=3/12 (Scrivener's jkm) vs. εἴδετε, <i>you saw</i> , RP-marg P1904 TR F1859=9/12. A strong disparity with RP-text, R=3:11. AV differs textually. <hr/> ὁ κύριος, <i>the Lord</i> : absent in RP F1859=12/12 vs. present in P1904 TR F1859=0/12. A case of collusion between P1904 and TR? AV differs textually, and with a translational difference (<i>condemnation</i>). <hr/> result ← <i>end</i> .
1 Pet 1:7	ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολὺ {RP TR: τιμιώτερον} [P1904: τιμότερον] χρυσοῦ τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου, εὕρεθῃ εἰς ἔπαινον καὶ τιμὴν καὶ {RP: εἰς} [P1904 TR: -] δόξαν ἐν ἀποκαλύψει Ἰησοῦ χριστοῦ.	in order that the tested character of your faith might be found <i>to be</i> much <i>more</i> precious than gold which perishes, even <i>if</i> tested by fire, for praise and honour and {RP: for} [P1904 TR: -] glory at <i>the</i> revelation of Jesus Christ,	τιμιώτερον, <i>more precious</i> (classical form), RP TR F1859=6/12 vs. τιμότερον, <i>more precious</i> (classical form when with πολὺ adjoined), P1904 F1859=6/12 (Scrivener's bjdkmo). Nearly a disparity (#1) with RP, R=7:7. <hr/> εἰς (preposition denoting apposition): present in RP F1859=3/12 (Scrivener's fgj) vs. absent in P1904 TR F1859=9/12. A strong disparity (#2) with RP, R=3:11. <hr/> RP AV associate <i>might be found with for praise and honour</i> . So AV differs punctuationally. <hr/> if: conditional use of the participle.
1 Pet 1:16	διότι γέγραπται, Ἅγιοι {RP P1904: γίνεσθε} [TR: γένεσθε], ὅτι ἐγὼ ἅγιός εἰμι.	For it stands written: “ Be holy, for I am holy. ”	γίνεσθε, <i>become</i> (present, so imperfective aspect), RP P1904 F1859=5/13 (Scrivener's b**hjkkm) vs. γένεσθε, <i>become</i> (aorist, so perfective aspect), TR F1859=6/13 (Scrivener's b*cfglo) vs. another reading, F1859=2/13 (Scrivener's ad). A weak disparity with RP, R=6:7. <hr/> Lev 11:44, Lev 11:45, Lev 19:2.

1 Pet 2:2	ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε {RP TR: - } [P1904: εἰς σωτηρίαν],	and, like new-born babies, long for the genuine word-based milk in order that you may increase by <i>means of</i> it {RP TR: - } [P1904: <i>on the road</i> to salvation],	εἰς σωτηρίαν, <i>on the road to salvation</i> : absent in RP TR F1859=5/12 (Scrivener's cdfkl) vs. present in P1904 F1859=7/12 (Scrivener's abghjmo). A weak disparity with RP, R=6:8, all the weaker with the weaker manuscripts against the side of RP (hm weak?).
1 Pet 2:14	εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν {RP: - } [P1904 TR: μὲν] κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν.	or whether to leaders, <i>who are</i> sent by him for <u>punishment</u> {RP: - } [P1904 TR: -] of evildoers, but <i>for</i> praise of welldoers,	μὲν, <i>on the one hand</i> : absent in RP F1859=5/12 (Scrivener's dgklm) vs. present in P1904 TR F1859=7/12. We leave the word, where present, untranslated. A disparity with RP, R=5:9. <hr/> <hr/> punishment: or <i>vengeance</i> .
1 Pet 2:17	Πάντας τιμήσατε. Τὴν ἀδελφότητα {RP: ἀγαπήσατε} [P1904 TR: ἀγαπάτε]. Τὸν θεὸν φοβεῖσθε. Τὸν βασιλέα τιμάτε.	Honour everyone. Love the brotherhood. Fear <u>God</u> . Honour the king.	ἀγαπήσατε, <i>love!</i> (aorist, so perfective aspect), RP F1859=5/12 (Scrivener's ghklm) vs. ἀγαπάτε, <i>love!</i> (present, so imperfective aspect), P1904 TR F1859=7/12. A disparity with RP, R=5:9.
1 Pet 3:5	Οὕτως γάρ ποτε καὶ αἱ ἅγιοι γυναῖκες αἱ ἐλπίζουσαι ἐπὶ {RP: - } [P1904 TR: τὸν] θεὸν ἐκόσμου ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν·	For in this way in the past also holy women – who put their hope in <u>God</u> – adorned themselves, being subject to their own husbands,	τὸν, <i>the (God)</i> : absent in RP F1859=4/12 (Scrivener's bdmo) vs. present in P1904 TR F1859=8/12. A disparity with RP, R=4:10.
1 Pet 3:7	Οἱ ἄνδρες ὁμοίως, συνοικούντες κατὰ γνώσιν, ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοι χάριτος ζωῆς, εἰς τὸ μὴ {RP P1904: ἐγκόπτεσθαι} [TR: ἐκκόπτεσθαι] τὰς προσευχὰς ὑμῶν.	Husbands likewise, live with <i>them</i> in accordance with <i>your</i> knowledge, <u>bestowing</u> honour on the weaker feminine vessel, since you <i>are</i> also joint heirs to <i>the</i> gracious gift of life, so that your prayers may not be {RP P1904: impeded} [TR: cut off].	ἐγκόπτεσθαι, <i>be impeded</i> , RP P1904 F1859=4/12 (Scrivener's djkl) vs. ἐκκόπτεσθαι, <i>be cut out, cut off</i> , TR F1859=7/12 vs. ἐνκόπτεσθαι, <i>be impeded</i> (misspelled), F1859=1/12 (Scrivener's c). A disparity with RP, R=5:8, or a weak disparity , R=6:8 if the misspelling is counted. <hr/> <hr/> bestowing ← <i>as bestowing</i> . See Luke 2:37 (redundant ὡς).
1 Pet 3:16	συνείδησιν ἔχοντες ἀγαθὴν, ἵνα, ἐν ᾧ {RP-text P1904: καταλαλοῦσιν} [RP-marg TR: καταλαλώσιν] ὑμῶν ὡς κακοποιῶν, κατασχυθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν χριστῷ ἀναστροφήν.	having a clear conscience so that <i>in the matter</i> for which they {RP-text P1904: - } [RP-marg TR: may] vilify you as an evildoer, those <i>who</i> treat <i>you</i> spitefully <i>for</i> your good conduct in Christ might be put to shame.	καταλαλοῦσιν, <i>they vilify</i> , RP-text P1904 F1859=4/13 (Scrivener's b**dfh) vs. καταλαλώσιν, <i>they may vilify</i> (subjunctive, perhaps suggesting “whatever”, perhaps attracted by ἵνα), RP-marg TR F1859=6/13 vs. other readings, F1859=3/13 (Scrivener's acj). A weak disparity with RP-text, R=5:7.

1 Pet 3:18	Ὅτι καὶ χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων, ἵνα {RP: ὑμᾶς} [P1904 TR: ἡμᾶς] προσαγάγη τῷ θεῷ, θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ {RP P1904: - } [TR: τῷ] πνεύματι,	For Christ also suffered for sins once, <i>the</i> just for <i>the</i> unjust, in order that he might bring {RP: you} [P1904 TR: us] to God, <i>he</i> having been put to death in <i>the</i> flesh but made alive by {RP P1904: <i>the</i> } [TR: <i>the</i>] spirit,	ὑμᾶς, <i>you</i> , RP F1859=5/12 (Scrivener's abjmo) vs. ἡμᾶς, <i>us</i> , P1904 TR F1859=7/12. A disparity with RP, R=5:9. AV differs textually. <hr/> τῷ, <i>the (spirit)</i> : absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's g). <hr/> <i>he</i> having been put to death: the grammatical antecedent of <i>he</i> is <i>Christ</i> . AV differs, potentially, as the antecedent could be read as <i>God</i> or <i>us</i> . <hr/> by: or <i>in</i> .
1 Pet 4:3	Ἄρκετὸς γὰρ {RP-text TR: ἡμῖν} [RP-marg P1904: ὑμῖν] ὁ παρεληλυθὼς χρόνος τοῦ βίου τὸ θέλημα τῶν ἐθνῶν κατεργάσασθαι, πεπορευμένους ἐν ἀσελείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις {RP TR: εἰδωλολατρείαις} [P1904: εἰδωλολατρίαῖς].	For the past phase of life <i>is</i> sufficient for {RP-text TR: us} [RP-marg P1904: you] in carrying out the will of <i>the</i> Gentiles, for {RP-text TR: us} [RP-marg P1904: you] to have walked in debaucheries, lusts, drunkenness with wine, orgies, drinking bouts and <u>forbidden idolatries</u> .	ἡμῖν, <i>for us</i> , RP-text TR F1859=6/12 vs. ὑμῖν, <i>for you</i> , RP-marg P1904 F1859=5/12 vs. word absent, F1859=1/12 (Scrivener's d). Nearly a disparity (#1) with RP-text, R=7:6. <hr/> εἰδωλολατρίαῖς, (<i>in</i>) <i>idolatries</i> (1), RP TR F1859=2/13 (Scrivener's b*k) vs. εἰδωλολατρίαῖς, (<i>in</i>) <i>idolatries</i> (2), P1904 F1859=11/13. A strong disparity (#2) with RP, R=3:12. <hr/> phase ← <i>time</i> . <hr/> forbidden ← <i>not laid down (by law)</i> , with ↗
1 Pet 4:8	πρὸ πάντων δὲ τὴν εἰς ἑαυτοῦς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι {RP S1550: - } [P1904 E1624 S1894: ἡ] ἀγάπη καλύψει πλῆθος ἁμαρτιῶν.	And above all have intense love towards <u>one another</u> , because love will cover a multitude of sins .	ἡ, <i>the (love)</i> : absent in RP S1550 F1859=6/12 (Scrivener's cdjkl) vs. present in P1904 E1624 S1894 F1859=6/12 (Scrivener's abfghm). A weak disparity with RP, R=7:8. <hr/> Prov 10:12. <hr/> one another: reflexive pronoun for reciprocal.
1 Pet 4:11	εἴ τις λαλεῖ, ὡς λόγια θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος {RP P1904: ὡς} [TR: ἧς] χορηγεῖ ὁ θεός· ἵνα ἐν πᾶσιν δοξάζεται ὁ θεὸς διὰ Ἰησοῦ χριστοῦ, ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.	If anyone speaks, <i>let it be</i> as oracles of God. If anyone ministers, <i>let it be</i> as from {RP P1904: strength as} [TR: <i>the</i> strength which] God provides, in order that God should be glorified in all <i>things</i> through Jesus Christ, who has the glory and the power throughout the durations of the ages. Amen.	ὡς, <i>as (God provides)</i> , RP P1904 F1859=7/13 (Scrivener's b*dflmo) vs. ἧς, <i>which (God provides)</i> , TR F1859=6/13 (Scrivener's ab**cghk). Nearly a disparity with RP, R=8:7.

1 Pet 5:3	{RP: μηδὲ} [P1904 TR: μηδ'] ὡς κατακυριεύοντες τῶν κληρῶν, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου.	and not lording it over those assigned to you, but being models for the flock.	μηδὲ, and not (unapocopated), RP F1859=3/12 (Scrivener's ghl) vs. μηδ', and not (apocopated), P1904 TR F1859=9/12. A strong disparity with RP, R=3:11. those assigned ← the allotments. AV differs somewhat (heritage). for ← of.
2 Pet 2:5	καὶ ἀρχαίου κόσμου οὐκ ἐφείσατο, {RP-text P1904: ἀλλὰ} [RP-marg TR: ἀλλ'] ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας.	and he did not spare the old world, but he did preserve Noah in a company of eight, a preacher of righteousness, when he brought a flood onto a world of the ungodly,	ἀλλὰ, but (unapocopated), RP-text P1904 F1859=3/13 (Scrivener's gjl) vs. ἀλλ', but (apocopated), RP-marg TR F1859=10/13 (Scrivener's abcdhkmno). A disparity with RP-text, R=4:11. Noah in a company of eight ← Noah (as) eighth. preacher: or herald.
2 Pet 3:10	Ἦξει δὲ ἡ ἡμέρα κυρίου ὡς κλέπτῃς ἐν νυκτί, ἐν ᾗ {RP TR: οἱ} [P1904: -] οὐρανοὶ ῥοιζήδον παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.	For the day of the Lord will come as a thief in the night, on which {RP TR: the} [P1904: the] heavens will pass away with a loud noise, the elements will burn up and will be dissolved, and the earth and the works in it will be thoroughly burnt up.	οἱ, the (heavens): present in RP TR F1859=6/13 (Scrivener's bcfgno) vs. absent in P1904 F1859=7/13 (Scrivener's adhjklm). A weak disparity with RP, R=7:8, all the weaker with the weaker manuscripts against the side of RP (hm weak?). the day of the Lord: See Rev 1:10.
1 John 4:3	καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ Ἰησοῦν χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἔστιν ἤδη.	whereas every spirit which does not confess that Jesus Christ has come in the flesh is not from God. And such is the spirit of antichrist which you have heard is coming and is already in the world now.	τὸν, the (Jesus Christ): absent in RP F1859=6/12 (Scrivener's bedghl) vs. present in P1904 TR F1859=6/12 (Scrivener's afjkm). A weak disparity with RP, R=6:8. from ← out of. See 1 John 2:29.
1 John 4:16	Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ θεῷ μένει, καὶ ὁ θεὸς ἐν αὐτῷ {RP-text: μένει} [RP-marg P1904 TR: -].	And we have come to know and have believed the love which God has among us. God is love, and he who remains in love remains in God, and God {RP-text: remains} [RP-marg P1904 TR: -] in him.	μένει, remains: present in RP-text F1859=7/13 (Scrivener's b*fgjklm) vs. absent in RP-marg P1904 TR F1859=6/13 (Scrivener's ab**cdho). A weak disparity with RP-text, R=7:8. among: or in.
1 John 5:10	Ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν {RP P1904: αὐτῷ} [TR: ἑαυτῷ]: ὃ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.	He who believes in the son of God has the testimony in {RP P1904: him} [TR: himself]. He who does not believe God has made him a liar because he has not believed in the testimony which God gave concerning his son.	αὐτῷ, (in) him, RP P1904 F1859=6/12 (Scrivener's dfgjkl) vs. ἑαυτῷ, (in) himself, TR F1859=6/12 (Scrivener's abchmo). Nearly a disparity with RP, R=7:7.

1 John 5:20	Οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει, καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ χριστῷ. Οὗτός ἐστιν ὁ ἀληθινὸς θεός, καὶ {RP-text P1904: - } [RP-marg TR: ἡ] ζωῆ {RP-text P1904 TR: - } [RP-marg: ἡ] αἰώνιος.	And we know that the son of God has come and has given us a mind so as to know the true <i>one</i> . And we are in the true <i>one</i> , in his son Jesus Christ. <u>He</u> is the true God and <u>age-abiding life</u> .	ἡ (before ζωῆ), <i>the (age-abiding life)</i> : absent in RP-text P1904 F1859=4/12 (Scrivener's bdjo) vs. present in RP-marg TR F1859=8/12 (Scrivener's acfghklm). A disparity (#1) with RP-text, R=5:9. ἡ (before αἰώνιος), <i>the, which (is)</i> : absent in RP-text P1904 TR F1859=5/12 (Scrivener's abdjo) vs. present in RP-marg F1859=7/12 (Scrivener's cfghklm). Nearly a disparity (#2) with RP-text, R=7:7. he ← <i>this (man)</i> .
1 John 5:21	Τεκνία, φυλάξατε {RP-text: ἑαυτὰ} [RP-marg P1904 TR: ἑαυτούς] ἀπὸ τῶν εἰδώλων. Ἀμήν.	Little children, keep yourselves from the idols. Amen.	ἑαυτὰ, <i>yourselves</i> (neuter, concordant), RP-text F1859=2/13 (Scrivener's cm) vs. ἑαυτούς, <i>yourselves</i> (masculine, according to sense), RP-marg P1904 TR F1859=10/13 vs. another reading, F1859=1/13 (Scrivener's a*). A strong disparity with RP-text, R=2:12.
2 John 1:3	ἔσται μεθ' {RP S1550: ἡμῶν} [P1904 E1624 S1894: ὑμῶν] χάρις, ἔλεος, εἰρήνη παρὰ θεοῦ πατρός, καὶ παρὰ κυρίου Ἰησοῦ χριστοῦ τοῦ υἱοῦ τοῦ πατρός, ἐν ἀληθείᾳ καὶ ἀγάπῃ.	grace, mercy <i>and</i> peace will be with {RP S1550: us} [P1904 E1624 S1894: you], from God <i>the</i> father and from <i>the</i> Lord Jesus Christ, the son of the father, in truth and love.	ἡμῶν, (<i>with</i>) <i>us</i> , RP S1550 F1859=3/13 (Scrivener's g*kl) vs. ὑμῶν, (<i>with</i>) <i>you</i> , P1904 E1624 S1894 F1859=10/13 (Scrivener's abcdfg**hjmo). A strong disparity with RP, R=4:12. AV differs textually.
2 John 1:12	Πολλὰ ἔχων ὑμῖν γράφειν, οὐκ {RP: ἐβουλήθην} [P1904 TR: ἠβουλήθην] διὰ χάρτου καὶ μέλανος· ἀλλὰ ἐλπίζω ἐλθεῖν πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλήσαι, ἵνα ἡ χαρὰ ἡμῶν ἧ πεπληρωμένη.	Although I have many <i>things</i> to write to you, I did not want to do it with paper and ink, but I hope to come to you and speak face to face, in order that our joy may be made full.	ἐβουλήθην, <i>I wanted (1)</i> , RP F1859=7/12 (Scrivener's abghlmo) vs. ἠβουλήθην, <i>I wanted (2)</i> , P1904 TR F1859=5/12 (Scrivener's cdfjk). Nearly a disparity with RP, R=7:7. although: concessive use of the participle. you: plural (and so throughout this verse). face to face ← <i>mouth to mouth</i> .
Jude 1:9	Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ {RP-text: Μωϋσέως} [RP-marg P1904 TR: Μωσέως] σώματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν, Ἐπιτιμήσαι σοι κύριος.	And when Michael the archangel was contending with the devil and disputing about the body of Moses, he did not dare bring a charge of blasphemy but said, "May the Lord rebuke you."	Μωϋσέως, <i>Mouïses</i> , RP-text F1859=0/10 vs. Μωσέως, <i>Moses</i> , RP-marg P1904 TR F1859=9/10 vs. another spelling, F1859=1/10 (Scrivener's d). Questioning Scrivener, we find Μωσέως in abcghklo and Μωϋσέως in ep. A disparity with RP-text, R=2:8 by our observations.
Jude 1:13	κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας· ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς {RP: - } [P1904 TR: τὸν] αἰῶνα τετήρηται.	wild waves of <i>the</i> sea, foaming with their own shameful deeds, wandering stars, for whom the underworld gloom of darkness has been reserved throughout {RP: <i>the</i> } [P1904 TR: <i>the</i>] age.	↳ extrapolating from <i>autumn</i> (ὀπώρα). τὸν, <i>the (age)</i> : absent in RP F1859=6/10 (Scrivener's acdfhk) vs. present in P1904 TR F1859=4/10 (Scrivener's bglo). Nearly a disparity with RP, R=6:6.

Jude 1:16	Οὗτοί εἰσιν γογγυσταί, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας {RP-text P1904 TR: αὐτῶν} [RP-marg: ἑαυτῶν] πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.	These <i>individuals</i> are murmurers, dissatisfied with their fate, who walk according to {RP-text P1904 TR: their} [RP-marg: their own] desires, while their mouth speaks bombastic words, showing partiality for the sake of gain.	αὐτῶν, <i>their</i> , RP-text P1904 TR F1859=3/10 (Scrivener's bko) vs. ἑαυτῶν, <i>their own</i> , RP-marg F1859=7/10 (Scrivener's acdfghl). A weak disparity with RP-text, R=5:7. with their fate: this comes from the word μοῖρα, <i>fate</i> , embedded in the verb. showing ← <i>marvelling, admiring</i> , perhaps a ↗
Jude 1:23	οὓς δὲ ἐν φόβῳ σώζετε, ἐκ {RP: - } [P1904 TR: τοῦ] πυρὸς ἀρπάζοντες, μισούντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.	and save another group with fear, snatching <i>them</i> out of {RP: <i>the</i> } [P1904 TR: the] fire, while <i>you</i> show revulsion even at the garment polluted by the flesh.	τοῦ, <i>the (fire)</i> : absent in RP F1859=6/10 (Scrivener's acghkl) vs. present in P1904 TR F1859=4/10 (Scrivener's bdfo). Nearly a disparity with RP, R=6:6.
Rev 1:17	Καὶ ὅτε εἶδον αὐτόν, {RP P1904 TR: ἔπεσα} [MISC: ἔπεσον] πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ {RP-text P1904: ἔθηκεν} [RP-marg TR: ἐπέθηκεν] τὴν δεξιὰν αὐτοῦ {RP-text: - } [RP-marg P1904 TR: χεῖρα] ἐπ' ἐμέ, λέγων {RP P1904: - } [TR: μοι], Μὴ φοβοῦ· ἐγὼ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος,	And when I saw him, I fell at his feet as if dead, but he put his right {RP-text: <i>hand</i> } [RP-marg P1904 TR: hand] on me and said {RP P1904: - } [TR: to me], "Do not be afraid. I am the first and the last ,	ἔπεσα, <i>I fell</i> (non-classical form), RP P1904 TR F1859=6/13 vs. ἔπεσον, <i>I fell</i> (classical form), F1859=7/13. Nearly a disparity with RP, R=8:7. ἔθηκε(ν), <i>put</i> , RP-text P1904 F1859=10/14 vs. ἐπέθηκεν, <i>put</i> (with <i>on</i> compounding the verb), RP-marg TR F1859=4/14 (Scrivener's gh1**n). χεῖρα, <i>hand</i> (but implicitly so if absent): absent in RP-text F1859=11/13 vs. present in RP-marg P1904 TR F1859=2/13 (Scrivener's hn). μοι, <i>to me</i> : absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. Isa 41:4, Isa 44:6. I am: see Rev 1:4, John 18:5-6. The direct speech started here ends at Rev 3:22.
Rev 1:20	τὸ μυστήριον τῶν ἑπτὰ ἀστέρων ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσαῖς. Οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσὶν· καὶ αἱ {RP-text P1904: λυχνίαί αἱ ἑπτὰ} [RP-marg TR: ἑπτὰ λυχνίαί] {RP-text P1904: - } [RP-marg TR: ἄς εἶδες] ἑπτὰ ἐκκλησίαι εἰσὶν.	<i>Record</i> the mystery of the seven stars which you saw in my right <i>hand</i> , and the seven golden lampstands: the seven stars are <i>the</i> angels of the seven churches, and the seven lampstands {RP-text P1904: - } [RP-marg TR: which you saw] are <i>the</i> seven churches.	λυχνίαί αἱ ἑπτὰ, <i>lamps + the seven</i> , RP-text P1904 F1859=6/13 vs. ἑπτὰ λυχνίαί, <i>seven lamps</i> , RP-marg TR F1859=7/13. A weak disparity (#1) with RP-text, R=7:8. ἄς εἶδες, <i>which you saw</i> : absent in RP-text P1904 F1859=7/13 vs. present in RP-marg TR F1859=6/13. Nearly a disparity (#2) with RP-text, R=8:7. AV differs textually. churches: see Matt 16:18.

Rev 2:7	<p>Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὃ ἐστὶν ἐν {RP-text P1904: τῷ παραδείσῳ} [RP-marg TR: μέσῳ τοῦ παραδείσου] τοῦ θεοῦ {RP P1904: μου} [TR: -].</p>	<p>Let him <i>who</i> has an ear hear what the spirit says to the churches. I will allow him <i>who</i> overcomes to eat from the tree of life, which is in {RP-text P1904: - } [RP-marg TR: the middle of] the paradise of {RP P1904: my} [TR: -] God.</p>	<p>τῷ παραδείσῳ, (<i>in</i>) the paradise, RP-text P1904 F1859=10/13 (with 1 minor variation) vs. μέσῳ τοῦ παραδείσου, (<i>in</i>) the middle of the paradise, RP-marg TR F1859=3/13 (Scrivener's <i>hmn</i>). <i>Remark</i>: Scrivener's <i>hmn</i> will often be seen in the minority of Scrivener's manuscripts. AV differs textually.</p> <hr/> <p>μου, <i>my</i> (God): present in RP P1904 F1859=3/13 (Scrivener's <i>fhm</i>) vs. absent in TR F1859=10/13. A disparity with RP, R=4:11.</p> <hr/> <p>churches: see Matt 16:18.</p>
Rev 2:10	<p>Μηδὲν φοβοῦ ἃ μέλλεις {RP-text P1904: παθεῖν} [RP-marg TR: πάσχειν]: ἰδοὺ {RP-text P1904: δῆ} [RP-marg TR: -], μέλλει βαλεῖν {RP P1904: ὁ διάβολος ἐξ ὑμῶν} [TR: ἐξ ὑμῶν ὁ διάβολος] εἰς φυλακὴν, ἵνα πειρασθῆτε· καὶ ἔξετε θλίψιν {RP-text TR: ἡμερῶν} [RP-marg P1904: ἡμέρας] δέκα. Γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς.</p>	<p>Do not be afraid of <i>any of the things</i> which you are going to suffer. It will transpire that the devil will {RP-text P1904: indeed} [RP-marg TR: -] throw <i>some of you</i> in prison, in order that you be put to the test, and you will have tribulation for ten days. Be faithful up to death, and I will give you the crown of life.'</p>	<p>παθεῖν, <i>to suffer</i> (aorist, so perfective aspect), RP-text P1904 F1859=9/13 (though k, if we understand Scrivener correctly, also reads πειθάνειν) vs. πάσχειν, <i>to suffer</i> (present, so imperfective aspect), RP-marg TR F1859=4/13 (Scrivener's <i>hlmn</i>).</p> <hr/> <p>δῆ, <i>indeed</i>: present in RP-text P1904 F1859=9/13 vs. absent in RP-marg TR F1859=4/13 (Scrivener's <i>flmn</i>).</p> <hr/> <p>ὁ διάβολος ἐξ ὑμῶν, <i>the devil + (some) of you</i>, RP P1904 F1859=11/13 vs. ἐξ ὑμῶν ὁ διάβολος, <i>(some) of you + the devil</i>, TR F1859=1/13 (Scrivener's k) vs. another word order, F1859=1/13 (Scrivener's g).</p> <hr/> <p>ἡμερῶν, <i>days</i> (non-classical genitive for time how long, classically of time within which), RP-text TR F1859=4/13 (Scrivener's <i>hlmn</i>) vs. ἡμέρας, <i>days</i> (classical accusative of time how long), RP-marg P1904 F1859=9/13. A disparity with RP-text, R=5:10.</p> <hr/> <p>it will transpire that ← <i>behold</i>.</p>

<p>Rev 2:13</p>	<p>Οἶδα τὰ ἔργα σου καὶ ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου {RP: - } [P1904 TR: καὶ] ἐν ταῖς ἡμέραις {RP-text TR: ἐν} [RP-marg P1904: -] αἷς Ἀντίπας ὁ μάρτυς μου, ὁ πιστός, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου {RP P1904: ὁ Σατανᾶς κατοικεῖ} [TR: κατοικεῖ ὁ Σατανᾶς].</p>	<p>I know your works and where you live: where Satan's throne is, but you are holding on to my name, and you did not deny my faith {RP: - } [P1904 TR: , not even] in the days when Antipas my faithful martyr was around, who was killed in your location, where Satan dwells.</p>	<p>καὶ, <i>even (in the days)</i>: absent in RP F1859=12/12 vs. present in P1904 TR F1859=0/12. A case of collusion between P1904 and TR? AV differs textually.</p> <hr/> <p>ἐν, <i>in (which)</i> (strengthening the dative) → <i>when</i>: present in RP-text TR F1859=4/12 (Scrivener's hlmn) vs. absent in RP-marg P1904 F1859=8/12. A disparity with RP-text, R=5:9.</p> <hr/> <p>ὁ Σατανᾶς κατοικεῖ, <i>Satan + dwells</i>, RP P1904 F1859=12/12 vs. κατοικεῖ ὁ Σατανᾶς, <i>dwells + Satan</i>, TR F1859=0/12.</p> <hr/> <p>in your location ← <i>alongside you</i>, French <i>chez vous</i>.</p>
<p>Rev 2:14</p>	<p>{RP-text TR: Ἄλλ'} [RP-marg P1904: Ἄλλὰ] ἔχω κατὰ σου ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς {RP P1904: ἐδίδαξεν} [TR: ἐδίδασκε] {RP P1904 E1624 S1894: τὸν} [S1550: ἐν τῷ] Βαλακ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, {RP-text P1904: καὶ} [RP-marg TR: -] φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι.</p>	<p>But I have a few <i>things</i> against you, in that you have <i>some</i> there who hold to the teaching of Balaam, who {RP-text P1904: taught} [RP-marg TR: used to teach] {RP P1904 E1624 S1894: - } [S1550: quoting] Balak to put a snare in front of the sons of Israel {RP-text P1904: and to induce them} [RP-marg TR: ,] to eat <i>things</i> offered to idols and to commit fornication,</p>	<p>ἄλλ', <i>but</i> (apocopated), RP-text TR F1859=5/12 vs. ἄλλὰ, <i>but</i> (unapocopated), RP-marg P1904 F1859=7/12. A weak disparity with RP-text, R=6:8.</p> <hr/> <p>ἐδίδαξεν, <i>taught</i>, RP P1904 F1859=11/12 vs. ἐδίδασκε(ν), <i>was teaching</i>, TR F1859=1/12 (Scrivener's n).</p> <hr/> <p>τὸν, <i>the (Balak)</i>, RP P1904 E1624 S1894 F1859=12/12 vs. ἐν τῷ, <i>in the (way of Balak)</i>, S1550 F1859=0/12.</p> <hr/> <p>καὶ, <i>and</i>: present in RP-text P1904 F1859=10/12 vs. absent in RP-marg TR F1859=2/12 (Scrivener's hn).</p> <hr/> <p>Num 22-24.</p>
<p>Rev 2:15</p>	<p>Οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν {RP-text P1904 TR: τῶν} [RP-marg: -] Νικολαϊτῶν {RP P1904: ὁμοίως} [TR: ὁ μισῶ].</p>	<p><i>just</i> as you also have <i>some</i> who hold to the teaching of {RP-text P1904 TR: the} [RP-marg: <i>the</i>] Nicolaitanes {RP P1904: in a similar way} [TR: which I hate].</p>	<p>τῶν, <i>of the (Nicolaitans)</i>: present in RP-text P1904 TR F1859=5/12 (Scrivener's ghjln) vs. absent in RP-marg F1859=7/12. Nearly a disparity with RP-text, R=7:7.</p> <hr/> <p>ὁμοίως, <i>likewise</i>, RP P1904 F1859=12/12 vs. ὁ μισῶ, <i>which (thing) I hate</i>, TR F1859=0/12. AV differs textually.</p>

<p>Rev 2:17</p>	<p>Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ νικῶντι δώσω αὐτῷ {RP TR: φαγεῖν} [P1904: -] {RP-text P1904: - } [RP-marg TR: ἀπό] τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς {RP P1904: οἶδεν} [TR: ἔγνω] εἰ μὴ ὁ λαμβάνων.</p>	<p>Let him <i>who</i> has an ear hear what the spirit says to the churches. To him <i>who</i> overcomes I will give {RP-text P1904: <i>some</i>} [RP-marg TR: <i>some</i>] hidden {RP TR: <i>manna to eat</i>,} [P1904: <i>manna</i>,] and I will give him a white pebble, and on the pebble a new name <i>will be</i> written which no-one {RP P1904: <i>will know</i>} [TR: <i>will have known</i>] except him <i>who</i> receives <i>it</i>.</p>	<p>φαγεῖν, <i>to eat</i>: present in RP TR F1859=6/13 (Scrivener's hln, and in another ordering in f*f**m) vs. absent in P1904 F1859=7/13. A weak disparity with RP, R=7:8.</p> <hr/> <p>ἀπό, <i>from (the manna)</i> → <i>some</i>: absent in RP-text P1904 F1859=10/13 vs. present in RP-marg TR F1859=3/13 (Scrivener's hln).</p> <hr/> <p>οἶδεν, <i>knows (intuitively)</i>, RP P1904 F1859=12/12 vs. ἔγνω, <i>knew (by learning)</i>, TR F1859=0/12.</p> <hr/> <p>churches: see Matt 16:18.</p> <hr/> <p>a white pebble: used for voting in favour of someone.</p>
---------------------	--	---	--

<p>Rev 2:20</p>	<p>{RP-text TR: ἄλλ'} [RP-marg P1904: ἄλλὰ] ἔχω κατὰ σου {RP: - } [P1904 TR: ὀλίγα] ὅτι {RP P1904: ἀφείς} [TR: ἔας] τὴν {RP P1904: γυναῖκά σου} [TR: γυναῖκα] {RP P1904: Ἰεζάβελ} [TR: Ἰεζαβήλ], {RP P1904: ἣ λέγει} [TR: τὴν λέγουσαν] ἑαυτὴν προφήτιν, {RP P1904: καὶ} [TR: -] {RP P1904: διδάσκει} [TR: διδάσκειν] καὶ {RP P1904: πλανᾷ} [TR: πλανᾶσθαι] {RP P1904: τοὺς} [TR: -] ἔμοις δούλους πορνεύσαι καὶ {RP P1904: φαγεῖν εἰδωλόθουτα} [TR: εἰδωλόθουτα φαγεῖν].</p>	<p>but I have {RP: <i>some</i>} [P1904 TR: a few] <i>things</i> against you, in that you condone {RP P1904: your} [TR: <i>your</i>] wife Jezebel, who says she is a prophetess, {RP P1904: and who teaches and leads} [TR: <i>appointed to teach and lead</i>] my servants astray <i>into</i> fornicating and eating <i>things</i> offered to idols.</p>	<p>ἄλλ', <i>but</i> (apocopated), RP-text TR F1859=6/12 (Scrivener's <i>cefhln</i>) vs. ἄλλὰ, <i>but</i> (unapocopated), RP-marg P1904 F1859 F1859=6/12. Nearly a disparity with RP-text, R=7:7.</p> <hr/> <p>ὀλίγα, <i>a few (things)</i>: absent in RP F1859=11/12 vs. present in P1904 TR F1859=1/12 (Scrivener's n). AV differs textually.</p> <hr/> <p>ἀφείς, <i>permit</i>, RP P1904 F1859=11/12 vs. ἔας, <i>allow</i>, TR F1859=0/12 vs. another reading, F1859=1/12 (Scrivener's g).</p> <hr/> <p>σου, <i>your (wife)</i>: present in RP P1904 F1859=11/12 vs. absent in TR F1859=1/12 (Scrivener's l).</p> <hr/> <p>Ἰεζάβελ, <i>Jezebel (1)</i>, RP P1904 F1859=12/12 (incl. mss. fm with rough breathing) vs. Ἰεζαβήλ, <i>Jezebel (2)</i>, TR F1859=0/12.</p> <hr/> <p>ἣ λέγει, <i>who says</i>, RP P1904 F1859=12/12 vs. τὴν λέγουσαν, <i>the (one) saying</i>, TR F1859=0/12.</p> <hr/> <p>καὶ, (<i>prophetess</i>) <i>and</i>: present in RP P1904 F1859=12/12 vs. absent in TR F1859=0/12.</p> <hr/> <p>διδάσκει, <i>teaches</i>, RP P1904 F1859=12/12 vs. διδάσκειν, <i>to teach</i>, TR F1859=0/12.</p> <hr/> <p>πλανᾷ, <i>misleads (active)</i>, RP P1904 F1859=12/12 vs. πλανᾶσθαι, <i>to mislead (middle)</i>, TR F1859=0/12.</p> <hr/> <p>τοὺς, <i>the (+ my servants)</i>: present in RP P1904 F1859=12/12 vs. absent in TR F1859=0/12.</p> <hr/> <p>φαγεῖν εἰδωλόθουτα, <i>to eat + (things) sacrificed to idols</i>, RP P1904 F1859=12/12 (incl. g with rough breathing) vs. εἰδωλόθουτα φαγεῖν, <i>(things) sacrificed to idols + to eat</i>, TR F1859=0/12.</p> <hr/> <p>1 Ki 16:31, 2 Ki 9:7.</p>
---------------------	---	---	---

Rev 3:1	<p>Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον, Τάδε λέγει ὁ ἔχων τὰ {RP P1904 E1624 S1894: ἑπτὰ} [S1550: -] πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας· Οἶδά σου τὰ ἔργα, ὅτι {RP P1904: - } [TR: τὸ] ὄνομα ἔχεις {RP-text P1904 TR: ὅτι} [RP-marg: καὶ] ζῆς, καὶ νεκρὸς εἶ.</p>	<p>And write to the angel of the church in Sardis, ‘He <i>who</i> has the {RP P1904 E1624 S1894: seven} [S1550: -] spirits of God and the seven stars says <i>this</i>: I know your works, that you have {RP-text P1904 TR: fame for being alive} [RP-marg: fame and are alive], <u>although</u> you are dead.</p>	<p>ἑπτὰ, <i>seven (spirits)</i>: present in RP P1904 E1624 S1894 F1859=12/13 vs. absent in S1550 F1859=1/13 (Scrivener's n).</p> <hr/> <p>τὸ, <i>the (name)</i>: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13.</p> <hr/> <p>ὅτι, <i>that</i>, RP-text P1904 TR F1859=4/13 (Scrivener's <u>hlmn</u>) vs. καὶ, <i>and</i>, RP-marg F1859=9/13. A disparity with RP-text, R=6:9.</p> <hr/> <p>church: see Matt 16:18.</p> <hr/> <p>this ← <i>these (things)</i>.</p> <hr/> <p>fame ← {RP P1904: <i>a name</i>} [TR: <i>the name</i>].</p> <hr/> <p>although: concessive use of καί.</p>
Rev 3:2	<p>Γίνου γρηγορῶν, καὶ {RP-text P1904: στήρισον} [RP-marg TR: στήριξον] [RP-marg2: τήρησον] τὰ λοιπὰ ἃ {RP-text: ἔμελλες} [RP-marg P1904: ἔμελλον] [RP-marg2: ἠμελλες] [TR: μελλει] {RP: ἀποβάλλειν} [P1904: ἀποθνήσκειν] [TR: ἀποθανεῖν]· οὐ γὰρ εὔρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ {RP P1904: μου} [TR: -]·</p>	<p>Be watchful, and {RP P1904 TR: consolidate} [RP-marg2: guard] the remaining <i>things</i> which {RP-text RP-marg2: you were about to cast off} [RP-marg: they were about to cast off] [P1904: were about to die] [TR: are about to die]. For I have not found your works fulfilled before {RP P1904: my} [TR: -] God.</p>	<p>στήρισον, <i>strengthen (1)</i>, RP-text P1904 F1859=5/15 (Scrivener's a*cdgh**) vs. στήριξον, <i>strengthen (2)</i>, RP-marg TR F1859=5/15 (Scrivener's a**f*ilm) vs. τήρησον, <i>guard</i>, RP-marg2 F1859=4/15 (Scrivener's bekn) vs. another reading, F1859=1/15 (Scrivener's h*). Nearly a disparity with RP-text, R=6:6.</p> <hr/> <p>ἔμελλες, <i>you were about to (1)</i>, RP-text F1859=7/13 (Scrivener's cdefghk) vs. ἔμελλον, <i>I was / they were about to</i>, RP-marg P1904 F1859=1/13 (Scrivener's m) vs. ἠμελλες, <i>you were about to (2)</i>, RP-marg2 F1859=2/13 (Scrivener's bj) vs. μελλει, <i>they are about to</i>, TR F1859=1/13 (Scrivener's n) vs. two other readings, F1859=2/13 (Scrivener's al).</p> <hr/> <p>ἀποβάλλειν, <i>to cast away</i>, RP F1859=9/13 (Scrivener's abcdefgjk) vs. ἀποθνήσκειν, <i>to die</i> (present, so imperfective aspect), P1904 F1859=1/13 (Scrivener's n) vs. ἀποθανεῖν, <i>to die</i> (aorist, so perfective aspect), TR F1859=2/13 (Scrivener's lm) vs. another reading, F1859=1/13 (Scrivener's h). AV differs textually.</p> <hr/> <p>μου, <i>my</i>: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13.</p>

Rev 3:3	<p>Μνημόνευε οὖν πῶς εἴληφας {RP-text P1904 TR: καὶ ἤκουσας, καὶ τήρει} [RP-marg: -], καὶ μετανόησον. Ἐάν οὖν μὴ γρηγορήσης, ἦξω ἐπὶ σε ὡς κλέπτῃς, καὶ οὐ μὴ {RP-text TR: γνῶς} [RP-marg P1904: γνώση] ποίαν ὥραν ἦξω ἐπὶ σε.</p>	<p>So remember how you received {RP-text P1904 TR: and heard <i>them</i>, and guard <i>them</i>,} [RP-marg: -] and repent. For if you are not watchful, I will come upon you like a thief, and you will not know at all at what hour I will come upon you.</p>	<p>καὶ ἤκουσας, καὶ τήρει, <i>and you heard, and keep</i>: present in RP-text P1904 TR F1859=3/13 (Scrivener's <u>hlm</u>) vs. absent in RP-marg F1859=9/13 vs. another reading, F1859=1/13 (Scrivener's n). A disparity (#1) with RP-text, R=5:9.</p> <hr/> <p>γνῶς, <i>you (will not) know</i> (classical aorist subjunctive), RP-text TR F1859=4/13 (Scrivener's <u>achn</u>) vs. γνώση, <i>you will (not) know</i> (non-classical future indicative), RP-marg P1904 F1859=8/13 vs. another reading, F1859=1/13 (Scrivener's l). A disparity (#2) with RP-text, R=5:9.</p> <hr/> <p>for ← <i>therefore</i>.</p>
Rev 3:12	<p>Ὁ νικῶν, ποιήσω αὐτὸν στύλον ἐν τῷ {RP P1904 S1550 S1894: ναῶ} [E1624: λαῶ] τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς Ἱερουσαλήμ, {RP P1904 E1624 S1894: ἡ καταβαίνει} [S1550: ἡ καταβαίνουσα] {RP-text P1904 TR: ἐκ} [RP-marg: ἀπὸ] τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ μου, καὶ τὸ {RP-text P1904 TR: ὄνομά μου} [RP-marg: ὄνομα] τὸ καινόν.</p>	<p><i>As for him who overcomes, I will make him a pillar {RP P1904 S1550 S1894: in the sanctuary} [E1624: among the people] of my God, and he will certainly not go out any longer, and I will write the name of my God on him, and the name of the city of my God – the New Jerusalem which descends {RP-text P1904 TR: out of} [RP-marg: from] heaven from my God – and {RP-text P1904 TR: my} [RP-marg: the] new name.'</i></p>	<p>ναῶ, (<i>in the</i>) sanctuary, RP P1904 S1550 S1894 F1859=11/13 vs. λαῶ, (<i>among the</i>) people, E1624 F1859=1/13 (Scrivener's k) vs. ὄνόματι, (<i>in the</i>) name, F1859=1/13 (Scrivener's g).</p> <hr/> <p>καταβαίνει, (<i>which</i>) descends, RP P1904 E1624 S1894 F1859=12/13 vs. καταβαίνουσα, (<i>the one</i>) descending, S1550 F1859=1/13 (Scrivener's n).</p> <hr/> <p>ἐκ, <i>out of (heaven)</i>, RP-text P1904 TR F1859=4/13 (Scrivener's <u>fhjn</u>) vs. ἀπὸ, <i>from (heaven)</i>, RP-marg F1859=9/13. A disparity (#1) with RP-text, R=6:9.</p> <hr/> <p>μου, <i>my (name)</i>: present in RP-text P1904 TR F1859=3/13 (Scrivener's <u>hmn</u>) vs. absent in RP-marg F1859=10/13. A disparity (#2) with RP-text, R=5:10.</p>
Rev 3:19	<p>Ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω· {RP-text TR: ζήλωσον} [RP-marg P1904: ζήλευε] οὖν καὶ μετανόησον.</p>	<p><i>As for me, all whom I love, I reprove and chasten. So be zealous and repent.</i></p>	<p>ζήλωσον, <i>be zealous</i> (aorist of ζηλόω), RP-text TR F1859=4/13 (Scrivener's <u>dhln</u>) vs. ζήλευε, <i>be zealous</i> (present of ζηλεύω), RP-marg P1904 F1859=8/13 vs. another reading, F1859=1/13 (Scrivener's c). A disparity with RP-text, R=5:9.</p> <hr/> <p>Prov 3:12, adapted.</p> <hr/> <p>all ← <i>as many as</i>.</p>

Rev 4:2	<p>{RP-text P1904 TR: Καὶ εὐθέως} [RP-marg: Εὐθέως] ἐγενόμην ἐν πνεύματι· καὶ ἶδού, θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ {RP-text P1904: τὸν θρόνον} [RP-marg TR: τοῦ θρόνου] καθήμενος,</p>	<p>{RP-text P1904 TR: And} [RP-marg: -] I immediately came to be in <i>the power of the spirit</i>, and there <i>was</i> a throne standing in heaven, and <i>on the throne a person was sitting</i>,</p>	<p>καὶ, <i>and</i>: present in RP-text P1904 TR F1859=4/13 (Scrivener's <u>hlmn</u>) vs. absent in RP-marg F1859=9/13. A disparity with RP-text, R=6:9.</p> <hr/> <p>τὸν θρόνον, <i>the throne</i> (accusative, classically, suggesting motion, the act of sitting, though not so here – compare Rev 4:4 <i>on their heads</i>), RP-text P1904 F1859=11/13 vs. τοῦ θρόνου, <i>the throne</i> (genitive, suggesting rest), RP-marg TR F1859=2/13 (Scrivener's <u>hn</u>).</p> <hr/> <p>came to be in <i>the power of the spirit</i>: see Rev 1:10.</p> <hr/> <p>there was ← <i>behold</i>.</p> <hr/> <p>standing ← <i>lying, placed</i>.</p>
Rev 4:3	<p>{RP P1904: - } [TR: καὶ ὁ καθήμενος ἦν] ὅμοιος ὀράσει λίθῳ ἰάσπιδι καὶ {RP P1904: σαρδίῳ} [TR: σαρδίνῳ]· καὶ ἴρις κυκλόθεν τοῦ θρόνου {RP-text P1904: ὁμοίως} [RP-marg S1550: ὅμοιος] [RP-marg2 E1624 S1894: ὁμοία] {RP-text P1904: ὄρασις} [RP-marg TR: ὀράσει] {RP-text P1904: σμαραγδίνων} [RP-marg TR: σμαραγδίνῳ].</p>	<p>{RP P1904: resembling} [TR: and the <i>person</i> who was sitting resembled] a jasper <i>gemstone</i> in appearance, and a <u>carnelian</u> <i>one</i>, and around the throne <i>was</i> an iridescent sheen <i>like the appearance of</i> {RP-text P1904: emeralds} [RP-marg TR: an emerald],</p>	<p>καὶ ὁ καθήμενος ἦν, <i>and the sitting (one) was</i>: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's l, but without ἦν).</p> <hr/> <p>σαρδίῳ, <i>carnelian (1)</i>, RP P1904 F1859=13/13 vs. σαρδίνῳ, <i>carnelian (2)</i>, TR F1859=0/13.</p> <hr/> <p>ὁμοίως, <i>like</i> (adverb), RP-text P1904 F1859=8/13 vs. ὅμοιος, <i>like</i> (masculine), RP-marg S1550 F1859=0/13 vs. ὁμοία, <i>like</i> (feminine, classical gender of ἴρις), RP-marg2 E1624 S1894 F1859=4/13 (Scrivener's chlm) vs. another reading, F1859=1/13 (Scrivener's n). A disparity with RP-marg (zero count).</p> <hr/> <p>ὄρασις, <i>appearance</i> (nominative, apposition), RP-text P1904 F1859=7/13 vs. ὀράσει, <i>appearance</i> (dative after resembling), RP-marg TR F1859=5/13 (Scrivener's chlmn) vs. another reading, F1859=1/13 (Scrivener's f).</p> <hr/> <p>σμαραγδίνων, <i>emeralds</i>, RP-text P1904 F1859=7/13 (with one misspelled) vs. σμαραγδίνῳ, <i>an emerald</i>, RP-marg TR F1859=4/13 (Scrivener's chln) vs. other readings, F1859=2/13 (Scrivener's fm).</p>

Rev 4:4	<p>{RP P1904 TR: Καὶ κυκλόθεν} [MISC: Κυκλόθεν] τοῦ θρόνου θρόνοι {RP-text P1904: εἴκοσι τέσσαρες} [RP-marg: ΚΔ] [TR: εἴκοσι καὶ τέσσαρες]· καὶ ἐπὶ τοὺς θρόνους {RP P1904: - } [TR: εἶδον] τοὺς {RP-text P1904: εἴκοσι τέσσαρας} [RP-marg: ΚΔ] [TR: εἴκοσι καὶ τέσσαρας] πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ {RP P1904: - } [TR: ἔσχον] ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.</p>	<p>{RP P1904 TR: and around} [MISC: around] the throne <i>were</i> twenty-four thrones, and on the thrones {RP P1904: <i>I saw</i>} [TR: <i>I saw</i>] the twenty-four elders sitting, clothed in white garments, and {RP P1904: <i>I saw</i>} [TR: they had] golden crowns on their heads.</p>	<p>καὶ, <i>and (around)</i>: present in RP P1904 TR F1859=5/13 (Scrivener's <u>chlmn</u>) vs. absent in F1859=8/13. A weak disparity with RP, R=7:8.</p> <hr/> <p>εἴκοσι τέσσαρες, <i>twenty-four</i>, RP-text P1904 F1859=6/13 vs. ΚΔ, 24, RP-marg F1859=3/13 (Scrivener's <u>akg</u>) vs. εἴκοσι καὶ τέσσαρες, <i>twenty and four</i>, TR F1859=2/13 (Scrivener's <u>ln</u>) vs. other spellings, F1859=2/13 (Scrivener's <u>jm</u>).</p> <hr/> <p>εἶδον, <i>I saw</i>: absent in RP P1904 F1859=11/13 vs. present in TR F1859=2/13 (Scrivener's <u>ah</u>).</p> <hr/> <p>εἴκοσι τέσσαρας, <i>twenty-four</i>, RP-text P1904 F1859=6/13 vs. ΚΔ, 24, RP-marg F1859=4/13 (Scrivener's <u>akmn</u>) vs. εἴκοσι καὶ τέσσαρας, <i>twenty and four</i>, TR F1859=2/13 (Scrivener's <u>hl</u>) vs. another spelling, F1859=1/13 (Scrivener's <u>j</u>).</p> <hr/> <p>ἔσχον, <i>they had</i>: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13.</p>
Rev 5:8	<p>Καὶ ὅτε ἔλαβεν τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ {RP-text P1904 TR: εἴκοσι τέσσαρες} [RP-marg: ΚΔ] πρεσβύτεροι {RP TR: ἔπεσον} [P1904: ἔπεσαν] ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος {RP-text P1904: κιθάραν} [RP-marg TR: κιθάρας], καὶ φιάλας χρυσᾶς γεμούσας θυμιμάτων, αἱ εἰσὶν {RP-text: - } [RP-marg P1904 TR: αἱ] προσευχαὶ τῶν ἁγίων.</p>	<p>and when he had taken the book, the four living beings and the twenty-four elders <i>fell down</i> before the lamb, each having {RP-text P1904: a harp} [RP-marg TR: harps] and golden bowls full of incense, which are {RP-text: <i>the</i>} [RP-marg P1904 TR: the] prayers of the <u>saints</u>.</p>	<p>εἴκοσι τέσσαρες, <i>twenty-four</i>, RP-text P1904 TR F1859=6/13 vs. ΚΔ, 24, RP-marg F1859=7/13. Nearly a disparity with RP-text, R=8:7.</p> <hr/> <p>ἔπεσον, <i>they fell</i> (classical form), RP TR F1859=12/13 vs. ἔπεσαν, <i>they fell</i> (post-classical form), P1904 F1859=1/13 (Scrivener's <u>l</u>).</p> <hr/> <p>κιθάραν, <i>a harp</i>, RP-text P1904 F1859=9/13 vs. κιθάρας, <i>harps</i>, RP-marg TR F1859=4/13 (Scrivener's <u>ehj</u>). AV differs textually.</p> <hr/> <p>αἱ, <i>the (prayers)</i>: absent in RP-text F1859=11/13 (though 4 with a different word following) vs. present in RP-marg P1904 TR F1859=2/13 (Scrivener's <u>hn</u>).</p> <hr/> <p>Ps 141:2.</p> <hr/> <p>saints: see Matt 27:52.</p>

<p>Rev 5:10</p>	<p>καὶ ἐποίησας {RP P1904: αὐτοὺς} [TR: ἡμᾶς] τῷ θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ {RP P1904: βασιλεύσουσιν} [TR: βασιλεύσομεν] ἐπὶ τῆς γῆς.</p>	<p>And You made {RP P1904: them} [TR: us] kings and priests to our God, And {RP P1904: they} [TR: we] will reign over the earth.”</p>	<p>αὐτοὺς, <i>them</i>, RP P1904 F1859=13/13 vs. ἡμᾶς, <i>us</i>, TR F1859=0/13. AV differs textually.</p> <hr/> <p>βασιλεύσουσιν, <i>they will reign</i>, RP P1904 F1859=6/13 vs. βασιλεύσομεν, <i>we will reign</i>, TR F1859=0/13 vs. βασιλεύουσιν, <i>they reign</i>, F1859=7/13. Nearly a disparity with RP, R=7:7. AV differs textually.</p> <hr/> <p>Isa 61:6, Ex 19:6.</p>
<p>Rev 5:13</p>	<p>Καὶ πᾶν κτίσμα {RP-text P1904: ὃ} [RP-marg TR: ὃ ἐστὶν] ἐν τῷ οὐρανῷ, καὶ {RP P1904: ἐπὶ τῆς γῆς} [TR: ἐν τῇ γῇ], καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης {RP-text P1904: ἐστίν} [RP-marg TR: ἃ ἐστὶν], καὶ τὰ ἐν αὐτοῖς, {RP: πάντας} [P1904 TR: πάντα] ἤκουσα λέγοντας, Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ τῷ ἄρνιῳ ἢ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. {RP: Ἀμήν.} [P1904 TR: -]</p>	<p>And I heard every creature {RP-text P1904: which <i>is</i>} [RP-marg TR: which <i>is</i>] in heaven and {RP P1904: on} [TR: in] the earth and below the earth, and {RP-text P1904: <i>which is</i>} [RP-marg TR: the <i>creatures</i> which are] on the sea, and {RP: the <i>creatures</i> in them, all saying,} [P1904 TR: all the <i>creatures</i> in them, and they said,] “To him <i>who</i> sits on the throne And to the lamb <i>Be</i> blessing and honour And glory and power Throughout the durations of the {RP: ages.} [P1904 TR: ages.”] {RP: Amen.”} [P1904 TR: -]</p>	<p>ἐστὶν, <i>is</i> (explicitly): absent in RP-text P1904 F1859=10/13 vs. present in RP-marg TR F1859=3/13 (Scrivener's <u>hmn</u>). All editions have at least one ἐστὶν, <i>is</i>, so that the word ὃ is the relative pronoun (and not the article).</p> <hr/> <p>ἐπὶ τῆς γῆς, <i>on the earth</i>, RP P1904 F1859=13/13 vs. ἐν τῇ γῇ, <i>in the world or earth</i>, TR F1859=0/13.</p> <hr/> <p>ἃ, <i>which</i>: absent in RP-text P1904 F1859=11/13 vs. present in RP-marg TR F1859=1/13 (Scrivener's h) vs. another reading, F1859=1/13 (Scrivener's m).</p> <hr/> <p>πάντας, <i>all</i> (masculine, accommodated to sense), RP F1859=8/13 vs. πάντα, <i>all</i> (neuter, grammatically concordant), P1904 TR F1859=5/13 (Scrivener's <u>cfgkm</u>). The appositional λέγοντας, <i>saying</i>, is accommodated to the sense. Nearly a disparity with RP, R=8:7.</p> <hr/> <p>ἀμήν, <i>amen</i>: present in RP F1859=10/13 vs. absent in P1904 TR F1859=3/13 (Scrivener's <u>blm</u>).</p>

<p>Rev 6:10</p>	<p>καὶ {RP P1904: ἔκραξαν} [TR: ἔκραζον] {RP-text P1904 TR: φωνῆ μεγάλη} [RP-marg: φωνὴν μεγάλην], λέγοντες, Ἔως πότε, ὁ δεσπότης, ὁ ἅγιος καὶ {RP: - } [P1904 TR: ὁ] ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν {RP P1904: ἐκ} [TR: ἀπὸ] τῶν κατοικούντων ἐπὶ τῆς γῆς;</p>	<p>And they cried out in a loud voice and said, “How long, O holy and true master, will you not judge and take vengeance for our blood on those dwelling on the earth?”</p>	<p>ἔκραξαν, <i>they shouted</i>, RP P1904 F1859=11/13 vs. ἔκραζον, <i>they were shouting</i>, TR F1859=2/13 (Scrivener's cn).</p> <hr/> <p>φωνῆ μεγάλη, <i>a loud + voice</i>, RP-text P1904 TR F1859=5/13 (Scrivener's ehjln) vs. φωνὴν μεγάλην, <i>a voice + loud</i>, RP-marg F1859=8/13 (Scrivener's abcdgkm). A weak disparity with RP-text, R=7:8.</p> <hr/> <p>ὁ, <i>the (true)</i>: absent in RP F1859=9/13 vs. present in P1904 TR F1859=4/13 (Scrivener's dfhm).</p> <hr/> <p>ἐκ, <i>out of</i>, RP P1904 F1859=11/13 vs. ἀπὸ, <i>from</i>, TR F1859=2/13 (Scrivener's ln).</p>
---------------------	---	---	--

<p>Rev 6:11</p>	<p>Καὶ {RP P1904: ἐδόθη} [TR: ἐδόθησαν] {RP-text P1904: αὐτοῖς ἐκάστῳ} [RP-marg: αὐτοῖς] [TR: ἐκάστοις] {RP P1904: στολή λευκή} [TR: στολαὶ λευκαὶ], καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον {RP: - } [P1904 TR: μικρόν], ἕως {RP-text P1904: - } [RP-marg TR: οὐ] {RP P1904: πληρώσωσιν} [TR: πληρώσονται] καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν {RP-text: καὶ} [RP-marg P1904 TR: -] οἱ μέλλοντες {RP: ἀποκτενεσθαι} [P1904: ἀποκτείνεσθαι] [TR: ἀποκτείνεσθαι] ὡς καὶ αὐτοί.</p>	<p>And {RP-text P1904: to each of them was given a white robe,} [RP-marg: to them was given a white robe,] [TR: to each were given white robes,] and they were told that they should rest a {RP: - } [P1904 TR: little] while longer until their fellow servants and their brothers should also {RP P1904: fulfil their course} [TR: be fulfilled], {RP-text: and those who} [RP-marg P1904 TR: who] would be killed, as they <u>for their part</u> <i>had been</i>.</p>	<p>ἐδόθη, <i>was given</i>, RP P1904 F1859=13/13 (1 misspelled) vs. ἐδόθησαν, <i>were given</i>, TR F1859=0/13.</p> <hr/> <p>αὐτοῖς ἐκάστῳ, <i>to each of them</i>, RP-text P1904 F1859=4/13 (Scrivener's fhlm) vs. αὐτοῖς, <i>to them</i>, RP-marg F1859=8/13 vs. ἐκάστοις, <i>to each</i>, TR F1859=0/13 vs. another reading, F1859=1/13 (Scrivener's n). A disparity (#1) with RP-text, R=5:8.</p> <hr/> <p>στολή λευκή, <i>a white robe</i>, RP P1904 F1859=13/13 vs. στολαὶ λευκαὶ, <i>white clothes</i>, TR F1859=0/13.</p> <hr/> <p>μικρόν, (<i>a little (while)</i>): absent in RP F1859=12/13 vs. present in P1904 TR F1859=1/13 (Scrivener's n).</p> <hr/> <p>οὐ, (<i>until</i>) <i>when</i>: absent in RP-text P1904 F1859=12/13 vs. present in RP-marg TR F1859=1/13 (Scrivener's n).</p> <hr/> <p>πληρώσωσιν, <i>they fulfil</i>, RP P1904 F1859=9/13 vs. πληρώσονται, <i>they will be fulfilled</i> (middle in passive sense), TR F1859=0/13 vs. other readings, F1859=4/13 (Scrivener's cgen).</p> <hr/> <p>καὶ, <i>and (those who will be)</i>: present in RP-text F1859=8/13 vs. absent RP-marg P1904 TR F1859=5/13 (Scrivener's hklmn). Nearly a disparity (#2) with RP-text, R=8:7.</p> <hr/> <p>ἀποκτενεσθαι, <i>to be killed (1)</i>, RP F1859=10/13 vs. ἀποκτείνεσθαι, <i>to be killed (2)</i>, P1904 F1859=1/13 (Scrivener's a) vs. ἀποκτείνεσθαι, <i>to be killed (3)</i>, TR F1859=2/13 (Scrivener's fj).</p> <hr/> <p>for their part ← <i>also</i>.</p>
---------------------	--	--	---

<p>Rev 6:14</p>	<p>Καὶ {RP P1904: ὁ} [TR: -] οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον {RP-text P1904: ἐλισσόμενον} [RP-marg: ἐλισσόμενος] [TR: εἰλισσόμενον], καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.</p>	<p>and {RP P1904: the} [TR: <i>the</i>] sky was parted asunder, like a rolled up scroll, and every mountain and island was moved from <u>its place</u>.</p>	<p>ὁ, <i>the (heaven)</i>: present in RP P1904 F1859=12/13 vs. absent in TR F1859=1/13 (Scrivener's k, but οὐρανὸς is also absent).</p> <hr/> <p>ἐλισσόμενον, <i>being rolled up (1)</i> (agreeing with <i>book</i>), RP-text P1904 F1859=4/13 (Scrivener's fhlm) vs. ἐλισσόμενος, <i>being rolled up (1)</i> (agreeing with <i>heaven</i>), RP-marg F1859=7/13 (Scrivener's abcegiik) vs. εἰλισσόμενον, <i>being rolled up (2)</i> (agreeing with <i>book</i>), TR F1859=1/13 (Scrivener's n) vs. another reading, F1859=1/13 (Scrivener's d) We take Scrivener's, not Mill's, reading of d. A weak disparity with RP-text, R=5:7.</p> <hr/> <p>Isa 34:4.</p> <hr/> <p>sky: or <i>heaven</i>.</p> <hr/> <p>its place ← <i>their places</i>.</p>
<p>Rev 6:16</p>	<p>καὶ λέγουσιν τοῖς ὄρεσιν καὶ ταῖς πέτραις, {RP TR: Πέσετε} [P1904: Πέσατε] ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ {RP-text P1904 TR: τοῦ θρόνου} [RP- marg: τῷ θρόνῳ], καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου·</p>	<p>and they said to the mountains and the rocks, “Fall on us, and hide us from <i>the</i> presence of him <i>who sits on the throne</i>, and from the wrath of the lamb,</p>	<p>πέσετε, <i>fall</i> (classical form), RP TR F1859=10/12 vs. πέσατε, <i>fall</i> (non- classical form), P1904 F1859=2/12 (Scrivener's ln).</p> <hr/> <p>τοῦ θρόνου, <i>(on) the throne (1)</i>, RP- text P1904 TR F1859=6/13 vs. τῷ θρόνῳ, <i>(on) the throne (2)</i>, RP-marg F1859=7/13. Nearly a disparity with RP-text, R=8:7.</p> <hr/> <p>Hos 10:8.</p>

Rev 7:4	<p>Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, {RP: ἑκατὸν καὶ τεσσαράκοντα τέσσαρες χιλιάδες} [P1904: ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες] [TR: $\overline{\text{PM}}\overline{\Delta}$ χιλιάδες], {RP-text: ἐσφραγισμένων} [RP-marg P1904 TR: ἐσφραγισμένοι] ἐκ πάσης φυλῆς υἰῶν Ἰσραήλ.</p>	<p>Then I heard the number of those <i>who had been</i> sealed: one hundred and forty-four thousand sealed, from every tribe of the sons of Israel.</p>	<p>In the following, we ignore spaces between words. ἑκατὸν καὶ τεσσαράκοντα τέσσαρες χιλιάδες, <i>one hundred and forty-four thousand</i>, RP F1859=3/12 (Scrivener's hlm, l with a misspelling) vs. ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, <i>one hundred forty-four thousand</i>, P1904 F1859=1/12 (Scrivener's b) vs. $\overline{\text{PM}}\overline{\Delta}$ χιλιάδες, <i>144 thousand</i>, TR F1859=0/12 vs. ἑκατοντεσσαρακοντακαὶ τέσσαρες χιλιάδες, <i>one hundred forty and four thousand</i>, F1859=1/12 (Scrivener's f) vs. ἑκατὸν καὶ τεσσαράκοντα καὶ τέσσαρες χιλιάδες, <i>one hundred and forty and four thousand</i>, F1859=1/12 (Scrivener's j) vs. words absent, F1859=5/12 (Scrivener's aegkn) vs. another reading, F1859=1/12 (Scrivener's c). A weak disparity (#1) with RP, R=3:5.</p> <hr/> <p>ἐσφραγισμένων, <i>of sealed ones</i>, RP-text F1859=6/12 vs. ἐσφραγισμένοι, <i>sealed ones</i>, RP-marg P1904 TR F1859=1/12 (Scrivener's h) vs. words absent, F1859=5/12. Nearly a disparity (#2) with RP-text, R=6:5.</p>
---------	---	---	---

Rev 7:5	<p>Ἐκ φυλῆς Ἰούδα, {RP-text P1904: δώδεκα} [RP-marg TR: $\overline{\text{IB}}$] χιλιάδες {RP-text: ἔσφραγισμένοι} [RP-marg: -] [RP-marg2 P1904 TR: ἔσφραγισμένοι]· ἐκ φυλῆς {RP: Ῥουβίμ} [P1904 TR: Ῥουβήν], {RP-text P1904: δώδεκα} [RP-marg TR: $\overline{\text{IB}}$] χιλιάδες {RP P1904: - } [TR: ἔσφραγισμένοι]· ἐκ φυλῆς Γάδ, {RP-text P1904: δώδεκα} [RP-marg TR: $\overline{\text{IB}}$] χιλιάδες {RP P1904: - } [TR: ἔσφραγισμένοι]·</p>	<p>From <i>the</i> tribe of Judah, twelve thousand {RP-text RP-marg2 P1904 TR: sealed} [RP-marg: -]; from <i>the</i> tribe of Reuben, twelve thousand {RP P1904: - } [TR: sealed]; from <i>the</i> tribe of Gad, twelve thousand {RP P1904: - } [TR: sealed];</p>	<p>Three occurrences: δώδεκα, <i>twelve (thousand)</i>, RP-text P1904 F1859=5/12 (Scrivener's bcfm) vs. $\overline{\text{IB}}$, <i>12 (thousand)</i>, RP-marg TR F1859=7/12. A weak disparity (#1) with RP-text, R=6:8.</p> <hr/> <p>ἔσφραγισμένοι, <i>sealed</i> (feminine, agreeing with <i>thousands</i>), RP-text F1859=6/12 vs. word absent, RP-marg F1859=0/12 (but absent <i>alibi</i>, in other places, in Scrivener's abefghjkm) vs. ἔσφραγισμένοι, <i>sealed</i> (masculine), RP-marg2 P1904 TR F1859=3/12 (Scrivener's hmn) vs. another reading, F1859=3/12 (Scrivener's fkl). Nearly a disparity (#2) with RP-text, R=6:5. A disparity (#3) with RP-marg (zero count), though apparently with support after the first occurrence.</p> <hr/> <p>Ῥουβίμ, <i>Roubim</i>, RP F1859=0/12 vs. Ῥουβήν, <i>Rouben</i> (1), P1904 TR F1859=0/12 vs. Ῥουβίν, <i>Rouben</i> (2), F1859=7/12 (Scrivener's abfgjln) vs. three other spellings, F1859=5/12 (Scrivener's cekhm). We use the Hebrew names throughout the section, so here <i>Reuben</i>. A case of collusion between P1904 and TR? A strong disparity (#4) with RP, R=0:7.</p> <hr/> <p>Twice: ἔσφραγισμένοι, <i>sealed</i>: absent in RP P1904 F1859=9/12 vs. present in TR F1859=2/12 (Scrivener's cn, present in n for the first of these 2 occurrences only) vs. another reading, F1859=1/12 (Scrivener's l).</p>
Rev 7:6	<p>ἐκ φυλῆς Ἀσήρ, {RP-text P1904: δώδεκα} [RP-marg TR: $\overline{\text{IB}}$] χιλιάδες {RP P1904: - } [TR: ἔσφραγισμένοι]· ἐκ φυλῆς Νεφθαλείμ, {RP-text P1904: δώδεκα} [RP-marg TR: $\overline{\text{IB}}$] χιλιάδες {RP P1904: - } [TR: ἔσφραγισμένοι]· ἐκ φυλῆς Μανασσή, {RP-text P1904: δώδεκα} [RP-marg TR: $\overline{\text{IB}}$] χιλιάδες {RP P1904: - } [TR: ἔσφραγισμένοι]·</p>	<p>from <i>the</i> tribe of Asher, twelve thousand {RP P1904: - } [TR: sealed]; from <i>the</i> tribe of Naphtali, twelve thousand {RP P1904: - } [TR: sealed]; from <i>the</i> tribe of Manasseh, twelve thousand {RP P1904: - } [TR: sealed];</p>	<p>Three times: δώδεκα, <i>twelve (thousand)</i>, RP-text P1904 F1859=4/12 (Scrivener's bcf) vs. $\overline{\text{IB}}$, <i>12 (thousand)</i>, RP-marg TR F1859=6/12 vs. word absent once, F1859=2/12 (Scrivener's km). A weak disparity with RP-text, R=5:7.</p> <hr/> <p>Three times: ἔσφραγισμένοι, <i>sealed</i>: absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's c).</p>

Rev 7:7	<p>ἐκ φυλῆς Συμεών, {RP-text P1904: δώδεκα} [RP-marg TR: $\overline{\text{TB}}$] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]· ἐκ φυλῆς Λευί, {RP-text P1904: δώδεκα} [RP-marg TR: $\overline{\text{TB}}$] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]· ἐκ φυλῆς {RP S1550 S1894: Ἰσαχάρ} [P1904: Ἰσαχάρ] [E1624: Ἰσαχάρ], {RP-text P1904: δώδεκα} [RP-marg TR: $\overline{\text{TB}}$] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]</p>	<p>from <i>the</i> tribe of Simeon, twelve thousand {RP P1904: - } [TR: sealed]; from <i>the</i> tribe of Levi, twelve thousand {RP P1904: - } [TR: sealed]; from <i>the</i> tribe of Issachar, twelve thousand {RP P1904: - } [TR: sealed];</p>	<p>Three times: δώδεκα, <i>twelve (thousand)</i>, RP-text P1904 F1859=4/12 (Scrivener's bcef) vs. $\overline{\text{TB}}$, 12 (<i>thousand</i>), RP-marg TR F1859=6/12 vs. word absent once, F1859=2/12 (Scrivener's mn). A weak disparity with RP-text, R=5:7.</p> <hr/> <p>Three times: ἐσφραγισμένοι, <i>sealed</i>: absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's c).</p> <hr/> <p>Ἰσαχάρ, <i>Isachar</i>, RP S1550 S1894 F1859=8/12 vs. Ἰσαχάρ, <i>Issachar</i>, P1904 F1859=4/12 (Scrivener's aek1) vs. Ἰσασχάρ, <i>Isaschar</i>, E1624 F1859=0/12. We use the Hebrew spelling <i>Issachar</i>.</p>
Rev 7:8	<p>ἐκ φυλῆς Ζαβουλών, {RP-text P1904: δώδεκα} [RP-marg TR: $\overline{\text{TB}}$] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]· ἐκ φυλῆς Ἰωσήφ, {RP-text P1904: δώδεκα} [RP-marg TR: $\overline{\text{TB}}$] χιλιάδες {RP P1904: - } [TR: ἐσφραγισμένοι]· ἐκ φυλῆς Βενιαμίν, {RP-text P1904: δώδεκα} [RP-marg TR: $\overline{\text{TB}}$] χιλιάδες {RP-text: ἐσφραγισμένοι} [RP-marg P1904 TR: ἐσφραγισμένοι].</p>	<p>from <i>the</i> tribe of Zebulun, twelve thousand {RP P1904: - } [TR: sealed]; from <i>the</i> tribe of Joseph, twelve thousand {RP P1904: - } [TR: sealed]; from <i>the</i> tribe of Benjamin, twelve thousand sealed.</p>	<p>Three times: δώδεκα, <i>twelve (thousand)</i>, RP-text P1904 F1859=4/12 (Scrivener's bcem) vs. $\overline{\text{TB}}$, 12 (<i>thousand</i>), RP-marg TR F1859=7/12 vs. word absent once, F1859=1/12 (Scrivener's f). A disparity with RP-text, R=5:8.</p> <hr/> <p>Twice: ἐσφραγισμένοι, <i>sealed</i>: absent in RP P1904 F1859=11/12 vs. present in TR F1859=1/12 (Scrivener's c).</p> <hr/> <p>ἐσφραγισμένα, <i>sealed (feminine)</i>, RP-text F1859=8/12 vs. ἐσφραγισμένοι, <i>sealed (masculine)</i>, RP-marg P1904 TR F1859=4/12 (Scrivener's fhm). See Rev 7:5.</p>
Rev 7:11	<p>Καὶ πάντες οἱ ἄγγελοι {RP P1904: εἰστήκεισαν} [TR: ἐστήκεσαν] κύκλω τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ {RP TR: ἔπεσον} [P1904: ἔπεσαν] ἐνώπιον τοῦ θρόνου {RP-text P1904 TR: - } [RP-marg: αὐτοῦ] ἐπὶ {RP P1904: τὰ πρόσωπα} [TR: πρόσωπον] αὐτῶν, καὶ προσεκύνησαν τῷ θεῷ,</p>	<p>And all the angels were standing around the throne, and the elders and the four living beings, and they fell before {RP-text P1904 TR: the} [RP-marg: his] throne face down and worshipped God,</p>	<p>εἰστήκεισαν, <i>they stood (1)</i>, RP P1904 F1859=12/13 (4 with smooth breathing) vs. ἐστήκεσαν, <i>they stood (2)</i>, TR F1859=0/13 vs. another spelling, F1859=1/13 (Scrivener's l**).</p> <hr/> <p>ἔπεσον, <i>they fell (1)</i>, RP TR F1859=12/12 vs. ἔπεσαν, <i>they fell (2)</i>, P1904 F1859=0/12.</p> <hr/> <p>αὐτοῦ, <i>his</i>: absent in RP-text P1904 TR F1859=3/12 (Scrivener's ghn) vs. present in RP-marg F1859=9/12. A disparity with RP-text, R=5:9.</p> <hr/> <p>τὰ πρόσωπα, <i>(their) faces</i>, RP P1904 F1859=12/12 vs. πρόσωπον, <i>(their) face</i>, TR F1859=0/12.</p>

Rev 8:3	<p>Καὶ ἄλλος ἄγγελος ἦλθεν, καὶ ἑστάθη ἐπὶ {RP P1904: τοῦ θυσιαστηρίου} [TR: τὸ θυσιαστήριον], ἔχων λιβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλά, ἵνα {RP-text TR: δώσει} [RP-marg P1904: δώσει] ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου.</p>	<p>And another angel came and stood {RP P1904: at} [TR: on] the altar, holding a golden censer, and he was given much incense, in order that he should offer it with the prayers of all the saints on the golden altar which was before the throne,</p>	<p>τοῦ θυσιαστηρίου, (on) the altar, RP P1904 F1859=13/13 vs. τὸ θυσιαστήριον, (onto) the altar, TR F1859=0/13.</p> <hr/> <p>δώσει, he should give (classical aorist subjunctive), RP-text TR F1859=6/13 vs. δώσει, he shall give (non-classical future indicative), RP-marg P1904 F1859=5/13 (Scrivener's acjkl) vs. other readings, F1859=2/13 (Scrivener's df). Nearly a disparity with RP-text, R=7:6.</p> <hr/> <p>he was given much incense ← much incense was given to him.</p> <hr/> <p>offer ← give.</p> <hr/> <p>saints: see Matt 27:52.</p>
Rev 8:13	<p>Καὶ εἶδον, καὶ ἤκουσα ἑνὸς {RP P1904: ἄετοῦ} [TR: ἀγγέλου] {RP P1904: πετομένου} [TR: πετωμένου] ἐν μεσουρανήματι, λέγοντος φωνῇ μεγάλῃ, Οὐαί, οὐαί, οὐαί {RP-text TR: τοῖς κατοικοῦσιν} [RP-marg P1904: τοὺς κατοικοῦντας] ἐπὶ τῆς γῆς, ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.</p>	<p>And I looked and heard an {RP P1904: eagle} [TR: angel] flying overhead, saying in a loud voice, “Woe, woe, woe to those who dwell on the earth after the remaining soundings of the trumpet of the three angels who are going to sound the trumpet.”</p>	<p>ἄετοῦ, eagle, RP P1904 F1859=11/13 vs. ἀγγέλου, angel, TR F1859=2/13 (Scrivener's ln). AV differs textually.</p> <hr/> <p>πετομένου, flying (1), RP P1904 F1859=13/14 vs. πετωμένου, flying (2), TR F1859=1/14 (Scrivener's l*).</p> <hr/> <p>τοῖς κατοικοῦσιν, to those dwelling, RP-text TR F1859=3/13 (Scrivener's hln) vs. τοὺς κατοικοῦντας, (alas for) those dwelling (accusative, perhaps of respect), RP-marg P1904 F1859=10/13. A disparity with RP-text, R=4:11.</p> <hr/> <p>an ← one.</p>
Rev 9:2	<p>Καὶ {RP-text P1904 TR: ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ} [RP-marg: -] ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου {RP P1904: καιομένης} [TR: μεγάλης], καὶ ἔσκοτίσθη ὁ ἥλιος καὶ ὁ ἄηρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.</p>	<p>and {RP-text P1904 TR: he opened the shaft of the abyss, and} [RP-marg: -] smoke came up out of the shaft, like the smoke of a {RP P1904: burning} [TR: large] furnace, and the sun was darkened, as was the air, by the smoke of the shaft.</p>	<p>ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ, opened the shaft of the abyss, and: present in RP-text P1904 TR F1859=4/13 (Scrivener's hlmm) vs. absent in RP-marg F1859=9/13. A disparity with RP-text, R=6:9.</p> <hr/> <p>καιομένης, burning, RP P1904 F1859=12/13 vs. μεγάλης, large, TR F1859=1/13 (Scrivener's n). AV differs textually.</p> <hr/> <p>shaft (3x): AV differs somewhat, pit.</p>

Rev 9:14	{RP-text TR: λέγουσαν} [RP-marg P1904: λέγοντος] τῷ ἕκτῳ ἀγγέλῳ {RP P1904: ὁ ἔχων} [TR: ὃς εἶχε] τὴν σάλπιγγα, Λύσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ.	say to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river, the Euphrates."	λέγουσαν, <i>saying</i> (agreeing with <i>voice</i>), RP-text TR F1859=4/13 (Scrivener's hlmn) vs. λέγοντος, <i>saying</i> (attracted to <i>altar</i>), RP-marg P1904 F1859=9/13. A disparity with RP-text, R=5:10. <hr/> ὁ ἔχων, <i>he having</i> , RP P1904 F1859=12/13 vs. ὃς εἶχε, <i>who had</i> , TR F1859=0/13 vs. another reading, F1859=1/13 (Scrivener's m).
Rev 9:20	Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἱ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, {RP P1904 S1894: οὐ} [S1550 E1624: οὔτε] μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσωσιν τὰ δαιμόνια, καὶ {RP P1904: τὰ} [TR: -] εἰδωλὰ τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ {RP-text P1904 TR: καὶ τὰ χαλκᾶ} [RP-marg: -] καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν {RP-text P1904 TR: δύναται} [RP-marg: δύνανται], οὔτε ἀκούειν, οὔτε περιπατεῖν·	But the rest of men, who were not killed by these plagues, did not repent {RP P1904 S1894: - } [S1550 E1624: either] of the works of their hands , so as not to worship the demons and {RP P1904: the} [TR: -] golden and silver {RP-text P1904 TR: and bronze} [RP-marg: -] and stone and wooden idols, which can neither see nor hear nor walk around .	οὐ, (<i>did</i>) not, RP P1904 S1894 F1859=12/13 vs. οὔτε, <i>and (did) not</i> , S1550 E1624 F1859=0/13 vs. another reading, F1859=1/13 (Scrivener's f). As AV reads <i>yet</i> (from οὔτε?), we have a challenge to S1894. <hr/> τὰ, <i>the (idols)</i> : present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. <hr/> καὶ τὰ χαλκᾶ, <i>and the bronze</i> : present in RP-text P1904 TR F1859=4/13 (Scrivener's <i>fhmn</i>) vs. absent in RP-marg F1859=9/13. A disparity with RP-text, R=6:9. <hr/> δύνανται, <i>can</i> (classical singular with neuter plural subject), RP-text P1904 TR F1859=10/13 vs. δύνανται, <i>can</i> (non-classical plural form), RP-marg F1859=3/13 (Scrivener's lmn). <hr/> Ps 115:4-5, Ps 115:7, Ps 135:15-16 (and elsewhere).
Rev 9:21	καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν {RP-text P1904 TR: φαρμακειῶν} [RP-marg: φαρμάκων] αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.	And they did not repent of their murders, or of their sorceries, or of their fornication, or of their thefts.	φαρμακειῶν, <i>spells, occultisms, potions (1)</i> , RP-text P1904 TR F1859=4/13 (Scrivener's <i>ehjn</i>) vs. φαρμάκων, <i>spells, occultisms, potions (2)</i> , RP-marg F1859=6/13 vs. phrase absent, F1859=2/13 (Scrivener's dk) vs. another spelling, F1859=1/13 (Scrivener's l). Nearly a disparity with RP-text, R=6:6.

<p>Rev 11:1</p>	<p>Καὶ ἐδόθη μοι κάλαμος ὁμοίος ῥάβδῳ, {RP P1904 S1550: - } [E1624 S1894: καὶ ὁ ἄγγελος εἰστήκει,] λέγων, {RP-text TR: Ὑγειραὶ} [RP-marg P1904: Ὑγειρε], καὶ μέτρησον τὸν ναὸν τοῦ θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνούντας ἐν αὐτῷ.</p>	<p>And I was given a reed like a staff, {RP P1904 S1550: <i>and he</i> said} [E1624 S1894: and the angel was standing and said], “Arise and measure the sanctuary of God and the altar and those <i>who</i> worship in it,</p>	<p>καὶ ὁ ἄγγελος εἰστήκει, <i>and the angel was standing</i>: absent in RP P1904 S1550 F1859=10/13 vs. present in E1624 S1894 F1859=3/13 (Scrivener's fhm). AV differs textually.</p> <hr/> <p>Ὑγειραὶ, <i>arise</i> (aorist middle), RP-text TR F1859=7/13 vs. Ὑγειρε, <i>arise</i> (present active), RP-marg P1904 F1859=6/13. Nearly a disparity with RP-text, R=8:7.</p> <hr/> <p>Ezek 40-43 (measurements of the temple).</p> <hr/> <p>I was given ← <i>to me was given</i>.</p> <hr/> <p>and those: [CB] has <i>and (record) those</i>; others, <i>and (count) those</i>, by zeugma of μέτρησον.</p>
<p>Rev 11:4</p>	<p>Οὗτοί εἰσιν αἱ δύο ἐλαίαι, καὶ {RP P1904 S1894: αἱ} [S1550 E1624: -] δύο λυχναῖαι αἱ ἐνώπιον τοῦ {RP P1904: κυρίου} [TR: θεοῦ] τῆς γῆς {RP-text P1904 TR: ἐστῶσαι} [RP-marg: ἐστῶτες].</p>	<p>These are {RP P1904 S1894: the} [S1550 E1624: <i>the</i>] two olive trees and the two lampstands which stand before the {RP P1904: Lord} [TR: God] of the earth.</p>	<p>αἱ, <i>the (two lampstands)</i>: present in RP P1904 S1894 F1859=13/13 vs. absent in S1550 E1624 F1859=0/13.</p> <hr/> <p>κυρίου, <i>Lord</i>, RP P1904 F1859=12/13 vs. θεοῦ, <i>God</i>, TR F1859=1/13 (Scrivener's n). AV differs textually.</p> <hr/> <p>ἐστῶσαι, <i>standing</i> (feminine, agreeing with <i>olive trees</i> and <i>lampstands</i>), RP-text P1904 TR F1859=6/13 (Scrivener's eghjln, but gln with smooth breathing) vs. ἐστῶτες, <i>standing</i> (masculine, agreeing with <i>these</i>), RP-marg F1859=7/13 (dk with smooth breathing). Nearly a disparity with RP-text, R=8:7.</p> <hr/> <p>Zech 4:3.</p>
<p>Rev 11:13</p>	<p>{RP-text P1904 TR: Καὶ ἐν} [RP-marg: Ἐν] ἐκείνῃ τῇ {RP P1904: ἡμέρᾳ} [TR: ὥρᾳ] ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν, καὶ ἀπεκάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων, χιλιάδες ἑπτὰ· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.</p>	<p>{RP-text P1904: And on that day} [RP-marg: On that day] [TR: And at that hour] a great <i>earthquake</i> took place, and a tenth of the city collapsed, and seven thousand <u>people in the population</u> were killed in the <i>earthquake</i>, while the remainder became fearful and gave glory to the God of heaven.</p>	<p>καὶ, <i>and</i>: present in RP-text P1904 TR F1859=5/13 (Scrivener's ghlmn) vs. absent in RP-marg F1859=8/13. A weak disparity with RP-text, R=7:8.</p> <hr/> <p>ἡμέρᾳ, <i>day</i>, RP P1904 F1859=12/13 vs. ὥρᾳ, <i>hour</i>, TR F1859=1/13 (Scrivener's g). AV differs textually.</p> <hr/> <p>people in the population ← <i>names of men</i>.</p>

<p>Rev 11:16</p>	<p>Καὶ οἱ {RP-text P1904: εἴκοσι τέσσαρες} [RP-marg: ΚΔ] [TR: εἴκοσι καὶ τέσσαρες] πρεσβύτεροι οἱ ἐνώπιον {RP-text P1904: τοῦ θρόνου} [RP-marg TR: -] τοῦ θεοῦ {RP-text TR: καθήμενοι} [RP-marg P1904: οἱ κάθηνται] ἐπὶ τοὺς θρόνους αὐτῶν, {RP: ἔπεσον} [P1904 TR: ἔπεσαν] ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ θεῷ,</p>	<p>Then the twenty-four elders who sit on their thrones before {RP-text P1904: the throne of} [RP-marg TR: -] God fell face down and worshipped God,</p>	<p>εἴκοσι τέσσαρες, <i>twenty-four</i>, RP-text P1904 F1859=7/13 vs. ΚΔ, 24, RP-marg F1859=6/13 vs. εἴκοσι καὶ τέσσαρες, <i>twenty and four</i>, TR F1859=0/13.</p> <hr/> <p>τοῦ θρόνου, <i>of the throne</i>: present in RP-text P1904 F1859=9/13 vs. absent in RP-marg TR F1859=4/13 (Scrivener's ghkñ). AV differs textually.</p> <hr/> <p>καθήμενοι, <i>sitting</i>, RP-text TR F1859=4/13 (Scrivener's fhln, f containing οἱ) vs. οἱ κάθηνται, <i>who sit</i>, RP-marg P1904 F1859=9/13 (incl. g which lacks οἱ). A disparity with RP-text, R=5:10.</p> <hr/> <p>ἔπεσον, <i>they fell</i> (classical form), RP F1859=10/13 vs. ἔπεσαν, <i>they fell</i> (non-classical form), P1904 TR F1859=3/13 (Scrivener's djl).</p>
<p>Rev 11:19</p>	<p>Καὶ {RP-text P1904 TR: ἤνοιγῃ} [RP-marg: ἤνοιχθη] ὁ ναὸς τοῦ θεοῦ {RP TR: - } [P1904: ὁ] ἐν τῷ οὐρανῷ, καὶ ὠφθη ἡ κιβωτὸς τῆς διαθήκης {RP-text: τοῦ κυρίου} [RP-marg TR: αὐτοῦ] [P1904: κυρίου] ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ {RP-text: - } [RP-marg P1904 TR: καὶ σεισμὸς] καὶ χάλαζα μεγάλη.</p>	<p>Then the sanctuary of God, {RP TR: <i>which</i>} [P1904: <i>which</i>] <i>is</i> in heaven, was opened, and the ark of {RP-text: the Lord's covenant} [RP-marg TR: his covenant] [P1904: <i>the</i> Lord's covenant] in his sanctuary appeared, and lightning flashes and voices and thunderclaps {RP-text: - } [RP-marg P1904 TR: and an <i>earthquake</i>] and a heavy hailstorm took place,</p>	<p>ἤνοιγῃ, <i>was opened (1)</i>, RP-text P1904 TR F1859=6/13 (Scrivener's fghlmn, gn with rough breathing) vs. ἤνοιχθη, <i>was opened (2)</i>, RP-marg F1859=7/13. Nearly a disparity with RP-text, R=8:7.</p> <hr/> <p>ὁ, <i>the / which</i> (going with <i>in heaven</i>): absent in RP TR F1859=10/13 vs. present in P1904 F1859=3/13 (Scrivener's fgm).</p> <hr/> <p>τοῦ κυρίου, <i>of the Lord</i>, RP-text F1859=8/13 vs. αὐτοῦ, <i>his</i>, RP-marg TR F1859=3/13 (Scrivener's gmn) vs. κυρίου, <i>of (the) Lord</i>, P1904 F1859=1/13 (Scrivener's l) vs. τοῦ θεοῦ, <i>of God</i>, F1859=1/13 (Scrivener's b). AV differs textually.</p> <hr/> <p>καὶ σεισμὸς, <i>and an (earth)quake</i>: absent in RP-text F1859=10/13 vs. present in RP-marg P1904 TR F1859=3/13 (Scrivener's gmn, but m reading σεισμοί, <i>earthquakes</i>). AV differs textually.</p> <hr/> <p>heavy hailstorm ← <i>great hail</i>.</p>

<p>Rev 12:3</p>	<p>Καὶ ὠφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ, καὶ ἰδοὺ, δράκων {RP-text: πυρὸς μέγας} [RP-marg: μέγας πυρός] [RP-marg2 TR: μέγας πυρρός] [RP-marg3 P1904: πυρρός μέγας], ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ {RP P1904: ἑπτὰ διαδήματα} [TR: διαδήματα ἑπτὰ].</p>	<p>Then another sign appeared in the sky, and there <i>was</i> a large {RP-text RP-marg: fiery} [RP-marg2 RP-marg3 P1904 TR: flame-coloured] dragon <i>which</i> had seven heads and ten horns, with <u>seven diadems</u> on its heads.</p>	<p>πυρὸς μέγας, <i>of fire + large</i>, RP-text F1859=9/13 vs. μέγας πυρός, <i>large + of fire</i>, RP-marg F1859=3/13 (Scrivener's gmn) vs. μέγας πυρρός, <i>large fire-coloured / red</i>, RP-marg2 TR F1859=1/13 (Scrivener's h) vs. πυρρός μέγας, <i>fire-coloured / red + large</i>, RP-marg3 P1904 F1859=0/13. A disparity with RP-marg2, RP-marg3 (low manuscript counts).</p> <hr/> <p>ἑπτὰ διαδήματα, <i>seven + diadems</i>, RP P1904 F1859=13/13 vs. διαδήματα ἑπτὰ, <i>diadems + seven</i>, TR F1859=0/13.</p> <hr/> <p>Dan 7:19-20.</p> <hr/> <p>there <i>was</i> ← <i>behold</i>.</p> <hr/> <p><i>which</i>: the question arises as to whether to ↯</p>
<p>Rev 12:6</p>	<p>Καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει {RP P1904: ἐκεῖ} [TR: -] τόπον ἠτοιμασμένον {RP-text: ὑπὸ} [RP-marg P1904 TR: ἀπὸ] τοῦ θεοῦ, ἵνα ἐκεῖ {RP-text: ἐκτρέψωσιν} [RP-marg P1904 TR: τρέψωσιν] αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα.</p>	<p>And the woman fled into the desert where she had a place prepared by God in order to feed her there for one thousand two hundred and sixty days.</p>	<p>ἐκεῖ, <i>there</i> → <i>where</i>: present in RP P1904 F1859=12/13 vs. absent in TR F1859=1/13 (Scrivener's f).</p> <hr/> <p>ὑπὸ, <i>by</i>, RP-text F1859=10/12 vs. ἀπὸ, <i>from</i> → <i>by</i>, RP-marg P1904 TR F1859=2/12 (Scrivener's gh).</p> <hr/> <p>ἐκτρέψωσιν, <i>feed</i> (strengthened by the prefix ἐκ), RP-text F1859=8/13 (incl. ἐκτρέφουσιν k) vs. τρέψωσιν, <i>feed</i>, RP-marg P1904 TR F1859=5/13 (Scrivener's efgmn). Nearly a disparity with RP-text, R=8:7.</p> <hr/> <p>Dan 7:25, Dan 12:7 (<i>times, time and a half</i>, i.e. 3½ years, = 42 months, = 1260 days).</p> <hr/> <p>to feed ← <i>that they should feed</i>.</p>

<p>Rev 13:4</p>	<p>καὶ προσεκύνησαν {RP P1904: τῷ δράκοντι τῷ δεδωκότι} [TR: τὸν δράκοντα ὃς ἔδωκεν] {RP P1904: τὴν} [TR: -] ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν {RP P1904: τῷ θηρίῳ} [TR: τὸ θηρίον], λέγοντες, Τίς ὅμοιος τῷ θηρίῳ; {RP-text: Καὶ τίς} [RP-marg P1904 TR: Τίς] {RP-text: δυνατός} [RP-marg P1904 TR: δύναται] πολεμήσαι μετ' αὐτοῦ;</p>	<p>And they worshipped the dragon who <i>had</i> given {RP P1904: the} [TR: -] authority to the beast, and they worshipped the <i>beast</i> and said, “Who <i>is</i> like the beast? {RP-text: And who} [RP-marg P1904 TR: Who] <u>can go to war against him?</u>”</p>	<p>τῷ δράκοντι τῷ δεδωκότι, <i>the dragon the (one who) had given</i> (all dative), RP P1904 F1859=11/13 (with lesser variations in fgm) vs. τὸν δράκοντα ὃς ἔδωκεν, <i>the dragon</i> (accusative) <i>who gave</i>, TR F1859=0/13 vs. another reading, F1859=1/13 (Scrivener's k) vs. words absent, F1859=1/13 (Scrivener's e).</p> <hr/> <p>τὴν, <i>the (authority)</i>: present in RP P1904 F1859=12/13 vs. absent in TR F1859=0/13 vs. whole phrase absent, F1859=1/13 (Scrivener's e).</p> <hr/> <p>τῷ θηρίῳ, <i>the beast</i> (dative), RP P1904 F1859=13/13 vs. τὸ θηρίον, <i>the beast</i> (accusative), TR F1859=0/13.</p> <hr/> <p>καὶ, <i>and (who)</i>: present in RP-text F1859=5/13 vs. absent in RP-marg P1904 TR F1859=8/13. A disparity with RP-text, R=5:10.</p> <hr/> <p>δυνατός, <i>(is) able</i>, RP-text F1859=9/13 vs. δύναται, <i>can</i>, RP-marg P1904 TR F1859=4/13 (Scrivener's gjmn).</p> <hr/> <p>go to war against ← <i>war with</i>.</p>
<p>Rev 13:8</p>	<p>Καὶ προσκυνήσουσιν {RP-text TR: αὐτῷ} [RP-marg P1904: αὐτὸν] πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται {RP P1904: τὸ ὄνομα} [TR: τὰ ὀνόματα] ἐν {RP P1904: τῷ βιβλίῳ} [TR: τῇ βίβλῳ] τῆς ζωῆς τοῦ ἀρνίου {RP P1904: τοῦ} [TR: -] ἐσφαγμένου ἀπὸ καταβολῆς κόσμου.</p>	<p>And all those <i>who</i> dwell on the earth will worship <i>him</i>, <i>those</i> whose {RP P1904: name is} [TR: names are] not written in the book of life of the lamb slain since <i>the overthrow</i> of the world.</p>	<p>αὐτῷ, <i>him</i> (dative), RP-text TR F1859=5/13 (Scrivener's eghlm) vs. αὐτὸν, <i>him</i> (accusative), RP-marg P1904 F1859=8/13. A disparity with RP-text, R=6:9.</p> <hr/> <p>τὸ ὄνομα, <i>the name</i>, RP P1904 F1859=11/13 vs. τὰ ὀνόματα, <i>the names</i>, TR F1859=2/13 (Scrivener's gn).</p> <hr/> <p>τῷ βιβλίῳ, <i>the book</i> (diminutive form but not emphatic), RP P1904 F1859=13/13 vs. τῇ βίβλῳ, <i>the book</i>, TR F1859=0/13.</p> <hr/> <p>τοῦ, <i>the (one slaughtered)</i>: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13.</p> <hr/> <p>Ps 69:29MT (Ps 69:28AV), Dan 12:1, Ex 32:32.</p> <hr/> <p>overthrow: AV differs; see Matt 13:35.</p>

<p>Rev 13:10</p>	<p>Εἴ τις {RP-text: ἔχει αἰχμαλωσίαν, ὑπάγει} [RP- marg: εἰς αἰχμαλωσίαν, ὑπάγει] [P1904: εἰς αἰχμαλωσίαν ἀπάγει, εἰς αἰχμαλωσίαν ὑπάγει] [TR: αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει]: εἴ τις ἐν μαχαίρα {RP- text TR: ἀποκτενεῖ} [RP-marg: -] [P1904: ἀποκτέννει], δεῖ αὐτὸν {RP-text P1904 TR: ἐν μαχαίρα} [RP-marg: -] ἀποκτανθῆναι. Ὡδὲ ἐστὶν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.</p>	<p>If anyone {RP-text: confines to captivity, he will go the same way} [RP-marg: confines to captivity, he will go the same way] [P1904: leads into captivity, he will go into captivity] [TR: gathers into captivity, he will go into captivity]. If anyone {RP-text P1904 TR: kills by the sword, he must be killed by the sword} [RP-marg: kills by the sword, he must be killed by the sword]. This is the patience and the faith of the saints.</p>	<p>ἔχει αἰχμαλωσίαν, ὑπάγει, <i>has captivity, he goes away</i>, RP-text F1859=7/14 vs. εἰς αἰχμαλωσίαν, ὑπάγει, <i>to captivity, he goes away</i>, RP-marg F1859=2/14 (Scrivener's gn) vs. εἰς αἰχμαλωσίαν ἀπάγει, εἰς αἰχμαλωσίαν ὑπάγει, <i>leads away to captivity, he goes away to captivity</i>, P1904 F1859=0/14 vs. αἰχμαλωσίαν συνάγει, εἰς αἰχμαλωσίαν ὑπάγει, <i>leads captivity, he goes to captivity</i>, TR F1859=1/14 (Scrivener's b**) vs. four other readings, F1859=4/14 (Scrivener's fklm).</p> <hr/> <p>ἀποκτενεῖ, <i>will kill</i>, RP-text TR F1859=3/13 (Scrivener's hlm) but m accented ἀποκτέννει, <i>kills</i>, compare Matt 10:28) vs. word absent, RP-marg F1859=8/13 vs. ἀποκτέννει, <i>kills</i>, P1904 F1859=1/13 (Scrivener's g) vs. another reading, F1859=1/13 (Scrivener's n). A disparity (#1) with RP-text, R=4:8.</p> <hr/> <p>ἐν μαχαίρα, <i>by (the) sword</i>: present in RP-text P1904 TR F1859=5/13 (Scrivener's ghlmn) vs. absent in RP- marg F1859=8/13. A weak disparity (#2) with RP-text, R=7:8.</p> <hr/> <p>Gen 9:6 (allusion).</p> <hr/> <p>{RP-text: confines to ← <i>has</i>, <i>encloses</i>, but also <i>inhabits</i>.}</p> <hr/> <p>this ← <i>here</i>.</p> <hr/> <p>saints: see Matt 27:52.</p>
<p>Rev 13:11</p>	<p>Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχεν κέρατα {RP P1904 TR: δύο} [MISC: -] ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων.</p>	<p>Then I saw another beast coming up out of the earth, and he had {RP P1904 TR: two} [MISC: -] horns like <i>those of a</i> lamb, and he spoke like a dragon,</p>	<p>δύο, <i>two</i>: present in RP P1904 TR F1859=6/13 (Scrivener's fghlmn) vs. absent in F1859=7/13. Nearly a disparity with RP, R=8:7.</p>

<p>Rev 13:14</p>	<p>Καὶ πλανᾶ {RP-text: τοὺς ἐμοὺς} [RP-marg P1904 TR: -] τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ {RP TR: ὃ} [P1904: ὅς] {RP P1904: εἶχεν} [TR: ἔχει] {RP-text P1904 TR: τὴν} [RP-marg: -] πληγὴν {RP-text: καὶ ἔζησεν ἀπὸ τῆς μαχαίρας} [RP-marg P1904 TR: τῆς μαχαίρας καὶ ἔζησεν].</p>	<p>And he led those {RP-text: of mine} [RP-marg P1904 TR: -] who dwell on the earth astray by the signs which he was granted to perform in the presence of the beast, telling those who dwell on the earth to make an image to the beast who had received {RP-text P1904 TR: the} [RP-marg: a] strike {RP-text: but lived after the sword strike} [RP-marg P1904 TR: of the sword but lived].</p>	<p>τοὺς ἐμοὺς, <i>my</i> → <i>of mine</i>: present in RP-text F1859=8/13 vs. absent in RP-marg P1904 TR F1859=5/13 (Scrivener's fglmn). Nearly a disparity (#1) with RP-text, R=8:7. AV differs textually.</p> <hr/> <p>ὃ, <i>which</i>, RP TR F1859=11/13 (explicitly) vs. ὅς, <i>who</i>, P1904 F1859=2/13 (Scrivener's mn).</p> <hr/> <p>εἶχεν, <i>had</i>, RP P1904 F1859=10/13 vs. ἔχει, <i>has</i>, TR F1859=3/13 (Scrivener's fgh).</p> <hr/> <p>τὴν, <i>the (strike)</i>: present in RP-text P1904 TR F1859=12/13 vs. absent in RP-marg F1859=1/13 (Scrivener's f). A disparity (#2) with RP-marg (low count).</p> <hr/> <p>καὶ ἔζησεν ἀπὸ τῆς μαχαίρας, <i>and lived (having recovered) + from (or: after) the sword</i>, RP-text F1859=8/13 (adl with minor variations) vs. τῆς μαχαίρας καὶ ἔζησεν, <i>(stroke) of the sword + and lived</i>, RP-marg P1904 TR F1859=5/13 (Scrivener's fghmn). Nearly a disparity (#3) with RP-text, R=8:7.</p> <hr/> <p>led ← <i>leads</i>.</p> <hr/> <p>he was granted ← <i>were granted to him</i>.</p> <hr/> <p>[RP-text: after ← <i>from</i>, a Hebraism (יָד), as in Ezek 38:8.]</p>
----------------------	--	--	--

<p>Rev 13:16</p>	<p>Καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα {RP-text: δώσωσιν} [RP-marg: δῶσιν] [P1904: δώσουσιν] [TR: δώση] αὐτοῖς {RP-text: χάραγματα} [RP-marg P1904 TR: χάραγμα] ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ {RP-text: τὸ μέτωπον} [RP-marg P1904 TR: τῶν μετώπων] αὐτῶν,</p>	<p>And he forced everyone, the small and the great, and the rich and the poor, the free and bond-servants, to be given {RP-text: marks} [RP-marg P1904 TR: a mark] on their right hand or on their {RP-text: forehead} [RP-marg P1904 TR: foreheads],</p>	<p>δώσωσιν, <i>that they should give</i> (non-classical form of the aorist subjunctive), RP-text F1859=5/12 vs. δῶσιν, <i>that they should give</i> (classical aorist subjunctive), RP-marg F1859=3/12 (Scrivener's fhm) vs. δώσουσιν, <i>they will give</i>, P1904 F1859=3/12 (Scrivener's bce) vs. δώση, <i>that he should give</i> (non-classical form of the aorist subjunctive), TR F1859=1/12 (Scrivener's g). Nearly a disparity (#1) with RP-text, R=5:4.</p> <hr/> <p>χάραγματα, <i>marks</i>, RP-text F1859=8/13 vs. χάραγμα, <i>a mark</i>, RP-marg P1904 TR F1859=5/13 (Scrivener's gjkmn). Nearly a disparity (#2) with RP-text, R=8:7.</p> <hr/> <p>τὸ μέτωπον, (<i>onto</i>) <i>the forehead</i>, RP-text F1859=10/13 vs. τῶν μετώπων, (<i>on</i>) <i>the foreheads</i>, RP-marg P1904 TR F1859=3/13 (Scrivener's hjn, n misspelled).</p> <hr/> <p>forced everyone ... to be given ← <i>made everyone ... that</i> {RP P1904: <i>they</i>} [TR: <i>he</i>] <i>should give them</i>.</p>
<p>Rev 13:17</p>	<p>καὶ ἵνα μή τις {RP-text: δύναται} [RP-marg P1904 TR: δύνηται] ἀγοράσαι ἢ πωλήσαι, εἰ μὴ ὁ ἔχων τὸ χάραγμα, {RP P1904: - } [TR: ἦ] τὸ ὄνομα τοῦ θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.</p>	<p>and <i>he enforced</i> that no-one should be able to buy or sell unless he has the mark, {RP P1904: - } [TR: either] the name of the beast, or the number of his name.</p>	<p>δύναται, <i>is able</i> (non-classical indicative), RP-text F1859=5/13 (Scrivener's bcfln) vs. δύνηται, <i>should be able</i> (classical subjunctive), RP-marg P1904 TR F1859=8/13. A disparity with RP-text, R=5:10.</p> <hr/> <p>ἦ, <i>or</i>: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12.</p> <hr/> <p>unless he has ← <i>except him having</i>.</p>

<p>Rev 13:18</p>	<p>Ὦδε ἡ σοφία ἐστίν. Ὁ ἔχων {RP P1904: - } [TR: τὸν] νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· ἀριθμὸς γὰρ ἀνθρώπου ἐστίν, {RP-text P1904 TR: καὶ} [RP-marg: -] ὁ ἀριθμὸς αὐτοῦ {RP-text: ἐστίν} [RP-marg P1904 TR: -] {RP-text: ἑξακόσια ἑξήκοντα ἕξ} [RP-marg P1904 TR: ἪΞΖ].</p>	<p>Here is wisdom. He <i>who is</i> sharp-witted, let him calculate the number of the beast. For it is <i>the</i> number of {RP-text P1904 TR: man, and his} [RP-marg: man. His] number {RP-text: is} [RP-marg P1904 TR: <i>is</i>] <u>six</u> hundred and sixty-six.</p>	<p>τὸν, <i>the (mind, intelligence, wit)</i>: absent in RP P1904 F1859=10/13 vs. present in TR F1859=3/13 (Scrivener's <u>dmn</u>). <hr/> καὶ, <i>and (the number)</i>: present in RP- text P1904 TR F1859=3/13 (Scrivener's <u>ghn</u>) vs. absent in RP- marg F1859=10/13. A disparity (#1) with RP-text, R=5:10. <hr/> ἐστίν, <i>(his number) is</i>: present in RP- text F1859=3/13 (Scrivener's <u>ghn</u>) vs. absent in RP-marg P1904 TR F1859=10/13. A strong disparity (#2) with RP-text, R=3:12. <hr/> ἑξακόσια ἑξήκοντα ἕξ, <i>six hundred and sixty-six</i>, RP-text F1859=3/13 (Scrivener's <u>egl</u>) vs. <u>ἪΞΖ</u>, 666, RP- marg P1904 TR F1859=2/13 (Scrivener's <u>hj</u>) vs. Scrivener's reference, which is unclear to us (<u>ἪΞΖ</u>, 666, with no overline? compare f at [csntm.org GA69_0210a.jpg]), F1859=6/13 vs. <u>ἪΞσ</u>, 666 <i>intended?</i>, F1859=1/13 (Scrivener's <u>n</u>) vs. <u>Ἢμζ</u>, 646, F1859=1/13 (Scrivener's <u>d</u>). A strong disparity (#3) with RP-text, R=3:10? <hr/> is sharp-witted ← <i>has intelligence</i>.</p>
<p>Rev 14:1</p>	<p>Καὶ εἶδον, καὶ ἰδοῦ, {RP-text P1904: τὸ} [RP-marg TR: -] ἀρνίον ἐστηκὸς ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ {RP-text: ἀριθμὸς} [RP-marg P1904 TR: -] {RP-text P1904 TR: ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες} [RP-marg: <u>PMΔ</u> χιλιάδες], ἔχουσαι {RP P1904: τὸ ὄνομα αὐτοῦ καὶ} [TR: -] τὸ ὄνομα τοῦ πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν.</p>	<p>Then I looked and there <i>was</i> {RP-text P1904: the} [RP-marg TR: <i>the</i>] lamb standing on Mount Zion, and with him <i>were</i> <u>one hundred and forty-four</u> <u>thousand</u> {RP-text: <i>in number</i>} [RP-marg P1904 TR: -] having {RP P1904: his name and} [TR: -] the name of his father written on their foreheads.</p>	<p>τὸ, <i>the (lamb)</i>: present in RP-text P1904 F1859=10/12 vs. absent in RP- marg TR F1859=2/12 (Scrivener's <u>hn</u>). <hr/> ἀριθμὸς, <i>number</i>: present in RP-text F1859=7/12 vs. absent in RP-marg P1904 TR F1859=5/12 (Scrivener's <u>fghkn</u>). Nearly a disparity with RP- text, R=7:7. <hr/> ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, <i>one hundred and forty-four thousand</i>, RP-text P1904 TR F1859=6/13 (Scrivener's <u>bcdegj</u>, bc* having spelling variations, c counted once) vs. <u>PMΔ</u> χιλιάδες, 144 <i>thousand</i>, RP-marg F1859=6/13 vs. another reading, for which the RP reading may well be intended, F1859=1/13 (Scrivener's <u>l</u>). <hr/> τὸ ὄνομα αὐτοῦ καὶ, <i>his name and</i>: present in RP P1904 F1859=13/13 vs. absent in TR F1859=0/13. AV differs textually. <hr/> there was ← <i>behold</i>.</p>

Rev 14:2	Καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ, ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης· καὶ {RP P1904: ἡ φωνὴ ἦν} [TR: φωνὴν] ἤκουσα {RP P1904: ὡς} [TR: -] κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν.	And I heard a sound from heaven like <i>the</i> sound of much water, and like <i>the</i> sound of loud thunder. And {RP P1904: the sound which I heard <i>was</i> like} [TR: I heard a sound of] harpists playing their harps.	ἡ φωνὴ ἦν, <i>the voice which</i> , RP P1904 F1859=12/13 vs. φωνὴν, <i>a voice</i> , TR F1859=1/13 (Scrivener's n). <hr/> ὡς, <i>like</i> : present in RP P1904 F1859=1/13 (Scrivener's n) vs. absent in TR F1859=12/13 (not enumerated, but <i>rest with Elzev.</i>). A strong disparity with RP, R=2:13. AV differs textually.
Rev 14:3	Καὶ ᾄδουσιν {RP P1904: - } [TR: ὡς] ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς {RP-text P1904: ἐδύνατο} [RP-marg TR: ἡδύνατο] μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ {RP-text P1904 TR: ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες} [RP-marg: P ^M Δ χιλιάδες], οἱ ἠγορασμένοι ἀπὸ τῆς γῆς.	And they sang {RP P1904: a new song} [TR: a new song] before the throne, and before the four living beings and the elders. And no-one <u>could</u> learn the song except the <u>one hundred and forty-four thousand</u> who <u>had been</u> redeemed from the earth.	ὡς, <i>like</i> (with <i>song</i>): absent in RP P1904 F1859=11/13 vs. present in TR F1859=2/13 (Scrivener's gn). <hr/> ἐδύνατο, <i>could</i> (1), RP-text P1904 F1859=9/12 vs. ἡδύνατο, <i>could</i> (2), RP-marg TR F1859=3/12 (Scrivener's bgm). <hr/> ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες, <i>one hundred and forty-four thousand</i> , RP-text P1904 TR F1859=4/13 (Scrivener's bceg) vs. P ^M Δ χιλιάδες, <i>144 thousand</i> , RP-marg F1859=8/13 vs. another reading, F1859=1/13 (Scrivener's l). A weak disparity with RP-text, R=6:8. <hr/> [TR: a new song ← <i>as a new song</i> . Probably a case of a redundant ὡς; see Luke 2:37.]
Rev 14:4	Οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν· παρθένοι γάρ εἰσιν. Οὗτοί εἰσιν οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου {RP-text P1904 TR: ἄν} [RP-marg: ἐάν] ὑπάγη. Οὗτοι {RP: ὑπὸ Ἰησοῦ} [P1904 TR: -] ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων, ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ.	These are <i>those</i> who have not been defiled with women, for they are virgins. These are those <i>who</i> follow the lamb <i>wherever</i> he goes. These were redeemed {RP: by Jesus} [P1904 TR: -] from men <i>as a</i> firstfruit to God and the lamb.	ἄν, (<i>where</i>) <i>ever</i> (1), RP-text P1904 TR F1859=4/13 (Scrivener's ghmn) vs. ἐάν, (<i>where</i>) <i>ever</i> (2), RP-marg F1859=9/13. A disparity with RP-text, R=6:9. Almost the same set of Scrivener's manuscripts that are <i>for</i> RP below are <i>against</i> RP-text here. <hr/> ὑπὸ Ἰησοῦ, <i>by Jesus</i> : present in RP F1859=10/13 vs. absent in P1904 TR F1859=3/13 (Scrivener's gmn). AV differs textually.

<p>Rev 14:5</p>	<p>Καὶ {RP-text: οὐχ εὐρέθη ἐν τῷ στόματι αὐτῶν ψεύδος} [RP-marg: ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη ψεύδος] [P1904: οὐχ εὐρέθη ψεύδος ἐν τῷ στόματι αὐτῶν] [TR: ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη δόλος]· ἄμωμοι γὰρ εἰσιν {RP P1904: - } [TR: ἐνώπιον τοῦ θρόνου τοῦ θεοῦ].</p>	<p>And {RP-text P1904: no falsehood was found in their mouth} [RP-marg: in their mouth no falsehood was found] [TR: in their mouth no deceit was found], for they are without blemish {RP P1904: - } [TR: before the throne of God].</p>	<p>οὐχ εὐρέθη ἐν τῷ στόματι αὐτῶν ψεύδος, <i>not was found + in their mouth + falsehood</i>, RP-text F1859=9/12 vs. ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη ψεύδος, <i>in their mouth + not was found + falsehood</i>, RP-marg F1859=0/12 vs. οὐχ εὐρέθη ψεύδος ἐν τῷ στόματι αὐτῶν, <i>not was found + falsehood + in their mouth</i>, P1904 F1859=0/12 vs. ἐν τῷ στόματι αὐτῶν οὐχ εὐρέθη δόλος, <i>in their mouth + not was found + deceit</i>, TR F1859=0/12 vs. οὐχ εὐρέθη ἐν τῷ στόματι αὐτῶν δόλος, <i>not was found + in their mouth + deceit</i>, F1859=3/12 (Scrivener's <i>ghn</i>). A disparity with RP-marg (zero count).</p> <hr/> <p>ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, <i>in the presence of the throne of God</i>: absent in RP P1904 F1859=12/12 vs. present in TR F1859=0/12. AV differs textually.</p> <hr/> <p>Zeph 3:13.</p>
<p>Rev 14:15</p>	<p>Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ, κράζων ἐν {RP P1904: φωνῇ μεγάλῃ} [TR: μεγάλη φωνῇ] τῷ καθημένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν σου καὶ θερίσον· ὅτι {RP P1904: ἦλθεν} [TR: ἦλθέν σοι] ἡ ὥρα {RP-text: - } [RP-marg P1904 TR: τοῦ] θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.</p>	<p>And another angel went out of the sanctuary, crying out in a loud voice to the <i>one</i> sitting on the cloud, “Thrust in your sickle and reap, because the time {RP P1904: of reaping} [TR: for you to reap] has come, because the harvest of the earth has become <i>dry</i>.”</p>	<p>φωνῇ μεγάλῃ, <i>a voice + loud</i>, RP P1904 F1859=13/13 vs. μεγάλη φωνῇ, <i>a loud + voice</i>, TR F1859=0/13.</p> <hr/> <p>σοι, <i>for / of you</i>: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's <i>l</i>). AV differs textually.</p> <hr/> <p>τοῦ, <i>(of) the (reaping)</i>: absent in RP-text F1859=8/13 vs. present in RP-marg P1904 TR F1859=5/13 (Scrivener's <i>aeghk</i>). Nearly a disparity with RP-text, R=8:7.</p> <hr/> <p>Joel 4:13MT (Joel 3:13AV).</p> <hr/> <p>dry: AV differs somewhat (<i>ripe</i>).</p>

<p>Rev 14:18</p>	<p>Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν {RP-text P1904 TR: - } [RP-marg: ἐν] κραυγῇ μεγάλη τῷ ἔχοντι τὸ δρέπανον τὸ ὄξύ, λέγων, Πέμψον σου τὸ δρέπανον τὸ ὄξύ καὶ τρύγησον τοὺς βότρυας {RP P1904 E1624 S1894: τῆς ἀμπέλου} [S1550: -] τῆς γῆς, ὅτι {RP-text TR: ἤκμασαν αἱ σταφυλαὶ} [RP-marg P1904: ἤκμασεν ἡ σταφυλῆ] {RP-text TR: αὐτῆς} [RP-marg P1904: τῆς γῆς].</p>	<p>And another angel went out of the altar, having authority over fire, and he called with a loud shout to the <i>one who</i> had the sharp sickle and said, “Thrust in your sharp sickle and harvest the grapes {RP P1904 E1624 S1894: of the vine} [S1550: -] of the earth, because {RP-text TR: its grapes} [RP-marg P1904: the grapes of the earth] have ripened.”</p>	<p>ἐν, <i>with (a loud shout)</i>: absent in RP-text P1904 TR F1859=8/12 vs. present in RP-marg F1859=4/12 (Scrivener's ghjn).</p> <hr/> <p>τῆς ἀμπέλου, <i>of the vine</i>: present in RP P1904 E1624 S1894 F1859=12/12 vs. absent in S1550 F1859=0/12.</p> <hr/> <p>ἤκμασαν αἱ σταφυλαὶ, <i>the bunches of grapes ripened</i>, RP-text TR F1859=3/11 (Scrivener's ghñ + 1*?) vs. ἤκμασεν ἡ σταφυλῆ, <i>the bunch of grapes ripened</i>, RP-marg P1904 F1859=8/11. A disparity (#1) with RP-text, R=5:9. Scrivener's 1* is excluded as it is doubtful.</p> <hr/> <p>αὐτῆς, <i>its</i>, RP-text TR F1859=3/12 (Scrivener's ghñ) vs. τῆς γῆς, <i>of the earth</i>, RP-marg P1904 F1859=9/12. A disparity (#2) with RP-text, R=4:10.</p>
<p>Rev 14:19</p>	<p>Καὶ {RP-text P1904 TR: ἔβαλεν} [RP-marg: ἐξέβαλεν] ὁ ἄγγελος τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἀμπελον τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ {RP: τὸν μέγαν} [P1904 TR: τὴν μεγάλην].</p>	<p>So the angel {RP-text P1904 TR: thrust} [RP-marg: thrust out] his sickle into the earth and harvested the vine of the earth, and he put <i>it</i> in the <i>great</i> wine press of the wrath of God.</p>	<p>ἔβαλεν, <i>cast</i> → <i>thrust</i>, RP-text P1904 TR F1859=4/12 (Scrivener's fgñn) vs. ἐξέβαλεν, <i>cast out</i>, RP-marg F1859=8/12. A weak disparity with RP-text, R=6:8.</p> <hr/> <p>τὸν μέγαν, <i>the great</i> (masculine, as <i>God</i> and <i>wrath</i>, but accusative, as <i>vat</i>, which is feminine, so not strictly in agreement with any, but we take it with <i>vat</i>), RP F1859=8/12 vs. τὴν μεγάλην, <i>the great</i> (accusative feminine, agrees with <i>vat</i>), P1904 TR F1859=4/12 (Scrivener's glmn).</p>
<p>Rev 15:2</p>	<p>Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί, καὶ τοὺς νικῶντας {RP-text P1904 TR: ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνας} [RP-marg: ἐκ τῆς εἰκόνας καὶ ἐκ τοῦ θηρίου] αὐτοῦ καὶ {RP P1904: - } [TR: ἐκ τοῦ χαραγματος αὐτοῦ,] ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ, ἐστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας {RP-text TR: - } [RP-marg P1904: τὰς] κιθάρας τοῦ θεοῦ.</p>	<p>And I saw a kind of sea of glass mixed with fire, and <i>I saw</i> those <i>who had been</i> victorious {RP-text P1904 TR: over the beast and over his image} [RP-marg: over the image and over the <i>beast on it</i>] and {RP P1904: - } [TR: over his mark, <i>and</i>] over the number of his name, standing on the sea of glass, having {RP-text TR: - } [RP-marg P1904: the] harps of God,</p>	<p>ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνας, <i>over the beast + and the image</i>, RP-text P1904 TR F1859=4/12 (Scrivener's hlmm) vs. ἐκ τῆς εἰκόνας καὶ ἐκ τοῦ θηρίου, <i>over the image + and the beast</i>, RP-marg F1859=8/12 (but kl without second ἐκ). A weak disparity (#1) with RP-text, R=6:8.</p> <hr/> <p>ἐκ τοῦ χαραγματος αὐτοῦ, <i>and of his mark</i>: absent in RP P1904 F1859=10/12 vs. present in TR F1859=2/12 (Scrivener's mn). AV differs textually.</p> <hr/> <p>τὰς, <i>the (harps)</i>: absent in RP-text TR F1859=6/12 (Scrivener's cfghkn) vs. present in RP-marg P1904 F1859=6/12 (Scrivener's bdejlm). Nearly a disparity (#2) with RP-text, R=7:7.</p> <hr/> <p>[TR: the beast on it ← <i>the beast of it.</i>]</p>

<p>Rev 15:3</p>	<p>Καὶ ᾄδουσιν τὴν ᾠδὴν {RP P1904: Μωϋσέως} [TR: Μωσέως] {RP P1904 S1894: τοῦ} [S1550 E1624: -] δούλου τοῦ θεοῦ, καὶ τὴν ᾠδὴν τοῦ ἀρνίου, λέγοντες, Μεγάλα καὶ θαυμαστά τὰ ἔργα σου, κύριε ὁ θεὸς ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθινὰ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν {RP P1904: ἔθνων} [TR: ἀγίων].</p>	<p>and they sang the Song of Moses {RP P1904 S1894: the} [S1550 E1624: <i>the</i>] servant of God, and the song of the lamb, which reads, “Great and wondrous are your works, <i>O Lord God Almighty.</i> Righteous and true are your ways, <i>O king of the {RP P1904: nations} [TR: saints].</i></p>	<p>Μωϋσέως, <i>Moïses</i>, RP P1904 F1859=5/12 vs. Μωσέως, <i>Moses</i>, TR F1859=2/12 (Scrivener's gn) vs. another spelling, F1859=4/12 (Scrivener's behj) vs. whole phrase absent, F1859=1/12 (Scrivener's d).</p> <hr/> <p>τοῦ, <i>of the (servant)</i>: present in RP P1904 S1894 F1859=2/12 (Scrivener's hn) vs. absent in S1550 E1624 F1859=9/12 vs. whole phrase absent, F1859=1/12 (Scrivener's d). A disparity with RP, R=4:10.</p> <hr/> <p>ἔθνων, <i>of nations</i>, RP P1904 F1859=11/12 vs. ἀγίων, <i>of saints</i>, TR F1859=0/12 vs. another reading, F1859=1/12 (Scrivener's g). AV differs textually.</p> <hr/> <p>Deut 32 (Song of Moses); Ps 86:9-11 (allusion); Ps 145:17.</p> <hr/> <p>which reads ← <i>saying</i>.</p> <hr/> <p>[TR: saints: see Matt 27:52.]</p>
<p>Rev 15:4</p>	<p>Τίς οὐ μὴ φοβηθῆ {RP TR: σε} [P1904: -], κύριε, καὶ {RP-text P1904 TR: δοξάση} [RP-marg: δοξάσει] τὸ ὄνομά σου; Ὅτι μόνος {RP: ἅγιος} [P1904 TR: ὁσιος]· ὅτι {RP-text P1904 TR: πάντα τὰ ἔθνη} [RP-marg: πάντες] ἤξουσιν καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.</p>	<p>Who can possibly not fear {RP TR: you} [P1904: you], <i>O Lord,</i> And <i>not glorify</i> your name? For <i>you alone are</i> {RP: holy} [P1904 TR: sacred], For {RP-text P1904 TR: all the nations} [RP-marg: all] will come and worship before you, For your righteous decrees have been made manifest.”</p>	<p>σε, (<i>fear</i>) <i>you</i>: present in RP TR F1859=11/12 vs. absent in P1904 F1859=1/12 (Scrivener's f, also lacking κύριε).</p> <hr/> <p>δοξάση, <i>glorify</i> (aorist subjunctive, governed by οὐ μὴ), RP-text P1904 TR F1859=9/12 vs. δοξάσει, <i>will glorify</i> (future indicative), RP-marg F1859=3/12 (Scrivener's gmn).</p> <hr/> <p>ἅγιος, <i>holy</i>, RP F1859=11/12 vs. ὁσιος, <i>sacred</i>, P1904 TR F1859=1/12 (Scrivener's n).</p> <hr/> <p>πάντα τὰ ἔθνη, <i>all the nations</i>, RP-text P1904 TR F1859=3/11 (Scrivener's bhη) vs. πάντες, <i>everyone</i>, RP-marg F1859=7/11 vs. another reading, F1859=1/11 (Scrivener's g). A weak disparity with RP-text, R=5:7.</p> <hr/> <p>Jer 10:7.</p>

Rev 15:8	Καὶ ἐγεμίσθη ὁ ναὸς {RP-text TR: - } [RP-marg P1904: ἐκ τοῦ] καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς {RP-text P1904: ἐδύνατο} [RP-marg TR: ἠδύνατο] εἰσελθεῖν εἰς τὸν ναόν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.	and the sanctuary was filled {RP-text TR: with smoke from} [RP-marg P1904: by the smoke of] the glory of God and from his power, and no-one could enter into the sanctuary until the seven plagues of the seven angels were completed.	ἐκ τοῦ, <i>out of</i> → <i>with (smoke)</i> : absent in RP-text TR F1859=5/13 (Scrivener's bghln) vs. present in RP-marg P1904 F1859=8/13. A disparity with RP-text, R=6:9. ἐδύνατο, <i>could (1)</i> , RP-text P1904 F1859=8/13 vs. ἠδύνατο, <i>could (2)</i> , RP-marg TR F1859=5/13 (Scrivener's fghmn). Ex 40:34, 1 Ki 8:10, Isa 6:4, 2 Chr 5:13.
Rev 16:1	Καὶ ἤκουσα {RP TR: φωνῆς μεγάλης} [P1904: μεγάλης φωνῆς] {RP-text P1904 TR: ἐκ τοῦ ναοῦ} [RP-marg: -], λεγούσης τοῖς ἑπτὰ ἀγγέλοις, Ὑπάγετε, {RP-text P1904 TR: καὶ} [RP-marg: -] ἐκχεάτε τὰς {RP P1904: ἑπτὰ} [TR: -] φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν γῆν.	Then I heard a loud voice {RP-text P1904 TR: from the sanctuary} [RP-marg: -] saying to the seven angels, “Depart {RP-text P1904 TR: and} [RP-marg: ;] pour out the {RP P1904: seven} [TR: -] vials of the wrath of God on the earth.”	φωνῆς μεγάλης, <i>voice + loud</i> , RP TR F1859=7/13 (Scrivener's aehklmn) vs. μεγάλης φωνῆς, <i>loud + voice</i> , P1904 F1859=6/13. Nearly a disparity (#1) with RP, R=7:6. ἐκ τοῦ ναοῦ, <i>from the sanctuary</i> : present in RP-text P1904 TR F1859=4/13 (Scrivener's ghmn) vs. absent in RP-marg F1859=9/13. A disparity (#2) with RP-text, R=6:9. καὶ, <i>and (pour)</i> : present in RP-text P1904 TR F1859=10/13 vs. absent in RP-marg F1859=3/13 (Scrivener's hln). ἑπτὰ, <i>seven</i> : present in RP P1904 F1859=11/13 (g using the symbol ζ) vs. absent in TR F1859=2/13 (Scrivener's hn). AV differs textually.
Rev 16:3	Καὶ ὁ δεύτερος ἄγγελος ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ, καὶ πᾶσα ψυχὴ {RP-text P1904 TR: ζῶσα} [RP-marg: -] ἀπέθανεν ἐν τῇ θαλάσῃ.	Then the second angel poured his vial out on the sea, and it became blood as of <i>someone</i> dead, and every {RP-text P1904 TR: living} [RP-marg: -] soul in the sea died.	ζῶσα, <i>living</i> : present in RP-text P1904 TR F1859=3/13 (Scrivener's hln) vs. absent in RP-marg F1859=9/13 vs. another reading, F1859=1/13 (Scrivener's g). A disparity with RP-text, R=5:9. Ex 7:20. soul: i.e. <i>animal life-form</i> . (The Latin for <i>soul</i> is <i>anima</i> .) in the sea died ← <i>died in the sea</i> .

<p>Rev 16:5</p>	<p>Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, Δίκαιος {RP P1904: - } [TR: , κύριε,] εἶ, ὁ ὢν καὶ ὁ ἦν, {RP P1904: - } [TR: καὶ] {RP-text P1904 TR: ὁ} [RP-marg: -] {RP P1904 S1550 E1624: ὁσιος} [S1894: ἐσόμενος], ὅτι ταῦτα ἐκρίνας·</p>	<p>And I heard the angel of the waters say, “You are righteous, {RP P1904: - } [TR: Lord,] You <i>who</i> are and who {RP P1904: were,} [TR: were and] {RP-text P1904: you <i>who are</i> holy} [RP-marg: <i>you who are</i> holy] [S1550 E1624: who <i>are</i> holy] [S1894: who <i>are</i> to be], Because you have executed judgment <i>in respect of</i> these <i>things</i>.</p>	<p>κύριε, <i>Lord</i>: absent in RP P1904 F1859=13/13 vs. present in TR F1859=0/13. AV differs textually. <hr/>καὶ, <i>and (the sacred one)</i> → <i>who</i>: absent in RP P1904 F1859=12/13 vs. present in TR F1859=1/13 (Scrivener's g). <hr/>ὁ, <i>the (sacred one)</i>: present in RP-text P1904 TR F1859=4/13 (Scrivener's bchn) vs. absent in RP-marg F1859=9/13. A disparity with RP-text, R=6:9. <hr/>ὁσιος, <i>sacred</i>, RP P1904 S1550 E1624 F1859=13/13 vs. ἐσόμενος, <i>who will be (to come)</i>, S1894 F1859=0/13. AV differs textually.</p>
<p>Rev 16:8</p>	<p>Καὶ ὁ τέταρτος {RP-text TR: ἄγγελος} [RP-marg P1904: -] ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι {RP-text P1904: ἐν πυρὶ τοὺς ἀνθρώπους} [RP-marg TR: τοὺς ἀνθρώπους ἐν πυρὶ].</p>	<p>Then the fourth {RP-text TR: angel} [RP-marg P1904: <i>one</i>] poured his vial out on the sun, and he was granted to scorch <u>men with fire,</u></p>	<p>ἄγγελος, <i>angel</i>: present in RP-text TR F1859=5/13 (Scrivener's bchmn) vs. absent in RP-marg P1904 F1859=8/13. A disparity with RP-text, R=6:9. <hr/>ἐν πυρὶ τοὺς ἀνθρώπους, <i>with fire + men</i>, RP-text P1904 F1859=8/12 vs. τοὺς ἀνθρώπους ἐν πυρὶ, <i>men + with fire</i>, RP-marg TR F1859=4/12 (Scrivener's fghn). <hr/>he was granted ← <i>it was given to him</i>.</p>
<p>Rev 16:16</p>	<p>Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ {RP-text P1904: Ἑβραϊστὶ} [RP-text P1904: Ἑβραϊστὶ] {RP-marg: Ἑβραϊστὶ} [RP-marg: Μαγεδών] [TR: Ἑβραϊστὶ].</p>	<p>And he gathered them in the place called in Hebraic {RP-text P1904 TR: Armageddon} [RP-marg: Megiddo].</p>	<p>Ἑβραϊστὶ, <i>Harmagedon</i>, RP-text P1904 F1859=4/13 (Scrivener's ghlm) vs. Μαγεδών, <i>Magedon</i>, RP-marg F1859=7/13 vs. Ἑβραϊστὶ, <i>Harmageddon</i>, TR F1859=0/13 vs. other spellings, Μακεδδών, Μαγιδών, <i>Makeddon, Magidon</i>, F1859=2/13 (Scrivener's fn respectively). AV and traditional English spelling: Armageddon. Ar- / Har- = <i>Mount</i>. The modern name is Megiddo. A weak disparity with RP-text, R=5:7.</p>

<p>Rev 16:21</p>	<p>Καὶ χάλαζα μεγάλη, ὡς ταλαντιαία, καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης· ὅτι μεγάλη ἐστὶν ἡ πληγὴ {RP-text TR: αὐτῆς} [RP- marg P1904: αὐτή] σφόδρα.</p>	<p>And a great hailstorm with stones weighing about a talent each came down from the sky on men. At this the men blasphemed God for the plague of the hail, because {RP-text TR: its impact} [RP-marg P1904: this plague] was very severe.</p>	<p>αὐτῆς, <i>its (impact / plague)</i> (feminine), RP-text TR F1859=6/13 (Scrivener's adghkm) vs. αὐτή, <i>this</i>, RP-marg P1904 F1859=5/13 (Scrivener's bcjln, but see f below) vs. αὐτῇ, <i>to it</i> (but without iota subscript, so barring diacritics, as RP-marg), F1859=1/13 (Scrivener's f) vs. αὐτοῦ, <i>its (masculine)</i>, F1859=1/13 (Scrivener's e). Nearly a disparity with RP, R=7:6.</p> <hr/> <p>talent: about 114 pounds (52 kg), according to [CB].</p> <hr/> <p>the sky: or <i>heaven</i>.</p> <hr/> <p>{RP: its impact ← <i>its plague</i>.}</p> <hr/> <p>severe ← <i>great</i>.</p>
----------------------	---	--	---

<p>Rev 17:4</p>	<p>Καὶ ἡ γυνὴ {RP P1904 S1894: ἡ̅ν} [S1550 E1624: ἡ̅] περιβεβλημένη {RP-text P1904: πορφυροῦν} [RP-marg: πορφύραν] [TR: πορφύρα] καὶ {RP P1904: κόκκινον} [TR: κοκκίνω], {RP: - } [P1904 TR: καὶ] κεχρυσωμένη {RP-text P1904: χρυσίω} [RP-marg TR: χρυσῶ] καὶ λίθω τιμίω καὶ μαργαρίταις, ἔχουσα {RP-text P1904: ποτήριον χρυσοῦν} [RP-marg TR: χρυσοῦν ποτήριον] ἐν τῇ χειρὶ αὐτῆς, γέμον βδελυγμάτων καὶ {RP P1904: τὰ ἀκάθαρτα τῆς} [TR: ἀκαθάρτητος] πορνείας {RP-text TR: αὐτῆς} [RP-marg P1904: τῆς γῆς],</p>	<p>Now the woman {RP P1904 S1894: was} [S1550 E1624: who was] clothed in purple and scarlet, {RP: - } [P1904 TR: and] gilded with gold and precious gemstones and pearls, holding a golden cup in her hand, full of abominations and {RP P1904: the unclean things} [TR: the uncleanness] of {RP-text TR: her fornication} [RP-marg P1904: the fornication of the earth],</p>	<p>ἡ̅ν, (<i>the woman</i>) was, RP P1904 S1894 F1859=13/13 vs. ἡ̅, (<i>the woman</i>) the ; who (was), S1550 E1624 F1859=0/13.</p> <hr/> <p>πορφυροῦν, <i>purple</i> (substantivized adjective), RP-text P1904 F1859=10/12 vs. πορφύραν, <i>purple</i> (noun, sc. raiment), RP-marg F1859=2/12 (Scrivener's hn + k?) vs. πορφύρα, <i>in purple</i> (noun, sc. raiment), TR F1859=0/12. Scrivener's k? is excluded.</p> <hr/> <p>κόκκινον, <i>scarlet</i>, RP P1904 F1859=13/13 vs. κοκκίνω, <i>in scarlet</i>, TR F1859=0/13.</p> <hr/> <p>καὶ, <i>and (gilded)</i>: absent in RP F1859=12/13 vs. present in P1904 TR F1859=1/13 (Scrivener's l).</p> <hr/> <p>χρυσίω, <i>in golden</i>, RP-text P1904 F1859=10/13 vs. χρυσῶ, <i>with gold</i>, RP-marg TR F1859=3/13 (Scrivener's gh̅n).</p> <hr/> <p>ποτήριον χρυσοῦν, <i>cup + golden</i>, RP-text P1904 F1859=10/13 vs. χρυσοῦν ποτήριον, <i>golden + cup</i>, RP-marg TR F1859=2/13 (Scrivener's h̅n) vs. another reading, F1859=1/13 (Scrivener's e).</p> <hr/> <p>τὰ ἀκάθαρτα τῆς, <i>the unclean (things) of the</i>, RP P1904 F1859=13/13 vs. ἀκαθάρτητος, <i>of uncleanness</i>, TR F1859=0/13. AV differs textually.</p> <hr/> <p>αὐτῆς, <i>her (fornication)</i>, RP-text TR F1859=6/14 (Scrivener's c*gh̅lm̅n) vs. τῆς γῆς, <i>of the land</i>, RP-marg P1904 F1859=8/14. A weak disparity with RP-text, R=7:9.</p> <hr/> <p>gemstones ← stone.</p>
---------------------	---	---	---

<p>Rev 17:6</p>	<p>Καὶ εἶδον τὴν γυναῖκα μεθύουσαν {RP-text P1904 TR: ἐκ} [RP-marg: -] τοῦ αἵματος τῶν ἁγίων {RP-text: ,} [RP-marg P1904 TR: καὶ] ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. Καὶ ἐθαύμασα, ἰδὼν αὐτήν, θαύμα μέγα.</p>	<p>And I saw the woman drunk with the blood of the saints {RP-text: ,} [RP-marg P1904 TR: and] with the blood of the witnesses to Jesus, and I marvelled <i>with</i> great wonder as I saw her.</p>	<p>ἐκ, <i>out (of the blood)</i> → <i>with</i>: present in RP-text P1904 TR F1859=5/12 (Scrivener's cghlm) vs. absent in RP-marg F1859=7/12 (Scrivener's abdefjk). Nearly a disparity (#1) with RP-text, R=7:7, the more so considering the reputation of <i>hm</i>; see Rev 2:7.</p> <hr/> <p>καὶ, (<i>saints</i>) <i>and</i>: absent in RP-text F1859=7/12 (Scrivener's abdejk) vs. present in RP-marg P1904 TR F1859=5/12 (Scrivener's cfghl). Nearly a disparity (#2) with RP-text, R=7:7.</p> <hr/> <p>We note that almost the same set of ↯</p> <hr/> <p>saints: see Matt 27:52.</p> <hr/> <p>to Jesus: or <i>of Jesus</i>.</p> <hr/> <p>as I saw ← <i>having seen</i>. See Matt 23:20.</p>
<p>Rev 17:7</p>	<p>Καὶ εἶπέν μοι ὁ ἄγγελος, Διὰ τί ἐθαύμασας; {RP-text P1904: Ἐγὼ ἐρῶ σοι} [RP-marg TR: Ἐγὼ σοι ἐρῶ] τὸ μυστήριον τῆς γυναίκος, καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.</p>	<p>Then the angel said to me, “Why did you marvel? I will tell you the mystery of the woman and of the beast who <i>is</i> carrying her, who has the seven heads and the ten horns.”</p>	<p>↳ manuscripts are <i>against</i> RP-text over ἐκ above, and <i>with</i> RP-text over καὶ. This is a disparity (#3) in itself, militating that one disparity, as a reading, excludes the other.</p> <hr/> <p>ἐρῶ σοι, <i>I will say + to you</i>, RP-text P1904 F1859=10/12 vs. σοι ἐρῶ, <i>to you + I will say</i>, RP-marg TR F1859=2/12 (Scrivener's fh).</p> <hr/> <p>Dan 7:19-20.</p>

<p>Rev 17:8</p>	<p>{RP P1904 S1894: Τὸ θηρίον} [S1550 E1624: Θηρίον], ὃ εἶδες, ἦν, καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγειν. Καὶ θαυμάσονται οἱ κατοικοῦντες {RP-text P1904 TR: ἐπὶ τῆς γῆς} [RP-marg: τὴν γῆν], ὧν οὐ γέγραπται {RP-text TR: τὰ ὀνόματα} [RP-marg P1904c: τὸ ὄνομα] [P1904u: τὰ ὄνομα] ἐπὶ {RP-text P1904 TR: τὸ βιβλίον} [RP-marg: τοῦ βιβλίου] τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, {RP P1904: βλέπόντων} [TR: βλέποντες] {RP-text: ὅτι ἦν τὸ θηρίον} [RP-marg P1904: τὸ θηρίον ὅτι ἦν] [TR: τὸ θηρίον ὃ, τι ἦν], καὶ οὐκ ἔστιν, {RP P1904: καὶ παρέσται} [TR: καίπερ ἔστιν].</p>	<p>{RP P1904 S1894: The} [S1550 E1624: <i>The</i>] beast whom you saw was, but is not, but is about to ascend out of the abyss and go away to destruction. And those {RP-text P1904 TR: dwelling on} [RP-marg: who inhabit] the earth will marvel, <i>those</i> whose {RP-text TR: names have not been} [RP-marg P1904: name has not been] written in the book of life since <i>the overthrow of the</i> world, {RP P1904: when they see} [TR: <i>who</i> see] that the beast was, and is not, {RP P1904: but will be present} [TR: although he is].</p>	<p>τὸ, <i>the (beast)</i>: present in RP P1904 S1550 E1624 F1859=11/12 vs. absent in S1894 F1859=1/12 (Scrivener's k).</p> <hr/> <p>ἐπὶ τῆς γῆς, (<i>dwelling</i>) <i>on the earth</i>, RP-text P1904 TR F1859=5/12 (Scrivener's cdghl) vs. τὴν γῆν, (<i>inhabiting</i>) <i>the earth</i>, RP-marg F1859=7/12 (Scrivener's abefjkm). Nearly a disparity (#1) with RP-text, R=7:7.</p> <hr/> <p>τὰ ὀνόματα, <i>the names</i>, RP-text TR F1859=3/12 (Scrivener's cgh) vs. τὸ ὄνομα, <i>the name</i>, RP-marg P1904 F1859=9/12. A disparity (#2) with RP-text, R=4:10.</p> <hr/> <p>τὸ βιβλίον, (<i>into</i>) <i>the book</i>, RP-text P1904 TR F1859=2/12 (Scrivener's ch) vs. τοῦ βιβλίου, (<i>in</i>) <i>the book</i>, RP-marg F1859=9/12 vs. another reading, F1859=1/12 (Scrivener's g). A disparity (#3) with RP-text, R=4:9.</p> <hr/> <p>βλέπόντων, <i>seeing</i> (agreeing with ὧν), RP P1904 F1859=11/12 vs. βλέποντες, <i>seeing</i> (agreeing with κατοικοῦντες), TR F1859=1/12 (Scrivener's n).</p> <hr/> <p>ὅτι ἦν τὸ θηρίον, <i>because + was + the beast</i>, RP-text F1859=10/12 vs. τὸ θηρίον, ὅτι ἦν, <i>the beast + that / because it was</i>, RP-marg P1904 F1859=0/12 vs. τὸ θηρίον ὃ, τι ἦν, <i>the beast + which was</i>, TR F1859=2/12 (Scrivener's gh). A disparity (#4) with RP-marg (zero count).</p> <hr/> <p>καὶ παρέσται, <i>and will be present</i>, RP P1904 F1859=12/12 vs. καίπερ ἔστιν, <i>although it is</i>, TR F1859=0/12. AV differs textually.</p> <hr/> <p>Ps 69:29MT (Ps 69:28AV); Dan 12:1, Ex 32:32.</p> <hr/> <p>overthrow: AV differs; see Matt 13:35.</p>
---------------------	---	---	--

<p>Rev 17:11</p>	<p>Καὶ τὸ θηρίον ὃ ἦν, καὶ οὐκ ἔστιν, καὶ {RP-text P1904 TR: αὐτὸς} [RP-marg: οὗτος] ὄγδοός ἐστιν, καὶ ἐκ τῶν ἑπτὰ ἐστιν, καὶ εἰς ἀπώλειαν ὑπάγει.</p>	<p>And the beast who was, but is not, {RP-text P1904 TR: is himself} [RP-marg: this is] both <i>the eighth</i>, and <i>yet</i> is of the seven, and he <i>will</i> go away to <u>destruction</u>.</p>	<p>αὐτὸς, <i>he</i>, RP-text P1904 TR F1859=3/12 (Scrivener's <u>cfh</u>) vs. οὗτος, <i>this one, this man</i>, RP-marg F1859=9/12. A disparity with RP-text, R=5:9.</p> <hr/> <p>destruction: the word also means <i>waste</i> as in Matt 26:8, but <i>destruction</i> here in view of the context of Rev 20:10-15 and 1 Cor 15:26.</p> <hr/> <p>Despite many finite verbs, it is hard to find a suitable main verb in this sentence. We decide on (ὄγδοός) ἔστιν.</p> <hr/> <p>There is an interesting change from neuter ὃ to masculine {RP-text P1904 TR: αὐτὸς} [RP-marg: οὗτος] in this verse.</p>
<p>Rev 17:13</p>	<p>Οὔτοι μίαν {RP-text: ἔχουσιν γνώμην} [RP-marg P1904 TR: γνώμην ἔχουσιν], καὶ τὴν δύναμιν καὶ {RP-text P1904 TR: τὴν} [RP-marg: -] ἐξουσίαν {RP P1904: αὐτῶν} [TR: ἑαυτῶν] τῷ θηρίῳ {RP P1904: διδώσιν} [TR: διαδιδώσουσιν].</p>	<p>These <u>have</u> one <u>purpose</u>, and they {RP P1904: give} [TR: will hand] their power and authority {RP P1904: - } [TR: over] to the beast.</p>	<p>ἔχουσιν γνώμην, <i>they have + purpose</i>, RP-text F1859=9/12 vs. γνώμην ἔχουσιν, <i>purpose + they have</i>, RP-marg P1904 TR F1859=2/12 (Scrivener's <u>gh</u>) vs. another reading, F1859=1/12 (Scrivener's <u>k</u>).</p> <hr/> <p>τὴν, <i>the (authority)</i>: present in RP-text P1904 TR F1859=5/11 (Scrivener's <u>behjm</u>) vs. absent in RP-marg F1859=6/11 (Scrivener's <u>acfgkl</u>). Nearly a disparity with RP-text, R=7:6.</p> <hr/> <p>αὐτῶν, <i>their</i>, RP P1904 F1859=12/12 vs. ἑαυτῶν, <i>their own</i>, TR F1859=0/12.</p> <hr/> <p>διδώσιν, <i>they give</i>, RP P1904 F1859=11/12 vs. διαδιδώσουσιν, <i>they will distribute</i>, TR F1859=0/12 vs. δίδωσιν, <i>they give</i> (misspelled), F1859=1/12 (Scrivener's <u>l</u>).</p>

<p>Rev 17:17</p>	<p>Ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι {RP: γνώμην μίαν} [P1904 TR: μίαν γνώμην], καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι {RP-text P1904: τελεσθῶσιν οἱ λόγοι} [RP-marg: τελεσθήσονται οἱ λόγοι] [TR: τελεσθῆ τὰ ῥήματα] τοῦ θεοῦ.</p>	<p>For God has put <i>it</i> in their hearts to carry out his purpose, and to make <i>them</i> unanimous, and to give their kingdom to the beast, until the words of God are fulfilled.</p>	<p>γνώμην μίαν, <i>purpose + one</i>, RP F1859=10/12 vs. μίαν γνώμην, <i>one + purpose</i>, P1904 TR F1859=1/12 (Scrivener's g) vs. another reading, F1859=1/12 (Scrivener's m).</p> <hr/> <p>τελεσθῶσιν οἱ λόγοι, <i>the words (1) are fulfilled</i> (aorist subjunctive), RP-text P1904 F1859=11/12 vs. τελεσθήσονται οἱ λόγοι, <i>the words (1) will be fulfilled</i> (future indicative), RP-marg F1859=1/12 (Scrivener's h) vs. τελεσθῆ τὰ ῥήματα, <i>the words (2) are fulfilled</i> (aorist subjunctive), TR F1859=0/12. A disparity with RP-marg (low count).</p> <hr/> <p>fulfilled ← <i>completed</i>.</p> <hr/> <p>There may be a play on words in this ↗</p>
<p>Rev 18:3</p>	<p>Ὅτι ἐκ τοῦ {RP-text P1904 TR: οἴνου τοῦ θυμοῦ} [RP-marg: θυμοῦ τοῦ οἴνου] τῆς πορνείας αὐτῆς {RP: πεπτῶκασιν} [P1904: πέπωκαν] [TR: πέπωκεν] πάντα τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς ἐπλούτησαν.</p>	<p>because all the nations have {RP: fallen because of} [P1904 TR: drunk] {RP-text P1904 TR: the wine of the wrath} [RP-marg: the wrath of the wine] of her fornication. And the kings of the earth have fornicated with her, and the merchants of the earth have become rich from the <u>profitability</u> of her <u>wantonness</u>."</p>	<p>οἴνου τοῦ θυμοῦ, <i>wine + of wrath</i>, RP-text P1904 TR F1859=10/12 vs. θυμοῦ τοῦ οἴνου, <i>wrath + of wine</i>, RP-marg F1859=2/12 (Scrivener's hm).</p> <hr/> <p>πεπτῶκασιν(v), <i>they have fallen</i>, RP F1859=6/13 (Scrivener's bdefg**1) vs. πέπωκαν, <i>they have drunk</i> (non-classical form), P1904 F1859=0/13 vs. πέπωκεν, <i>they have drunk</i> (classical form for neuter subject), TR F1859=1/13 (Scrivener's h) vs. πεπόκασιν(v), <i>they have drunk</i>, F1859=4/13 (Scrivener's ackm) vs. another reading from <i>to drink</i>, F1859=1/13 (Scrivener's j) vs. another reading from <i>to fall</i>, F1859=1/13 (Scrivener's g*). Scrivener lists d twice; it reads πεπτῶκασιν, <i>fallen</i>. A weak disparity with RP where spellings for the same sense are conglomerated, R=7:8. AV differs textually.</p> <hr/> <p>profitability ← <i>power</i>, for <i>wealth</i> by a Hebraism (לִּישָׁה).</p> <hr/> <p>wantonness: AV differs somewhat, <i>delicacies</i>.</p>

Rev 18:5	ὅτι {RP P1904 S1894: ἔκολλήθησαν} [S1550 E1624: ἠκολούθησαν] αὐτῆς αἰ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν {RP-text P1904 TR: - } [RP-marg: αὐτῆς] ὁ θεὸς τὰ ἀδικήματα αὐτῆς.	because her sins have {RP P1904 S1894: amassed themselves} [S1550 E1624: followed <i>along</i>] up to heaven, and God has remembered {RP- text P1904 TR: - } [RP-marg: her for] her unrighteous deeds.	ἔκολλήθησαν, <i>joined together</i> , RP P1904 S1894 F1859=12/12 vs. ἠκολούθησαν, <i>followed</i> , S1550 E1624 F1859=0/12. <hr/> αὐτῆς, <i>her (for her unrighteous deeds)</i> : absent in RP-text P1904 TR F1859=4/12 (Scrivener's cfgl) vs. present in RP-marg F1859=7/12 (Scrivener's adehjk) vs. another reading, F1859=1/12 (Scrivener's b). A weak disparity with RP-text, R=6:7.
Rev 18:6	Ἐπίδοτε αὐτῇ ὡς καὶ αὐτῇ ἀπέδωκεν {RP-text P1904: - } [RP-marg TR: ὑμῖν], καὶ διπλώσατε αὐτῇ διπλᾶ κατὰ τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ {RP-text P1904 TR: - } [RP-marg: αὐτῆς] ᾧ ἐκέρασεν κεράσατε αὐτῇ διπλοῦν.	Requite her as she for her part requited {RP-text P1904: <i>others</i> } [RP-marg TR: you], and pay her back double according to her works . In {RP-text P1904 TR: the} [RP-marg: her] cup in which she made a mixture, mix her double.	ὑμῖν, <i>to you (with requited)</i> : absent in RP-text P1904 F1859=9/12 vs. present in RP-marg TR F1859=3/12 (Scrivener's <u>chm</u>). AV differs textually. <hr/> We do not understand Scrivener's entry for κατὰ τὰ ἔργα, which is present in E1624 and Scrivener's ch. A challenge (#1) to F1859. <hr/> αὐτῆς, <i>her (cup)</i> : absent in RP-text P1904 TR F1859=3/12 (Scrivener's cgh) vs. present in RP-marg F1859=9/12. A disparity (#2) with RP-text, R=5:9. <hr/> Ps 62:13MT (Ps 62:12AV), Jer 17:10, Jer 32:19. <hr/> for her part ← <i>also</i> . <hr/> pay her back double ← <i>double her double</i> .

<p>Rev 18:7</p>	<p>Ὅσα ἐδόξασεν {RP-text: αὐτήν} [RP-marg P1904 TR: ἑαυτήν] καὶ ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ βασανισμόν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει {RP P1904: ὅτι} [TR: -] Κάθημαι {RP TR: - } [P1904: καθῶς] βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος οὐ μὴ ἴδω.</p>	<p>Give her the equivalent torment and mourning of the extent <i>to which</i> she glorified herself and lived <i>voluptuously</i>, for she says in her heart, ‘I sit {RP TR: <i>as</i>} [P1904: <i>as</i>] a queen, and I am not a widow, and I will <u>never</u> see mourning.’</p>	<p>αὐτήν, <i>her</i> → <i>herself</i>, RP-text F1859=6/12 (Scrivener's abejkl) vs. ἑαυτήν, <i>herself</i> (classically correct), RP-marg P1904 TR F1859=6/12 (Scrivener's cdfghm). A weak disparity (#1) with RP-text, R=6:8.</p> <hr/> <p>ὅτι, <i>that</i> (introducing direct speech): present in RP P1904 F1859=11/12 vs. absent in TR F1859=1/12 (Scrivener's l).</p> <hr/> <p>καθῶς, (<i>sit</i>) <i>as</i> (1), absent in RP TR F1859=6/12 vs. present in P1904 F1859=5/12 (Scrivener's abdek) vs. ὡς, <i>as</i> (2), F1859=1/12 (Scrivener's j). Nearly a disparity (#2) with RP, R=7:6.</p> <hr/> <p>Isa 47:8.</p> <hr/> <p>voluptuously: AV differs somewhat, <i>deliciously</i>.</p> <hr/> <p>never ← <i>certainly not</i>.</p>
<p>Rev 18:8</p>	<p>Διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἤξουσιν αἱ πληγαὶ αὐτῆς, θάνατος {RP-text P1904 TR: καὶ} [RP-marg: -] πένθος καὶ λιμός, καὶ ἐν πυρὶ κατακαυθήσεται, ὅτι ἰσχυρὸς κύριος ὁ θεὸς ὁ {RP P1904: κρίνας} [TR: κρίνων] αὐτήν.</p>	<p>This <i>is why</i> her plagues will come in one day, death {RP-text P1904 TR: and} [RP-marg: ,] mourning and famine, and she will be burned up with fire, for mighty <i>is the</i> Lord God who {RP P1904: has judged} [TR: is judging] her.</p>	<p>καὶ, <i>and</i> (<i>mourning</i>): present in RP-text P1904 TR F1859=5/12 (Scrivener's cf[~MJW]ghl) vs. absent in RP-marg F1859=7/12 (Scrivener's abdejk). Nearly a disparity with RP-text, R=7:7.</p> <hr/> <p>κρίνας, <i>having judged; judging</i>, RP P1904 F1859=11/12 (incl. f[MJW]) vs. κρίνων, <i>judging</i>, TR F1859=1/12 (Scrivener's c). AV differs textually.</p> <hr/> <p>this <i>is why</i> ← <i>on account of this</i>.</p>

<p>Rev 18:13</p>	<p>καὶ {RP P1904 TR: κινάμωμον} [MISC: κιννάμωμον], {RP TR: - } [P1904: καὶ ἄμωμον,] καὶ θυμιάματα, καὶ μύρον, καὶ λίβανον, καὶ οἶνον, καὶ ἔλαιον, καὶ σεμίδαλιν, καὶ σῆτον, καὶ {RP-text: πρόβατα, καὶ κτήνη} [RP-marg P1904 TR: κτήνη, καὶ πρόβατα]: καὶ ἵππων, καὶ {RP-text: ῥαιδῶν} [RP-marg P1904 TR: ῥεδῶν], καὶ σωματῶν, καὶ ψυχὰς ἀνθρώπων.</p>	<p>and cinnamon {RP TR: - } [P1904: and amomum] and incense and ointment and frankincense, and wine and olive oil, and fine wheat flour and wheat, and {RP-text: sheep and cattle,} [RP-marg P1904 TR: cattle and sheep,] and horses and carriages, and slaves and trafficked people.</p>	<p>κινάμωμον, <i>cinnamon</i> (1), RP P1904 TR F1859=4/13 (Scrivener's dhj*<u>m</u>) vs. κιννάμωμου, <i>of cinnamon</i> (2), F1859=6/13 (Scrivener's abcej**1) vs. κινάμωμου, <i>of cinnamon</i> (1), F1859=2/13 (Scrivener's kf[MJW]) vs. κιννάμωμον, <i>cinnamon</i> (2), F1859=1/13 (Scrivener's g). Nearly a disparity (#1) with RP, R=6:6.</p> <hr/> <p>καὶ ἄμωμον, <i>and spice</i>: absent in RP TR F1859=10/12 (incl. f[~MJW]) vs. present in P1904 F1859=2/12 (Scrivener's cm).</p> <hr/> <p>πρόβατα, καὶ κτήνη, <i>sheep + and cattle</i>, RP-text F1859=11/13 (incl. f[MJW]) vs. κτήνη, καὶ πρόβατα, <i>cattle + and sheep</i>, RP-marg P1904 TR F1859=2/13 (Scrivener's gh).</p> <hr/> <p>ῥαιδῶν, <i>carriage</i> (1), RP-text F1859=6/11 (Scrivener's bcghj) vs. ῥεδῶν, <i>carriage</i> (2), RP-marg P1904 TR F1859=4/11 (Scrivener's <u>ae</u>km) vs. another spelling, F1859=1/11 (Scrivener's f[MJW]). From Latin <i>raeda</i>. Nearly a disparity (#2) with RP-text, R=6:6.</p> <hr/> <p>Ezek 27:13.</p> <hr/> <p>incense ← <i>incenses</i>.</p> <hr/> <p>slaves ← <i>bodies</i>.</p> <hr/> <p>trafficked people ← <i>souls of men</i>.</p>
----------------------	---	--	---

<p>Rev 18:14</p>	<p>Καὶ ἡ ὀψώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου {RP TR: ἀπήλθεν} [P1904: ἀπώλετο] ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ {RP-text: ἀπώλετο} [RP-marg P1904 TR: ἀπήλθεν] ἀπὸ σοῦ, καὶ οὐκέτι {RP-text: αὐτὰ οὐ μὴ εὔρησ} [RP-marg: οὐ μὴ εὔρήσεις αὐτά] [TR: οὐ μὴ εὔρησῃς αὐτά] [RP-marg2: οὐ μὴ εὔρησ αὐτά] [P1904: οὐ μὴ αὐτὰ εὔρησεις].</p>	<p>And the fruit which you longed for {RP TR: has become unavailable to you} [P1904: is lost to you], and all the luxurious and splendid things {RP-text: are lost to you} [RP- marg P1904 TR: have become unavailable to you], and you will certainly not find them any more.</p>	<p>First variation: ἀπήλθεν, <i>departed</i>, RP TR F1859=11/12 (incl. f) vs. ἀπώλετο, <i>perished</i>, P1904 F1859=0/12 vs. another reading, F1859=1/12 (Scrivener's l).</p> <hr/> <p>Second variation: ἀπώλετο, <i>perished</i> (classical form), RP-text F1859=7/12 (incl. f) vs. ἀπήλθεν, <i>departed</i>, RP- marg P1904 TR F1859=0/12 vs. ἀπώλοντο, <i>perished</i> (non-classical form), F1859=4/12 (Scrivener's dhlm) vs. clause absent, F1859=1/12 (Scrivener's j). A case of collusion between P1904 and TR? A disparity (#1) with RP-marg (low count).</p> <hr/> <p>αὐτὰ οὐ μὴ εὔρησ, <i>them + you certainly not will find</i> (classical aor. subj.), RP-text F1859=6/12 (Scrivener's abdefj, so not l) vs. οὐ μὴ εὔρησεις αὐτά, <i>certainly not you will find + them</i> (non-class. fut. indic.), RP-marg F1859=1/12 (Scrivener's h) vs. οὐ μὴ εὔρησῃς αὐτά, <i>certainly not you will find + them</i> (non-class. weak aor. subj.), TR F1859=1/12 (Scrivener's m) vs. οὐ μὴ εὔρησ αὐτά, <i>certainly not you will find + them</i> (class. aor. subj.), RP- marg2 F1859=1/12 (Scrivener's c) vs. οὐ μὴ αὐτὰ εὔρησεις, <i>certainly not + them + you will find</i> (non-class. fut. indic.), P1904 F1859=0/12 vs. other readings, F1859=3/12 (Scrivener's gkl). A disparity (#2) with RP-marg (low count). A disparity (#3) with RP-marg2 (low count). Scrivener is ambiguous on l; it reads αὐτὰ οὐ μὴ εὔρεις (irregular form).</p> <hr/> <p>which you longed for ← <i>of the desire of your soul.</i></p> <hr/> <p>{RP: become unavailable to you ← <i>departed from you.</i>}</p> <hr/> <p>{RP P1904: lost to you ← <i>perished from you.</i>}</p>
----------------------	---	--	---

<p>Rev 18:16</p>	<p>{RP-text TR: καὶ} [RP-marg P1904: -] λέγοντες, Οὐαί, {RP-text P1904 TR: οὐαί,} [RP-marg: -] ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ {RP P1904 S1550 S1894: κεχρυσωμένη} [E1624: κεχρυσωμένοι] {RP-text: - } [RP-marg P1904 TR: ἐν] {RP-text P1904: χρυσίω} [RP-marg TR: χρυσῶ] καὶ λίθω τιμίω καὶ μαργαρίταις·</p>	<p>{RP-text TR: and they will say} [RP-marg P1904: saying], ‘Alas, {RP-text P1904 TR: alas} [RP-marg: -] for the great city, clothed in fine linen and purple and scarlet, {RP P1904 S1550 S1894: and gilded} [E1624: while they are gilded] in gold and precious <u>gemstones</u> and pearls,</p>	<p>καὶ, <i>and (saying)</i>: present in RP-text TR F1859=6/12 vs. absent in RP-marg P1904 F1859=6/12 (Scrivener's abcd[f[MJW]j]). Nearly a disparity (#1) with RP-text, R=7:7.</p> <hr/> <p>οὐαί, <i>woe (second occurrence in verse)</i>: present in RP-text P1904 TR F1859=5/12 (Scrivener's cghlm) vs. absent in RP-marg F1859=7/12 (Scrivener's abdef[MJW]jk). Nearly a disparity (#2) with RP-text, R=7:7.</p> <hr/> <p>κεχρυσωμένη, <i>gilded</i> (agreeing with <i>city</i>), RP P1904 S1550 S1894 F1859=11/12 (with a minor variation in g) vs. κεχρυσωμένοι, <i>gilded</i> (masculine plural, referring to <i>the merchants</i>), E1624 F1859=1/12 (Scrivener's f[~MJW]).</p> <hr/> <p>ἐν, <i>in (gold)</i> (strengthening the dative): absent in RP-text F1859=11/12 (incl. f[MJW]) vs. present in RP-marg P1904 TR F1859=0/12 vs. phrase missing, F1859=1/12 (Scrivener's h). A case of collusion between P1904 and TR?</p> <hr/> <p>χρυσίω, <i>in gold (1)</i>, RP-text P1904 F1859=11/12 (incl. f[MJW]) vs. χρυσῶ, <i>in gold (2)</i>, RP-marg TR F1859=0/12 vs. word missing, F1859=1/12 (Scrivener's h).</p> <hr/> <p>gemstones ← <i>stone</i>.</p>
<p>Rev 18:17</p>	<p>ὅτι μιᾶ ὥρᾳ ἤρημώθη ὁ τοσοῦτος πλοῦτος. Καὶ πᾶς κυβερνήτης, καὶ πᾶς {RP-text P1904: ὁ ἐπὶ τόπον πλέων} [RP-marg: ὁ ἐπὶ τῶν πλοίων πλέων] [RP-marg2: ἐπὶ τῶν πλοίων πλέων] [TR: ἐπὶ τῶν πλοίων ὁ ὄμιλος], καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἕστησαν,</p>	<p>for in one hour such great wealth was made <u>valueless</u>.’ And every helmsman and {RP-text P1904: every passenger} [RP-marg RP-marg2: everyone sailing in boats] [TR: all the crew on board boats], and sailors, and whoever has <u>seafaring work</u>, stood at a distance,</p>	<p>ὁ ἐπὶ τόπον πλέων, <i>one who sails to a place</i>, RP-text P1904 F1859=10/12 (incl. f) vs. ὁ ἐπὶ τῶν πλοίων πλέων, <i>one who sails on the boats</i>, RP-marg F1859=1/12 (Scrivener's h) vs. ἐπὶ τῶν πλοίων πλέων, <i>on the boats sailing</i>, RP-marg2 F1859=0/12 vs. ἐπὶ τῶν πλοίων ὁ ὄμιλος, <i>company on the boats</i>, TR F1859=0/12 vs. another reading, F1859=1/12 (Scrivener's c). A disparity (#1) with RP-marg (low count). A disparity (#2) with RP-marg2 (low count). AV differs textually.</p> <hr/> <p>valueless ← <i>desolate</i>.</p> <hr/> <p>every passenger ← <i>everyone sailing to a place</i>.</p> <hr/> <p>has seafaring work ← <i>works the sea</i>.</p>

<p>Rev 19:4</p>	<p>Καὶ {RP-text E1624: ἔπεσον} [RP-marg P1904 S1550 S1894: ἔπεσαν] οἱ {RP-text: πρεσβύτεροι οἱ εἴκοσι τέσσαρες} [RP-marg: πρεσβύτεροι οἱ ΚΔ] [P1904: εἴκοσι καὶ τέσσαρες πρεσβύτεροι] [TR: πρεσβύτεροι οἱ εἴκοσι καὶ τέσσαρες], καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ {RP-text TR: τοῦ θρόνου} [RP-marg P1904: τῷ θρόνῳ], λέγοντες, Ἄμην Ἄλληλουῖα.</p>	<p>Then the twenty-four elders and the four living beings fell down and worshipped God, who was sitting on the throne, and they said, “Amen. Alleluia.”</p>	<p>ἔπεσον, <i>they fell</i> (classical form), RP-text E1624 F1859=9/11 (Scrivener's abcefgklm, d only <i>perhaps</i>, so excluded) vs. ἔπεσαν, <i>they fell</i> (non-classical form), RP-marg P1904 S1550 S1894 F1859=2/11 (Scrivener's hj).</p> <hr/> <p>πρεσβύτεροι οἱ εἴκοσι τέσσαρες, <i>elders + the twenty-four</i>, RP-text F1859=5/12 (Scrivener's cdehm) vs. πρεσβύτεροι οἱ ΚΔ, <i>elders + the 24</i>, RP-marg F1859=5/12 (Scrivener's agjkl) vs. εἴκοσι καὶ τέσσαρες πρεσβύτεροι, <i>twenty and four + elders</i>, P1904 F1859=0/12 vs. πρεσβύτεροι οἱ εἴκοσι καὶ τέσσαρες, <i>elders + the twenty and four</i>, TR F1859=0/12 vs. εἴκοσι τέσσαρες πρεσβύτεροι, <i>twenty-four + elders</i>, F1859=2/12 (Scrivener's bf). Nearly a disparity (#1) with RP-text, R=5:5.</p> <hr/> <p>τοῦ θρόνου, (<i>on</i>) <i>the throne</i>, RP-text TR F1859=3/12 (Scrivener's bhj) vs. τῷ θρόνῳ, (<i>at, on</i>) <i>the throne</i>, RP-marg P1904 F1859=9/12 (incl. f). A disparity (#2) with RP-text, R=4:10.</p> <hr/> <p>alleluia: see Rev 19:1.</p>
<p>Rev 19:10</p>	<p>Καὶ {RP-text P1904: ἔπεσα} [RP-marg TR: ἔπεσον] ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι, Ὅρα μὴ σύνδουλός σου εἰμι καὶ τῶν ἀδελφῶν σου τῶν ἔχόντων τὴν μαρτυρίαν {RP P1904: - } [TR: τοῦ] Ἰησοῦ· τῷ θεῷ προσκύνησον· ἡ γὰρ μαρτυρία τοῦ Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς προφητείας.</p>	<p>And I fell down before his feet to worship him, but he said to me, “Watch out that <i>you do not do that</i>. I am your fellow servant, and <i>I am one</i> of your brothers who have the testimony of Jesus. Worship God, for the testimony of Jesus is the spirit of prophecy.”</p>	<p>ἔπεσα, <i>I fell</i> (non-classical form), RP-text P1904 F1859=5/11 (Scrivener's bh*jlm) vs. ἔπεσον, <i>I fell</i> (classical form), RP-marg TR F1859=6/11 (Scrivener's cefgh**k). A weak disparity with RP-text, R=6:7.</p> <hr/> <p>τοῦ, <i>the (Jesus)</i>: absent in RP P1904 F1859=10/10 (incl. f[MJW]) vs. present in TR F1859=0/10.</p>

<p>Rev 19:13</p>	<p>καὶ περιβεβλημένος ἱμάτιον βεβαμμένον {RP TR: - } [P1904: ἐν] αἵματι· καὶ {RP-text TR: καλεῖται} [RP-marg P1904: κέκληται] τὸ ὄνομα αὐτοῦ, ὁ λόγος τοῦ θεοῦ.</p>	<p>and he was clothed in a garment dipped in blood, and his name was The Word of God.</p>	<p>ἐν, <i>in (blood)</i>: absent in RP TR F1859=10/11 (incl. f[~MJW]) vs. present in P1904 F1859=1/11 (Scrivener's c).</p> <hr/> <p>καλεῖται, <i>is called</i> → <i>name was</i>, RP- text TR F1859=3/11 (Scrivener's chl) vs. κέκληται, <i>has been called</i>, RP- marg P1904 F1859=8/11 (incl. f[MJW]). A disparity with RP-text, R=4:9.</p> <hr/> <p>We, with AV, but not RP P1904 TBS- TR, capitalize <i>The Word</i>.</p> <hr/> <p>Isa 63:1; <i>juice / blood</i> on the garments in Isa 63:3.</p> <hr/> <p>{RP-text TR: his name was ← <i>his name is called.</i>} [RP-marg P1904: his name was ← <i>his name has been called.</i>]</p>
----------------------	---	---	---

<p>Rev 19:17</p>	<p>Καὶ εἶδον {RP-text: - } [RP-marg P1904 TR: ἕνα] ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξεν {RP TR: - } [P1904: ἐν] φωνῇ μεγάλῃ, λέγων πᾶσιν τοῖς ὀρνέοις τοῖς {RP P1904: πετομένοις} [TR: πετωμένοις] ἐν μεσουρανήματι, Δεῦτε, {RP P1904: συνάχθητε} [TR: καὶ συνάγεσθε] εἰς {RP-text P1904: τὸ δεῖπνον τὸ μέγα} [RP-marg: τὸν δεῖπνον τὸν μέγαν] [RP-marg2 TR: τὸ δεῖπνον] τοῦ {RP P1904: - } [TR: μεγάλου] θεοῦ,</p>	<p>Then I saw {RP-text: an} [RP-marg P1904 TR: an] angel standing on the sun, and he cried out in a loud voice and said to all the birds that fly high overhead, “Come {RP P1904: and} [TR: and] <u>congregate at the {RP-text RP-marg P1904: great supper of} [RP-marg2: the supper of] [TR: the supper of the great] God,</u></p>	<p>ἕνα, <i>one (angel)</i>: absent in RP-text F1859=7/11 (incl. f[MJW]) vs. present in RP-marg P1904 TR F1859=4/11 (Scrivener's <u>ghlm</u>). Nearly a disparity (#1) with RP-text, R=7:6.</p> <hr/> <p>ἐν, <i>in (a loud voice)</i> (strengthening the dative): absent in RP TR F1859=3/10 (Scrivener's <u>cgh</u>) vs. present in P1904 F1859=7/10 (incl. f[MJW]). Scrivener's d illegible. A disparity (#2) with RP, R=4:8.</p> <hr/> <p>πετομένοις, <i>flying (1)</i>, RP P1904 F1859=7/10 (incl. f[MJW]) vs. πετωμένοις, <i>flying (2)</i>, TR F1859=3/10 (Scrivener's <u>ckl</u>).</p> <hr/> <p>συνάχθητε, <i>be gathered</i> (aorist, so perfective aspect), RP P1904 F1859=11/11 (incl. f[MJW]) vs. καὶ συνάγεσθε, <i>be gathered</i> (present, so imperfective aspect), TR F1859=0/11.</p> <hr/> <p>τὸ δεῖπνον τὸ μέγα, <i>the great supper</i> (neuter), RP-text P1904 F1859=3/11 (Scrivener's f[MJW]jl) vs. τὸν δεῖπνον τὸν μέγαν, <i>the great supper</i> (masculine), RP-marg F1859=3/11 (Scrivener's <u>bcm</u>) vs. τὸ δεῖπνον, <i>the supper</i>, RP-marg2 TR F1859=0/11 vs. τὸν δεῖπνον τὸ μέγα, <i>the great supper</i> (masculine and neuter), F1859=4/11 (Scrivener's <u>degh</u>) vs. τὸν δεῖπνον τοῦ μέγα, <i>the great supper</i> (mixed case), F1859=1/11 (Scrivener's <u>k</u>). Nearly a disparity (#3) with RP-text, R=4:4. A disparity (#4) with RP-marg2 (zero count). AV differs textually.</p> <hr/> <p>μεγάλου, <i>great (God)</i>: absent in RP P1904 F1859=11/11 (incl. f[MJW]) vs. present in TR F1859=0/11. AV differs textually.</p> <hr/> <p>Ezek 39:17 (take with Rev 19:18).</p> <hr/> <p>[RP-marg P1904 TR: an ← <i>one</i>.]</p> <hr/> <p>on ← <i>in</i>.</p>
<p>Rev 19:19</p>	<p>Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι {RP TR: - } [P1904: τὸν] πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου, καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.</p>	<p>And I saw the beast and the kings of the earth and their armies gathered to wage war on him <i>who was</i> sitting on the horse, and on his army.</p>	<p>τὸν, <i>the (war)</i>: absent in RP TR F1859=6/11 vs. present in P1904 F1859=5/11 (Scrivener's <u>def[MJW]kl</u>). Nearly a disparity with RP, R=7:6.</p>

<p>Rev 19:20</p>	<p>Καὶ ἐπιάσθη τὸ θηρίον, καὶ {RP-text P1904: ὁ μετ' αὐτοῦ} [RP-marg: μετ' αὐτοῦ ὁ] [TR: μετὰ τούτου ὁ] ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν {RP-text P1904: - } [RP-marg TR: τῷ] θείῳ·</p>	<p>But the beast was seized, as <i>was</i> the false prophet with him, who performed the signs in his presence by which he deceived those <i>who</i> took the mark of the beast and those <i>who</i> worshipped his image. The two were thrown alive into the lake of fire which <i>was</i> burning with sulphur.</p>	<p>ὁ μετ' αὐτοῦ, <i>the (false prophet) + with him</i>, RP-text P1904 F1859=9/10 vs. μετ' αὐτοῦ ὁ, <i>with him + the</i>, RP-marg F1859=1/10 (Scrivener's h) vs. μετὰ τούτου ὁ, <i>with this (one) + the</i>, TR F1859=0/10. The testimony of f[MJW] is inconsistent and is excluded. A disparity with RP-marg (low count).</p> <hr/> <p>τῷ, <i>the (sulphur)</i>: absent in RP-text P1904 F1859=8/10 (incl. f[MJW]) vs. present in RP-marg TR F1859=2/10 (Scrivener's cm, and <i>perhaps d</i>). We exclude d as it is doubtful.</p> <hr/> <p>Dan 7:11 (allusion).</p>
<p>Rev 20:2</p>	<p>Καὶ ἐκράτησεν τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὃς ἐστὶν διάβολος καὶ {RP-text P1904: ὁ} [RP-marg TR: -] Σατανᾶς, {RP: ὁ πλανῶν τὴν οἰκουμένην ὅλην,} [P1904: ὁ πλανῶν τὴν οἰκουμένην,] [TR: -] καὶ ἔδησεν αὐτὸν χίλια ἔτη,</p>	<p>And he took hold of the dragon, the old serpent, who is <i>the</i> devil and Satan, {RP: who leads the whole world astray,} [P1904: who leads the world astray,] [TR: -] and he bound him for a thousand years,</p>	<p>ὁ, <i>the (Satan)</i>: present in RP-text P1904 F1859=4/11 (Scrivener's chjm) vs. absent in RP-marg TR F1859=7/11 (incl. f[-MJW]). A disparity with RP-text, R=5:8.</p> <hr/> <p>ὁ πλανῶν τὴν οἰκουμένην ὅλην, <i>who deceives the whole world</i>, RP F1859=8/11 (incl. f[MJW]) vs. ὁ πλανῶν τὴν οἰκουμένην, <i>who deceives the world</i>, P1904 F1859=1/11 (Scrivener's e) vs. words absent, TR F1859=2/11 (Scrivener's cg). AV differs textually.</p>
<p>Rev 20:3</p>	<p>καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ ἔκλεισεν {RP P1904: - } [TR: αὐτὸν] καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ {RP P1904: πλανᾶ} [TR: πλανήσῃ] {RP P1904: ἔτι τὰ ἔθνη} [TR: τὰ ἔθνη ἔτι], ἄχρι τελεσθῇ τὰ χίλια ἔτη· {RP-text TR: καὶ} [RP-marg P1904: -] μετὰ ταῦτα δεῖ {RP-text P1904 TR: αὐτὸν λυθῆναι} [RP-marg: λυθῆναι αὐτὸν] μικρὸν χρόνον.</p>	<p>and he cast him into the abyss and shut {RP P1904: <i>it</i>} [TR: him <i>in</i>] and sealed <i>it</i> above him, so that he should not deceive the nations any more until the thousand years should be completed. {RP-text TR: Then after} [RP-marg P1904: After] these <i>things</i> he must be released for a short time.</p>	<p>αὐτὸν, (<i>shut</i>) <i>him</i>: absent in RP P1904 F1859=11/11 (incl. f[MJW]) vs. present in TR F1859=0/11.</p> <hr/> <p>πλανᾶ, <i>cause to err</i> (present subjunctive, so imperfective aspect), RP P1904 F1859=10/11 (incl. f[MJW]) vs. πλανήσῃ, <i>cause to err</i> (aorist subjunctive, so perfective aspect), TR F1859=1/11 (Scrivener's g).</p> <hr/> <p>ἔτι τὰ ἔθνη, (<i>no</i>) <i>more + the nations</i>, RP P1904 F1859=10/10 vs. τὰ ἔθνη ἔτι, <i>the nations + (no) more</i>, TR F1859=0/10. The testimony of f[MJW] is inconsistent and is excluded.</p> <hr/> <p>καὶ, <i>and</i> → <i>then</i>: present in RP-text TR F1859=4/11 (Scrivener's chkm) vs. absent in RP-marg P1904 F1859=7/11 (incl. f[MJW]). A disparity (#1) with RP-text, R=5:8.</p> <hr/> <p>αὐτὸν λυθῆναι, <i>he + be released</i>, RP-text P1904 TR F1859=2/11 (Scrivener's ch) vs. λυθῆναι αὐτὸν, <i>be released + he</i>, RP-marg F1859=9/11 (incl. f[MJW]). A disparity (#2) with RP-text, R=4:9.</p>

<p>Rev 20:4</p>	<p>Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ’ αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ, καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν {RP-text P1904: τὸ θηρίον} [RP-marg TR: τῷ θηρίῳ], {RP-text: οὐδὲ} [RP-marg P1904 TR: οὔτε] {RP P1904 S1550 S1894: τὴν εἰκόνα} [E1624: τῇ εἰκόνι] αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον {RP-text: - } [RP-marg P1904 TR: αὐτῶν], καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν, καὶ ἔβασίλευσαν μετὰ {RP P1904 E1624: τοῦ} [S1550 S1894: -] χριστοῦ {RP-text S1550 E1624: τὰ} [RP-marg P1904 S1894: -] χίλια ἔτη.</p>	<p>Then I saw thrones, and <i>people</i> were sitting on them, and they were invested with judgment, and I saw the lives of those beheaded on account of the testimony of Jesus and on account of the word of God, and those who had not worshipped the beast {RP-text: or} [RP-marg P1904 TR: or] his image, and <i>who</i> had not taken the mark on {RP-text: their} [RP-marg P1904 TR: their] forehead or on their hand. Then they came to life and reigned with Christ for {RP-text S1550 E1624: the} [RP-marg P1904 S1894: a] thousand years.</p>	<p>τὸ θηρίον, <i>the beast</i> (accusative), RP-text P1904 F1859=6/11 (Scrivener's bdf[MJW]jkm) vs. τῷ θηρίῳ, <i>the beast</i> (dative), RP-marg TR F1859=5/11 (Scrivener's ceghl). Nearly a disparity (#1) with RP-text, R=7:6.</p> <hr/> <p>οὐδὲ, <i>nor (his image)</i>, RP-text F1859=4/11 (Scrivener's ef[MJW]gl) vs. οὔτε, <i>and not</i>, RP-marg P1904 TR F1859=7/11. A disparity (#2) with RP-text, R=4:9.</p> <hr/> <p>τὴν εἰκόνα, <i>the image</i> (accusative), RP P1904 S1550 S1894 F1859=5/11 (Scrivener's bdjkm) vs. τῇ εἰκόνι, <i>the image</i> (dative), E1624 F1859=6/11 (Scrivener's cef[~MJW]ghl). Nearly a disparity (#3) with RP, R=7:7; reading tied to the variation τὸ θηρίον / τῷ θηρίῳ above.</p> <hr/> <p>αὐτῶν, <i>their (forehead)</i>: absent in RP-text F1859=10/11 (incl. f[MJW]) vs. present in RP-marg P1904 TR F1859=1/11 (Scrivener's h).</p> <hr/> <p>τοῦ, <i>(with) the (Christ)</i>: present in RP P1904 E1624 F1859=11/11 (incl. f[MJW], who collate against S1550) vs. absent in S1550 S1894 F1859=0/11.</p> <hr/> <p>τὰ, <i>the (thousand years)</i>: present in RP-text S1550 E1624 F1859=10/11 (incl. f[~MJW]) vs. absent in RP-marg P1904 S1894 F1859=1/11 (Scrivener's h).</p> <hr/> <p>they were invested with judgment ← <i>judgment was given to them.</i></p> <hr/> <p>lives ← <i>soul</i>. See Rev 6:9.</p> <hr/> <p>{RP-text: or ← <i>or even</i>, but often without that force in the New Testament.}</p>
---------------------	--	---	--

<p>Rev 20:5</p>	<p>{RP P1904: Καὶ οἱ} [TR: Οἱ δὲ] λοιποὶ τῶν νεκρῶν οὐκ {RP P1904: ἔζησαν} [TR: ἀνέζησαν] {RP: ἄχρι} [P1904 TR: ἕως] τελεσθῆ τὰ χίλια ἔτη. Αὕτη ἡ ἀνάστασις ἡ πρώτη.</p>	<p>But the rest of the dead did not {RP P1904: live} [TR: come back to life] {RP P1904: - } [TR: again] until the thousand years were completed. This is the first resurrection.</p>	<p>Verse fully present in RP P1904 TR F1859=4/11 (Scrivener's cghm) vs. verse is absent as far as τὰ χίλια ἔτη, <i>the thousand years</i>, in F1859=7/11 (Scrivener's bdef[MJW]jkl). A weak disparity (#1) with RP, R=6:7.</p> <hr/> <p>καὶ οἱ, <i>and the (rest)</i>, RP P1904 F1859=3/11 (Scrivener's cgh) vs. οἱ δὲ, <i>but</i>, TR F1859=1/11 (Scrivener's m) vs. whole context absent, F1859=7/11 (incl. f[MJW]). A disparity (#2) with RP, R=4:7.</p> <hr/> <p>ἔζησαν, <i>live</i>, RP P1904 F1859=4/11 (Scrivener's cghm) vs. ἀνέζησαν, <i>come back to life</i>, TR F1859=0/11 vs. whole context absent, F1859=7/11 (incl. f[MJW]). A weak disparity (#3) with RP, R=5:7.</p> <hr/> <p>ἄχρι, <i>until (1)</i>, RP F1859=4/11 (Scrivener's cghm) vs. ἕως, <i>until (2)</i>, P1904 TR F1859=0/11 vs. whole context absent, F1859=7/11 (incl. f[MJW]). A disparity (#4) with RP, R=4:7. A case of collusion between P1904 and TR?</p>
<p>Rev 20:8</p>	<p>καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσιν γωνίαις τῆς γῆς, τὸν Γ'ὼγ καὶ τὸν Μαγῶγ, συναγαγεῖν αὐτοὺς εἰς {RP P1904: τὸν} [TR: -] πόλεμον ὧν ὁ ἀριθμὸς {RP-text TR: - } [RP-marg P1904: αὐτῶν] ὡς ἡ ἄμμος τῆς θαλάσσης.</p>	<p>and he will go out to lead astray the nations who <i>are</i> in the four corners of the earth, Gog and Magog, to gather them to {RP P1904: the} [TR: -] war, whose number <i>is</i> as the sand of the sea.</p>	<p>τὸν, <i>the (war)</i>: present in RP P1904 F1859=10/11 (incl. f[MJW]) vs. absent in TR F1859=1/11 (Scrivener's c).</p> <hr/> <p>αὐτῶν, <i>their (number)</i> → <i>whose</i>: absent in RP-text TR F1859=3/11 (Scrivener's chj) vs. present in RP-marg P1904 F1859=8/11 (incl. f[MJW]). A disparity with RP-text, R=4:9.</p> <hr/> <p>Ezek 38:2.</p>

<p>Rev 20:9</p>	<p>Καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ {RP-text TR: ἐκύκλωσαν} [RP-marg P1904: ἐκύκλευσαν] τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν τὴν ἡγαπημένην· καὶ κατέβη πῦρ {RP P1904: ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ} [TR: ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ], καὶ κατέφαγεν αὐτούς.</p>	<p>And they went through the breadth of the land, and they surrounded the camp of the saints and the beloved city. Then fire came down {RP P1904: out of heaven from God} [TR: from God out of heaven] and devoured them.</p>	<p>ἐκύκλωσαν, <i>they surrounded (1)</i>, RP-text TR F1859=6/11 (Scrivener's cf[~MJW]gilm) vs. ἐκύκλευσαν, <i>they surrounded (2)</i>, RP-marg P1904 F1859=5/11 (Scrivener's bdehk). Nearly a disparity with RP-text, R=7:6.</p> <hr/> <p>ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, <i>out of heaven + from God</i>, RP P1904 F1859=9/11 (incl. f[MJW]) vs. ἀπὸ τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ, <i>from God + out of heaven</i>, TR F1859=2/11 (Scrivener's gl).</p> <hr/> <p>through ← <i>up to</i>.</p> <hr/> <p>saints: see Matt 27:52.</p> <hr/> <p>heaven: or <i>sky</i>, but note <i>from God</i>. See also Rev 20:11.</p>
---------------------	---	---	---

<p>Rev 20:12</p>	<p>Καὶ εἶδον τοὺς νεκρούς, {RP P1904: τοὺς μεγάλους καὶ τοὺς μικρούς} [TR: μικροὺς καὶ μεγάλους], ἐστῶτας ἐνώπιον τοῦ {RP P1904: θρόνου} [TR: θεοῦ], καὶ βιβλία {RP-text TR: ἠνεώχθησαν} [RP-marg: ἤνοιξαν] [P1904: ἠνοιχθησαν]· καὶ {RP P1904: ἄλλο βιβλίον} [TR: βιβλίον ἄλλο] {RP TR: ἠνεώχθη} [P1904: ἠνοιχθη], ὃ ἐστὶν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ ἔργα αὐτῶν.</p>	<p>And I saw the dead, {RP P1904: the great and the small} [TR: small and great], standing before {RP P1904: the throne} [TR: God], and {RP-text P1904 TR: the books were opened} [RP-marg: they opened the books]. And another book was opened, which is the book of life. And the dead were judged by the things written in the books according to their works.</p>	<p>τοὺς μεγάλους καὶ τοὺς μικρούς, <i>the great + and the small</i>, RP P1904 F1859=4/10 (Scrivener's f[MJW]hlm) vs. μικροὺς καὶ μεγάλους, <i>small + and great</i>, TR F1859=1/10 (Scrivener's c, with phrase moved) vs. words absent (but τοὺς, <i>the (ones standing)</i> retained), F1859=5/10 (Scrivener's bdejk). Nearly a disparity (#1) with RP, R=5:5.</p> <hr/> <p>θρόνου, <i>throne</i>, RP P1904 F1859=9/10 (incl. f[MJW]) vs. θεοῦ, <i>God</i>, TR F1859=1/10 (Scrivener's k). AV differs textually.</p> <hr/> <p>ἠνεώχθησαν, <i>they were opened</i> (triple augment), RP-text TR F1859=3/10 (Scrivener's chl) vs. ἤνοιξαν, <i>they opened</i>, RP-marg F1859=5/10 (Scrivener's bdejk) vs. ἠνοιχθησαν, <i>they were opened</i> (single augment), P1904 F1859=2/10 (Scrivener's f[MJW]m). A weak disparity (#2) with RP-text, R=4:5.</p> <hr/> <p>ἄλλο βιβλίον, <i>another + book</i>, RP P1904 F1859=7/10 (Scrivener's bdef[MJW]jkm) vs. βιβλίον ἄλλο, <i>book + another</i>, TR F1859=3/10 (Scrivener's chl).</p> <hr/> <p>ἠνεώχθη, <i>was opened</i> (triple augment), RP TR F1859=6/9 (Scrivener's bcdhkl) vs. ἠνοιχθη, <i>was opened</i> (single augment), P1904 F1859=2/9 (Scrivener's em) vs. ἀνεώχθη, <i>was opened</i> (double augment), F1859=1/9 (Scrivener's j).</p> <hr/> <p>Ps 69:29MT (Ps 69:28AV), Dan 12:1, Ex 32:32; Ps 62:13MT (Ps 62:12AV), Jer 17:10, Jer 32:19.</p>
----------------------	--	---	---

<p>Rev 20:13</p>	<p>Καὶ ἔδωκεν ἡ θάλασσα τοὺς ἐν αὐτῇ} [RP-text P1904: νεκροὺς τοὺς ἐν αὐτῇ} [RP-marg TR: ἐν αὐτῇ νεκρούς], καὶ ὁ Θάνατος καὶ ὁ Ἄδης ἔδωκαν τοὺς {RP-text P1904: νεκροὺς τοὺς ἐν αὐτοῖς} [RP-marg TR: ἐν αὐτοῖς νεκρούς]· καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν.</p>	<p>And the sea gave <i>up</i> the dead in it, and death and Hades gave <i>up</i> the dead in them, and each <i>one</i> was judged according to his works.</p>	<p>νεκροὺς τοὺς ἐν αὐτῇ, (<i>the</i>) <i>dead the (ones) + in it</i>, RP-text P1904 F1859=8/9 vs. ἐν αὐτῇ νεκρούς, (<i>the</i>) <i>in it + dead</i>, RP-marg TR F1859=1/9 (Scrivener's <u>h</u>). A disparity with RP-marg (low count).</p> <hr/> <p>νεκροὺς τοὺς ἐν αὐτοῖς, (<i>the</i>) <i>dead + the (ones) + in them</i>, RP-text P1904 F1859=7/9 vs. ἐν αὐτοῖς νεκρούς, (<i>the</i>) <i>in them + dead</i>, RP-marg TR F1859=1/9 (Scrivener's <u>h</u>) vs. another reading, F1859=1/9 (Scrivener's l). The testimony of f[MJW] is very inconsistent and is excluded.</p> <hr/> <p>We, with AV P1904 TBS-TR, but not RP, do not capitalize <i>death</i>. But we do, with RP, but not AV P1904 TBS-TR, capitalize <i>Hades</i>.</p> <hr/> <p>Ps 62:13^{MT} (Ps 62:12^{AV}), Jer 17:10, Jer 32:19.</p> <hr/> <p>Hades: the place of the dead.</p> <hr/> <p>his ← <i>their</i>.</p>
<p>Rev 20:14</p>	<p>Καὶ ὁ Θάνατος καὶ ὁ Ἄδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός· {RP P1904: οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν} [TR: οὗτός ἐστιν ὁ δεύτερος θάνατος] {RP: , ἡ λίμνη τοῦ πυρός} [P1904 TR: -].</p>	<p>And death and Hades were cast into the lake of fire. This is the second death {RP: , the lake of fire} [P1904 TR: -].</p>	<p>The testimony of f[MJW] is inconsistent in this verse and is excluded.</p> <hr/> <p>οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, <i>this + the second death + is</i>, RP P1904 F1859=2/9 (Scrivener's dm) vs. οὗτός ἐστιν ὁ δεύτερος θάνατος, <i>this + is + the second death</i>, TR F1859=0/9 vs. οὗτος ὁ θάνατος ὁ δεύτερός, <i>this + the second death</i>, F1859=1/9 (Scrivener's l) vs. words absent, F1859=3/9 (Scrivener's bcj) vs. other readings, F1859=3/9 (Scrivener's ehk). Nearly a disparity (#1) with RP, R=3:3, but RP also supported by <i>similar</i> readings.</p> <hr/> <p>ἡ λίμνη τοῦ πυρός, <i>the lake of the fire</i>: present in RP F1859=5/9 (Scrivener's dehlm) vs. absent in P1904 TR F1859=4/9 (Scrivener's bcjk). A weak disparity (#2) with RP, R=5:6. AV differs textually.</p> <hr/> <p>Dan 7:11 (allusion).</p> <hr/> <p>Hades: the place of the dead.</p>

<p>Rev 21:3</p>	<p>Καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ, λεγούσης, Ἴδού, ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ {RP P1904: λαὸς} [TR: λαοὶ] αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ θεὸς {RP-text TR: ἔσται μετ' αὐτῶν} [RP-marg P1904: μετ' αὐτῶν ἔσται] {RP P1904: -} [TR: , θεὸς αὐτῶν].</p>	<p>And I heard a loud voice from heaven say, “Behold, God’s home <i>is</i> with men, and he will dwell with them, and they will be his people, and he will be God with them {RP P1904: -} [TR: – their God].</p>	<p>λαὸς, <i>people</i>, RP P1904 F1859=9/9 vs. λαοὶ, <i>peoples</i>, TR F1859=0/9.</p> <hr/> <p>ἔσται μετ' αὐτῶν, (<i>God</i>) will be + with them, RP-text TR F1859=2/9 (Scrivener’s ch) vs. μετ' αὐτῶν ἔσται, with them + will be, RP-marg P1904 F1859=7/9. A disparity with RP-text, R=3:8.</p> <hr/> <p>θεὸς αὐτῶν, <i>their God</i>: absent in RP P1904 F1859=5/7 vs. present in TR F1859=2/7 (Scrivener’s cj). AV differs textually.</p> <hr/> <p>Ezek 43:7, Hos 2:1MT (Hos 1:10AV).</p> <hr/> <p>home ← <i>tent, tabernacle</i>.</p> <hr/> <p>dwell ← <i>dwell in a tent, tabernacle</i>.</p>
<p>Rev 21:4</p>	<p>καὶ ἔξαλείψει {RP-text: -} [RP-marg: ἀπ' αὐτῶν] [P1904: ἀπ' αὐτῶν ὁ θεός] [TR: ὁ θεός] πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι· οὔτε πένθος, οὔτε κραυγὴ, οὔτε πόνος οὐκ ἔσται ἔτι· ὅτι τὰ πρῶτα {RP-text P1904 TR: ἀπῆλθον} [RP-marg: ἀπῆλθεν].</p>	<p>And {RP-text: he will wipe} [RP-marg: he will wipe from them] [P1904: God will wipe from them] [TR: God will wipe] every tear from their eyes, and there will be no more death, nor mourning, nor wailing, nor will there be <i>any</i> toil any more, for the former <i>things will have passed away</i>.”</p>	<p>words below absent, RP-text F1859=3/9 (Scrivener’s chl) vs. ἀπ' αὐτῶν, <i>from them</i>, RP-marg F1859=4/9 (Scrivener’s bejm) vs. ἀπ' αὐτῶν ὁ θεός, <i>God + from them</i>, P1904 F1859=1/9 (Scrivener’s d) vs. ὁ θεός, <i>God</i>, TR F1859=0/9 vs. ἔξ αὐτῶν, <i>out of them</i>, F1859=1/9 (Scrivener’s k). A weak disparity (#1) with RP-text, R=3:4. AV differs textually.</p> <hr/> <p>ἀπῆλθον, <i>departed</i> (non-classical form), RP-text P1904 TR F1859=3/8 (Scrivener’s hlm) vs. ἀπῆλθε(ν), <i>departed</i> (classical form), RP-marg F1859=5/8 (Scrivener’s bcej). Nearly a disparity (#2) with RP-text, R=5:5.</p> <hr/> <p>Isa 25:8.</p>

<p>Rev 21:5</p>	<p>Καὶ εἶπεν ὁ καθήμενος ἐπὶ {RP P1904: τῷ θρόνῳ} [TR: τοῦ θρόνου], Ἴδού, {RP-text: πάντα καινὰ ποιῶ} [RP-marg P1904: καινὰ ποιῶ πάντα] [TR: καινὰ πάντα ποιῶ]. Καὶ λέγει μοι, Γράψον· ὅτι οὗτοι οἱ λόγοι {RP-text TR: ἀληθινοὶ καὶ πιστοί} [RP-marg P1904: πιστοὶ καὶ ἀληθινοὶ] {RP-text P1904 TR: - } [RP-marg: τοῦ θεοῦ] εἰσιν.</p>	<p>And he <i>who</i> sat on the throne said, “Behold, I am making everything afresh.” And he said to me, “Write <i>it down</i>, for these words {RP-text P1904 TR: - } [RP-marg: of God] are {RP-text TR: true and faithful} [RP-marg P1904: faithful and true].”</p>	<p>τῷ θρόνῳ, (<i>at</i> → <i>on</i>) <i>the throne</i>, RP P1904 F1859=8/9 (incl. m which is preceded by ἐν, <i>in</i>) vs. τοῦ θρόνου, (<i>on</i>) <i>the throne</i>, TR F1859=1/9 (Scrivener's h).</p> <hr/> <p>πάντα καινὰ ποιῶ, <i>everything + new + I make</i>, RP-text F1859=6/9 (Scrivener's bcdej) vs. καινὰ ποιῶ πάντα, <i>new + I make + everything</i>, RP-marg P1904 F1859=2/9 (Scrivener's hm) vs. καινὰ πάντα ποιῶ, <i>new + everything + I make</i>, TR F1859=0/9 vs. πάντα καινὰ ποιήσω, <i>everything + new + I will make</i>, F1859=1/9 (Scrivener's k).</p> <hr/> <p>ἀληθινοὶ καὶ πιστοί, <i>true + and faithful</i>, RP-text TR F1859=2/9 (Scrivener's ch) vs. πιστοὶ καὶ ἀληθινοὶ, <i>faithful + and true</i>, RP-marg P1904 F1859=7/9 (Scrivener's bdejklm). A disparity (#1) with RP-text, R=3:8.</p> <hr/> <p>τοῦ θεοῦ, <i>of God</i>: absent in RP-text P1904 TR F1859=8/9 (Scrivener's bcdejklm) vs. present in RP-marg F1859=1/9 (Scrivener's h). A disparity (#2) with RP-marg (low count).</p> <hr/> <p>Isa 43:19.</p>
---------------------	--	--	---

<p>Rev 21:6</p>	<p>Καὶ εἶπέν μοι, {RP: Γέγονα} [P1904 TR: Γέγονεν]· {RP-text: - } [RP-marg P1904: ἐγώ] [TR: ἐγώ εἶμι] τὸ {RP: Ἄλφα} [P1904 TR: Ἄ] καὶ τὸ Ὠ, ἡ ἀρχὴ καὶ τὸ τέλος. Ἐγὼ τῷ διψῶντι δώσω {RP-text P1904 TR: - } [RP-marg: αὐτῷ] ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.</p>	<p>And he said to me, {RP: “I have become} [P1904: “It has come about. I am] [TR: “It has come about. I am] the Alpha and the Omega, the beginning and the end. I will give to him who is thirsty drink from the source of the water of life, freely.</p>	<p>γέγονα, <i>I have become</i>, RP F1859=8/9 vs. γέγονεν, <i>it has taken place</i>, P1904 TR F1859=1/9 (Scrivener's b). AV differs textually.</p> <hr/> <p>words below absent, RP-text F1859=6/9 (Scrivener's bdehjk) vs. ἐγώ, <i>I</i>, RP-marg P1904 F1859=3/9 (Scrivener's clm) vs. ἐγώ εἶμι, <i>I</i> (emphatically) <i>am</i>, TR F1859=0/9.</p> <hr/> <p>Ἄλφα, <i>Alpha</i>, RP F1859=6/9 (Scrivener's bcdhkm) vs. Ἄ, <i>A</i> (initial letter only), P1904 TR F1859=3/9 (Scrivener's ejl). Nearly a disparity (#1) with RP, R=6:5.</p> <hr/> <p>αὐτῷ, <i>to him</i>: absent in RP-text P1904 TR F1859=3/9 (Scrivener's hkl) vs. present in RP-marg F1859=6/9 (Scrivener's bcdej). A weak disparity (#2) with RP-text, R=5:6.</p> <hr/> <p>Punctuation: we ignore the raised dot after Γέγονα of RP AV. So AV differs. A disparity (#3) with RP: the raised dot is appropriate to the marginal reading only.</p> <hr/> <p>Isa 41:4, Isa 44:6; Isa 55:1.</p> <hr/> <p>[TR: I am: see Rev 1:4, John 18:5-6.]</p>
<p>Rev 21:7</p>	<p>Ὁ νικῶν {RP-text TR: κληρονομήσει} [RP-marg: δώσω αὐτῷ] [P1904: ἔσται αὐτῷ] {RP P1904: ταῦτα} [TR: πάντα], καὶ ἔσομαι αὐτῷ θεός, καὶ αὐτὸς ἔσται μοι {RP P1904: - } [TR: ὁ υἱός].</p>	<p>{RP-text: He <i>who</i> overcomes will inherit these} [RP-marg: <i>As for him who</i> overcomes, I will give him these] [P1904: He <i>who</i> overcomes will have these] [TR: He <i>who</i> overcomes will inherit all] things, and I will be God to him, and he will be {RP P1904: a} [TR: the] son to me.</p>	<p>κληρονομήσει, <i>he will inherit</i>, RP-text TR F1859=1/9 (Scrivener's h) vs. δώσω αὐτῷ, <i>I will give him</i>, RP-marg F1859=7/9 vs. ἔσται αὐτῷ, <i>will be his</i>, P1904 F1859=0/9 vs. κληρονομήση / κληρονομήση, <i>he may / will inherit</i>, F1859=1/9 (Scrivener's l, perhaps a misspelling for κληρονομήσει). A disparity with RP-text, R=2:7.</p> <hr/> <p>ταῦτα, <i>these (things)</i>, RP P1904 F1859=8/9 vs. πάντα, <i>all (things)</i>, TR F1859=1/9 (Scrivener's e). AV differs textually.</p> <hr/> <p>ὁ, <i>the (son)</i>: absent in RP P1904 F1859=6/9 vs. present in TR F1859=0/9 vs. (ἐ)μου, <i>my</i>, F1859=3/9 (Scrivener's bdk).</p> <hr/> <p>Zech 8:8.</p>

<p>Rev 21:9</p>	<p>Καὶ ἦλθεν {RP P1904: - } [TR: πρὸς με] εἷς {RP: ἐκ} [P1904 TR: -] τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας {RP: - } [P1904 TR: τὰς] γεμούσας {RP P1904 TR: τῶν} [MISC: -] ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησεν μετ' ἐμοῦ, λέγων, Δεῦρο, δείξω σοι τὴν {RP: γυναῖκα τὴν νύμφην τοῦ ἀρνίου} [P1904: νύμφην τὴν γυναῖκα τοῦ ἀρνίου] [TR: νύμφην τοῦ ἀρνίου τὴν γυναῖκα].</p>	<p>Then one of the seven angels who had the seven vials full of the seven last plagues came {RP P1904: - } [TR: to me] and spoke with me and said, “Come, I will show you {RP: the wife, the bride of the lamb} [P1904: the bride, the wife of the lamb] [TR: the bride of the lamb, the wife].”</p>	<p>πρὸς με, <i>to me</i>: absent in RP P1904 F1859=9/9 vs. present in TR F1859=0/9.</p> <hr/> <p>ἐκ, <i>out of (the seven)</i>: present in RP F1859=8/9 vs. absent in P1904 TR F1859=1/9 (Scrivener's m).</p> <hr/> <p>τὰς, <i>the (ones filled)</i> → <i>full</i>: absent in RP F1859=7/9 vs. present in P1904 TR F1859=2/9 (Scrivener's <u>lm</u>).</p> <hr/> <p>τῶν, <i>of the</i>: present in RP P1904 TR F1859=3/9 (Scrivener's <u>hlm</u>) vs. absent in F1859=6/9 (Scrivener's bcdejk). A weak disparity with RP, R=5:6.</p> <hr/> <p>γυναῖκα τὴν νύμφην τοῦ ἀρνίου, <i>(the) wife + the bride + of the lamb</i>, RP F1859=8/9 vs. νύμφην τὴν γυναῖκα τοῦ ἀρνίου, <i>(the) bride + the wife + of the lamb</i>, P1904 F1859=1/9 (Scrivener's m) vs. νύμφην τοῦ ἀρνίου τὴν γυναῖκα, <i>(the) bride + of the lamb + the wife</i>, TR F1859=0/9.</p> <hr/> <p>[TR: We associate <i>of the lamb</i> with <i>the bride</i>; AV with <i>the wife</i>, so AV differs from our TR rendering, but aligns itself with our RP rendering.]</p>
<p>Rev 21:10</p>	<p>Καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι τὴν πόλιν {RP-text TR: τὴν μεγάλην} [RP-marg P1904: -], τὴν ἁγίαν Ἱερουσαλήμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ {RP P1904 TR: ἀπὸ} [MISC: ἐκ] τοῦ θεοῦ,</p>	<p>And he carried me away in the spirit to a great high mountain and showed me the {RP-text TR: great} [RP-marg P1904: -] city, the holy Jerusalem, descending out of heaven from God,</p>	<p>τὴν μεγάλην, <i>the great (city)</i>: present in RP-text TR F1859=2/9 (Scrivener's <u>ch</u>) vs. absent in RP-marg P1904 F1859=7/9 (Scrivener's bdejkml). A disparity (#1) with RP-text, R=3:8.</p> <hr/> <p>ἀπὸ, <i>from</i>, RP P1904 TR F1859=2/9 (Scrivener's hl) vs. ἐκ, <i>out of</i>, F1859=6/9 (Scrivener's cdejkml) vs. whole phrase absent, F1859=1/9 (Scrivener's b). A weak disparity (#2) with RP, R=4:6.</p>
<p>Rev 21:11</p>	<p>ἔχουσαν τὴν δόξαν τοῦ θεοῦ {RP P1904: - } [TR: καὶ] ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι {RP-text P1904 TR: κρυσταλλίζοντι} [RP-marg: κρυσταλλίζοντι].</p>	<p>having the glory of God {RP P1904: . Its} [TR: , and its] brilliance <i>was</i> like a most precious <i>gemstone</i>, like a jasper gem, <u>as clear as crystal</u>,</p>	<p>καὶ, <i>and (its brilliance)</i>: absent in RP P1904 F1859=6/9 vs. present in TR F1859=3/9 (Scrivener's klm).</p> <hr/> <p>κρυσταλλίζοντι, <i>being crystal clear (1)</i>, RP-text P1904 TR F1859=4/9 (Scrivener's behl) vs. κρυσταλλίζοντι, <i>being crystal clear (2)</i>, RP-marg F1859=5/9 (Scrivener's dejkm). Nearly a disparity with RP-text, R=6:5.</p>

<p>Rev 21:12</p>	<p>{RP P1904: ἔχουσα} [TR: ἔχουσάν] {RP P1904: - } [TR: τε] τείχος μέγα καὶ ὑψηλόν, {RP P1904: ἔχουσα} [TR: ἔχουσαν] πυλώνας δώδεκα, καὶ ἐπὶ τοῖς πυλώσιν ἄγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἃ ἔστιν {RP-text P1904: ὀνόματα} [RP-marg TR: -] τῶν δώδεκα φυλῶν {RP-text P1904 TR: τῶν} [RP-marg: -] υἱῶν Ἰσραήλ.</p>	<p>{RP P1904: having} [TR: and having] a great and high wall, having twelve gates, and on the gates twelve angels, with names inscribed which are {RP-text P1904: the names} [RP-marg TR: -] of the twelve tribes of {RP-text P1904 TR: the} [RP-marg: the] sons of Israel.</p>	<p>ἔχουσα, <i>having</i> (nominative, breaking with previous verse), RP P1904 F1859=7/9 (Scrivener's bcdehjl) vs. ἔχουσάν τε, <i>and having</i> (accusative, concordant with previous verse), TR F1859=1/9 (Scrivener's <u>m</u>) vs. phrase absent, F1859=1/9 (Scrivener's k).</p> <hr/> <p>τε, <i>and (a wall)</i>: absent in RP P1904 F1859=7/8 (Scrivener's bcehilm +d?) vs. present in TR F1859=0/8 vs. phrase absent, F1859=1/8 (Scrivener's k). Scrivener's d is excluded, as it is doubtful.</p> <hr/> <p>ἔχουσα, <i>having</i> (nominative), RP P1904 F1859=7/9 (Scrivener's bcdehjk) vs. ἔχουσαν, <i>having</i> (accusative), TR F1859=2/9 (Scrivener's <u>lm</u>).</p> <hr/> <p>ὀνόματα, <i>names</i>: present in RP-text P1904 F1859=8/9 vs. absent in RP-marg TR F1859=1/9 (Scrivener's <u>h</u>). A disparity with RP-marg (low count).</p> <hr/> <p>τῶν, <i>of the (sons)</i>: present in RP-text P1904 TR F1859=5/8 (Scrivener's cejkm) vs. absent in RP-marg F1859=2/8 (Scrivener's <u>hl</u>) vs. another reading, F1859=1/8 (Scrivener's b).</p> <hr/> <p>gates (2x) ← <i>gateways, gate-houses</i>. Similarly in the rest of Revelation.</p>
<p>Rev 21:15</p>	<p>Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχεν {RP P1904: μέτρον} [TR: -] κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς πυλώνας αὐτῆς {RP-text P1904 TR: , καὶ τὸ τείχος αὐτῆς} [RP-marg: -].</p>	<p>And he <i>who</i> spoke with me had a golden {RP P1904: <u>measuring</u>} [TR: -] reed for him to measure the city and its gates {RP-text P1904 TR: and its wall} [RP-marg: -].</p>	<p>μέτρον, <i>measure</i> → <i>measuring</i>: present in RP P1904 F1859=7/8 vs. absent in TR F1859=1/8 (Scrivener's k). AV differs textually.</p> <hr/> <p>καὶ τὸ τείχος αὐτῆς, <i>and its wall</i>: present in RP-text P1904 TR F1859=1/8 (Scrivener's c) vs. absent in RP-marg F1859=7/8. A disparity with RP-text, R=3:7.</p> <hr/> <p>Zech 2:5MT (Zech 2:1AV).</p> <hr/> <p>{RP P1904: measuring ← <i>measure.</i>}</p>

<p>Rev 21:16</p>	<p>Καὶ ἡ πόλις τετράγωνος κείται, καὶ τὸ μήκος αὐτῆς {RP P1904: - } [TR: τοσοῦτόν ἐστιν] ὅσον {RP: - } [P1904 TR: καὶ] τὸ πλάτος. Καὶ ἐμέτρησεν τὴν πόλιν {RP TR: - } [P1904: ἐν] τῷ καλάμῳ ἐπὶ {RP P1904 E1624: σταδίους} [S1550 S1894: σταδίων] {RP-text P1904 TR: δώδεκα} [RP-marg: δεκαδύο] χιλιάδων {RP-text: δώδεκα} [RP-marg P1904 TR: -] τὸ μήκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.</p>	<p>And the city was laid out square, and the length of it {RP P1904: <i>is</i>} [TR: <i>is as much</i>] as the breadth. And he measured the city with the reed as twelve thousand {RP-text: <i>and twelve</i>} [RP-marg P1904 TR: -] stades; the length and the breadth and the height of it are equal.</p>	<p>τοσοῦτόν ἐστιν, <i>is as much</i>: absent in RP P1904 F1859=8/8 vs. present in TR F1859=0/8.</p> <hr/> <p>καὶ, <i>also</i> → <i>as (the breadth)</i>: absent in RP F1859=8/8 vs. present in P1904 TR F1859=0/8. A case of collusion between P1904 and TR?</p> <hr/> <p>ἐν, <i>with (the reed)</i>: absent in RP TR F1859=7/8 vs. present in P1904 F1859=1/8 (Scrivener's c).</p> <hr/> <p>σταδίους, <i>stades</i> (accusative) RP P1904 E1624 F1859=8/8 vs. σταδίων, <i>stades</i> (genitive), S1550 S1894 F1859=0/8.</p> <hr/> <p>δώδεκα, <i>twelve (1)</i>, RP-text P1904 TR F1859=2/8 (Scrivener's <u>hl</u>) vs. δεκαδύο, <i>twelve (2)</i>, RP-marg F1859=6/8. A weak disparity (#1) with RP-text, R=4:6.</p> <hr/> <p>δώδεκα (<i>second occurrence in verse</i>), <i>twelve</i>: present in RP-text F1859=7/8 vs. absent in RP-marg P1904 TR F1859=1/8 (Scrivener's l). A disparity (#2) with RP-marg (low count). AV differs textually.</p> <hr/> <p>Punctuation: we regard the final δώδεκα, <i>twelve</i>, as part of the numeral 12012. RP punctuate disjunctively so as to separate it. A punctuation divergence (#3) from RP. AV differs textually, omitting δώδεκα.</p> <hr/> <p>was laid out ← <i>is laid out</i>.</p> <hr/> <p>{RP: 12012} [P1904 TR: 12000] stades: about 1500 miles (2500 km).</p>
<p>Rev 21:17</p>	<p>Καὶ {RP-text P1904 TR: ἐμέτρησεν} [RP-marg: -] τὸ τεῖχος αὐτῆς {RP-text P1904 TR: ἑκατὸν τεσσαράκοντα τεσσάρων} [RP-marg: <u>PMΔ</u>] πηχῶν, μέτρον ἀνθρώπου, ὃ ἐστὶν ἀγγέλου.</p>	<p>And {RP-text P1904 TR: he measured its wall <i>as</i>} [RP-marg: its wall <i>was</i>] one hundred and forty-four cubits, <i>by</i> the measure of a man, that is, of an angel.</p>	<p>ἐμέτρησεν, <i>he measured</i>: absent in RP-text P1904 TR F1859=6/8 vs. present in RP-marg F1859=2/8 (Scrivener's <u>hl</u>).</p> <hr/> <p>ἑκατὸν τεσσαράκοντα τεσσάρων, <i>one hundred and forty-four</i>, RP-text P1904 TR F1859=3/8 (Scrivener's bce) vs. <u>PMΔ</u>, 144, RP-marg F1859=5/8 (Scrivener's dhjkl). Nearly a disparity with RP-text, R=5:5.</p> <hr/> <p>144 cubits: about 72 yards (66 m.).</p>

Rev 21:18	Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς, ἴασπις· καὶ ἡ πόλις χρυσίον καθαρόν, {RP P1904: ὅμοιον} [TR: ὁμοία] {RP-text: ὑέλω} [RP-marg P1904 TR: ὑάλω] καθαρῶ.	And the construction of its wall was <i>of</i> jasper, and the city <i>was of</i> pure gold, <u>like</u> pure <u>glass</u> .	ὅμοιον, <i>like</i> (agreeing with what follows), RP P1904 F1859=7/8 vs. ὁμοία, <i>like</i> (agreeing with what precedes), TR F1859=0/8 vs. another reading, F1859=1/8 (Scrivener's l). <hr/> ὑέλω, <i>glass</i> (non-classical spelling), RP-text F1859=3/8 (Scrivener's bhk) vs. ὑάλω, <i>glass</i> (classical spelling), RP-marg P1904 TR F1859=3/8 (Scrivener's cdl) vs. ὑέλλω, <i>glass</i> (non-classical spelling), F1859=2/8 (Scrivener's ej). A weak disparity with RP-text, R=3:5 (unless ὑέλλω is regarded as partial support for ὑέλω). But compare Rev 21:21, which has stronger support for ὑελος, which on grounds of consistency could apply here.
Rev 21:24	Καὶ {RP P1904: περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτός αὐτῆς} [TR: τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσιν]· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν {RP-text: αὐτῶ} [RP-marg P1904 TR: -] {RP-text: δόξαν καὶ τιμὴν} [RP-marg: τὴν δόξαν] [RP-marg2 P1904 TR: τὴν δόξαν καὶ τὴν τιμὴν] {RP-text: τῶν ἐθνῶν} [RP-marg P1904 TR: αὐτῶν] εἰς αὐτήν.	And the nations {RP P1904: will walk through } [TR: of those <i>who are saved will walk in</i>] its light, and the kings of the earth <i>will</i> bring into it {RP-text: to him <i>the</i> glory and honour of the nations} [RP-marg: their glory] [RP-marg2 P1904 TR: <i>their</i> glory and their honour].	περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτός αὐτῆς, <i>the nations will walk through its light</i> , RP P1904 F1859=8/8 vs. τὰ ἔθνη τῶν σωζομένων ἐν τῷ φωτὶ αὐτῆς περιπατήσουσιν, <i>the nations of those saved will walk in its light</i> , TR F1859=0/8. AV differs textually. <hr/> αὐτῶ, <i>to him</i> : present in RP-text F1859=6/8 vs. absent in RP-marg P1904 TR F1859=2/8 (Scrivener's <u>hl</u>). <hr/> δόξαν καὶ τιμὴν, <i>glory and honour</i> , RP-text F1859=6/8 vs. τὴν δόξαν, <i>the glory</i> , RP-marg F1859=0/8 vs. τὴν δόξαν καὶ τὴν τιμὴν, <i>the glory and the honour</i> , RP-marg2 P1904 TR F1859=2/8 (Scrivener's <u>hl</u>). A disparity with RP-marg (zero count). <hr/> τῶν ἐθνῶν, <i>of the nations</i> , RP-text F1859=6/8 vs. αὐτῶν, <i>their</i> , RP-marg P1904 TR F1859=2/8 (Scrivener's <u>hl</u>). AV differs textually. <hr/> Isa 60:3.
Rev 21:26	καὶ οἴσουσιν τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς {RP-text P1904 TR: αὐτήν} [RP-marg: αὐτήν ἵνα εἰσέλθωσιν]·	and they will bring the glory and honour of the nations to it {RP-text P1904 TR: - } [RP-marg: so that they may go in].	ἵνα εἰσέλθωσιν, <i>in order that they might enter</i> : absent in RP-text P1904 TR F1859=2/8 (Scrivener's <u>hl</u>) vs. present in RP-marg F1859=6/8. A weak disparity with RP-text, R=4:6.

Rev 21:27	καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν {RP P1904: κοινόν} [TR: κοινούν], καὶ {RP-text TR: ποιούν} [RP-marg P1904: ὁ ποιῶν] βδέλυγμα καὶ ψεῦδος· εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.	And nothing {RP P1904: profane} [TR: that profanes] or anyone committing an abomination or lie will enter into it at all, but rather those written in the book of life of the lamb.	κοινόν, <i>profane</i> , RP P1904 F1859=8/8 vs. κοινούν, <i>profaning</i> , TR F1859=0/8. <hr/> ποιούν, <i>committing</i> , RP-text TR F1859=2/8 (Scrivener's <i>ch</i>) vs. ὁ ποιῶν, <i>he who commits</i> , RP-marg P1904 F1859=6/8. A disparity with RP-text, R=3:7. <hr/> Ps 69:29MT (Ps 69:28AV), Dan 12:1, Ex 32:32.
Rev 22:1	Καὶ ἔδειξέν μοι {RP-text: ποταμὸν καθαρὸν} [RP-marg P1904: ποταμὸν] [TR: καθαρὸν ποταμὸν] ὕδατος ζωῆς, λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ θεοῦ ¶ καὶ τοῦ ἀρνίου.	And he showed me <i>the</i> {RP-text TR: pure} [RP-marg P1904: -] river of water of life, as bright as crystal, issuing out of the throne of God ¶ and of the lamb.	¶ Verse division: in Scrivener's bcjkl, a new sentence begins here. <hr/> ποταμὸν καθαρὸν, <i>a river + pure</i> , RP-text F1859=3/8 (Scrivener's <i>chl</i> ; 1 misspelled) vs. ποταμὸν, <i>a river</i> , RP-marg P1904 F1859=5/8 (Scrivener's bdejkl) vs. καθαρὸν ποταμὸν, <i>a pure + river</i> , TR F1859=0/8. A disparity with RP-text, R=3:6. <hr/> Ezek 47:1, Zech 14:8.
Rev 22:2	Ἐν μέσῳ τῆς πλατείας αὐτῆς, καὶ τοῦ ποταμοῦ ἐντεῦθεν καὶ {RP-text P1904: ἐκεῖθεν} [RP-marg TR: ἐντεῦθεν], ξύλον ζωῆς, ποιοῦν καρποὺς δώδεκα, κατὰ μῆνα {RP P1904: - } [TR: ἓνα] {RP-text: ἕκαστον ἀποδιδούς} [RP-marg: ἀποδιδούς ἕκαστον] [P1904 TR: ἕκαστον ἀποδιδούν] τὸν καρπὸν αὐτοῦ· καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.	In <i>the</i> middle of its street, with the river on <u>either side</u> , <i>was the</i> tree of life, yielding twelve <i>kinds of</i> fruit every {RP P1904: - } [TR: individual] month, {RP: <i>in</i> } [P1904 TR: -] <u>each month</u> yielding its fruit, whereas the leaves of the tree <i>were</i> for <i>the</i> healing of the nations.	ἐκεῖθεν, <i>from there</i> , RP-text P1904 F1859=7/8 vs. ἐντεῦθεν, <i>from here</i> , RP-marg TR F1859=1/8 (Scrivener's <i>h</i>). <hr/> ἓνα, <i>one (month)</i> : absent in RP P1904 F1859=7/8 vs. present in TR F1859=1/8 (Scrivener's <i>j</i>). <hr/> ἕκαστον ἀποδιδούς, <i>each + giving</i> , RP-text F1859=1/8 (Scrivener's <i>h</i>) vs. ἀποδιδούς ἕκαστον, <i>giving + each</i> , RP-marg F1859=3/8 (Scrivener's <i>jkl</i>) vs. ἕκαστον ἀποδιδούν, <i>each giving</i> , P1904 TR F1859=1/8 (Scrivener's <i>c</i>) vs. ἀποδιδούν ἕκαστον, <i>giving + each</i> , F1859=1/8 (Scrivener's <i>b</i>) vs. ἀποδιδούς ἕκαστος, <i>giving + each</i> , F1859=1/8 (Scrivener's <i>d</i>) vs. ἀποδιδόντα ἕκαστον, <i>giving + each</i> , F1859=1/8 (Scrivener's <i>e</i>). A weak disparity with RP-text, R=1:3. <hr/> on either side ← <i>from here and</i> {RP-text P1904: <i>there</i> } [RP-marg TR: <i>here</i>]. We consider it more ↗ <hr/> [TR: individual ← <i>one</i> .]

<p>Rev 22:5</p>	<p>Καὶ νύξ οὐκ ἔσται {RP TR: ἐκεῖ} [P1904: ἔτι], καὶ {RP-text TR: χρείαν οὐκ ἔχουσιν} [RP-marg P1904: οὐ χρεία] λύχνου καὶ φωτὸς ἡλίου, ὅτι κύριος ὁ θεὸς {RP P1904: φωτιεῖ} [TR: φωτίζει] αὐτούς· καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰῶνων.</p>	<p>And there will not be <i>any</i> night {RP TR: there} [P1904: any more], and {RP-text TR: they will not need} [RP-marg P1904: there <i>will not be any</i> need of] a lamp or sunlight, because the Lord God {RP P1904: will} [TR: <i>will</i>] illuminate them, and they will reign throughout the durations of the ages.</p>	<p>ἐκεῖ, <i>there</i>, RP TR F1859=3/7 (Scrivener's ch) vs. ἔτι, (<i>not</i>) <i>any longer</i>, P1904 F1859=0/7 vs. word absent, F1859=4/7 (Scrivener's bdjk). Nearly a disparity (#1) with RP, R=4:4.</p> <hr/> <p>χρείαν οὐκ ἔχουσιν, <i>they do not have need of</i>, RP-text TR F1859=2/7 (Scrivener's ch) vs. οὐ χρεία, <i>no need</i>, RP-marg P1904 F1859=5/7 (Scrivener's bdkjl). A disparity (#2) with RP-text, R=3:6.</p> <hr/> <p>φωτιεῖ, <i>will shine</i>, RP P1904 F1859=6/7 vs. φωτίζει, <i>shines</i>, TR F1859=1/7 (Scrivener's c).</p> <hr/> <p>Isa 60:19.</p>
<p>Rev 22:8</p>	<p>{RP-text P1904: Κἀγὼ} [RP-marg TR: Καὶ ἐγὼ] Ἰωάννης ὁ {RP-text P1904: ἀκούων καὶ βλέπων ταῦτα} [RP-marg: βλέπων καὶ ἀκούων ταῦτα] [TR: βλέπων ταῦτα καὶ ἀκούων]. Καὶ ὅτε ἤκουσα καὶ {RP-text P1904 TR: ἔβλεψα} [RP-marg: εἶδον], {RP E1624: ἔπεσον} [P1904 S1550 S1894: ἔπεσα] προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ {RP-text P1904 TR: δεικνύοντός} [RP-marg: δεικνύντος] μοι ταῦτα.</p>	<p>And I John <i>am</i> the <i>one who</i> {RP-text P1904: heard and saw} [RP-marg TR: saw and heard] these <i>things</i>. And when I heard and saw <i>them</i>, I fell down to worship at the feet of the angel who <i>was showing</i> me these <i>things</i>.</p>	<p>κἀγὼ, <i>and I</i> (crasis), RP-text P1904 F1859=5/7 vs. καὶ ἐγὼ, <i>and I</i> (without crasis), RP-marg TR F1859=2/7 (Scrivener's cl).</p> <hr/> <p>ἀκούων καὶ βλέπων ταῦτα, <i>hearing + and seeing these (things)</i>, RP-text P1904 F1859=6/7 vs. βλέπων καὶ ἀκούων ταῦτα, <i>seeing + and hearing these (things)</i>, RP-marg F1859=1/7 (Scrivener's c) vs. βλέπων ταῦτα καὶ ἀκούων, <i>seeing + these (things) + and hearing</i>, TR F1859=0/7. A disparity (#1) with RP-marg (low count).</p> <hr/> <p>ἔβλεψα, <i>saw</i> (1), RP-text P1904 TR F1859=2/7 (Scrivener's ch) vs. εἶδον, <i>saw</i> (2), RP-marg F1859=5/7 (Scrivener's bdjkl, but l misspelled). A weak disparity (#2) with RP-text, R=4:5.</p> <hr/> <p>ἔπεσον, <i>I fell</i> (classical form), RP E1624 F1859=7/7 vs. ἔπεσα, <i>I fell</i> (non-classical form), P1904 S1550 S1894 F1859=0/7.</p> <hr/> <p>δεικνύοντός, <i>showing</i> (non-classical form, from δεικνύω), RP-text P1904 TR F1859=4/7 (Scrivener's bcdk) vs. δεικνύντος, <i>showing</i> (classical form, from δεικνυμι), RP-marg F1859=3/7 (Scrivener's hjl).</p> <hr/> <p>{RP-text P1904: heard and saw ← <i>hears and sees.</i>} [RP-marg TR: saw and heard ← <i>sees and hears.</i>]</p>

<p>Rev 22:10</p>	<p>Καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· {RP-text P1904: ὁ καιρὸς γὰρ} [RP-marg TR: ὅτι ὁ καιρὸς] ἐγγύς ἐστιν.</p>	<p>And he said to me, “Do not seal up the words of the prophecy of this book, {RP-text P1904: for} [RP-marg TR: because] <u>the time is near</u>.</p>	<p>ὁ καιρὸς γὰρ, <i>for the time</i>, RP-text P1904 F1859=6/7 vs. ὅτι ὁ καιρὸς, <i>because the time</i>, RP-marg TR F1859=1/7 (Scrivener's h). A disparity with RP-marg (low count).</p> <hr/> <p>Dan 8:26, Dan 12:4 (allusions), where the books are sealed, but here in Revelation they are open.</p> <hr/> <p>the time is near: see James 5:3, Rev 1:3.</p>
<p>Rev 22:13</p>	<p>{RP P1904: Ἐγὼ} [TR: Ἐγὼ εἶμι] τὸ {RP-text: Ἄλφα} [RP-marg P1904 TR: Ἄ] καὶ τὸ Ὡ, {RP-text: ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος} [RP-marg TR: ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος] [P1904: ὁ πρῶτος καὶ ὁ ἔσχατος, ἀρχὴ καὶ τέλος].</p>	<p>{RP P1904: I am} [TR: I am] the Alpha and the Omega, the first and the last, the beginning and the end [RP-marg TR: <i>the beginning and the end, the first and the last</i>] [P1904: <i>the first and the last, the beginning and the end</i>].</p>	<p>εἶμι, <i>I am</i> (emphatic): absent in RP P1904 F1859=4/6 (Scrivener's hjkl) vs. present in TR F1859=2/6 (Scrivener's bc). AV differs textually.</p> <hr/> <p>Ἄλφα, <i>Alpha</i>, RP-text F1859=6/7 vs. Ἄ, <i>A</i> (initial letter only), RP-marg P1904 TR F1859=1/7 (Scrivener's k).</p> <hr/> <p>ὁ πρῶτος καὶ ὁ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος, <i>the first and the last, the beginning and the end</i>, RP-text F1859=5/7 (Scrivener's bdjkl) vs. ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος, <i>beginning and end, the first and the last</i>, RP-marg TR F1859=0/7 vs. ὁ πρῶτος καὶ ὁ ἔσχατος, ἀρχὴ καὶ τέλος, <i>the first and the last, beginning and end</i>, P1904 F1859=0/7 vs. ἀρχὴ καὶ τέλος, ὁ πρῶτος καὶ ἔσχατος, <i>beginning and end, the first and the last</i>, F1859=1/7 (Scrivener's h) vs. ἀρχὴ καὶ τέλος, πρῶτος καὶ ἔσχατος, <i>beginning and end, the first and the last</i>, F1859=1/7 (Scrivener's d). A disparity with RP-marg (low count).</p> <hr/> <p>Isa 41:4, Isa 44:6, Isa 48:12.</p> <hr/> <p>[TR: I am: see Rev 1:4, John 18:5-6.]</p>
<p>Rev 22:15</p>	<p>Ἐξω {RP P1904: - } [TR: δὲ] οἱ κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλόατραι, καὶ πᾶς {RP-text: - } [RP-marg P1904 TR: ὁ] φιλῶν καὶ ποιῶν ψεῦδος.</p>	<p>{RP P1904: Outside} [TR: But outside] <i>are</i> the dogs and the sorcerers and the fornicators and the murderers and the idolaters and everyone {RP-text: <i>who</i>} [RP-marg P1904 TR: <i>who</i>] loves and perpetrates falsehood.”</p>	<p>δὲ, <i>but</i>: absent in RP P1904 F1859=5/6 (Scrivener's bchjl +k?) vs. present in TR F1859=1/6 (Scrivener's d, though some doubt). Scrivener's k is excluded, as it is doubtful.</p> <hr/> <p>ὁ, <i>the (one who)</i>: absent in RP-text F1859=5/7 vs. present in RP-marg P1904 TR F1859=2/7 (Scrivener's cl). Nearly a disparity with RP-text, R=5:4.</p>

<p>Rev 22:18</p>	<p>{RP P1904: Μαρτυρῶ ἐγὼ} [TR: Συμμαρτυροῦμαι γὰρ] παντὶ {RP P1904: τῷ} [TR: -] ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου, ἕάν τις {RP P1904: ἐπιθῆ} [TR: ἐπιτιθῆ] {RP: ἐπ' αὐτά} [P1904: ἐπὶ ταῦτα] [TR: πρὸς ταῦτα], {RP-text: ἐπιθήσαι} [RP-marg P1904 TR: ἐπιθήσει] {RP-text P1904 TR: ὁ θεὸς ἐπ' αὐτὸν} [RP-marg: ἐπ' αὐτὸν ὁ θεὸς] τὰς {RP-text P1904 TR: - } [RP-marg: ἐπτὰ] πληγὰς τὰς γεγραμμένας ἐν {RP P1904: τῷ} [TR: -] βιβλίῳ τούτῳ</p>	<p>{RP P1904: - } [TR: For] I testify to everyone {RP P1904: who} [TR: who] hears the words of the prophecy of this book: if anyone adds to {RP: them} [P1904 TR: these things], {RP-text: may God} [RP-marg P1904 TR: God will] add to him the {RP-text P1904 TR: - } [RP-marg: seven] plagues written in this book,</p>	<p>μαρτυρῶ ἐγὼ, <i>I (emphatic) testify (1)</i>, RP P1904 F1859=6/7 (Scrivener's bdhjdkl, j with μαρτυρῶ) vs. συμμαρτυροῦμαι γὰρ, <i>for I (jointly → solemnly) testify</i>, TR F1859=0/7 vs. μαρτύρομαι ἐγὼ, <i>I (emphatic) testify (2)</i>, F1859=1/7 (Scrivener's c).</p> <hr/> <p>τῷ, <i>to the (hearer)</i>: present in RP P1904 F1859=5/7 (Scrivener's bcjkl) vs. absent in TR F1859=2/7 (Scrivener's dh).</p> <hr/> <p>ἐπιθῆ, <i>adds (aorist, so perfective aspect)</i>, RP P1904 F1859=7/7 (Scrivener's bdhjdkl, misspelled in l) vs. ἐπιτιθῆ, <i>adds (present, so imperfective aspect)</i>, TR F1859=0/7.</p> <hr/> <p>ἐπ' αὐτά, <i>to (apocopated) these (things)</i>, RP F1859=6/7 vs. ἐπὶ ταῦτα, <i>to these (things)</i>, P1904 F1859=0/7 vs. πρὸς ταῦτα, <i>to these (things)</i>, TR F1859=0/7 vs. αὐτῷ, <i>to him / it</i>, F1859=1/7 (Scrivener's k).</p> <hr/> <p>ἐπιθήσαι, <i>should add (irregular form, perhaps optative)</i>, RP-text F1859=5/7 (Scrivener's bdhjk) vs. ἐπιθήσει, <i>will add</i>, RP-marg P1904 TR F1859=2/7 (Scrivener's cl). Nearly a disparity (#1) with RP-text, R=5:4.</p> <hr/> <p>ὁ θεὸς ἐπ' αὐτὸν, <i>God (will add) to him</i>, RP-text P1904 TR F1859=6/7 vs. ἐπ' αὐτὸν ὁ θεὸς, <i>to him God (will add)</i>, RP-marg F1859=1/7 (Scrivener's h). A disparity (#2) with RP-marg (low count).</p> <hr/> <p>ἐπτὰ, <i>seven</i>: absent in RP-text P1904 TR F1859=5/7 (Scrivener's bdjkl) vs. present in RP-marg F1859=2/7 (Scrivener's ch).</p> <hr/> <p>τῷ, <i>the</i> → <i>this</i>: present in RP P1904 F1859=7/7 vs. absent in TR F1859=0/7.</p> <hr/> <p>Deut 4:2, Deut 13:1MT (Deut 12:32AV), Deut 13:1, Prov 30:6.</p>
----------------------	---	--	---

<p>Rev 22:19</p>	<p>καὶ εἰάν τις {RP P1904: ἀφέλη} [TR: ἀφαιρή] ἀπὸ τῶν λόγων {RP P1904: τοῦ βιβλίου} [TR: βίβλου] τῆς προφητείας ταύτης, {RP-text: ἀφέλοι} [RP-marg P1904: ἀφελει] [TR: ἀφαιρήσει] ὁ θεὸς τὸ μέρος αὐτοῦ ἀπὸ {RP P1904: τοῦ ξύλου} [TR: βίβλου] τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας, {RP P1904: - } [TR: καὶ] τῶν γεγραμμένων ἐν {RP P1904: τῷ} [TR: -] βιβλίῳ τούτῳ.</p>	<p>and if anyone removes anything from the words of {RP P1904: the} [TR: <i>the</i>] book of this prophecy, {RP-text: may God} [RP-marg P1904 TR: God will] remove his part from {RP P1904: the tree} [TR: <i>the book</i>] of life and from the holy city {RP P1904: -} [TR: and] the <i>things</i> written in this book.”</p>	<p>ἀφέλη, <i>takes away</i> (aorist, so perfective aspect), RP P1904 F1859=8/8 (Scrivener's bcdehkl) vs. ἀφαιρή, <i>takes away</i> (present, so imperfective aspect), TR F1859=0/8.</p> <hr/> <p>τοῦ βιβλίου, <i>of the book</i> (diminutive force not emphatic), RP P1904 F1859=8/9 (Scrivener's bcde*hjkl) vs. βίβλου, <i>of (the) book</i>, TR F1859=1/9 (Scrivener's e**).</p> <hr/> <p>ἀφέλοι, <i>may (God) take away</i> (aorist optative), RP-text F1859=3/9 (Scrivener's bdh) vs. ἀφελει, <i>(God) will take away</i> (first future), RP-marg P1904 F1859=2/9 (Scrivener's cl) vs. ἀφαιρήσει, <i>(God) will take away</i> (alternative future), TR F1859=1/9 (Scrivener's e**) vs. ἀφελῆ, <i>that (God) take away</i> (subjunctive, or misspelled future), F1859=2/9 (Scrivener's e*k) vs. ἀφέλαι, <i>may (God) take away</i> (non-classical optative), F1859=1/9 (Scrivener's j). Nearly a disparity with RP-text, R=3:3. AV differs textually.</p> <hr/> <p>τοῦ ξύλου, <i>(from) the tree</i>, RP P1904 VulgS (ligno) F1859=8/9 (Scrivener's bcde*hjkl) vs. βίβλου, <i>(from the) book</i>, TR VulgC (libro) F1859=1/9 (Scrivener's e**). AV differs textually.</p> <hr/> <p>καὶ, <i>and</i>: absent in RP P1904 F1859=7/8 (Scrivener's bce*hjkl) vs. present in TR F1859=1/8 (Scrivener's e**).</p> <hr/> <p>τῷ, <i>the</i> → <i>this</i>: present in RP P1904 F1859=7/8 (Scrivener's bce*hjkl) vs. absent in TR F1859=1/8 (Scrivener's e**).</p> <hr/> <p>Deut 4:2, Deut 13:1^{MT} (Deut 12:32^{AV}), Deut 13:1.</p>
----------------------	--	---	--